

MOTHER, SISTER AND BROTHER

Died of Consumption, but this Linden lady used Psychine and is strong and well

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Prince Hohenlohe's Danger-Board.

(The Spectator, London.)

What was Prince Hohenlohe's object in arranging before his death for the publication of the Memoirs which have created so profound an effect in Europe, and which seem likely to cause an internal crisis in Germany fraught with the most momentous consequences? It was certainly not malicious, and not inspired by that mixture of vindictiveness and cowardice which, according to Dr. Johnson, prompted Lord Bolingbroke to the publication of his posthumous writings. Dr. Johnson, it will be remembered, declared that Bolingbroke had loaded a blunderbuss against morality and religion, but not having the courage to fire it off himself, had left half-a-crown to a beggarly Scotsman to pull the trigger after he was dead. Prince Hohenlohe had nothing of Bolingbroke in his temperament. He was essentially a wise, moderate, liberal-minded statesman with a deep sense of patriotism and a profound desire that the German Empire, which he had in no small measure helped to create and maintain, should be preserved in strength and unity. He loved the German Empire, and that love was all the more intense because he was a South German and not a Prussian. The men of South Germany when they are ardent Imperial patriots, as was Prince Hohenlohe, regard the Empire, not with the sense of mastery, but wholly, to use Wordsworth's phrase, 'as a lover or a son.' Though they do not like the Prussian domination, they are willing to put up with it, for what they consider a season, in order that the rest of Germany may gradually grow to the attainment of its full rights and full influence in the common State.

These South German anti-Prussian aspirations were the ruling passion in Prince Hohenlohe's political career, and in this ruling passion is to be found, we believe, the explanation of the publication of his Memoirs. He had come to realize at the end of his long and arduous official career that there was a very great danger of the State coach being driven to destruction by those whom we may term the ruling caste in Germany, either Prussians or men who have become Prussianized and desire to carry on the Prussian and Bismarckian traditions. Accordingly, he determined that he would make use of his experiences as a statesman to erect what we may call a danger-board—a signal which would warn his countrymen of the terrible risks to which they must be exposed if the Empire remained in the hands of the present ruling caste and was carried on in obedience to Bismarckian principles. He wanted to let Germany know the nature of the men in whose hands her destinies at present are, and what must be the consequences of their rule. There is danger unless you stop and take another road! That is Prince Hohenlohe's cry from the grave to his countrymen. In no other way can we explain his deliberate determination to wash so vast an amount of dirty linen in public, and to show in all its naked ugliness the Bismarckian system of diplomacy abroad and of reactionary intrigue at home. It was because of the warning which his diaries contain, and for no other reason, that he laid it upon his son as a sacred obligation to publish his Memoirs.

Those who are considering our explanation of this enigma may perhaps be inclined to ask how it is to be squared with the fact that Prince Hohenlohe was evidently loyal to the Emperor, and, as the head of the German State, desired to strengthen and not to weaken him. Our explanation is that at the end of his life Prince Hohenlohe perceived that a complete reaction had taken place in the Emperor's attitude towards the government of the

State. The Emperor, obviously to the great satisfaction of Prince Hohenlohe, began by repudiating the Bismarckian policy, both at home and abroad, and by setting himself free from the sinister influences which centred in the great Chancellor. The Emperor, though he had escaped out of the actual hands of the Bismarcks, returned to their policy. Gradually the old tortuous system of diplomacy was readopted, and with all its worst developments. France became once more the object of alternate cajolery and bullying, and Russia of anxious and sinister flattery, while a policy was pursued towards England of which it can only be said that it had all the disadvantages and none of the advantages of Bismarck's Machiavellism. Still worse, the Emperor's attitude towards the Socialists soon conformed to that of the dismissed Chancellor. He quickly came to take up the position towards them which was instanced recently in his speech at the Krupp wedding breakfast. The Socialists are the enemies of the Empire, and no man can be a loyal German who is either one of them or acts with them, even where he thinks them in the right. They are the outcasts of politics, and their touch is pollution. Prince Hohenlohe may thus be said to have gone to his grave seeing the resurrected policy of Bismarck triumphing all along the line in foreign and home affairs. But to him that triumph meant the ultimate ruin of the empire. Therefore, in our view, he determined by his posthumous appeal to his countrymen to show them in the most striking way possible what Bismarckism really meant in the State, and what were its actual features when the trappings had been struck off and the true facts brought to light.

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The Great New Woman of the East.

'T. P.'s Weekly.

There are few more favorite subjects for comment and description with our writers than the rise and modernization of Japan. Yet I don't know that the part a woman has had in it is ever quite sufficiently emphasized. To me, at least, I know that a recent sketch which I have read of the Empress of Japan, written by a German, was something of a surprise. The Empress, of course, is frequently alluded to, and descriptions of her personality abound; but I don't seem ever before to have had it brought so clearly home how much she was the inspiration and the fountain of the modern Japan movement. Without any exaggeration, the Empress can be called the great New Woman of the East, and makes another historical example that qualities of character of the highest order are of no sex. In a country so bound by tradition as Japan, its ruler would necessarily be a very strong factor in its development. And if its ruler has shown himself the man for his time and for his people he owes it to the wonderful woman who shares his throne. A glance at her history has a certain stimulation, especially in these days when a few excitable sentences uttered by a Suffragette will bring yards of lectures from the Press on the whole duty of woman.

The Empress Karu Ko was born in 1850, and belonged to one of the Court families from which wives for the Emperor are chosen. Until her marriage in 1868 she lived in absolute seclusion, and the veil which covers her early life has never been withdrawn. She doubtless received the usual education of Japanese Royal Princesses, which has always been one of extreme literary and artistic culture. The Empress especially was noted for the beauty of her writing—calligraphy in Japan possesses possibilities of art altogether beyond the perception of the uninitiated. But in addition to her beautiful writing, Karu-Ko had qualities which drew the attention of the Emperor when the time arrived for him to choose an empress—she was brightly intelligent, and her beauty was fragile, dainty, and exquisite as a flower. She was eighteen years of age, and the Emperor seventeen, at the time of her marriage; but no one who saw her during the nuptial fetes could imagine that the little hand of the charming Japanese doll was to turn into a powerful instrument for the remodelling of her country. Her influence from the first was paramount with the Emperor, and though she had been brought up in the tradition which regarded him as holding the place at once of a pontiff and a divinity, she at once seized on the new idea in Japan's evolution, and strove with all her might to replace the worship of an unknown sovereign by thought for the good of the country itself. The Emperor's liberalism had to struggle against his Court and his surroundings for twenty-five years, and in the end it came forth triumphant it was mainly due to the Empress.

But if the Emperor got nearly crushed in the period of transition, what must have been the difficulties of the woman? She found herself surrounded by a Court so buried in the 'cult' of the past that no new impression could be made upon it. Like a wise woman she recognized the impossible.

She left the old to their forms and their ideas, and began her plan of reformation with the young. And she lost little time. She was married in 1868, and on a day early in 1871 she was giving an audience of adieu to five little Japanese girls who had been chosen by her to go for a course of studies in the United States. Even for an Empress the difficulties were well nigh insurmountable to find five girls for such a purpose in conservative Japan. A few years later saw the Empress starting training schools for teachers and a whole system of primary and secondary schools, so that the little Japanese girl of today has nearly the same advantages as her European sister. The result of the Empress's advanced policy is everywhere seen in the improved condition of the women. While in China women are still held in a state of absolute servility, in Japan they are being regarded as one of the great forces of its future.

The Empress constantly visits the hospitals and schools that have sprung up under patronage; but the college for young daughters of the nobility has naturally a first place in her heart, since it needed so much persuasion to get parents to break away from family traditions. And a royal visit to this school is still a great affair, etiquette encompasses it on every. From early morning the Empress' 'honorable baggage'—armchairs and cushions embroidered in golden chrysanthemums—has to be carried; then an army of Court servants come to lay down carpets and mats; finally the ladies of the Court arrive and form themselves into a guard of honor. The Empress on these occasions always wears English dress, and has a preference for pale grey and a hat with many feathers. But all her strength of will has not enabled Karu Ko to break through the etiquette of her Court. Her official duties over, she leads a lonely and somewhat sad life. The Emperor has been a devoted husband, but she has had no children, and the heir to the throne is the son of an inferior wife. In the Palace the Empress wears the national costume—nearly always of silk in a dark shade; the bright colors of the ladies' fans and screens are not worn by the aristocracy in Japan. She is still surrounded by the old Court ladies whose elaborate ceremonial etiquette no ideas of progress have been able to touch. The maids of honor all entered the Palace quite young—at ten or eleven years of age and all have had to pass several years of apprenticeship to some grande dame of the Imperial household so as to become quite familiar with all the ins and outs of court etiquette—a code so complicated that a lifetime can be spent in learning it. For instance, it seems hard to imagine that it takes three years to learn all the bows and niceties necessary for the proper serving of a Court tea. Is it not another example of the irony of life to see this woman, whose mind leaped centuries in advance of her surroundings, and whose influence and example have been the greatest power in the placing of Japan in the position it holds today, sitting in her lonely Palace, submitting to an eternal round of antediluvian curtsies and grimaces? She who has been able to turn the course of the world's history has been powerless to cut an inch from the depth of one of her ladies' obeisances.

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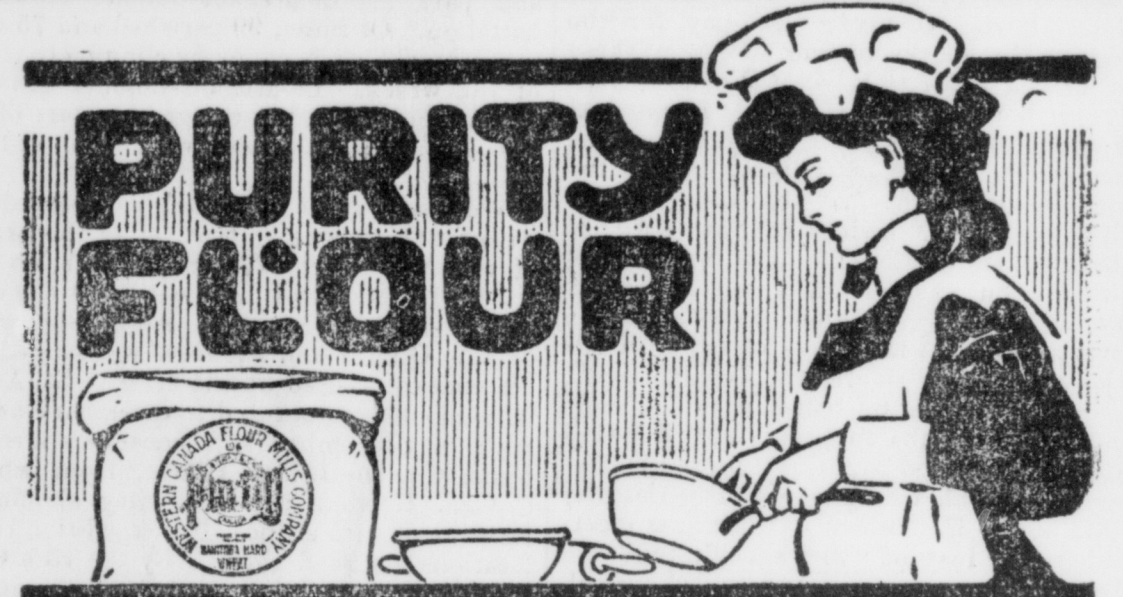
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