

CUPID BARRED OUT.

QUEER MATRIMONIAL LAWS OF JAPAN.

Etiquette Governing the Relations of Young Men and Women Before Marriage—No Kissing at the Wedding Feast.

WHEN a young man wants to get married in Japan he does not offer his heart and hand to the girl he loves, but, if an arrangement has not already been made for him by his parents with the daughter of a neighbor, he goes to a discreet and trusted friend who is already married, and asks that he and his wife act as "nakodo," or go-between, for him in this important matter. It is the most delicate duty one friend can perform for another; it is the highest of compliments to ask it, as it is naturally an evidence of complete confidence, and the gentleman and lady who undertake it assume responsibilities that few people in America would care to accept. They not only agree to find a suitable partner for the aspirant for matrimonial honors, but remain through life in the relation of god-father and godmother to the young couple. They are expected to assist them if they get into difficulty or suffer misfortune, to promote their prosperity and happiness in all ways possible and serve as a board of arbitration to settle disputes that may arise in the family.

But this responsibility is not dreaded in Japan as much as would be supposed. People are used to it, and nearly every gentleman and lady of acknowledged distinction have at least one, and sometimes several couples under their care.

As a rule in the upper circles of society marriages between the sons and daughters of friendly families are arranged by the parents when the children are very young, and a boy or girl often know who they are going to marry long before they are old enough to understand the nature of that relation. But they are not allowed to associate with each other. From infancy girls are taught that they are inferior to their brothers, and must treat them with respect accordingly. A boy can call his sister by a pet name, but she cannot show the same familiarity toward him. He is "Ani-san," which literally means "Mr. Brother," and his authority cannot be disputed in their play. Usually the boys of the family take their meals with their father, and their mother and sisters wait upon them, accepting what food is left by the superior beings without a murmur. In this way the spirit of obedience to mankind is instilled into the mind of womanhood. Confucius taught that children of seven years should be separated, but Japanese are a little more liberal than the Chinese in this respect, and boys and girls play together until they are ten or twelve years of age. After that their association is forbidden.

Nor is there any opportunity for a boy to become acquainted with the girls of his father's set. Therefore courting is impossible, and the children of families whose houses may adjoin grow up as strangers to each other. This rule applies equally to the nearest relations. There can be no friendship between young men and women. It is disreputable for a Jap-

ing is called a "mi-yai," which means literally "mutual seeing."

According to etiquette the interview may take place at the residence of the nakodos or at the house of the young lady's father; but among the lower classes a picnic or a theatre party, a boat ride or an excursion of some sort serves the purpose. If the visit takes place at the house of the young lady's father, the young man and his nakodo are received by the host and salute each other with great politeness. A servant brings a pot of tea and materials for smoking, over which the three gentlemen discuss politics, business matters, the condition of the rice market, the news from China, or any other indifferent subject for awhile. Then the host will clap his hands and the young lady in interest herself appears, dressed in her prettiest kimono and obi and bearing a tray containing three cups and a pot of tea. These she places upon the mat in front of the guests



MARRIAGE CEREMONY IN JAPAN.

and proceeds to serve the beverage and sweetmeats which her mother or a servant brings after her. Girls are trained to perform this duty with the greatest degree of grace, for tea-pouring is regarded as the highest accomplishment a Japanese woman can acquire, and this occasion is naturally of the greatest importance. She is not to speak unless spoken to, and the responsibility of beginning a conversation rests upon the nakodo. If he is a gentleman of tact he introduces some subject or asks some question



JAPANESE GIRL AT HOME.

that is calculated to bring out whatever conversational powers the young lady may possess, and in the meantime she sits upon her heels and endeavors to be as charming as possible. The young man may engage in the conversation, but it is not good form for him to address his remarks to her. He may speak to her father or her mother, but he usually remains entirely silent during the ordeal. If the "mi-yai" happens to be an excursion or a theatre party the same rule is ob-

before an opportunity to send presents is given.

When the day for the wedding is selected the trousseau of the bride and several articles of household furniture are sent to her husband's home, and they are usually exhibited to the friends of the family beforehand. The wedding gown is always pure white, and the bridegroom is dressed in a "kamishimo"—a peculiar dress made of various kinds of silk in colors according to his rank.

The wedding ceremony takes place at the house of the bridegroom's parents and friends of both families are invited to be present. The bride is escorted there at nightfall by her parents and other members of her family and the nakodos, followed by servants bearing gifts to the family of the bridegroom. It was formerly the custom to light a bonfire in front of the gate of her parental home and lift her over it. This ceremony meant purification. The house of the bride-

groom is usually decorated with lanterns and other evidences of festivity, which draw all the people in that part of town to witness the bride's arrival. She is met outside the entrance by the members of the groom's family. But he is seated on a cushion in front of the tokonoma, a shallow recess or alcove that is found in all Japanese houses and is used for the display of ornaments. When she enters the room she is escorted to a seat beside him. The nakodos sit at his right and at her left are usually two married ladies or two little girls dressed in white, who serve as bridesmaids.

When the party is all placed a chorus of voices in the adjoining room sings a Japanese song called "Utai." A low table of white wood, that has never been used, is then brought in, and a tray is placed upon it containing three cups, which one of the bridesmaids fills with sake. The latter hands the smallest cup to the bride, who takes three dainty sips of wine and then passes it to the groom, who follows her example. The second and third cups are filled in a similar manner and the ceremony is repeated. As the groom returns the third cup to the bridesmaid all clap their hands, which is a salute of approbation announcing that the ceremony is over.

There is no kissing or embracing, but a great many congratulations are offered to the young couple and guests of literary attainments are expected to hand them poems of their own composition, which are afterward bound in a little book as a memento of the occasion. The couple then retire to put off the wedding robes and resume their ordinary garments, and afterward join the guests at a feast, which is served with great ceremony. The congratulations are then renewed and include the parents and relatives of the couple, and everybody drinks to the health of the bride and groom. Sometimes the feasting continues very late and often ends in a carousal, but before the guests retire they repeat their congratulations, as is customary in other countries.

Among the common people the marriage ceremony is considerably modified. Bridesmaids are omitted and the nakodos, the gentleman sitting at the right of the groom and his wife at the left of the bride, fill and pass the cups of sake; but there is always a supper of some kind and plenty to drink, if the food is only rice and salted fish and the liquids only tea.

On the third day after the wedding the bride returns to her father's house to stay three or seven days, as the case may be, during which time her father invites the friends of both families—usually those who have been guests at the wedding—to a big feast. If the first three days of married life are not satisfactory to the bride, she notifies the nakodos of that fact and does not return to her husband's home, which is equivalent to a divorce. If the husband is dissatisfied he notifies the nakodos, and they are expected to communicate with the bride's parents. If a divorce is insisted upon by either party it must be accepted by the other, but such a proceeding is seldom resorted to except where misrepresentations have been made as to the temper and physical condition of either party. If the bride or groom proves to be deformed or diseased in any manner a divorce is considered honorable and legitimate, and it is only necessary to register the fact at police headquarters.

After the ceremonies are concluded the bride separates herself entirely from her own family and becomes as much identified with the family of her husband as if she were born into it. She is not expected to inherit any of her father's property, although he may leave her a legacy if he desires to do so. Nor is it necessary for a father to give his daughter a dot upon her marriage, although it is often done. It is usually a part of the original arrangement, and the amount is settled between her parents and the nakodos.

The annual profit of the Suez Canal is \$15,000,000.

WINTER WEAR.

FASHION'S DECREE FOR DRESSING GOWNS AND JACKETS.

Those Made for Metropolitan Dames Combine Elegance With Comfort—A Rage for Tam o' Shanter Hats.

FALL and winter are essentially the home seasons. Outdoor sports are impossible with Northerners, and the reign of the afternoon lecture, morning musicale and evening reception sets in. The interior decorations are made especially beautiful, and everything is accomplished that can be to attract and create attention to the fireside and home luxuries. Home comforts cannot be mentioned without a thought of dressing gowns and jackets. The time between calling hours and the attendance of outside social functions is usually given over to rest, and should be if it is not. It is then that the dressing gown and jacket appeal to the feminine members of the household.

The greatest possible taste should be displayed in making comfort gowns. The true artistic sense can be luxuriously gratified, and any original notion can be carried out without the fear of being conspicuous or mayhap

artistic effect the hair should be done low, and, more or less, draped over the ears. A charming Tam, which is almost a turban, and which is an inoffensive, not to say an attractive the-



AN ATTRACTIVE TAM O' SHANTER.

atre bonnet, has a soft crown of pale yellow velvet, spangled with silver. Just over the face is a stiff band of jet, which ends in two bunches of white violets. The sigrettes are



LATEST IN DRESSING GOWNS, JACKETS AND PETTICOATS.

offending anybody's taste. One should always dress prettiest for those whom they love best, and home gowns should be the finest in the wardrobe. In figure No. 1 is shown a simple but neat jacket in pink and white striped wool, garnished with black velvet. The stripes are matched beautifully, and the material itself is almost like an exquisite piece of embroidery. The small cape about the neck is a unique but charming arrangement, and the turn-down collar is both comfortable and elegant. The sleeves are full and easy, but very becoming to either the plump or slender arm. With a dark skirt this jacket always looks dainty and attractive. The coiffure seen in this illustration is very fetching for the home. The hair in front is parted on one side in a most fascinating way. It is then curled in large rings and flattened out until it lies about the temples in a soft and wavy fashion. In the back the hair is arranged in a loose, graceful puff.

The full length dressing gown in figure No. 2 is of a soft and dainty wool. The style is Princess, the model being made especially long in front and finished in a demi-train at the back. The lines are very graceful, and tend to make the wearer tall and slender. Just above the bust, on a line with the shoulders, is a wide ruffle of the wool, finished in a fine feather trimming. The sleeves are very full, and the long, wide cuff is finished in a ruffle to match the larger one of the same style. About the waist is worn an Oriental girdle of Turkish silk.

The third illustration shows the latest idea in petticoats. The greatest change has been made in the trimming. Where last season there were many small ruffles, this season one large one will be used.

TAM O' SHANTER HATS THE RAGE.

Most everybody has a Tam o' Shanter, says the New York Press. The little girls wear them, plain, to school, and their mammae wear them, much trimmed with feathers, and with an added brim, to church and the sewing circle. Big sisters wear them when on their wheels, to the matinee, and in the evening, too, when they go to the theatre. But they have several different sorts.

The children are provided with those made of Scotch plaid or eider-down. The larger sisters select, for general use, those made of a fabric which corresponds to the street gown. And they have dainty ones of silk and lace and ribbon for the evening.

The mammae favor black velvet—especially with a flat brim added, remember. And they like Dresden silks and Persian cloths, too. These hats are further trimmed, for mammae, with ostrich tips, usually half a dozen. And, usually also, of black.

They are not very becoming to those who wear their hair arranged on the top of the head. To get the most

black. Mademoiselle's hair is a charming yellow; so this little hat is particularly becoming.

FANCY FRONTS FOR DRESSES.

One of the prettiest of all the summer fashions, the fancy fronts for dresses, will not be entirely tabooed for some weeks to come, says the New York Herald. With skirt and jacket these dressy fronts add greatly to the smartness of the cloth gowns. It would seem as though ingenuity had exhausted itself in the different styles we have seen for the last year, but there are new and most fascinating ones now to be found.

Strips of fancy ribbon, with lace inser o. are perhaps the newest of all, and they are most daintily made.



DAINTILY TRIMMED.

The prettiest have a loop effect over the bust and are fitted to the figure somewhat, although the loose, graceful look is by no means changed. The collar and belt must match the front, and the whole thing will fit best if there are back pieces of plain material. Another point to be considered is to have the front wide enough to cover all the front of the waist. All colors and kinds of ribbons are used, the Dresden and the fancy velvet ribbons being more liked than the plain satin.

GARMENTS OF FUR.

Among the elegant fur peleries and other short capes are those of mink, astrakhan, seal and chinchilla, with baring Oxford collars of fur, sometimes matching and sometimes contrasting with that of the cape. They are variously lined with changeable satin, delicately tinted brocade or moire, and they are from one-half to three-quarters of a yard in length, with a 140-inch sweep at the lower edge.

A NEW FLYING MACHINE.

Several Successful Flights in Midair Have Been Made by a Scotchman.

Mr. Percy S. Pilcher, lecturer on marine engineering at Glasgow University, basing his inventions upon that of Herr Lilienthal, has produced two winged creations, and by their aid has taken sundry flights in midair,



READY TO FLY.

says the London Black and White. At times he has risen to an altitude of twenty feet, occasionally hovering kite-like for a space and then descending on the spot he has left, while upon other trials he has hastened before the breeze for considerable distances ere resigning his seat.

Mr. Pilcher's machines are light structures of wood and steel supporting a vast spread of wing and braced with piano wire. The wings themselves, which are made of nainsook—a sort of muslin usually manufactured in India—have an area of one hundred and fifty square feet; and each machine, as our pictures indicate, possesses a verticle and a horizontal rudder of circular shape, the one cutting the other at right angles. The former, which is rigid, serves to keep the machine's head to wind, while the latter arrests an inclination to pitch sideways—a common vice in all like inventions.

The great difficulty with winged aeronauts is the uncertain quality of the wind, for a steady, unvarying breeze is never to be calculated upon. Indeed, the sudden, unexpected side puff often brought disaster in its train to Mr. Pilcher, until he hit upon a means of circumventing it. He now draws his wing tips in with a bend, which renders a flying machine safer and more stable. Speaking generally, these experiments in flying or soaring are being made with a view to mastering the art of aerial balance and safe landing. Then, when the golden era dawns when a screw propeller or flapping wings are introduced and a power discovered to work them, gentlemen like Messrs. Lilienthal and Pilcher will spring gayly aloft to emulate the carrier or tumbler pigeon, and put a girle round the earth in a morning. May the necessary discovery of a new power be speedily made. Meantime Mr. Pilcher, on a fresh pair of wings with a sail area of no less than three hundred feet, pursues his plucky experiments at Cardross in Dumbar-tonshire before numerous admirers.

A Little Girl's Dangerous Pets.

The Librarian of Congress, says the New York Sun, has received from an artist at Hot Springs, South Dakota, a photograph of Martha McIntyre, an eight-year-old child, who from her infancy has had rattlesnakes for pets. When she was four years old she found a huge rattler coiled up in the yard



MARTHA MCINTYRE AND HER SNAKES.

near her father's house, and by some mysterious power was able to come close and take hold of him, which she did apparently without the slightest fear. Every month or so she would find a new snake in the woods near the house, and now she has as many as two dozen, none of which can be induced to let her. The photograph shows her pets writhing on some slats nailed to two boards, while Martha stands behind them, her hand on one of the reptiles, which is moving from side to side. Some of these snakes are four feet long.

A Nine-Ton Cake at a Food Show.

Tant's great cake was "unveiled" at the Pure Food Show last night. It took up the entire middle part of the stage. The Second Regiment Band in the wings played "Yankee Doodle" and the "Marseillaise" as the curtain went up. The cake contains 12,000 eggs, weighs nine tons and is fourteen feet high. It will be eaten next week. —Chicago Inter-Ocean.

Sparrows Served as Reedsbirds.

There are few restaurants in the city where sparrows are not served up as reedsbirds. It has become a regular business, and may ultimately solve the sparrow nuisance. —Philadelphia Times.



"OHAYO"—THE WORD OF WELCOME IN JAPAN.

anese young man to marry for love. There is no such thing as love between the sexes before marriage, and there is no word to define such affection in the Japanese language. When a young man and a young woman love each other public sentiment places them very low in the scale of morals.

The social laws of Japan require that a man shall marry at the age of eighteen or nineteen, and it is a disgrace for a man or a woman to remain single after they are twenty or twenty-one. As a consequence there are very few old bachelors or old maids in the empire.

But the young man usually has an opportunity to inspect the girl that is selected by his parents or his nakodos before an engagement is decided upon, and if either is dissatisfied with the appearance of the other the arrangement may be declared off. This meet-

served. He may look as much as he likes, but it is bad manners for him to show the young lady any particular attention.

After the mi-yai is over the young man and his nakodo retire for consultation. He thinks the matter over, and if he decides that the candidate is acceptable his parents send her a handsome box of gifts. Sometimes it contains silks and other fabrics, ornaments or jewelry, decorative works of art, and, among the common people, fish, seaweed and other forms of food. Then the bride's parents send presents in return, which is equivalent to an engagement, and an early day is selected for the wedding. If the young lady should happen to object, which is not often the case, as she is guided entirely by the wishes of her parents in this and all other matters, the nakodo is notified