

THE DOMESTIC POLITICS OF JAPAN

THE Tokio correspondent of the London Times, writing under date of February 1, says: The events of each successive year in Japan tend to confirm the impression that her polity is destined to differ, perhaps permanently, certainly for a long period, from the politics of any modern Occidental state. What constitutes the distinguishing feature is the power wielded by the "Elder Statesmen" (Genro), who, whether in office or out of office, have always to be reckoned with. These Genro are the men who planned, directed, and presided over the birth of New Japan. Their record is unequalled, if not unparalleled, and the nation which produced them should be proud of their achievements and thankful for their guidance. There are but six of these Elders living—Princes Ito, Yamagata, and Oyama, Marquises Inouye and Matsukata, and Count Okuma. The last, however, deliberately separated himself from the group in order to become a party leader, and for many years his counsels have ceased to be sought by the throne. One other should be added to the list of Elders, Baron Shibusawa, Japan's leading merchant and banker. With his name are associated many of his country's greatest financial measures, and, had he not abandoned the official arena 30 years ago, in obedience to a conviction that material development was the country's most urgent need, he would now certainly stand on the same political pinnacle with Ito, Yamagata, Inouye, and Matsukata. But, being devoted solely to business, he is not reckoned among the Genro, and has no connection with politics. The direct influence of the Genro is exercised in three ways: the emperor habitually consults them in the presence of any important national problem; they are an integral element of every council of state; and they sway a large majority in the upper chamber of the diet. Indirectly their influence is due to prestige which brings their advice into wide request, and to the fact that the ranks of officialdom include many who have sat at their feet and learned statecraft from them. The Genro are not united in their political opinions. Prince Yamagata is frankly conservative and has nothing in common with party politicians. He represents the military section of the state. Prince Oyama is a soldier before everything, and politics have no attraction for him. Prince Ito is a man of many sides. Equally great as a financier, a constructive statesman, and a politician, he be-

lieves in party cabinets, but he stands too close to the throne to be a party leader. Marquis Inouye is eminently a financier and an international statesman. He admits that party government is the inevitable outcome of a constitutional system, but he would do nothing to hasten its advent, believing that the period of preparation can scarcely be too long. Marquis Matsukata has always devoted himself to finance, and, while not unwilling to utilize political parties, he seems to have only a moderate measure of respect for them, and no desire to promote their growth.

Such are the men whose voice is ultimately conclusive in every national crisis. Again and again it has been proved that cabinets cannot govern without them. But, on the other hand, it has been equally clearly shown that they themselves cannot administer affairs without the co-operation of political parties. In the natural order of events time might be trusted to solve this problem by removing the Genro from the scene. But, on the contrary, time seems disposed to complicate matters by recruiting the ranks of the Genro from those of the younger statesmen. Marquis Katsura is a prominent illustration. Renowned solely for strategic ability until the conclusion of the war with China, he then showed, almost suddenly, that his political talents were not less signal than his military. He became a kind of link between the old system and the new, for, while walking hand in hand with the Genro, he also formed a political party strong enough to hold the balance of power in the lower chamber. Thus his career closely resembles that of Prince Ito, with one exception—namely, that, whereas the latter openly organized a party and, for some time, directing the movements of a party, has never publicly appeared as a party leader, Prince Ito is still morally the captain of the Seiyu-kai and Marquis Katsura pulls the strings of the Daido Club, but both statesmen show their allegiance to the principle of imperial cabinets by eschewing visible association with parties. Marquis Katsura may therefore be regarded as a new Genro; Count Kodama would certainly have been another had he lived to continue his brilliant career, and there are others on whose shoulders the mantle is evidently waiting to descend.

This complicated state of affairs is reflected strongly in the story of recent political events. When the Katsura cabinet went out of office after the restoration of peace with Russia, public opinion plainly indicated Marquis Saionji as the new premier, for he combined the qualifications of party support and Genro acquies-

cence; the former in his capacity of leader of the Seiyu-kai—incomparably the strongest party in the country—the latter in his association with Prince Ito, who had placed the Seiyu-kai under his direction. But, although the Seiyu-kai commanded 182 votes in the lower chamber, it had not a working majority, and was liable to defeat at any moment if the three remaining sections joined forces in opposition. Therefore Marquis Katsura's aid became essential, since it signified the allegiance of the Daido Club, a political association created by him to hold, with its 60 votes, the balance of power in the lower chamber. That aid was given. A Saionji cabinet came into office. It may be said to have represented all the faculties, for the premier himself and five of his colleagues were members of the Seiyu-kai, two portfolios (foreign affairs and education) were held by independent statesmen, the remaining two (finance and communications) were entrusted to nominees of the Genro, and the support of the Daido Club was promised by Marquis Katsura. In these circumstances the cabinet might be said to be invincible vis-a-vis the diet. And so, indeed, it proved, for the budget not only passed, but also passed practically without dissent. This is an interesting fact, for by the budget thus unanimously approved the country was pledged to a large programme of productive and unproductive expenditure, spread over a term of years and calling for heavy annual appropriations in excess of the normal revenue. Moreover, no resources to furnish such appropriations were in sight for more than two years. Nevertheless, the diet contented itself with an assurance from the minister of finance that some means would eventually be found without recourse to either loans or increased taxation. It seems probable that this confident though scarcely provident programme was in part inspired by the economic atmosphere of the moment, for the nation was just then in a mood of commercial and industrial buoyancy. At all events the important point is that every one of the four political sections forming the lower chamber voted in favor of this large programme, thus publicly writing themselves down as advocates of the expansion of armaments and of material development. But between the early spring of 1907, when this programme was adopted, and the autumn of the same year, when the budget for 1908-9 had to be drafted, monetary conditions alike in Japan and in the Occident underwent signal change. The finance minister, unable to float bonds at home for productive works, had to devote to this purpose surpluses already

earmarked on account of the "programme," and further found that the original intention of financing by means of treasury bills and note issues was impossible in view of the demoralized state of the market. Nothing offered except to cut down the "programme." But where to apply the knife? Naturally the column of unproductive outlays invited the chief elisions. There, however, a strong power in the state, the military party, stepped in and imposed its veto. A deadlock ensued, and a cabinet crisis appeared imminent, when Marquis Katsura, accepting the role of mediator, elaborated a programme of mutual concessions, the military party consenting to certain postponements on its side of the "programme," provided that the civil party made a corresponding sacrifice, and both parties agreeing to an increase of indirect taxation. Here, then, an exit from the dilemma was found and the horizon grew clear again. But the prestige of the cabinet suffered. In the first place, it was obliged to violate its pledge of not increasing the taxes, and, in the next, it stood confessed as unable to discharge its functions without reference to the Elder Statesmen. Moreover, on the very eve of the introduction of the budget in the lower chamber, another serious complication occurred; the ministers of finance and communications agreed to compile a supplementary budget making provision for railway work which involved a total expenditure of 134 million yen spread over a period of 12 years. It still remains to be explained how the conception of this large additional outlay could be reconciled with the terms of the Katsura compromise, but certainly the two ministers believed it to be reconcilable. The Elder Statesmen, however, declined to take any such view, and once again a crisis occurred, with the result that the cabinet resigned en bloc. Doubtless this resignation would have been accepted had any competent statesman been willing to take over the reins of administration. But no one was willing: for three reasons; first, that the Katsura compromise represented the only financial programme immediately feasible; secondly, that with the Seiyu-kai in opposition the lower house would have been unmanageable; and, thirdly, that a change of ministry while the diet was actually in session would have entailed many inconveniences. Therefore the Emperor, acting on the advice of Prince Ito, ordered the cabinet to remain in office, but accepted the resignations of the ministers of finance and communications. These were precisely the ministers who represented the Genro in the cabinet, and thus, the curious anomaly arose that, in consequence of

the Elder Statesmen's objection to a certain modification, their own nominees, who were directly and solely responsible for the modification, had to resign.

It should be recalled that the Saionji cabinet is the closest approximation to a party cabinet hitherto organized in Japan, the Premier himself being the leader of the Seiyu-kai and the cabinet owing its position in the house of representatives mainly to the support of that party. Yet at every crucial stage of this cabinet's career it has had to accept the counsels of the Genro.

The issue of the situation was perhaps its strangest feature. Weakened and discredited, the cabinet offered a tempting target for attack. But under what banner was the revolt to be led? In the lower house three parties were at heart hostile to the Seiyu-kai—namely, the Progressionists (89 votes); the Daido Club (60), and the Yuku-kai (34). If these three combined, they would constitute a formidable opposition to the Seiyu-kai's 182 members. Such a combination seemed impossible, however. For, if the Progressionists joined hands with the Daido Club, they would be discarding the fundamental principle of their existence by helping to overthrow a party cabinet and to set up in its place an imperial ministry. If the Daido Club joined hands with the Yuku-kai, they would be condemning the financial policy which their own leader had suggested. And if the combination of the three succeeded in overthrowing the cabinet, they could not by any possibility co-operate to support its successor. Nevertheless they did unite for the assault. The Progressionists showed themselves ready to enter any camp arrayed against the ministry; the Daido Club, while voting for a resolution directed solely against increased taxation, reserved to themselves the right of afterwards supporting that very principle; and the Yuku-kai, alone resolute and consistent, declined to base its impeachment on anything but increased taxation. It would be difficult to conceive a congeries of more heterogeneous elements. The attack was repulsed by a narrow margin of nine votes in a house of 345. Had it succeeded and had the cabinet resigned, the only ministry possible in the circumstances would have been one organized by the Genro, and thus the most clamorous advocates of party government would have demonstrated by their own contrivance the nation's immaturity for such a system. The only figures that stand eminent above the turmoil, as they have always stood, are the Elder Statesmen.

Christian Science and Biology

BRADLEY B. SMITH, Ph.D., Professor of Chicago University, delivered the last two lectures of the special course on "Theology and Biology" in the first of these two lectures he showed how widespread the vogue of Christian Science had become. Beginning as an educational influence in the mental therapeutics, it had grown into a religion which according to the latest United States reports now had more than 85,000 members. Add to this the large number more or less influenced by its teachings, and it would be seen that it constituted the most important modern movement in religion—a movement, by the way, which rivalled the power in the perfection of its machinery and in its assumption of authority.

Its authoritative book was "Science and Health"—a book that was written in oracular style and was to be accepted without questioning. No sermons were allowed in Christian Science churches whereby any individual opinion could be expressed, and an efficient censorship was maintained to it that everything published should harmonize with the system. In short, absolute control of thinking was maintained, yet this autocratic and somewhat incoherent religion was attracting thousands.

In order to explain this remarkable movement, he went on to give a short historical sketch of it, showing how it arose through Mrs. Eddy having been cured of sickness by mental healing, and how it developed into a strong and living church. Unquestionably through its instrumentality many striking cures had been effected, he said, just as it was unquestionable that cures were effected at Catholic shrines. Thus it might be stated that Christian Science had discovered a principle of healing which was destined to become a prominent feature of modern hygiene, and it also emphasized some elements which were destined to enter into vital religious thinking of the future.

In these days, when a God of love was preached instead of a God who was a monarch and an angry judge, and when the belief in hell was banished, the thought of punishment for sin had lost its terrors, but sickness and death was a very real evil to every family and to every person. One of the most urgent needs of man was to get rid of the discomforts and griefs which disease and death caused.

Christian Science, therefore, started with a very real evil. It built on the sense of a great need, and was assured of a hearty welcome if it could prove that it met that need. By religion it proposed to help men in this very need. In insisting on physical as well as spiritual salvation, Christian Science was quite in harmony with modern thought.

In another sense it had also adopted a strictly modern point of view. The only path to prosperity, spiritual and physical, it said, was to learn the laws of the universe and work in har-

mony with them. The evils of the world were not to be cured by superstition, but by true knowledge, education, rather than magic, was the watchword of the movement. But the important point of all was that Christian Science was a religion rather than a science, and thus escaped the barrenness of many of the programmes for the amelioration of men which neglected the religious instincts. By the impressive rites in its services a profoundly mystical atmosphere was created which was a real help to devotion. Indeed, it made him wonder whether in the Protestant churches they had not been relying too much on rationalistic clearness of thought and emphasizing too little the whole, mystery, must have in the whole life of religion.

When one came to examine Christian Science critically, however, it would be seen that concrete reality was sacrificed to abstraction. The plain of evil was escaped by ignoring the real world of science and of day, and living in a world of abstract principles. The Christian Scientists had devised a plan by which the effects of experience were denied. Who had not seen some loyal Christian Scientist going down to the grave protesting all the time that there was no such thing as the sickness which all the time was wasting her body? This total divorce between the system and all modern science could not be ignored. One could only be a Christian Scientist by having watertight compartments in the mind and keeping them closed.

It could confidently be said, the lecturer remarked, that no religion could conquer our modern world which did not feel the presence of God in the world, of our philosophers and scientists, and this Christian Science so far did not do. What was wanted in this age, in this unlimited possibilities in the physical world were opened up by natural science, was a religion which opened up similar possibilities to the soul.

One thing which Christian Science did do, however, was to make them feel the presence of God in the world. He thought that conveyed a lesson for Protestants. Were they not preaching too largely a religion of good works? Was not the predominating ethical message crowding out the Christian message which it was their first duty to preach, and making religion too much like a prison house of moral tasks?

With all its defects, he considered that the "new thought" pointed out two essentials for a vital religion of today. One was a present immanent God of power in our lives, and the other was a life consisting of education from start to finish and from top to bottom, so that all life can be controlled by religion.

In his concluding lecture, Prof. Smith dealt with the attempts which have been made to formulate a theology based on biology, and he gave a critical analysis of the work done in this direction by various leaders of thought, from Prof. Drummond to Sir Oliver Lodge. He expressed the opinion that the evolutionary hypothesis which the evolutionary hypothesis broke down because evolution looked to the future of this world, and not

to a future world, and because biologically an individual existed only for the purpose of propagating the species. When one saw the readiness with which men like Sir Oliver Lodge grasped at the very shaky evidence given by spiritualistic mediums as to the spiritual life, it was easy, he said, to recognize how inadequate was a theology based upon biology.

At the same time, he thought that this theory of a biological theory had rendered splendid service. Older theology was potent and vigorous because there was a united view of reality. Christianity had triumphed in the past because it was able to enter into the language of the Greek, and he made real in the science of that day. And in the Middle Ages, what were those vast scholastic systems which seemed to be a logical, artificial questions in religion but a recognition of the supremacy of God and the reality of religion?

"So we today must recognize it as a hopeful sign of the times that men are no longer content to let science claim to interpret the world without religion, but say that as religion conquered the Greek world, and the world of medieval science, so it must conquer this splendid modern world, and show that back of all science there is the supreme reality which ever abides through changing theories—that man has need of God, and that God meets the needs of man."

Replying to a most cordial vote of thanks, proposed by Prof. Yeutz, and seconded by Principal Scribner, Dr. Smith added that he believed we were entering upon a wonderful era of scientific construction. It had been said that the great danger of today was that men were becoming partial specialists—that as men were coming more and more to specialize in their education, so there was a tendency for them to be unable to understand each other's thoughts and aims. If he was not mistaken, the most profound and universal language in which men could speak was in religion, and this splendid modern world of ours, progressing as it was in special fields of study without correlation, must be made one by men who could interpret those special lines through one common vehicle. To his mind, if there was anyone who had to do that it was the minister. He congratulated the young men in that college on having the opportunity of doing the one thing which the higher life needed more than anything else, and that was of uniting the spirits and the forces of our modern world.

The Poison of Fatigue. The theory that the symptoms of fatigue are due to a poisonous product of muscular action is now familiar to physiologists. Recent investigations have extended our knowledge of this class of substance and have shown that they exist also in plants. Says the National Druggist:

"Various European journals have lately published details concerning the 'ermudungstoxin' (fatigue toxin) which was isolated by Dr. Weichardt, and if the observations and deductions of this investigator be correct, he has made the scientific world acquainted with a class of bodies of

profound interest to the physiologist and pathologist.

Weichardt found that from the muscles of animals in a state of extreme fatigue can be prepared a toxin which is characterized by its specific action upon the animal organism. When small animals are injected with quantities somewhat less than the fatal dose, the respiration becomes retarded and the temperature depressed and the fatal dose itself produces death after a relatively short period of latency. When injected in doses too small to produce the toxic effect upon the cells, it renders the animal immune as in a vacuum. The product of such an immunized animal the corresponding anti-toxin can be obtained. Later researches enabled Weichardt to show that the toxin is also present in certain vegetable substances such as opium, poppy-heads, curare, and lactucarium. The method of isolating the toxin from the vegetable drug seems to have been discovered by the use of the opium extract by means of potassium-iodide solution, the excess of reagent removed, and the liquid, after repeated dialysis, allowed to evaporate in a vacuum. The product obtained showed by its physiological action that it was a pure fatigue-toxin. Administered through the mouth it produced a marked effect, as are observed with the toxin obtained from the muscles of fatigued animals.

"The toxin can be obtained by the action of oxidizing agents of a purely chemical nature upon albumens, or by the electrolysis of albumen solutions.

"Weichardt is inclined to the belief that the toxin is a compound of high molecular weight, and belongs to the colloidal class of substances. From the fact that it is found in opium he argues that the depressing effect of the toxin is due to its presence as well as to the alkaloids."

One of Monte Carlo's Victims. Some days ago the news reached Budapest that Julius Kardos, a Hungarian artist of note, had committed suicide by shooting himself in a hotel at Monte Carlo. The Budapest papers now print a detailed story according to which Kardos shot himself at a roulette table in the Casino in full view of a crowd of onlookers. It appears that he lost all his money at the tables and the Casino management offered him \$200 if he would leave the place. He declined to do so and borrowed \$400 from a friendly Hungarian nobleman. With this he decided to try his luck for the last time at roulette. Seated between two women, one the daughter of a well-known American doctor, and the other a French woman, he lost coup after coup, and became very excited. When the last gold piece went he drew a revolver and shot himself. The American woman jumped up with a horrified cry and the French woman, across whose lap he had fallen, fainted away. All happened in a few seconds. Attendants rushed up and promptly removed the body, and play was interrupted for an hour. The grim superstition that a suicide's seat at the roulette table is cursed has been confirmed in an extraordinary manner. A wealthy Frenchman who was the first to occupy it after the tragic event, made a maximum, clearing \$20,000.

The Heroes Canada Honors

URELY every man, woman and child in Canada ought to share in this movement that when our children and children's children, and when the countless thousands who in the years that Canada shall say: "What mean ye by this memorial?" that then shall be told how this country was founded and built up by two nations, who gave to it of their best, and whose greatest heroes laid down their lives for it."

Such was part of the appeal made by Rev. Dr. Symonds at Christ church Cathedral, in his sermon on behalf of the Quebec Battlefields' association, says the Montreal Gazette.

"We are called upon as a united people," said Rev. Dr. Symonds, "to commemorate in worthy fashion the enterprise and the genius, the patience and determination of one of the world's greatest discoverers and explorers, Champlain. We are called to remember the names of the men who each reflect a lustre upon the country which gave them birth, Montcalm and Wolfe. This memorial, as is fitting, is to be on a large scale. For it will commemorate events which competent historians declare to be of greater importance in the world's history than those of the rise and fall of Napoleon. Every Canadian is called upon to contribute something to this splendid cause. And surely every one, no matter how circumscribed his means, will feel it not merely a duty but a privilege to have some share in this glorious national memorial."

"We are called to this undertaking by the one person who could put himself at the head of such a movement. The Governor-General, Earl Grey, has devoted himself with untiring energy to the promotion of everything that is good among us. And now as the representative of our King, whose labors on behalf of peace and goodwill amongst the nations have been crowned with such splendid success, the Governor-General who is also the symbol of the unity of Canada, calls upon us to unite, French and English alike, to preserve as a national heritage in this 30th anniversary of the founding of Quebec, the scene of the beginning of Champlain's labors, the place from which there went forth the heroes of the faith of the country, the centre of so much that is romantic, chivalrous and heroic, in the struggles of two great peoples now united in closer bonds of peace by that entente cordiale, achieved largely by the King, than ever before in their closely intertwined history."

Quoting from the Montreal branch of the Quebec Battlefields' association in reference to the scheme, Rev. Dr. Symonds said: "A driveway seven miles in length which is to be made to encircle the two battlefields with views from the cliffs of the St. Lawrence on the one side and across the valley of the St. Charles on the other, will stand unrivalled amongst the most famous and most beautiful of the world. The work is being done by a promontory whence it can be seen by every vessel as she approaches the

harbor it is hoped to place a statue of the Angel of Peace. The Federal government has already passed an act, by which the sum of \$300,000 has been appropriated for the tercentenary celebration of the founding of Quebec, and I would draw your attention to the names of the commissioners, who will dispose of these moneys: Sir George Drummond, Hon. Adela Turgeon, Mayor Garneau, of Quebec, Byron E. Walker and Col. G. T. Denison. You will notice that this is a comparatively small sum, but it represents both the great elements of the Dominion, and the same is true of the local committee of Montreal, in which are found four English and four French names: Mr. R. Wilson, Reford, Lady Drummond, Madame Dandurand, Sir Alex. Lacoste, Judge Robitoux, F. D. Monk, M.P., G. W. Stephens, and F. L. Melgren.

"The work of the French discoverers and explorers, and of the French priests in their enthusiastic zeal for their faith is one of the most romantic chapters in history. But it is more than this. It was the laying of foundations upon which, in the providence of God, we have built. If France lost Canada history reveals the certain fact that it was not the fault of the intrepid men whose memories we commemorate this year. And, therefore, whilst our tribute of esteem to their memories should not be less than that of our French brethren, our gratitude should be even greater."

"Of Montcalm," said Dr. Symonds, "we read that for recognition of rank and custom under all circumstances makes the King's incognito visits to various places farces as far as the preservation of the royal incognito is concerned. The King's incognito visits to various places farces as far as the preservation of the royal incognito is concerned. The King's incognito visits to various places farces as far as the preservation of the royal incognito is concerned."

"The King came into the chapel attended only by one gentleman just as any other visitor would come in. He was supposed to be incognito, of course, but every one in the room rose at his entrance, except the American woman who remained calmly seated. Horrified acquaintances pointed out to her afterwards that it was King Edward who had arrived. Yes, she knew it very well, she replied, but why should she have never yet escaped the King's eagle eye, and the busy query is at once despatched after them to point out the fault.

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thousands who will come, to these shores, hospitable to all who will work and make for themselves homes and become worthy citizens, and as those thousands pass with eager eyes upon the heights of Quebec, what could stir more worthy sentiments in every breast than the figure of the Angel of Peace, planted firmly upon the ground of the last conflict of two races, which now make a proud and happy Canadian people, with outstretched wings upraised to heaven, proclaiming in noblest symbolism the very essence of the Christianity of both Catholic and Protestant: Glory to God in the Highest, and on earth peace, goodwill towards men."

King Edward, who can be so jovial a corporation and so good a sportsman, is nevertheless very quiet, reserved and resent any lack of attention to the traditions of customs and costumes at levees. Time and time again, says a New York Sun London cable has he seen some slight deviation from the prescribed form of dress and sent an enquiry at once to point out to the luckless offender his mistake or negligence.

He seldom knows the details of every uniform in the country, and any yeomanry officers who have slipped carelessly into their unaccustomed tunics and got portions of their mislaid hair never yet escaped the King's eagle eye, and the busy query is at once despatched after them to point out the fault.

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