

# Where Women Wear Mustaches



Plagued in Household Duties

There is a land where mustaches are as highly prized by women as by men. Indeed, it is deemed so necessary that they enhance feminine loveliness by such means that the women supply the failure of nature by an artificial mustache, tattooed into the skin, and curling above the lips with all the grace of the real masculine adornment.

The Ainus, aboriginal people of Japan, are peculiar in this respect—a married woman is not honored unless she has developed a mustache. The men are very hairy—in fact, often resemble the bears they hunt in the forests of the island of Yezo. Living in a semi-civilized state, these people are among the strangest tribes of the earth.

Supposing, fair lady, that after your marriage, your husband told you that you must develop a mustache. Imagine losing all social prestige by a refusal!

Hair on the face is an ill in the eyes of most civilized women—now imagine to yourself conditions in the country where, if it does not naturally "come" the women cut open their lips and rub into the sores cutfish, black or soot, which tattooed above the upper lip the representation of a mustache.

This operation, performed on the Ainus women, is excruciatingly painful. The crudest form of tattooing is employed, and after the shellblack or soot is rubbed into the open wounds intense inflammation ensues. However, when the lips heal, a well-defined black mustache appears, tattooed indelibly in the skin.

This custom of the Ainus is in keeping with other barbaric customs. These strange people live on the island of Yezo and certain parts of the Kurile Islands of Northern Japan. In this isolated region, but few Europeans have penetrated, yet descriptions by those who have done so of the people are most interesting.

Even more coppery in color than the American Indians, the men are covered from head to foot with hair; their beards are exceptionally long—so much so, indeed, that they resemble monkeys. The Ainus believe that in some remote period of history they came from a far northern country.

"Why," they say, "if we did not come from a cold country should we need to have skins like a bear?"

It is believed that the Ainus did migrate possibly southward from the shores of Behring Sea, by way of the Aleutian Islands or along the coasts of Kamtschatka, and the Kuriles. Unlike most of the aboriginal tribes

which preserve traditions, the Ainus have no records of any kind concerning their origin. One legend, however, is to the effect that, thousands of years ago, the Yezo was inhabited by primitive people, the Koropokuru, or pit dwellers, who were exterminated by the more powerful Ainus.

Bravery is the characteristic of the men. Strong and athletic, they go armed with bows, arrows and knives, and with these primitive weapons have no fear in tackling the most savage bears in the forests.

One of the most curious customs of the people is their bear festival. At certain times of the year they hunt and kill bears, preserve the skins and skulls, which are erected on sticks outside the hunters' dwellings.

Young cubs are eagerly sought. Women nurse these as if they were their own children. In due time the bears are killed at festivals, in which the village participates, and the cub, pretty-well-grown, is teased until he stands on his legs, when the headman of the village or two selected warriors shoot him with an arrow. Presiding over the cauldron in which the bear is cooked, the foster-mother, who has nursed the cub, watches with great pleasure. These festivals are causes of great rejoicing.

With no religious belief whatever, the Ainus live in complete ignorance. They are said to be unspeakably dirty and in summer wear little or no clothing. Many of the Ainus have intermarried with Japanese, and those living in the proximity of Japanese villages have adopted Japanese dress and customs.

In southern Japan an Ainu is more of a curiosity than an American Indian in New York. Several years ago a number of Ainus were brought to Tokyo and exhibited in a tent at Asakusa Park, the Coney Island of the kingdom.

"Come in and see the hairy dogs from Hokkaido," cried the barker. And the Japanese gaped with wonder at the sight of the strange hairy men and the women with their tattooed mustaches.

In the lore of Japan one finds accounts of fierce battles with the Ainus—battles as terrible and heroic as those of Troy in Greek mythology.

According to their myths the Japanese came from Korea to the southernmost part of Kushiu, the most southern of the three great islands of the empire. Long before the definite history of the country began, according to legends they drove the hairy people into the northern islands, where, for thousands of years, they have lived, neither progressing nor perishing.

They have diminished in numbers, however. The imperial government regards these people as wards, and affords them protection, making no efforts, however, to civilize them.

Amazing, indeed, is the idea of beauty among these people. Until they marry the women are permitted to wander about as nature created them. But, once she has a husband, a woman must decorate her body with tattoo marks and "receive" a mustache.

Quite often the husband performs the job, the most painful of which is the tattooing of the mustache. A woman without these marks is without honor in her country, and the more pronounced and hideous they are the more beautiful she is in the eyes of her admiring husband.

## DOINGS IN STAGELAND

### ABOUT PLAYS, PLAYERS AND PLAYHOUSES.

**Fannie Ward Planning a London Season—Clyde Fitch's Plays Now Total Fifty—Newark, N. J. Authorities Present Thaw Play.**

Francis Wilson is considering an offer to take "When Knights Were Bold" to Australia.

Francis Daniels probably will have a new musical comedy next season, written by Henry Girard and Paul West. The Oscar Strauss operetta, "A Waltz Dream," was splendidly received in London this week. First honors went to Miss Gertie Millar.

"Twenty Days in the Shade," a farce adapted from the French, proved only a middling success in New York, and has gone into retirement.

Moving pictures are giving vaudeville a run for the money in Chicago. Two variety theatres turned over to the picture business this week.

Miss Fannie Ward plans a London season during which she will play "The Secret Orchard," "Zina," and "The Marriage of William Ashe." "The Girl Question," a musical comedy, began its road tour Monday, after scoring the third longest run known to Chicago theatricals—300 performances.

"The Woman of Kronstadt," a dramatization of Pemberton's novel, was too absurdly melodramatic for London and has been closed down, after a short run.

"Marta of the Lowlands," which has created something of a sensation throughout the country, will be given in New York, March 24th. Bertha Kalich will play Marta.

Julia Marlowe took possession of a new private car, last week, that is said to be the finest in use in the country. She will use the car during the remainder of her tour.

Virginia Harned has accepted the offer to play a stock engagement in St. Louis, because she is to receive a salary like several of the big imported headliners in vaudeville.

Though originally booked for ten weeks, Madame Vera Komisarzhersky, the Russian actress, will, next week, give way, at Daly's Theatre, New York, to "Girls," the new play by Clyde Fitch.

For the first time since she became a staid actress, she appeared in her home town, Trenton, N.J., recently. The theatre was decorated for the occasion, and every seat had been sold long in advance.

Charles Frohman has completed arrangements for the American production of Henry Bulmer Davis' "The Mollusc," with Joseph Coyne and Alexandra Carlisle in the principal parts. Mr. Davis is also the author of "Cousin Kate."

Stella Hammerstein, daughter of Oscar Hammerstein, has been engaged for George M. Cohan's new play, "The Yankee Prince." Miss Hammerstein has recently returned from Europe, where she has been studying music for the past year.

People of Newark, N.J., apparently wouldn't stand for "The Millionaire's Revenge," seen last week at the Mount Pleasant Theatre. The melodrama, founded upon the Thaw-White tragedy, was prevented from production by the authorities this week.

"Girls," produced in Washington this week, is the fiftieth play from the pen of Clyde Fitch. It is a comedy satirizing the bachelor girl, her aims and ambitions and her utter defeat when brought face to face with love. The first act, showing the studio, is remarkable for the fact that the three girls are shown in the act of retiring, yet the scene is so delicately handled that it arouses only amusement.

Alice Nielson, it is announced, has received an offer to sing the role of Zerlinda in "Don Giovanni" at the opening of the new Colon Theatre, in Buenos Ayres in May. If Henry Russell, who has Miss Nielson under contract for some more years at the Mount Pleasant Theatre, will be the only American singer to appear at that inauguration. Mme. Tetrazzini and Mme. Melba will be among the singers who will take part in the opening.

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### TO RESTORE FERTILITY.

#### Water to Be Restored to Old Bed of Euphrates River.

Pall Mall Gazette.

One of the oldest of old world civilizations was that in Asiatic Turkey. Now arid enough Babylonian Mesopotamia and the country between the Tigris and the mountains of Kurdistan were once the granaries of the world. The Chaldeans turned the country into a huge garden, studded with prosperous and populous cities.

Irrigation, a stupendous system of dikes and canals, was the means of bringing this about; when the works of the ancients ceased to be kept in repair, the country sank back to arid waste again.

Now irrigation is once more to be the force in that part of the world, and a United States consular at Baghdad—a "Yankee at the court of Haroun-al-Raschid"—tells us there is a demand for a pumping plant. It is said, he writes, that Sir William Willcocks, the famous engineering and irrigation expert, desires to crown his distinguished career by bringing back these regions to cultivation, and has prepared schemes costing some £4,000,000 and £3,500,000 respectively.

"I find," writes the consul, "that a report made by him soon after he visited Baghdad, some two or three years ago, has awakened an interest among local capitalists, and a demand has suddenly sprung up for pumping engines and irrigation machinery. The Turkish government has deposited with the Imperial Ottoman bank a sum of 100,000 Turkish liras, equal to £20,000, which amount is to be expended in reclaiming certain lands on the Euphrates."

The Euphrates used to follow the course shown on atlases until some years ago, it ate out the bed of the Hindiyeh canal; the Hindiyeh became dry for a couple of miles in the year. The former bed of the Euphrates now carries very little water, and as a result the valuable rice lands about Hillah (ancient Babylon) have gone out of cultivation, and the still more valuable date gardens are rapidly dying out. This has caused the Turkish government to take action.

"A French irrigation engineer has been employed to improve matters, and he has prepared a scheme for a barrage across the Hindiyeh canal, which will, when it is completed, divide the waters of the Euphrates between the Hindiyeh canal and the old bed of the river."

#### Prohibition in The South.

Writing on the remarkable progress of prohibition in the southern states, a southerner says that "the movement is the religious, the educational, the economic and the social conscience of the south. Upon the influence of religion in securing prohibition the writer declares: "We are told that this does not mean anything practically in other sections. But it means something here—and an unsuspected something. Probably the greatest organized influence in the south is represented in the churches. Moreover, it is available for the practical support of the prohibition law. The Christian sentiment of the south does not allow prohibition as a 'politics' outside the proper concern of our religious organizations. Our church associations from the largest to the most local are the traditional laboratories of prohibition sentiment. These bodies are awake to their responsibility for what has been won. The leaders of the churches understand very well the advantage gained for the kingdom of God. They know what has been taken out of the path of the gospel and the value of the new opportunity laid open for it. A proposition to restore the liquor traffic would receive almost the same response from the churches as a proposition to restore a state church establishment."

Annie Knew.

"Mamma," said Freddie, "what's the difference between goose and gese?"

"Why, don't you know that?" said four-year-old Annie. "One goose is in goose, and a whole lot of gooses is gese."

A Scene in "The Mayor of Tokio," at The Grand, on Tuesday, March 24th.

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