

often pay a cent a day to have her baby thus cared for.

Out in the country the wages are even lower and there are parts of Japan where the women do not get more than ten cents in silver a day, or about a nickel of our money. All members of a poor family work, and a man and his wife will often labor side by side in the same field. Women dig up the ground with long spade-like mattocks, and I visited a tea-firing establishment yesterday where I saw about 100 girls bending over hot oven-like pans and rubbing the green leaves of the tea around in them, while the perspiration rolled down their cheeks and now and then dropped into the dainty mixture, which was being prepared for American breakfast tables. I asked as to their hours and their wages and I was told that they worked from day-break to sunset, and that they got the enormous wages of from thirty to forty cents a day in silver. I see men everywhere I go carrying loads that the ordinary American could not lift, and they do the work of both horses and men. There are few horses used and many of the carts are pushed and pulled by women and men. I saw a woman breaking stones for the roads this afternoon, and I was told that she got about ten of our cents for twelve hours' work. She sat bareheaded and barefooted on the stones and pounded away with a hammer breaking the rocks into pieces. As I watched her, two Japanese men in blue cotton gowns passed by, carrying a stone weighing about 400 pounds, which was tied by a rope to a pole, which rested on their shoulders, and a third man pushed past them with a load of long boards on his back.

There are no such things as stone boats and lumber wagons in Japan, and human labor takes the place of steam and horses. There are no lumber mills in the country and logs are sawed into boards by hand. A lumber yard consists of a lot of boards tied up into bundles containing about five or six boards six inches wide and half an inch thick, and usually about twelve feet in length, and it is of such lumber that the most of the Japanese houses are made. The heaviest of the rafters of the temples are sawed out by hand, and it is by men that they are carried up and put into place. There are many queer things here in the way of building, and I understand that there are people who make a business of manufacturing roofs for buildings. The roof of a Japanese house is put on before the walls are fitted in and there is a big scaffolding made of the height of the proposed structure and running all around it before the work of putting up the house begins. This scaffolding is made of bamboo poles tied together with ropes of straw, and the men who put it up have nothing to do with erecting the building itself. There is a company in Yokohama which does nothing else but make scaffolding, and it rents it to the builders at so much per house.

Almost all of the Japanese houses are of wood. They are built close together in the towns and cities and a fire sometimes sweeps them away by thousands. It is said that Tokyo burns down every seven years, and fires which destroy a thousand houses are not uncommon. There are now steam fire engines in

the large cities and all of the smaller places have fire departments and hand engines. The Japanese go wild whenever there is a fire in their neighborhood. They turn out en masse, each carrying a paper lantern, upon which is painted the name of his house or his business place, and rush toward it. They have lanterns hung up in their houses ready to run out with them to fires, and it is a matter of etiquette if you have a friend in the neighborhood of the conflagration to call and leave your card, and tell him that you came to help him, thinking the house which was burning was his, and to leave your card with congratulations that he escaped. The firemen themselves carry lanterns and they yell as they run. Each fire company has a leader who carries a lantern fastened to the top of a long pole and ornamented with streamers of paper. He climbs with this to the roof of the building which is on fire and directs the men, and he is expected to stay at his post until these streamers catch fire. The firemen of Yokohama have blue hats, like butter bowls, and on their backs are the characters which mean Yokohama fire brigade. The country firemen tie a handkerchief on their heads and are more often barefooted than otherwise.

Until lately there was no such thing as a fire insurance company in Japan. Now there are several and they are doing well. There are no foreign companies and the insurance companies of other countries confine their risks here to life. I chatted last night with the manager of the Equitable Life Insurance Company for Japan and China. He tells me that this American institution is doing a good business here and that the people are insuring more every day. The highest amount the Equitable insures for in Japan is \$100,000. It has taken out two such policies lately and has written a number of \$50,000 and \$25,000 policies. The most of its business, however, is in \$5,000 risks, and it insures here at the same rates as in America. It does not try to push its business among the Chinese, as there is more danger of fraud from them. When a Chinaman sees that he is about to die he wants to go to his ancestral home. This may be a thousand miles in the interior of China, where there are no foreigners, and all sorts of trumped up evidence could be sent in as to the death. You could buy the testimony of the governor of a Chinese province for \$100 or so, to anything, and the result would probably be that the company would be systematically defrauded.

In Japan it is impossible for one to defraud as to a matter of life and death. The system of registration of births and deaths is perfect, and the Czar of Russia has not a better method of keeping track of his subjects than has the mikado. There are 30,000 policemen in the empire and no end of detectives. The secret service of Japan is said to be the most perfect in the world, and though this land has the shrewdest of criminals, there is little wickedness that is allowed to go unpunished. Every man and woman in Japan must have a passport, and this is the case with foreigners as well as with the Japanese. In changing his residence the police call upon a man as soon as he has settled and demand to know all about him. They do not take his own statement, but write to the city

from which he says he came, and if his story is not a true one he is arrested. He dare not leave Japan without the permission of the government, and it is almost impossible now for a Japanese woman to get away from Japan without she can prove that she is going into some legitimate employment abroad, and that her associations there are to be good.

Frank G. Carpenter

THE NEW SHEEP LAW.

Be it enacted by the Governor and Legislative Assembly of the territory of Utah:

Sec. 1. That there shall be appointed by the county court of each county in Utah territory, at its regular session in June, 1894, and biennially thereafter, a practical sheep raiser, as sheep inspector for said county, whose term of office shall be two years or until his successor is appointed and qualified.

Sec. 2. The inspector shall be a resident of the county for which he is appointed and before entering upon the duties of his office shall qualify within twenty days after receiving notice of his appointment by taking the oath prescribed for other county officers and giving a bond in the sum of \$1,000, conditioned that he will well and faithfully perform the duties of said office. Such bond shall be approved by the probate judge, and filed with the clerk and may be sued on by any person injured through the neglect of duty by said inspector or any of his deputies; provided that no suit shall be brought after twelve months have elapsed from the time the cause of action has accrued.

Sec. 3. Each inspector may appoint one or more deputies who shall be practical sheep raisers and for whose official acts he shall be responsible, and by whom he may perform any duty required by this act. It shall be the duty of the inspector to advertise in at least one local newspaper if there be one published in the county, at his own expense, giving the name and postoffice address of each of his deputies.

Sec. 4. It shall be the duty of the inspector to examine all herds or bands of sheep in the county between the 1st day of October and the 15th day of December in each year; and to the owner or person in charge of all sheep found to be free from disease he shall so certify, and certificate shall describe the earmarks, wool-brands and number of sheep in each herd and be a permit for such herd of sheep to pass into and through any and all counties in the territory, so long as they remain free from disease and it shall be his duty to examine any herd or band of sheep at any time at the request in writing of any person or owner of sheep, stating that said sheep are diseased and there is immediate danger of it spreading; provided, the person so complaining shall tender the fee for such examination, which shall be returned if said sheep are found to be as set forth in said complaint.

Sec. 5. Any person or corporation intending to bring or cause to be brought from any other state or territory into another county, any sheep, must immediately after crossing the boundary line first obtain from an inspector duly appointed under this act a certificate