

During the past month there has been published both in English and French two remarkable works which exhibit in bold relief the characters of two remarkable men in two different countries and two different ages. One of these works is entitled "The Life and Times of Phillip II. of Spain," the other is entitled "Religious Toleration in Russia," and exhibits M. Pobedonostzeff in any thing but an enviable position, at least to those who do not enjoy the superior light and intelligence(?) which prevails in the Russian Church. The world has long ago given its verdict in regard to Phillip II. Even the Pope remonstrated with him for the cruelties he perpetrated by means of the Inquisition. The policy which drove from Spain some of her best and most intelligent subjects because of their religion was one of the causes of her decline. The great Cardinal Richelieu, though by no means free from religious bigotry, describes the expulsion as "a great act of inhumanity and a political blunder." He praises the King of France for the welcome he gave to the Spanish fugitives of Moorish descent, and is evidently quite delighted with that monarch's ability in profiting by the mistakes of his still powerful neighbor. In Seville alone the wool-carders decreased from 16,000 to 400 during the reign of Phillip II. The 7,000,000 sheep which fed on the neighboring hills were reduced to 200,000. The population decreased more than 2,000,000, and poverty and crime prevailed to an alarming extent.

The bands of fugitives that by thousands are daily crossing from Russia into Austria-Hungary indicate that Russia in her mad attempt at church unity is now pursuing a policy similar to that of Spain in former times.

It is quite evident that Russian ideas of toleration are quite different from those prevailing in other countries. According to recent statistics nearly one-half of the enormous population of Russia do not belong to the orthodox church, and as a consequence are more or less under police surveillance. In a country where the government is everything and where everything comes from the government, it is easy to comprehend the paramount advantage of belonging to the Czar's religion. Converts are attracted by promises of allotments of land and exemption from taxation. Recompenses are offered not only to the converted, but also to the converters. Everyone who had brought to the national church a hundred converts is entitled to the cross of the Order of St. Andrew. The consequence of such a system is that it is easier to draw converts into the church than to keep them there. In many regions, even in the very centre of orthodox Russia, the inhabitants are only nominally Christians. For example, the inhabitants of Kazan, who have been inscribed on the rolls as Christians, only recently presented a petition to the Emperor to be allowed to return to Mohammedanism.

In Russia the right to proselyte

belongs exclusively to the Greek Church. Into this church all are free to enter, in fact, are sometimes compelled to enter; but, then, this is not called persecution, because in many instances where compulsion has been employed it has been found that their ancestors, more or less remote, had once been members of the Greek Church. It is contended that while ingress is lawful, egress is criminal, and the penalties against those who stray from the fold are of the severest character. This, to western ideas, is something akin to persecution; but Russia, in many respects, is an Eastern State, with rather Asiatic than European notions. A soldier deserting his post, no matter how he may have been induced to enter the ranks, is liable to punishment by military law; and M. Pobedonostzeff regards relapsed converts as deserters from the spiritual army and downright traitors into the bargain.

The attitude of the German Emperor on the occasion of the recent strikes in Westphalia shows the possession of very considerable political tact. He did not refuse to receive the delegates of the strikers, and, while expressing his resolution to put down disturbances, promised to examine the subject personally. It has been hinted to the great employers of labor in the districts inhabited by the strikers that concessions in their favor were expedient, and the hint seems to have been taken by some of the mining companies. In one case, at least, wages have been advanced 30 per cent, which is equivalent to a recognition of the claims of the strikers. The Emperor is much prised for this action and the circumstance deserves to be recorded on account of its rarity.

The postal arrangements of the Mahdi are evidently not of the most expeditious kind, judging from the tone of his letters addressed to the Khedive of Egypt, Queen Victoria, and Sir I. Baring. These letters were written in the flush of victory, after the defeat and death of King John of Abyssinia, and have only just come to hand. The Mahdi exhorts his correspondents to embrace Mahdism, and threatens to invade Egypt and Great Britain in the event of refusal. Strangely enough the place from which the letters were written, Andurman, has since fallen into the hands of El Senoussi, a rival Mahdi, thus affording the "real original Mahdi," all others being counterfeit, an opportunity of meditating on the instability of human greatness.

Those who have seen Vesuvius, well remember the slight depression on the top of the mountain, commonly called the crater. Since the great eruption of 1872, only a small portion in the centre of this crater has shown activity. Gradually the ashes thrown out have formed a hollow cone nearly 800 feet high. On May 7th a portion of this huge mass of ashes fell in and caused the boiling lava to rise to a higher level than usual, and, bursting through a weak place in the ashy wall, spread its fiery flood in the direction of Pompeii. The eruption was ac-

companied by terrific noises and slight shocks of earthquake. Of course tourists are considerably excited, for it is not every day that they can see the cone of a volcano tumbling, or a mountain sending forth a stream of living fire. Professor Palmieri, who spends the most of his time on the slopes of Vesuvius, gives it as his opinion that no disastrous eruption will take place in the near future. He has an instrument called a siemograph by which he is able to some extent to feel the pulse of the old volcano, and this instrument indicates that the greatest activity is past for the present. The stream of lava continues to flow but with lessened force. After descending the mountain some distance it turned to the east and flowed into the ancient crater which is called "La Somma." This is the very crater described by Plutarch in his life of Crassus, and where the gallant Spartacus and his handful of brave followers took refuge and defied the Romans sent against them. J. H. WARD.

EUROPE, May 27th, 1889.

### ILLEGALLY IMPRISONED.

On June 11 a decision was rendered in the case of Peter Barton, now held in the penitentiary on a conviction of adultery, after a conviction of unlawful cohabitation for the same time. The opinion of the court, refusing to issue a writ of *habeas corpus*, is as follows:

*Supreme Court, Territory of Utah.*  
In the matter of the petition of Peter Barton, for a writ of *habeas corpus*.

HENDERSON, J. — The case as stated in the petition is, that the petitioner was, on the 13th day of April, 1888, twice indicted by the grand jury of the Third District Court; that both indictments were found and presented at the same time; that the names endorsed on each as witnesses were the same; that one charged him with the crime of adultery, alleged to have been committed with one Mary Beesley; that the other charged him with the crime of unlawful cohabitation, alleged to have been committed by living with Mary Barton and Mary Beesley as his wives; that the indictment for adultery alleged the crime to have been committed within the period of time covered by the indictment for unlawful cohabitation; that on the 6th day of February, 1889, the petitioner was arraigned before the court on the charge of unlawful cohabitation and pleaded guilty; that thereupon the court suspended sentence upon that charge; that immediately thereafter he was arraigned upon the charge of adultery and pleaded guilty, and thereupon he was sentenced by the court to imprisonment for the term of fifteen months upon that charge, and that he is now imprisoned in the penitentiary thereon. The petitioner avers that the Mary Beesley named in the two indictments is one and the same person. The petitioner alleges that the imprisonment is illegal and void.