

## JAPANESE GUILDS.

TRADES ORGANIZATIONS ARE NUMEROUS IN JAPAN.

A System Introduced by the Dutch—Unlike Workingmen's Unions in Other Lands—Story Tellers and Blind Shampooers.

WHILE there are no labor unions in Japan, writes William E. Curtis in the Chicago Record, there are very many guilds, composed of merchants and manufacturers and others engaged in the same line of business who have organized for their mutual advantage and to control so far as they can the trade to which they belong. They have existed ever since the seventeenth century and were copied from the Dutch, who came to the empire during that period and exercised a very powerful influence upon industry and commerce. In fact, the Dutch were never entirely expelled from Japan.

The Dutchmen of Japan exercised a wholesome influence upon the Japanese and educated a large number of their young men. They furnished the only social and intellectual stimulus Japan had and a few modern ideas filtered through them into the empire. Among other things they

Another curious guild is that of the story tellers, called yose, who appear to be a relic of the days when books were scarce. They are similar in their methods and occupation to the troubadours of the middle ages and the Zingari, who are even now found in the mountains of Austria, Italy and Spain. They have houses of entertainment where people may go and listen to recitations of stories, tragedies and poems while they sit around cross-legged, drinking tea and smoking their long-stemmed metal pipes.

Sometimes the yose has a book before him reading a chapter of history or an act from one of the great plays. Sometimes he reads a poem or tells a story of mythological times or of modern events. When he comes to a particularly good point he elaps together a couple of little slabs of wood, which are kept by him for that purpose. The latter are also seen at the theatre. There is always a man sitting at the extreme right of the stage with two small flat pieces of wood, and whenever the situation becomes critical or exciting he stimulates the interest of the audience by clapping them together. When the murderer is creeping upon his victim, when the suicide is about to fall upon his sword or when the villain runs away with the heiress he makes a terrible racket that often drowns the dialogue.

The entertainments of the yose are usually mixed. There may be a poem

the export trade and merchants for the local trade, and the workingman usually sells his wares to the same per-



A JAPANESE SHAMPOOER.

son. This has gone on for centuries. Asana, the weaver, sells his brocades to the grandson of the merchant who bought his grandfather's products. When there is a large order, say for 1000 lacquer trays or 10,000 embroidered shawls, the middleman is resorted to. When Mr. Moore, the silk buyer for Marshall Field, comes over here to purchase his annual stock of Japanese goods he goes to a middleman, who places the order in small lots among the people who have by long experience learned to depend upon him, and as fast as they finish an order they send it in. Sometimes the middleman advances them money. They usually run an account with him, as the planters in the Southern States do with their factors in the commercial cities. He furnishes them materials and sometimes little luxuries in the way of clothing or food, which are charged to their account.

### Daily Duties of an Empress.

The Empress of Germany rises early and breakfasts with the Emperor every morning at 8 o'clock. At 9 she is in the nursery superintending the baby's toilet, arranging with the nurse for the walks or drives to be taken by the children, and always decides what clothes are to be worn by the young princes. At 10 o'clock the Empress sees her housekeeper and attends to the menu for luncheon and dinner, always including one or two favorite dishes of her husband's.

A few moments every morning are spent in the linen-room, and not a sheet or a duster are given out except under direction of the Empress. At 11 she goes riding with the Emperor, or driving with two of her boys. Luncheon comes at 1; and all the children except the baby are present at this meal, which is conducted with-



EMPERESS OF GERMANY.

out much ceremony. After luncheon the Emperor and Empress play with the children for an hour.

The Empress receives from 3 till 5, and in this time considers charitable cases. There are sometimes as many as fifty guests invited to dinner, which is at 6 o'clock, and lasts an hour. One servant waits upon two persons, and every little detail of the service is closely watched by the Empress. She goes every night with the Emperor to see the children, and if there is the slightest illness among them she sits up all night and sees that the doctor's directions are carried out. In the nursery she wears a soft white flannel wrapper and a large apron.

### The Bite of the Human Animal.

The injurious effect of the bite of human beings is very forcibly illustrated among the members of the police force of the Twenty-eighth District. At present no less than three of the patrolmen of that district are suffering from the poison injected into the system through having been bitten by refractory prisoners whom they had arrested. These bites, while so far not attended with very serious results, have nevertheless been the source of considerable pain and soreness to the victims.—Philadelphia Record.

### They Were Out to Him.



"How well dem rabbits know when a hunter is around. Dey don't even kum out of deir holes alretty yet."—New York World.

## FASHION'S WHIMS.

FALL AND WINTER NOVELTIES IN WOMAN'S WEAR.

Waist Trimmings Are Getting Elaborate—How to Wear Veils—Styles in Jackets and Capes.

WAIST trimmings are growing more and more elaborate, if that were possible, until there is no telling where this extreme will end. A new costume has an arrangement of fichu and drapery that illustrates the excesses to which this fashion is being carried. A narrow section of the material extends over each shoulder from the waist line at the back to the bodice point in front. This is laid in plaits that are caught down or pressed to hold them in place. From the front of this plaiting long tabs fall almost to the hem of the skirt in front. Around this and the waist section is a plaiting made extremely full and graduated. Over the shoulders it is about eight inches wide and grows narrower to the waist line, where it is but about an inch and a half in width. The same order is observed in the tabs. At the lower portion the plaiting is very wide; a large, loose bow is placed at the waist line in front and covers the meeting point of the plaitings that pass over the shoulders. This arrangement is made of taffeta silk and crepon, and is large enough to almost entirely cover the waist and the tops of the sleeves nearly to the elbows.

Another waist trimming has double ruffles of taffeta silk on a wool material. These ruffles are set in just over the shoulders, and are graduated to the waist line, where they form a surplice effect. Over these double ruffles are very wide pointed revers of the dress fabric. These revers are opened on the shoulder like a lapel, one point running in front of the sleeve, the other in the back.

fully arranged the folds will form a sort of jabot effect that is quite pretty.

The embroidered chiffon is the latest novelty, and the dark colors are preferred. The white, with black chenille dots, which has been so fashionable and so blinding, is a trifle passe, but it is too becoming to go entirely out of style.

Veils are still worn long, to come below the chin, and are as much a part of a costume as the hat itself. The plain mesh is preferred by some to the fancy dets, but both are admissible.

### DAINTY CAPES.

Wee capes that are not altogether unlike those of last season are to be stylishly worn in the theatre and con-



A FASHIONABLE CAPE.

cert room, and it is a dainty example of this sort of garment that is presented here. Of white gros grain, it is composed of a series of panels cut into points at the lower ends and embroidered with tiny spangles in diagonal lines. The lower edge is finished with an accordion plaited black

## MARTHA, THE VIVANDIERE.

A Peruvian Woman Who Has Become Famous as a Soldier

From Lima comes a portrait of a remarkable Peruvian woman who has become a celebrity in the country from her bravery and attention to the wounded during the recent revolutionary campaign which culminated in the attack and capture of Lima on March 17th, 18th and 19th last.

To-day the name of Martha, the Vivandiere, who accompanied the division of the coalition army under the command of Colonel Philip Ore, is a household word in Lima.

Martha is a woman of about thirty-five years of age and of Indian blood. She is rather tall for one of her race and not at all bad looking. From first to last since Colonel Ore encamped in Larin, about twenty miles from Lima, Martha, in a brilliant uniform and mounted



MARTHA, THE VIVANDIERE.

on a splendid horse, was always to be seen when fighting was going on, sometimes at the front urging on the soldiers, at other times at the rear assisting the wounded.

During the fierce fighting at the entrance to Lima Martha was wounded by a bullet in the right foot. She mortgaged a small house which she owned in Callao, and when the coalition forces commenced what was virtually the siege of Lima she employed her little fund in the purchase of revolvers and other articles.

There were three days' tremendous fighting in Lima, over 1000 men lying dead in the streets. About fifty per cent. of the combatants engaged were placed hors de combat. By this it will be easily understood how the conduct of Martha, the Vivandiere, has made her famous.

### Body Turned to Stone.

The bodies of four Chinese were examined at Columbus, Ohio, and placed in zinc boxes to be shipped to China. Great consternation was caused when it was found that the body of one of them, Me Lung, who had embraced the Christian religion before he died, had turned to stone.

As the box provided for it was not half as long as the body, it became necessary to break the petrified corpse. To do this the Chinese indulged in a tug-of-war with the corpse, breaking the legs, arms and head off in that way.—San Francisco Chronicle.

### Oldest Yacht in the World.

The accompanying illustration is made from a photograph by Emile Brugsch-Bey, of an ancient Egyptian boat, the original being found in the course of excavations conducted by



A YACHT OF 5000 YEARS AGO.

M. de Morgan and Meir, and now at Gizeh. The sails of this boat were probably not made of ramie cloth, and it is evident that they do not set with that graceful smoothness that characterizes the sails of the present era; still, the striking similarity in the general model of the hull will be apparent to every one. This ancient boat is, so far as known, the only one which has been preserved with its original rigging, and dates from the Eleventh or Twelfth Dynasty, or about 3000 years B. C. Everything about yacht building that is known must not be credited to the nineteenth century.

### A Much-Needed Invention.

There is an imperative demand for some invention that will prevent the escape and waste of oil in machinery. While there are many inventions that claim to do this, all machinists are dissatisfied, and assert that the want is not yet met. On one of the trunk lines running out of New York an investigation of the most exhaustive sort has been made, resulting in the discovery that thirty-three per cent. of the lubricators used is lost. Here is a chance for an inventor to make a fortune.—New York Ledger.



A JAPANESE TEA HOUSE.

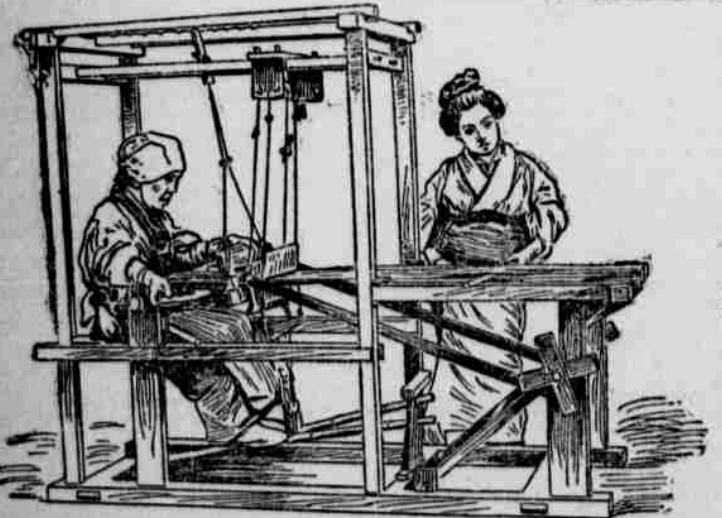
taught the Japanese the uselessness of dragons' teeth and snake skins as a pharmacopoeia and gave them a knowledge of anatomy and the rudiments of medicine. European improvements upon the spindle and the loom came in that way. One finds a great many traces of the heavy Dutch civilization throughout Japan. The guild is one of them, and it now extends from the bankers and the manufacturers as far as the massage operators, the story tellers and the thieves.

In Japanese cities and villages about sunset you begin to hear doleful whistles in the streets. One will come from somewhere near you, and pretty soon another from far away, and if you choose you can trace them to blind men, who walk in the middle of the road, each with a bamboo staff in his hand, blowing his monotonous and melancholy signals to notify the public of his whereabouts. These are the amma san, blind shampooers and massage operators, who occupy a conspicuous place in Japanese social life. They rub the skin, knead the muscles and shampoo the hair, which are favorite treatments among the natives, and are credited with great virtues in the Japanese hygiene.

Custom immemorial has limited this occupation to the blind, and with the exception of music it is almost the only one in which a person so afflicted can engage, although, curiously enough, when a blind man is fortunate

from a Japanese Tennyson, an extract from the plays of a Japanese Shakespeare, a chapter from a Japanese Bancroft or Froide, together with a few comic selections and a story of love and war. The recent war with China has caused a great boom in yose business, for they kept the public informed of the progress of events and the policy of the Government, and are now reciting the incidents of the campaign in China. The lesser yose are itinerant and give their recitations upon the streets or in the tea houses, where no fee is charged but a collection is taken up at intervals. The street yose are usually accompanied by a samisen player and a singer, perhaps two or three, and you find them surrounded by crowds of coolies wherever you may go.

The guild system includes all trades and occupations. The silk-growers and silk-buyers, the men who raise tea and those who sell it, the manufacturers of lacquer and cloisonne and porcelain, the weavers and spinners, the artists who decorate kakemonas or scrolls, the carpenters, screemakers, confectioners, paper dealers, doctors, lawyers, merchants of all kinds, teachers, and even preachers, have their guilds and meet at regular periods to discuss subjects of general interest and mutual importance. Among the mechanics and tradesmen these guilds are often extended to include life insurance or aid to those who are ill and



WEAVERS AT THE LOOM.

enough to be rich he is a money-lender. The amma san are organized into one great guild, with their headquarters at Tokyo and Kyoto, and are divided into different grades like wrestlers, being promoted from one to another after the passage of an examination and the payment of a fee, which goes into a common treasury, and is used for charity among the guild.

I do not suppose there is any law limiting this business to blind men, but no others are engaged in it. The extreme care which the women of Japan take of their hair makes shampooing popular, much more so than in any other country, and massage treatment has for centuries been a popular remedy for rheumatism, lumbago and other pains and aches. Their system differs, however, from the Swedish in that they work down instead of up the body, their theory being similar to that of the Indian medicine men, who press the pain out of the body by working it toward the fingers and toes.

infirm, like our mutual benefit societies of the United States. Assessments are made upon the living to pay the doctors who have attended the dead and the undertakers who have buried them.

Thus far the guide has not been used to any extent for the advancement of wages or the regulation of working hours, for the reason that ninety-five per cent. of the skilled labor in Japan is occupied in the homes of the people and in a measure is independent of the conditions that govern working people in other lands. Up till five years ago factories were almost unknown. The weaver had his loom in his own house and his wife and sons and daughters took their turns at it during the day. It had always been the custom for the children to follow the trade of the parents. The best porcelain and cloisonne and lacquer work is done under the roofs of humble cottages, and the compensation has been governed usually by the quality of the piece produced.

There are middlemen who buy for



NEWEST STYLE OF A FALL AND WINTER COSTUME.

Another dress has the waist entirely covered with ruffles of very finely crimped chiffon or crepe lisse. There is a velvet collar and velvet sleeves and belt, the thin ruffles veiling the entire figure with the exception of a single wide box plait of velvet that passes over the ruffles and is caught in at the waist line.

### HOW TO WEAR VEILS.

There are many little details of fashion that the world at large knows not of, but of which it merely sees the effect. To the woman who is always well gowned, says the New York Herald, these same little details mean a great deal.

There is a marked difference in how veils should be worn. They are no longer tied so close across the face that the eyelashes protrude, but are loose and flowing. A box plait or gathered fulness at the top of the veil

mousseline de soie frill, and a very delicate pale blue silk lines the whole. Around the neck comes a full ruche of black chiffon with long black ribbon ends. The accompanying hat is of fancy jet with coronet crown, is trimmed with black aigrettes and black plumes, and is lined with the pale blue silk.

### PLAID GOWNS.

There seems to be quite a fancy for plaids of every description this season, and they certainly do brighten up the somber dark blues and browns and greens which so many women affect just now. Of course, the plaid is introduced more in the way of trimming and accessories than anything else. A whole plaid dress on a large woman always looks a little incongruous. One of the prettiest ways to use plaid is in a blouse waist. But even that is too loud for a woman of more than ordinary stature, so she has to confine her choice to bands of it.

### FLOWERS AND FEATHERS IN BONNETS.

Flowers, as well as feathers, appear on the winter bonnet, but in making a choice one must consider exactly what wear will be given to the bonnet and whether bright-hued blossoms will harmonize with the hair and the toilette. The style of coiffure has much to do with the arrangement of the bonnet or the head. If the hair is parted the bonnet is placed a little further back than it is if either a pompadour or a bang is worn.

### SKIRTS GROW WIDER AND WIDER.

Skirts continue to grow wider and wider, but their volume and weight are diminished by the fact that they are unlined, save with the indispensable silk lining.



PROPER WAY TO WEAR A VEIL.

has been in vogue for some time, but the ends have still been fastened tight. Now only the upper part of the veil is fastened and the rest is allowed to hang as it will, and if care-