

chosen for his wife. From the daughters of the highest five noble families he may select a consort to divide with him the honors of his position. He may not take an Empress, or Hogo-sama, as she is called, from any branch of the Imperial Family. The reason of this is not quite plain to the outsider. The marriage ceremony was so private that no one can say anything about it. One writer asserts that it was solemnized by some Shinto rites within the temple of the palace, but in such a sacred and peculiar manner that no Japanese even conjectures its form.

In 1870 the Emperor and Empress appeared in public together, though they rode in separate carriages; that of the Empress being some distance behind that of the Emperor. In 1890, so fast had public opinion kept pace with the civilized world, the Emperor and Empress appeared together in the same carriage, and gravely bowed in acknowledgment of the cheers of foreigners and salutations of their own subjects. In spite of the fact that the Japanese have become accustomed to the sight of the Mikado's face, and realize that they will live on in spite of having looked upon it, his name is still supreme, and his person as sacred as ever. His prestige has never been weakened by the advances of the nation in the way of democratic development. The priests tell the people they need not weary their gods with many personal petitions—that the Mikado prays daily for his people, and that his prayers are more likely to be answered than theirs—and they still believe it.

The Emperor is rather taller than most of his subjects, but walks with

a halting step, the result of rheumatism or a slight paralysis. His oblique eyes are dark and piercing; his scanty beard, which is trimmed à l'Anglaise, and his short thick hair, are black as a raven's wing. He has thick lips, with a heavy, projecting underjaw, which indicates the force of character and determination already shown. He cannot, by any stretch of imagination, be called good-looking, still there is a calm, dignified composure about him, which makes his ugliness rather picturesque than otherwise.

When the Emperor first appeared in public he was clad in the national costume, which he has since discarded. A writer who was present says: "His hair was brushed up to the top of his head and hidden in a peculiar kind of head-dress called Kanmori, fastened by a band around his forehead, with two black top-knots standing up about six inches from it, and turning outwards. The whole appeared to be made of crape lacquered over. He was dressed in white, his kakama (trousers) were red, and as he walked along his hands appeared to be lost in their huge folds. He wore a very large and massive chain, with ornaments, and we must not forget a pair of long polished leather boots. His walk is not good; he turns his toes in and shuffles along in an uncomfortable manner." On another occasion he was "dressed in flowing robes of crimson and white, with black cap, or crown, bound by a fillet of fluted gold." He now dresses altogether in European clothes, and appears in public in the uniform of generalissimo of the army, with gold-mounted sword and decorations covering his breast. Although he lives more before the

world than any other Oriental potentate, still according to Western ideas he leads a very secluded life. He owns no yacht, for he dislikes the sea; and a chartered mail steamer carries him to any point where the railroad is impracticable. His distant palaces and game preserves he never visits. He remains within the palace grounds for weeks at a time, and is not so often seen, I am told, as the little Empress, who is a general favorite on account of her kind-heartedness and unflinching courtesy.

The Emperor, in spite of thirty-five years of civilization, evidently still believes in the divine origin of his ancestors, and that they were the original Adam and Eve; for when he had occasion not long since to refer to the origin of his dynasty, he spoke of the time ten thousand years ago "when our divine ancestors laid the foundations of the earth," and declared that the Imperial throne is "everlasting from ages eternal in an unbroken line of succession."

The Empress has made quite as great a name for herself as has the Mikado, and has proved herself a proper mate for the Emperor, who will go down in history as the most remarkable man of his age. She was born on May 29, 1850, and was reared in the strictest seclusion and conventions of old Japan, and when she married expected to lead the same secluded and retired life that had been the lot of those who preceded her in the same position; but she had scarcely become accustomed to the name of wife before she was precipitated into the midst of a public life which must have been as strange to her as if she had been born again and born into another world.

When she married she followed the old Japanese custom of blackening her teeth and shaving her eyebrows, to make up for which she painted two false ones high up on the forehead. In a very few years she gave up these disagreeable practices, and now leaves her face as nature made it—not pretty, judging from an Occidental standpoint, but calm, placid, and far from ugly. She is a tiny creature, and adds somewhat to her height by rolling her glossy black hair a *la pompadour*. Her face belongs more to the aristocratic type than does that of her husband. She, as well as the Emperor, wears European clothing. Her gowns are made of the most beautiful Japanese brocades, and native lace-makers under her patronage furnish her with suitable trimmings.

Many amusing tales are told of the time when the court was ordered to appear in European garments. Things were put on upside down or wrong side out, and in several cases the Biblical declaration that "the last shall be first and the first last" was verified literally. Those were hard days for the poor creatures, but with a stoicism born of centuries of calmness and placidity they made no outward or visible sign of the misery they endured in the unaccustomed garments. When I think of the struggles they must have had with the French corset and high-heeled slippers, these women who had worn only loose flowing garments and sandals all their lives previously, I feel that a martyr's crown would be an altogether inadequate compensation for their torment. The majority of the women of the court did not adopt European garments willingly; they were compelled to do so by a proc-