

in favor of the allies of France. All this was swept away with the terrible collapse of 1867, which brought about his humiliation at Sedan and the fall of the empire.

It is true that before declaring war on Austria, Bismarck obtained assurances from Napoleon that he would remain neutral; but the difficulties in which the French emperor had involved himself by his Mexican venture decided his course in this case, and Prince Bismarck knew very well that while the Mexican scheme was pending the Emperor

of the French could not well afford to take part in any other undertaking of a serious character.

I believe that future historians, looking at these events without passion or prejudice, and inspired by a desire to present facts as they really are, can reason only in this way. Mexico will have, as a reparation for the injustice done her by the French intervention, the sad satisfaction of having been the prime factor in the emancipation of Europe from the Napoleonic rule.

Matias Romero.

THE ROYAL FAMILY OF GREECE.



OUR country is certainly more democratic than the United States," the Crown Prince of Greece once said to me, in the midst of a conversation about the political institutions of his country. He was surely right, if the remark be applied to the social and political instincts of the Greek people. No more naturally and unaffectedly democratic people exists under the sun than the Greek. Not only are there no aristocratic titles, but there is no apparent consciousness, in the ordinary life and manners, of the existence of social barriers. The village demarch sits placidly and comfortably with the other villagers and the peasants in the café or *bakáli*; the cabman who served you yesterday does not omit to give you from his box a graceful salute as he passes you on the street; no humbleness of occupation or of presumed station in life deters one man from greeting another whom he meets on the road or in the square, or from beginning the frankest and freest conversation. The reserve and cautious, if not bashful, self-respect of the Anglo-Saxon commonly interprets this Greek freedom at the first as bald effrontery. In the judgment of the newcomer the Greek commonly gains the credit of being what the American collegian would call «decidedly fresh.» In reality it is part and parcel of the national courtesy, tintured and conditioned, to be sure, by the equally national curiosity. Democracy is no affectation. The bashfulness which springs from suspicion of barriers is unknown.

And yet Greece is a monarchy. On the whole, the people are well satisfied that it should be. To be sure, that form of government was not from the first of their own choosing.

The revolutionary government from 1821 to 1830 had been republican; but in 1830 the powers, under whose protection the Greek nationality was able to achieve existence, decreed that its government should be a hereditary monarchy. It has not always been an easy throne for a king to sit upon, but at no time has the ruling family been more firmly entrenched in the good will of the nation than it is to-day. Otho of Bavaria was proclaimed the first king in 1832. The revolution of 1843 compelled the king to grant a constitution. Nineteen years longer he held the throne, until in 1862 a storm of discontent drove him and the efficient—almost too efficient—Queen Amalia from the country. Now, a generation later, a reaction in popular sentiment has placed the names of Otho and Amalia among the great benefactors of the land, and almost on a level with those of its liberators. Democracy had driven out one king, but it did not hesitate to call for another. It, indeed, proceeded to choose one. The plebiscite taken in 1862 resulted in the choice, probably in deference to the then prevailing admiration for British institutions, of the Duke of Edinburgh by a vote of 230,016 in a poll of 238,654. The powers, debarred by the terms of their agreement from accepting him, selected Prince William George, son of the reigning King of Denmark, Christian IX, as the successor, and since 1863 he has held the throne under the title of George I. He was scarcely eighteen years old when he came to the throne. The historical and social conditions were entirely new to him, and the whole situation was such as to have offered the severest test for even the most experienced. The hot-headed impulsiveness of the people, and their natural inclination to an individualism savoring of lawlessness and chafing

at orderly restraint; the restless intensity of political agitation, coupled with a ruthless freedom of speech and of the press that paid no heed to dignities or dignitaries; the unsettled character of society and social life; the financial difficulties which continually beset the government—all these combined to give the head which wore the crown of Greece no easy rest.

That the thirty-three years of his reign have, in spite of all this, been on the whole successful, and have resulted in establishing him and his house in a securer tenure to-day than they have at any previous time enjoyed, is due in large measure to the cool good sense with which the King from the very first accepted the situation and adjusted himself to it. He is not, in the ordinary use of the term, a great man. He is preëminently a man of sagacity and practical wisdom, a shrewd man. His own private affairs he has managed with remarkable skill. Rumor has it that his ventures on the bourse have been eminently successful. Out of his by no means lavish income he has managed to accumulate a reasonable fortune, which, in good prudence, he has invested outside the country. It is no uncommon subject of adverse criticism among the Greeks that he has treated his office as an employment from which to get gain; and yet, canny gain-getters as they are themselves, they really respect him the more for his prudence. The King is too practically minded a man ever to have concealed from himself a clear recognition of the fact that he had in reality been charged with the direction and administration of what was, in some of its chief aspects, a business enterprise. Sentiment was in play, to be sure, and nowhere more than in Greece; but, after all, that might be viewed as part of the assets, and used as such. He was a foreigner and of entirely alien blood. In religion he remained a Lutheran, though to the Greek the Orthodox Church is a phase of the state, and loyalty to it an essential of patriotism. He could not expect the loyalty of the people toward him to be grounded on sentiment. He followed, therefore, the course of wisdom when, not eschewing the appeal to patriotism and the national sentiment if it could be of service, he still preferred to vindicate his right to rule in proving himself a wise and helpful counselor and leader. This he has done. The feeling of the people toward him includes little of the sentiment of personal attachment. Their attitude toward his family, however, notably toward the princes, who were born and have grown up on Greek

soil, is appreciably different. Yet they as well as the King are commonly criticized as cold, indifferent, and lacking in fire and spirit. This is nothing more or less than the contrast of temper between the Southman and the Northman.

Fortunate it is, indeed, for Greece that her passions are subject sometimes to the Northman's check. In their subservience to the sway of impulse and passion the Greeks are the veriest children. The only one of their own statesmen who could long control or guide them was Trikoupis, and he was half Anglo-Saxon in blood, and almost entirely English in training and temper. His coolness, his persistency of purpose, and his fine rationality, joined to an unselfish love of his fatherland which no one could mistake, gave him his power. The intimate personal relations existing between him and the King had been the means of great advantage to the state; and the breach between them, due chiefly to personal and private matters which have never yet been made public, led to Trikoupis's fall, and the loss of the brightest political hope of Greece. The immediate outcome has, however, contrary to all expectation, proved to be the great enhancement of the political importance of the King. There are no great political leaders. Deliyannis, the present premier, is merely a practical politician, devoid of principles or programs. He has maintained his political life in the past by catering to personal support and profiting by the mistakes of Trikoupis. His programs have been, as a witty Greek put it, merely those of Trikoupis "with misprints." The King can virtually control Deliyannis; therefore to-day the King rules.

Strange to say, there has been an increasing popular demand in late years that the King should intervene more vigorously in state affairs. The complaint is often heard that he takes too little interest in the government. The fact is that the King, wisely gaging the temper of his people, knows well enough that it is best for him, so far as possible, to rule without appearing to rule. This he is doing to-day. He allows the ministry to assume the apparent responsibility, but *he* really rules. Deliyannis is a lay-figure. It is certainly much to the credit of the King that the gradual increase of his powers and influence in recent years has come as the result of popular demand. Much of this demand arises from weariness of politicians, but some surely from confidence in him.

Personally the King is a sociable, companionable man, fond of a joke, particularly

susceptible to the flavor of American humor, and not at all stringent in the minutiae of official etiquette; he sometimes gives one the impression that he will be glad when the formal part of the ceremony is over. He is often seen walking in the parks or on the sidewalks of his capital, and in the seclusion of his garden rejoices in the use of an American bicycle, which no interpretation of royal license would permit him to ride upon the highways. He is, however, a rigid disciplinarian, and his children have been brought up to feel the full force of the authority of the Teutonic house-father. The Crown Prince, now twenty-eight years old and father of a family, still looks to him, as do all his other children, for permission and advice in regard to all their goings and comings.

The King's natural sympathies and tastes lead him toward France. It is in Paris that he loves best of all to spend his weeks of relaxation. Germany has little charm for him, and no wonder, Dane as he is. For him the person of the present German emperor adds nothing to the attractiveness of Berlin. Between them there is a deep gulf fixed. They are unlike by nature, and the unfortunate family differences that arose from the German emperor's expressed dislike of his sister's action when, after her marriage with the Greek crown prince, she entered the Greek Church, have made the gap impassable.

As uncle of the present Czar of Russia, brother of the Princess of Wales, and son of the King of Denmark, his connections are such as to furnish Greece decided aid in its relations to the other powers of Europe. That his son is brother-in-law of the unaccountable Wilhelm II seems, however, only to have aided in provoking the most determined hostility of Germany to all Greek interests.

The Queen is a Russian, and a Russian with heart and soul. She never fails to show the warmth of her allegiance, whether it be to individuals, to political interests, or to religion. She is a most devoted adherent of the Russian Church. The ministrations of the church she generally receives at a little Russian chapel specially constructed for her use in the palace, but on the great feast days she attends the Russian church in the city. The King regularly attends a Lutheran service held in the royal chapel and conducted by the court chaplains in German. The princes and princesses, however, are all adherents of the national Greek Church.

Almost as diverse are the linguistic con-

ditions. The Queen does not speak Danish freely, nor the King Russian. Hence when by themselves they converse in German. Both speak English and French freely. In the family of the Crown Prince English is the established language. When the whole family is together it is made the rule that Greek shall be used at table, but at other times English or German is the usual language.

Fortunately the Queen's enthusiasm for Russian interests is not shared by her sons. They not only feel the danger which Russian advances in the Orient bring to Greece, but they have at heart no sympathy with the political ideas and institutions which Russia represents. Particularly is this so with the Crown Prince, whose tendency in recent years is strongly toward sympathy with England and English institutions.

That Queen Olga is a strong, true, noble woman one learns not only from her face and bearing, and from her active interest in all good works of mercy and charity, but from the children she has borne and reared. Of these are living six: Constantine, Duke of Sparta, the Crown Prince, born 1868; George, born 1869; Nikolas, born 1872; Marie, born 1876, and betrothed last year to the Russian Grand Duke Georges-Michailovitch; Andreas, born 1882; Christopher, born 1888.

Nikolas, the pet of the family, is a young gentleman of quiet refinement, English in manners and bearing. George, a great, hearty, noble son of the Anakim, is the one most popular with the masses. He is a born leader of men, forceful, commanding, ready of decision, not given to fine discriminations, cordial and democratic in manner. Strongly distinguished from him is his brother Constantine. They complement each other. Constantine is slow of decision, quiet and reflective in temper. The Greeks often think him dull. It is his conscientious caution which gives him this appearance. His real character is one of serious purpose and great fixity of determination. Once he has clearly conceived and determined on a plan of action, no one could be more firm or more skilful than he in execution. He is a patient student of details and an admirable executive. The success of the Olympic games of 1896 is to be largely attributed not only to his personal influence, but to his ability in organizing and directing. Nobility of purpose, firmness of character, and a quiet, winning refinement of demeanor, unite in him to make a personality which is to-day the fairest hope of the Greek nation.

Benjamin Ide Wheeler.



Glimpse of a "pacified" Cretan Village.



Our Turkish Cavalry Escort.



A Cretan Chief.



An Arab Mule-driver.



Bishop's Throne in the Church of Chrysopege.



Harbor Scene at Canea.