

Tzu Hsi--Late Empress Dowager of China

The Oriental Review.
It is to be doubted whether any narration of the reign of a monarch could be of more contemporary interest than is this of Tzu Hsi, the late Dowager Empress of China—China Under the Empress Dowager. By J. O. Bland and E. Backhouse (J. R. Lippincott Co. Philadelphia, \$4.00 net)—the narrative of that remarkable woman who during many years of change and turmoil was the *deus ex machina* of what the civilized world has for years considered, and in fact still must consider as a world of mystery, the Middle Kingdom, with the vassal states and peoples which form a more or less integral part of it. Unknowing, it is but natural that the people of the Occident, during the many years of her reign, should have no more true conception of what this wonderful Tzu Hsi, called affectionately by her people *The Old Buddha*, really was than of Kublai, or even of rulers as near our own time as the Tudor queens of England.

The fiction about her that has found its way into print would fill volumes. She has been held up as a mirror of all the virtues, and as a monster of depravity. Clearly threading their way through masses of lies and inaccuracies, the authors of this fascinating story of a Medieval Empress, translated into the latter part of the Nineteenth Century, have done their work wonderfully well in presenting to us what is evidently a true picture of the greatest of all the daughters of the strong Yehonala clan of the conquering Manchus. Not born to the purple, and making her first entrance into the Chinese Court and the Forbidden City at seventeen as but a concubine, the Concubine Yi of the Emperor Hsien-Feng; at the age of twenty-two she had already so impressed her marvelous intellect upon all of those mysterious human forces from Emperor down, which really rule China, that despite the subtle intrigues of powerful enemies, and notwithstanding that a barbarian foe (the English and French) had seized Peking (1860), she was able to grasp the reins of power. And these reins she not only never permitted, during all those years from 1860 until the day of her death to slip from her hands, but dying, she was still able to see that they were safely held by her own, the Yehonala clan, in the face of the strongest possible protest of the Manchu Iron-Capped Princes of the elder royal line.

That the child, Hsuan T'ung, is today Emperor of a country of 400,000,000 of people, and that his father, Prince Chu'un, is Regent, is due to her and her alone. It is an interesting story this of *The Old Buddha*, and one that is likely to change and modify many of the views of Western writers as to China. A number of the most interesting of the decrees of the years of her sway, during the reigns of her husband, the Emperor Hsien-Feng, of her son, the Emperor T'ung-Chih, and of her nephew, the Emperor Kuang-Hsu, are to be found in the work, and there is a mass of material bearing upon every year of her power. The true story of the Boxer trouble is for the first time probably correctly told, from the inside; and the common sense strength of her one intimate, devoted friend, Yung Lu, during all of her reign, and particularly during the Boxer troubles, is clearly shown. China Under the Empress Dowager is a work of exceptional historical value, and yet the authors have succeeded in making it as entertaining as a novel. It has many illustrations and portraits of great personages besides several, including Miss Carl's of the great Empress. The clear light it sheds upon the China of today makes it of the very first importance. In the closing chapter of the work we read:

"Frequent reference has been made to the extravagance and licentious display of Tzu Hsi's Court during the years of the first Regency. The remonstrances of the Censors on the subject were so numerous and outspoken, so circumstantial in their charges, as to leave little room for doubt that the Empress deserves their indignant condemnation. All the records of that period, and particularly from 1862 to 1869, point to the evil and steadily-increasing influence of the eunuchs, whose corruption and encouragement of lavish expenditure resulted in continual demands on the provincial exchequers. But even at the height of what may fairly be called her riotous living, Tzu Hsi always had the good grace to concur publicly in the virtuous suggestions of her monitors and to conciliate public opinion by professions of a strong desire for economy. She would have her Imperial way, her splendid pageants, and garnered wealth of tribute, but the Censors should have their

'face' . . . Combined, however, with her love of sumptuous display and occasional fits of imperial munificence, Tzu Hsi possessed a certain housewifely instinct of thrift which with advancing age verged on parsimony. At the time of her death her private fortune, including a large number of gold Buddhas and sacrificial vessels stored in the Palace vaults, was estimated by a high official of the Court at about £16,000,000. Tzu Hsi was proud of her personal appearance, and justly so, for she retained until advanced old age a clear complexion and youthful features.

Her good health and vitality were always extraordinary. She herself attributed them chiefly to early rising, regular habits and the frequent consumption of milk, which she usually took curdled, in the form of a kind of rennet. She ate frugally, but well, being an epicure at heart and delighting in dainty and recherche menus. Opium, like other luxuries she took in strict moderation, but greatly enjoyed her pipe after the business of the day was done.

"Such was Tzu Hsi, a woman whose wonderful personality and career cannot fall to secure for her a place amongst the rulers who have become the standard and pivots of greatness in the world's history. The marvelous success of her career and the passionate devotion of her partisans are not to be easily explained by any ordinary process of analysis or comparison; but there is no doubt that they were chiefly due to that mysterious and indefinable quality which is called charm, a quality apparently independent alike of morals, ethics, education, and what we call civilization; universal in its appeal, irresistible in its effect, upon the great majority of mankind. It was this personal charm of the woman, combined with her intense vitality and accessibility that won for her the respect and often affection even from those who had good reason to deplore her methods and deny her principles. . . . Europeans, studying the many complex and unexpected phases of her extraordinary personality from the point of view of Western moralities, have usually emphasized and denounced her cold-blooded ferocity and homicidal rage. Without denying the facts, or extenuating her guilt, it must nevertheless be admitted that it would be unjust to expect from her compliance with standards of morals and conduct of which she was perforce ignorant, and judged by the standards of her own predecessors and contemporaries, and by the verdict of her subjects, she is not to be reckoned a wicked woman. Let it be remembered, also, that within comparatively recent periods of English history, death was dealt out with no niggard or gentle hand to further the alleged interests of the State; men were hanged, drawn and quartered in the days of Elizabeth and Mary Stuart, gentle ladies both, and averse to the spilling of blood, for the greater glory of the Thrones, and in defense of the Christian religion. . . . Tzu Hsi died as she had lived, keen to the last, impatient of the bonds of sickness that kept her from the new day's work, hopeful ever for the future. Unto the last her thoughts were of the Empire, of that new plan of Constitutional Government wherein she had come to see visions of a new and glorious era for China and herself. And when the end came, she faced it as she had faced life, with a stout heart and brave words, going out to meet the Unknown as if she were but starting for a summer picnic. Reluctantly she bade farewell to the world of men, to the life she had lived with so keen a zest; but, unlike England's Tudor Queen, she bowed gracefully to the inevitable, leaving the scene with steadfast and Imperial dignity, confident in her high destinies to come."

MORMON LEADER SCORES POLYGAMY.
SALT LAKE, April 6.—The position of the church of Jesus Christ of Latter Day Saints, or as it is commonly called, the Mormon church, on marriage, was reiterated today by President Joseph F. Smith in his sermon opening the eighty-first annual conference of the church. He said in part: "We ought to obey the rules of the church with regard to marriage. Eleven hundred marriages were contracted here last year, not in accord with the law of God. As announced time and time again at these conferences, plural marriages have ceased in the church. There is no man authorized to perform a plural marriage. We have been doing all in our power to stop this. We have been doing all we can to trace the men who are performing these ceremonies. It is hard to locate them.

but when we do find them we will deal with them.

"With respect to the idea proposed by some to induce the Congress of the United States to amend the constitution so as to give the federal government power to regulate plural marriage, so far as I am concerned, I have no objection to such an amendment. Neither has any other Latter day Saint. Let the states petition the Congress to regulate the whole subject of marriage in the United States, and it will be a God-send to the people everywhere."

In reviewing church statistics, President Smith announced that during the year just past there was one divorce to each 5000 church membership as compared to one divorce to each 1300 souls in the United States. President Smith denounced emphatically the apparently growing sentiment among the church members as well as the world at large of patronizing plays and playhouses of a vulgar and demoralizing character.

A LESSON IN GOVERNMENT OWNERSHIP.

A striking object lesson in Government ownership is at present offered in Austria. The railroads there were taken over by the State. Up to the date of their purchase they were in the main highly profitable, and it was not contended that the public did not receive fair treatment. It looked in fact to be a good investment and the advocates of government ownership used that argument very freely.

There is now a strong agitation to replace these railroads in private hands. So far from proving a profitable investment there is a heavy annual deficit in their operation, which has to be made up out of taxation. The service has deteriorated enormously. But besides this one of the inevitable consequences of public ownership, which means political ownership, has developed.

Railroad expansion in Austria either ceased or expanded in the wrong direction. Whichever party happened to be in power used the railroads for political advantage. Extensions were made, not with an eye to the greatest profit and service, but to conciliate the largest number of votes. The result has been precisely what it would be in this country. The taxpayer has been squeezed to provide capital for enterprises fated to failure.

It seems fated that we are to make our own experiments and our own failures without learning anything from the experience of our older neighbors. What the people of Austria have found out about their railroads we discovered in the New York municipal ferries to Staten Island and Thirty-ninth street, Brooklyn. We run these at an annual loss of upward of a million dollars. A syndicate could be formed in Wall street in twenty-four hours which would take the ferry facilities off the city government's hands at the city's own valuation, annual loss and all, which would within two years pay dividends and provide a sinking fund for the insurance of the boats. It need hardly be said that the private corporation would not employ fifty-one men and a "matron" to run a ferry boat navigated by the Pennsylvania or Lackawanna railroads with a crew of seventeen.

It is a mistake to suppose that the tendency of public opinion is all toward municipal ownership. The movement is perceptibly in the other direction. There is a revulsion against administrative extravagance all over the world, and waste is not the only complaint brought against government ownership. It has paralyzed railroad development in progressive New Zealand and Australia. It has tended to keep the population of those countries stationary where our own has grown at the rate of 12 per cent in ten years; because in this country the railroads have opened the way for new settlement.

If government ownership is still a "paramount issue" with the Democratic party, the example of Austria is hereby commended to their opponents as excellent campaign material.—Wall Street Journal.

REALLY WONDERFUL LAWYER.

There was a prosecuting attorney in Texas whose methods were so dramatic and uniformly successful that he not only became the terror of evildoers, but an object of admiration, especially among the negroes. Upon retirement from office he was at once sought after by those charged with crime. The first two cases which he defended resulted in conviction, much to his chagrin. An old negro who had watched his prosecution in admiring wonder and looked on with equal interest when he conducted the defense, accosted him just after his defeat and said, "Mars Earle, you sho is a wonder. No matter which side you's on they go to the pen just the same."—Case and Comment.

THE CITY CHURCHES

CENTRAL UNION CHURCH.

Dorena Scudder, Minister. Amos A. Ebersole, assistant minister. 9:50 a. m.—Bible schools, Mr. W. A. Bowen, superintendent. The Men's League Bible class will not meet tomorrow morning. The Women's Society Bible Class will continue "Studies in The Acts."

11 o'clock—Morning worship. Sermon by the Assistant Minister, "A Warning and a Promise (Mark 8:25)." 6:30 p. m.—Christian Endeavor meeting. "The Teachings of Jesus on Temptation." Miss Maud Peterson, Leader.

7:30 p. m.—Evening service. Sermon by the Rev. Charles E. Mees of Croydon, England.

Visitors and strangers in the city, members of the army and navy, and all others not connected with any other local church are urged to make Central Union Church their church home and attend the Sunday and mid-week services.

FIRST M. E. CHURCH.

Corner of Beretania avenue and Victoria street. R. Elmer Smith, pastor. Parsonage adjoining church. Telephone No. 3253.

Sunday services—Sunday school at 9:45 a. m., Preaching 11:00 a. m., Epworth League 6:30 p. m., preaching 7:30 p. m.

Wednesday evening—Bible Study Class 7:00 p. m., prayer meeting 7:30 p. m.

Pastor Smith will preach at the morning service. In the evening he will preach from the subject "A Strange Prisoner." There will be special music on this occasion.

Mr. Glen McTaggart will lead the Epworth League service at 6:30 p. m. An earnest invitation is extended to all to attend this service.

Strangers and tourists will be welcomed at all services.

THE CHRISTIAN CHURCH.

Church located on King and Alakea streets.

If you are sometimes interested in reaching a higher plane of thinking, you will find it profitable to attend these services.

Bible school 9:45; morning sermon 11; Sloan Mission service 3 in the afternoon at the Mission house; Christ-

ian Endeavor service 5 Sunday evening; evening sermon, 7:30.

Tuesday evening 7:30 the O. and N. T. Bible class meets in the study room at the church.

Wednesday evening, 7:30 the mid-week meeting occurs, one hour, followed by the training for service class recitation.

The minister and his family are located in their new home, Sixth avenue, Kaimuki, where there friends can find them.

Next Sunday morning and evening the congregation will be asked to make an offering for the furnishing of our new hospital at Batang Thibet. Our mission in Tibet is the most remote in the world; our physician there is a thousand miles from the nearest other physician. Already patients have traveled that far to have the benefit of his skill. A more heroic life than these missionaries are living is hardly conceivable. They should have the best equipment for their service. You'll have an opportunity to help give them a little of this next Sunday.

David Cary Peters, Minister.

LATTERDAY SAINTS.

Church on King street near Thomas Square.

9:50 a. m., Sunday school, lesson topic—Paul a prisoner. Classes in both Hawaiian and English.

11 a. m., morning worship. Preaching in both Hawaiian and English.

6 p. m., Zion's Religio-Literary Society. Lesson topic—The Resurrection. Also musical and literary program.

7:30 p. m., evening worship. Services all in English.

We have the Old Jerusalem Gospel and the invitation is to all. Strangers welcome at all meetings.

A CORRECTION.

"All men are born free and equal," remarked the politician.

"They may be born equal," observed the father of eight voters, "but they're not born free. For every one of mine I had to pay the doctor \$10."—Judge.

DISPOSED TO SLUMBER.

"Do you enjoy the social whirl?" "No," replied Mr. Cumrox, "I can't honestly say that I do. Very seldom put on evening dress clothes without feeling that I'd rather be in a suit of pajamas."—Washington Star.

PONGEES HARD TO MATCH.

Pongee silk is the undyed silk of silkworms fed on the leaves of the scrub oak chiefly, though other trees are used in some portions of the pongee district. The silk is produced almost exclusively in Santung province and portions of North China immediately adjacent.

The real pongee cloth, made of this uncolored specially-produced silk is distinct from the pongees of commerce made in all colors from other silk. Each piece of cloth is made from a particular lot of silk, and, therefore each piece varies from all other pieces in exact quality, weight and fineness and in a slight degree in color and other qualities.

There are certain general grades of cloth, certain varieties of weave, certain popular weights, etc., but women shopping in Chinese pongees find it very difficult to match pieces, and on the face of things it is practically impossible to furnish any great number of pieces of a certain weight, grade and quality such as a modern clothing manufacturing establishment would require to standardize a certain line of garments from that particular cloth, says the Daily Consular and Trade Reports. Doubtless special arrangements could be made for the standardizing of a certain amount of the cloth, but it could be had only by such an arrangement.

The primary market for pongee is in Santung province, where it is produced, and most of the exports go out through Chefoo and Kiaochau. About ten per cent of the product goes directly to the United States, eighteen per cent to Great Britain direct, fifty-seven per cent to France direct and about fifteen per cent to Hongkong for further distribution, some of which goes to the United States.

In buying and selling silk goods in China the standard is the piece, the price of a piece resting primarily upon its weight. Pongees in Hongkong, for example, are sold by the piece, no matter how much silk of any particular standard is taken, and billed by the piece. Silks from Hongkong are packed in tin-lined cases and are shipped by the most direct route, involving the least period at sea.

SHE MEANT "CENTURION."

Mrs. Kawler—My grandfather is 103 years old.

Mrs. Bunderby—Dear me! I didn't know you had a centaur in your family.—Boston Transcript.

6-DAYS MORE-6

OUR STOCK IS LARGELY SOLD

AND THE BALANCE MUST GO.

Very Large and Rare Hawaiian Kapas

The manufacture of this article is now a lost art, and this is an opportunity to secure one at a price far below its real value.

Leis = Leis = Leis

Niihau Shells, Blackeyed Susan, White, Pink and Red Coral, and Beautiful Tasmanian Shell Leis. To close out, 25c to 90c.

Also, Bamboo Fibre for weaving, and Yucca Palm Slabs for pyrographic work.

Hawaiian Hats

50c to \$1.00.

Puggarees for Trimming Hats, 15c and 25c.

Fixtures for Sale

At any time before May first we will sell our fixtures for less than their value:

Two 8-foot counter plate glass and dustproof show cases; one 10-foot counter plate glass and dustproof show case; all with plate glass shelves; three wall show cases with sliding and swinging doors; three revolving postcard racks; one oak bench.

The Woman's Exchange

HOTEL STREET NEAR UNION.