r three simple statements of -in a want ad--unay change charge the whole outlook for DESERET EVENING NEWS.

Half a dozen lines of type may be the Buk between you and something you

PART TWO

SATURLAY DECEMBER 21 1907 SALT LAKE CITY UTAH

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FIFTY-SEVENTH YEAR



HER HIGHNESS THE RANEE HAIL!

She is Coming Over to Study Journalism and Other. Things.

TO TOUR AMERICA "INCOG."

Most Interesting of Women Who Are Doing Things Planning Trip for Study Purposes,

Special Correspondence. ONDON, Dec. 12.-Her Highness the Rance of Sarawak intends paying a visit to America early the spring, chiefly to study American journalism. The title "Rance" conjunction with Sarawak will natarally conjure up in the minds of Ame Ican readers some vision of a darkskinned woman with decidedly barbaric astes in the matter of dress. But this articular Rance is a thoroughly up-toarticular france is a thoroughly up-to-late white woman and differs only from the majority of European high-cesses in being much more talented and interesting. She is a brilliant musician, nducts a female orchestra, and edits illustrated weekly journal. Presum-oly it is with a view to introducing proved methods in the latter and thereby increasing its circulation that she is going to personally investigate American newspaperdom.

ly and looking every inch a queen, with her orchestra of pretty girls gathered around her, discoursing the sweetest of sweet music. Presently down comes her highness' baton on the arm of her chair with a quick rat-ta, and the soft, sweet, drowsy playing is at an end. The room vibrates with the applause of the andience, and, rising, her highness smiles sweetly and bows to left and right. Then as the applause is melting away into air and women's tongues are beginning anon to run rist with gos-sip and scandal, the Ranes herself comes forward with the 'hat.' No pen-nics or half-pence flow into her cuffors, Faith In Witches Causes Atrocious Crimes. office or half-pence flow into her coffers, ob, dear, no! but as she glides from person to person, you hear the chink of silver and gold and the sweet rusile of five-pound notes.

SKILFUL LEADER.

SKILFUL LEADER, Of course, not everybody in the room always gives. Society ladles are notori-ous for "leaving their purses at home." and the worst offenders in this respect are well known to her highness. There are, therefore, women at every per-formance, whom she most tactfully passes by, much to their relief, that is, unless size notices they are not wearing as much jewelry as usual. In this case she approaches them, for she knows full well the jewelry has been piedged and that for the monce the women have money. Expert musicians say that a finer conductor than the Ranee is rare-ly met with, and that should she ever find it necessary to earn a livelihood, she would experience no difficulty whatever in making a round \$5,006 a year with her baton.

GOOD EDITOR, TOO. cian and a queen that she is famous. As a practical quill driver she is equally no sequences and a sequence of the sequences of the second sec travel, adventure and kindred subjects Besides, she owns and edits a weekly magazine. Her highness cuts a goo figure in her editorial chair, watch stands by a window overlooking Hen-rietta street, and is near enough to Covent Garden market, for any one cuying it, to soon become familiar with the not always picturesque and happily chosen language of the bus slaving porters. She handles "cony at lightning speed, is quick to see th merits of a manuscript, and vice versa,

Slaughter of Inoffensive Russian Girl, in Which An Entire Village Assisted, Because the Local Witch-Doctor Had Declared Her "Possessed," Calls Attention to Terrible Sway of Superstition in the Czar's Domain.

ARSAW, Dec. 10.—Superstition is rampant in Russia. In the country districts belief in is rampant in Russia. In the witcheraft is almost univers-

The mental atmosphere in which the Russian peasant lives is that of Europe in the middle ages. Instead of disputting his faith in Incantations. spells and evil spirits, his religion trongthens it. He will commit a harbaric act of cruelty, or even actual murder, in the full assurance that he is performing a most laudable deed of plety, just as famatical priests used to condemn heretics to the stake and the rack, convinced that thereby they were laying up treasures for themselves in

Of this striking proof recently came from the village of Sysozew. A few lines about the tragedy enacted there

It is not among the pensantry alone that superstition is deep-rooted. In many housenous of the better class are is far, more faith in the heating efficacy of some magic concoction than in the drugs of a doctor. If some servant chances to be smitten with some aliment recourse is first had to the nearest wizard or wise woman, who supplies some supposedly mysterious

the heatest wizard or wise woman, who supplies some supposedly mysterious powder, which, mixed with sait, is placed in a saucer. This is sprin-kied over the patient to the accompant-ment of a hodgepodge of an incanta-tion. Such treatment is supposed to be a st, s specific for all the common ills. Ordinarily, it is only when the witch or wizard falls that the doctor is call-ed in--fit be not then too late.

without having any special religious propensities, and the "proro," or seer, supposed to be inspired by God, deeply religious and well versed in tales of the saints, their different likes, disthe saints, their different likes, dis-likes and customs—an important asset in a country where the peasant ai-cording to the Saints' calendar and be-lieves that the Seven Sleeping Brothers can give him a fair or foul corn-cutting as surely as spring follows the winter. The "prorok" generally has a smattering of learning, can read and add hip, write his name and his neigh-bor's. "Prorok" are rarer than "vid-my,' as they need the above mentioned qualifications; but they are supposed to be much more powerful and rule the o be much more powerful and rule the communes which are happy enough to possess them. Their fields are larger and their barns better filled than their eighbors'-thanks to the credulity of he latter, who would not offend the protok" for anything in the world. Koleczwski belonged to this latter

think the government ought to give me something. too." NOT TO THE LOWLY ALONE. It is not among the peasantry alone that superstition is deep-rooted. In many nousenonus of the better class are is far, more faith in the heating efficacy of some magic concection than in the drugs of a doctor. If some in the Caucasus and a few weeks later in Siberia.

A PECULIAR SUPERSTITION.

supplies some supposedly mysterious powder, which, mixed with sulf, is placed in a saucer. This is sprin-ment of a holgepodge of an incanta-tion. Such treatment is supposed to be a st. i specific for all the common ills Ordinarily, it is only when the witch or wizard talks that the doctor is call-ed in—if it be not then too late. A witch or wizara is to be found in every village of commune. These mys-terious people roughly divide into two classes—the ordinary witch, or "vied-mo," simply engaged in the black cuit without having any special religious If his "name-day" is neglected he

about the dirtiest people in Europe except perhaps the Bulgarians, but they will not give food to dogs or other animals in the basins they eat out of for fear of offending the household spirits who live in them and who would smuch the crockery to get out of its were such a slight put upon them. THE GREATEST FEAR.

THE GREATEST FEAR. The spirits which the peasant fears most are those of the dead. Their re-imm to the cottage their owners live in while alive is the forewarning of some terrible calamity. Therefore, ev-erything is done to keep them in their coffins. Not only are as many candles as possible burned at the funeral to light them safely to the spirit world. but food and drink are placed on their graves at regular intervals, bocause if they have plenity to eat and drink hun-ger will not set them back to their old homes. On All Souls' Eve the ceme-teries and gravegards are scenes of solemn gatherings. The families of the dead come to visit them, lest they should feel lonely and want to return to their homes. Storles are told around the graves and hymna sung by the "Prorok." Fruit, milk and barley are lighted. Of course, the people's imag-mation gets worked up to such an ex-tent that everybody sees and talks with some spirit, who tells the listeners how it forces with him or her in the next world. Doubliess from these. "Dalasome spirit, who tells the instaners how it fares with him or her in the next world. Doubtless from these "Dzla-dy," as such gatherings are called, has sprung the belief that crows pick out the hearts of the wicked dead, who suf-fer endless thirst and agony, while the good ones walk in shady forests listen-

CATHOLIC BISHOP OUSTED BY CZAR

Baron Ropp Victim of Trumped Up Charges Brought by Reactionaries.

HIS FLOCK'S GREAT DEVOTION.

They Press About Him to Show Their Deep Regard for Man Who Was Friend to Reform.

Special Correspondence. CT. PETERSBURG, Dec. 2.-The train from St. Petersburg to the 2 frontier is about to leave the Warsaw station, the platform is unusually crowded and on all sides, not Russian, but Polish, and Lithuanian, we heard. In the crowd are well dreased men and women, priests who look like French cures, but are really Poles, workmen and peasants, women and girls with white silk handkerchiefs on their heads. They talk in low tones as people in sorrow and their eyes are directed to the entrance to the platform. Ten minutes before the train is due to start an elderly man in a long black cloak and a shovel hat, beneath which can be seen the violet edge of a skull-cap, comes slowly down the action of the solution of the Folish nobles, Lithunnian pensants, priests and fashionable women knoal on the ground, for they have come to receive a last blessing from a bishop who is going into exile. He stands in the doctway of the carriage, a tall ma-jostic figure; all heads are bowed as he raises with tears at the sound at all raises with tears at the sound at all voice, soft and clear. He bleases in the mother tengue of the Catholic church and ther says, in Pollsh and in Lithuantan, a last farewell; "God bleas you, my children."

WHO SHE IS.

The Ranee is the wife of Sir Charle Erooke, who 40 years ago succeeded his uncle, Rajah Brooke the First, the main who carved for himself in Borneo a kingdom 50,000 miles square and put a stop to head-hunting and other mur-derous puttimes there. For some years pust she and her husband have lived to England, turning over the management of their distant domain to their eldess who is styled in Sarawak the Ra-Joh Mudab

BUSIEST WOMAN.

to Sarawak she now expends on the less fortunate children of the slums and their impoverished parents. When she first took up her residence at Ascot, in a beautiful and stately old house, she was approached by soveral local charities who were hadly in need of funds. She did nor alt descent funds. She did not all down and ally sign checks and pass them of her secretary to be sent through the Lost, as the average wealthy perso-would have done. She did somethin far more sensible and practica Stepping into her motor car, away sh Stepping into her motor car, away shapped like greased lighting from house to house in the usightborhood, liquit-ing for lady musicians. She covered scores of miles in a few days, and called at dozens of houses. Of course, it was very tiring, all this rushing shout at a break-neek rate; but a lady who has had to deal with some of the most villatious and bloodthirsty people on the face of the earth, does not ill at what merely thes.

ORGANIZES ORCHESTRA.

She went on calling until she had found 13 of the bonniast lassies the writer has ever seen, all with the blu-est of blue blood in their veins and not a few with whole yards of handle to their names, and all skilled in play-ing on stringed instruments. Then a wonderful musician herself, her <text><text><text><text><text><text>

OTHER OCCOMPLISHMENTS

OTHER OCCOMPLISHMENTS Another of her highness' accom-plishments is enamelling, chiefly on allver and gold, and others include horticulture, platform speaking and riding—not just jogging along, but go-ing as fast as her mount will carry her. In England she is a great radical, an enemy of vivisection, a vegetarlan, and a dog, cat, bird—fineed, an animat fancier in general. She has hundreds of piseons, which are so tame that they will swarm around and about her a: every opportunity. She has scores of dogs and cats, too, and I know not how many other creatures. In short, her home is a miniature Noah's ark, and her gardens are a veritable floral

and her gardens are a veritable floral Duradise

WILL TRAVEL "INCOG."

WILL TRAVEL "INCOG." She will visit "the land of the great-est poverty and the greatest wealth," as she calls America, incognito. After "doing' New York thoroughly she will eventually visit Chloago, San Francis-co, Boston, and other large cities, and chiefly, as has been stated, for the pur-pose of making a thorough study of American journalism. On her return to England she will write a series of articles on her experiences, which will be published in her paper, "The Planet." The Rance promised me an interview, but the sudden illness of a relative obliged her to burry off to the south of France, whence I received a letter from her the other day em-bodying the details regarding her plans which are, given above. She now has decided to remain on the continent until March or until she goes across the Atomic. March or until she goes across

the Atlantic. AGNES WESTON.

Things to Know.

The maximum weight which an cagie can carry with comfort is about saves Persia is today almost entirely de-

pendent upen lithography for its own production of books and journals. Natproduction of books and journais. Sait urally these are very rare. Rain fails more frequently between 3 o'clock and 8 o'clock in the morning than at any other time during the 24

countries, and possibly to America, but not until this week, when the police report on the affair became public proper ty was its full horror realized, even in Russia. At Sysozew there dwell a humble couple who were 10 years marrie before a child was born to them. From its birth it was stekly. Because he mite had been so tardy in arriving, and was so feeble, the rumor spread among the village folk that it had been

brought into the world by "czary" witcheraft. PARENTS LOVED THEIR CHILD,

As the years went on the child still emained delicate. It was smaller than temained delicate. It was smaller than the average child of its age and of dul-ler inderstanding. These things strengthened the popular belief that it was a witch child. But the parents cherished it fondly, perhaps all the more because it was so weak and puny. It was a stil and these adfact to Na-It was a girl, and they called it Na-

It was a girl, and they called if Na-tisha. In the same village lived a man who had his fot been thrown among be-nighted heathens, would have been tormed a witch doctor. Koleczwski was his name. He was possessed of-for Russia-a fair education, and taught the village children. Also he was a man of fervid piety according to his light, and much respected. The village elders often discussed with him the question whether or no Natisha was a witch child, and what ought to be done to her it she were. He told them that he was keeping her under observation and making her the subject of prayerful consideration, and in due time he would amounce to them his decision. Natisha had reached her sixth year when Koleczwski rendered his verdict. He said that it had been revealed to him that Antichrist was lodged in Na-tisha's body, and that, for the good of the world in general and the inhabit-ants of Sysozew in particular, he would have to be expelled from his human abiling phace. The whole commune was summoned to witness the casting forth of Antichrist and, incidentally, the sactifice of Natisha.

was summoned to witness the casting forth of Antichrist and, incidentally, the sacrifice of Natisha,

ACT OF "DIVINE VENGEANCE."

First a grave was dug in the forest to the accompaniment of hymns and prayers. Then, at dusk, poor Natisha was brought forth and laid on the

grass. The villagers formed a circle around her and there followed more prevers and hymn singing, interspersed with the reading of passages from the Bible. To the poor, ignorant pessantry it was a solumn religious ceremony in which they were participating—an act which they were participating—an act of divine vengeance which they had as-sembled to witness. With knife in hand, while some of

With knife in hand, while some of the spectators multered prayers and others crooned lamentations, Koleczw-ski advanced into the center of the circle. He stamped upon the helpless Natiaha until her ribs were crushed. He hacked her poor little body with the knife. When the police, who bad been told by the frantic mother what was happening, arrived on the scene, Natisha was dead Koleczwski bad not the slightest notion that he had really committed a horrible crime. And how far the pensants were from realising that they had alded and abetted in an atrocious murder is shown by this lo-cident. While the police report was be-ing drawn up an old woman called at the station and said that she wasted to be "written down," too.

he "written down." too. "But did you help kill the child?" neked the official.

SOUGHT AS AN ORACLE.

SOUGHT AS AN ORACLE. But whether the wizard be religious or not he is applied to for advice on all occasions and under every misfortance and difficulty that besets the peasant. Supposing a man is unlucky with his sheep and they die off in large num-bers. He believes that an evil spirt hus got into his sheds and must be hunted out before the misfortune can be got rid of. Tradition tells him that the head of a dead man, buried at the cross roads, must be hung up over the door of the sheep sheds. This alone will drive away the evil spirt. If the gruesoms relic has once be-longed to a shephard, all the better, Only the local which or wizard knows where such things are to be found, because humeholds of some condenses only the local which or wizard knows where such things are to be found, having knowledge of cross roads and the secrets they contain. The peas-ant goes to the witch or wizard, who, on payment of a fee (which varies ac-cording to the peasast's wealth and the number of sheep he has lost) promises to find out by incentions where a to find out by incantations where a corpse lies buried. The harassed peas-ant returns to the attack in a few days and is then led to the cross roads that contain what be wants. With many

and is then led to the cross roads that contain what he wants. With many incantations the head is dug up, taken home and nailed over the sheep shed. What the wizard does remains a sec-ret, but it is to be presumed that an intimate knowledge of graveyards an i the possession of a shovel and a kuife "do the trick?" The strange part about it is that every peasant will tell wen that this remedy power has been about it is that every peasant will tell you that this remedy never has been known to fail.

FIGHT FOR SUICIDE'S HEAD.

FIGHT FOR SUICIDE'S HEAD. As suicides are buried at crossroads, there is a terrible amount of competi-tion in order to get possession of the bads of these unbappy people. Peass-ants will walk for miles, linger round suicide's grave for hours and finality of the head for their sheep sheds. The bads of these or hours and finality of the head for their sheep sheds. The bads of the shepherd, too. When a peasant has rheumattem he goes to the wizard, who gives him a hare's of the wizard, who gives him a hare's of the wizard, who gives him a hare's of the wizard. The day was round his of the wizard is not only the sheeps' death and be peasant has rheumattem he goes a peasant has rheumattem he goes of the wizard. The day was round his of the wizard, who gives him a hare's of the wizard is a preventive against choilers. A star a preventive against choilers are the peasant's mind, his home and franaries and meager forests are full of spirits, who have to be appeased and on if neglected or ciffended, will wreak their vengeance upon him and

"No," was the reply, "but I held the lighed candle while the good Koleczw-eki stamped upon her, and for that I wreak their vengeance upon him and welling again. Russian peasants are certain parts of Winchester cathedral,

thrown or, in the cestasy thrown or, in the ecchasy of the mo-ment, jump little the water. If the girls get safely back to the banks it proves that the water sprite does not want them, being satisfied with the other offerings. If they sink to the bot-tom the whole commune believes that only their sacrifice has saved the har-vests

vests. There are the splrits of the bad dead, who pass into wolves' bodies. These are supposed to delight in sucking pigs, or, when very wicked, in very young children. It is not an uncommon thing to hear of these passats, attacked whilst sledging by wolves, waving themselves by throwing a child out of the sledges to them. When pigs happen to be at hand they generally suffice, failing them, a child is sacri-ficed. ficed.

ficed. A peasant woman is unfaithful to her-husband. Why? Because an evil spirit has taken possession of her. The whole village agree that it must be driven out before doing further mis-chief. So the woman is stripped bare, tied to the back of a cart and driven around the village (Russian villages) thed to the back of a cars and threat around the village (Russian villages are long and straggling) whilst all who can beat and stone her till blood flows freely from her wounds and has washed the evil away. The compan-ion of her fault generally beats harder than anybedy. than anybody.

SPIRITS IN THE MUD.

There is a spirit in the mud of early spring, which appears when the snows are melting. It is favorable to the apring, which appears when the shows are melting. It is favorable to the sowing, therefore nothing on earth will prevent the communs from nowing in this slaah, which often waghes half the seed away. "The seeds that the spirit took away he needs," the pea-sants argue, and go on cheerfully los-ing half their sowings year after year.

The evil spirits that lurk in jealou people are supposed to be harrorul little children. If a baby due in an thing like ar unexplained way peasants and their neighbors rack th brains to remember who spoke savi ly of It, so as to have the satisfact of bentlog the person guilty of death. As a rule the verdict falls of some passing peddlor or tinker-plan which works very well consider ing how high the rate of infant mortal lity is in Ruesdan villages.

The power of the evil eye is as firm believed in as in Italy, though it limited to those who squint. Jews, wi strangely enough, are very often a flicted with a squint, are hated a flicted with a squint, and moth farred on this account, and moth will hide their habies as soon as cross-eyed Hebrew is seen in the lage. The Jews again have a sup stition that if a Christian counts th one of their number will die. No a gle neasant will vanture to count group or crowd of Jews, because knows that if they see it they v there therms bern blev and h throw themselves upon him and beat

Among the tinumerable spirits to be appeared are the grain spirite—who de-mand that an offering of corn be left outside the door when the narvest is gathered in—and the spirit of the threshold. This spirit feels much of-fended if recould stake hands were his threshold. This spirit fools much of-fended if people shake hands over his dwelling—the threshold of a foom or cottage—and is sure to bring misfor-tune upon one or other of the offend-ers; unless, indeed, they atoms for it by paying the local witch to beg his pardon. The same sort of superstition prevails among the Crosacks—whose customs differ widely from those of other peoples in Russia—but who make a point of suiting to a near the threes. a point of willing to a near the three-hold before leaving home on a fourney or expedition. If they did not pay the spirit a little attention he would be anary and not allow them to cross his identified on the states of the s

to beautiful music

rood ones walk in shady forests listen-

MURDER AND SUPERSTITION. MURDER AND SUPERSTITUTS, Of course, advantage is taken of this state of ignorance by unstrupulous persons. Quite recently a striking in-stance of fladom, European Russia, A pensant named Ivan Zbroch had a grudge against Jozefa Zoolkoff, a widow, who lived with her little son, a box named Henryk. Ivan told his boy named Henryk. Ivan told his aughter Marya to lie in bed and pre-end to be very ill. When the girl

daughter Marya to lie in bed and pre-tend to be very ill. When the girl did not aprear in the fields the next day the other peasants asked what had become of her. "Go and see," said Ivan. They well in a crowd to the hul where Marya was bring, and asked what had happened. "Last night, when we were milking the cows together, Jozefa and her child cast a spell over me," she said. "The spell is so strong that I cannot move. But I know I should be well if I could drink the blood of that woman and her child." Jozefa was immediately set upon and beaten by the bystanders till the blood ran from her pose and ears. Marya. batton by the birstiandery set upon and batton by the birstianders till the blood ram from her nose and ears. Marya, drank it, deciared herself free of the quell, got up and wont to wark. The victim of this barbarity died of her injuries. Her little son, who was also crudly besten, now lies in the haspital. And this happened within 12 hours' journey of Berlin! Buch are some of the superstitions that hold sway among the ignorant Russian peasantry, whom a word about in "Antichrist" will drive to commit the foulest murders and whose lives are ruled by the habits and fails of the different "spirits" they still so firmly believe in. In rolte of Socialism and "education." BENEST L. SCOTT.

THE WRITERS.

Henry Labouchere is suspected of being engaged in writing his reminis-cences of mubic characters. He will probably not tell there all. Mrs. Frances Hodgson Burnett spece

Mrs. Frances Hodgeon furnert spear he callee summer at Port Washing-con N. Y. and in the intervals of her iterary work spear her time garden-ing and sutomobiling. Thanks Hardy lives on what was once a part of the royal domain. He auit the bouse himself, but the land upon which he fixed his choice was hought from the Prince of Wales ought from the Prince of Wale

Hall Caine, it is believed, is the wealthiest novelist and playwright in the world. In thestrical rotation alone he has received up to now \$100,000 from England and America, and the huge sale of his novals must bring him in a much bigger income. ----

CHURCH AND CLERGY.

As head of the English church King

Edward is consultating the advisability of revising the prayer book. Rev. Dr. Francis & Clarice has been for twenty-one years editor of the

Bey, Dr. Francis E. Clarke has been for twenty-one years editor of the disiden liule and the Christian Endewoy World.
Toircy and Alexander, the famous exangulatis, are not working tagether this year. Alexander is doing independent exangelion in Australia, and Torrey is assisted by Builer, the singer. The Fligring Congregational church, near London, founded in 1616, is the oldest of the demonstation in the confirm and it was front it that the London for all the men of the May, those was resulted.
Fit, fragments of the finise sarly marble, supposed to be portions of the English carring in polished Furbeck shrins of St. within, were broash to light recently during the restoration of cortain parts of Winchester cathedral.

IT WAS BARON ROPP.

The train glides out of the station and the people watch it until it dis-appears in the darkness. Baron Ropp, bishop of Vilna, has gone, hounded out of St. Petersburg by the police as or St. Petersburg by the police as thought he were a criminal or a revol-utionist with bombs in his packets, de-prived of his diocese by order of the caar, and insulted by the offer of a pension barely sufficient to keep body and soul together to be paid out of the revenues which the Russian gov-ernment stole from the national church of bolend and hereely uses for its own of Poland and largely uses for its own

What are his crimes? What are the What are his crimes? What are the charges against him? First of all he is a dangerous agitator, he incites the people of his diocess against a benev-alent government. M. Vladhniroff, the velvat-pawed official in obarge of the department of foreign culls, can prove it up to the hilt. This is now he does it. Baron Ropp addressed a pastoral letter to the people of his diocese. In which he mid that they were not con-toniced with the schools provided by the which he made that they were not con-tended with the schools provided by the government, which are orthodos and not Catholik, and would perfor to have their own schools, but that they must have patience and perhaps in time things would be better. What more proof of guilt could be wanted?

HOW THE GOVERNMENT ACTS.

How THE GOVERNMENT ACTS. Then he is a politician, and a bishop ought to mind his own business and does not possess the right anjoyed by an ordinary citizen of taking an intelligent interest in the affaits of the nation. This is the official argument, but it will not hold water. If an oblight have to play the govern-ment's game he is not merely allowed, but expected and encouraged, to use all the influence at his command to held oxpected and encouraged, to use when the other day a bishop in the cathedral at Kieff told the people in the midst of the candidates nominated by the filack Game. The famous Pa-ther John of Kronsudt is not rebulked for saying in the pulpit as he has mid recently: "Away with dreams of a constitution and a parliament. Get constitution and a parliament! Get

(Continued on page eighteen.)