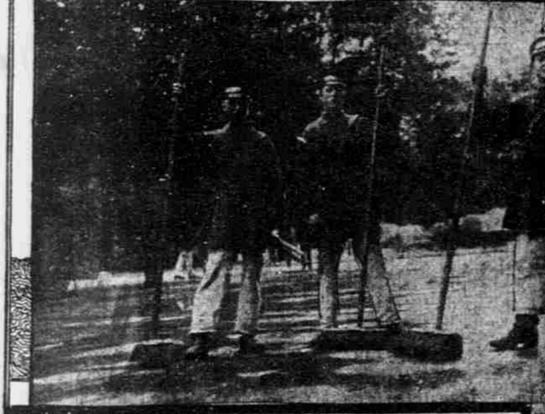


LABOR IN GERMANY:

Farm Hands Earn Fifteen Cents and Upward a Day—A Visit to the Sweet Shops, Where Thousands of Girls Are Employed—Hard Times and How They Affect the Market.



IRON WORKERS IN GERMANY GET AS A WEEK.



THIS IS THE KIND OF WORK WHICH THE GIRLS DO IN THE SWEET SHOPS.



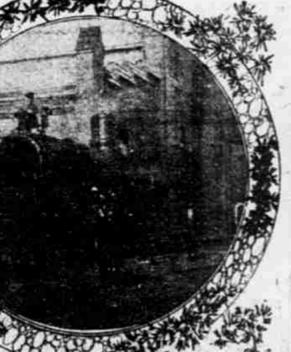
SCENE ON BERLIN'S FAMOUS STREET THE OTHER DAY.

GERMAN WORKMEN LUNCHEON HOUR.

Special Correspondence of The Sunday Republic. Berlin, March 22.—Is any American workman out of a job? If so, he had better look for another at home. As far as I can learn, the labor market of Europe is overstocked. There are something like a million idle workmen in England. The industrial centers have many out of employment, and in London there are frequent parades of the poor. There is no room for extra workmen in France, and Germany is still in hard luck. This country was on the boom for thirty years. It began to grow when France paid her millions to Germany. Factories and workshops then sprang up all over the Empire. The people flocked from the farms to the cities, and the country changed from an agricultural to a manufacturing one. Trade was pushed in every direction. The towns grew and wages rose. This state continued until about 1900, when, owing to overpopulation, the balloon of prosperity burst, the gas that came from it asphyxiated some of the banks and they failed, and factories all over the Empire began to shut down. Within fifteen days 2,000 men were discharged in Berlin for lack of work, and the industrial establishments all over Germany either dismissed, cut down their forces or shortened the working hours. This condition of hard times still exists, although things are looking up in some branches, owing to the increased demands from the United States. The men seem to be satisfied, and I am told their condition is superior to that of other German factories. They work but ten hours a day, and such as continue with the firm a certain number of years are given pensions. LAND OF LOW WAGES AND LONG HOURS. Germany is a land of low wages and long hours. In the steel and iron industries \$5 per week is good pay, and in the textile mills receiving 25 cents a day. On the Mecklenburg they do well if they get 15 cents an hour, and on the State railroads the best paid engineers receive only 10 cents an hour, and some, which pretend to be full, are giving short time. The Borsig factory is one of the most prosperous in Germany. It has a large foreign trade, and it is somewhat owing to this that it keeps its men busy. It is one of the big engine works of the world, although not as large as the Baldwin. It builds on the average about four locomotives every week, and it has already built more than 5,000. These works are situated at Tegel, just outside of Berlin. They cover thirty acres and employ about 2,500 men. The establishment has also mines and works in Upper Silesia, which employ 6,000 hands, so that all together the force is a large one. This factory was founded over sixty years ago by A. Borsig, and it still belongs to his sons. In the United States it would be run by a corporation or trust, but in Germany personally all that goes on. Indeed, it is said that either of them could make an engine if he had to. I met the younger member of the firm, Mr. Conrad Borsig, during my stay at the works, and he furnished me an English guide to look over them. THIRTY-ODD ACRES OF FACTORY BUILDINGS. We walked together through the thirty-odd acres of buildings where the steam engines are made, now stopping to watch the men in the foundries pouring red-hot metal into the molds, and now going through the rooms where the vast boilers are riveted together.

Frank Carpenter Says It is a Land of Hard Work, Low Wages and Long Hours.

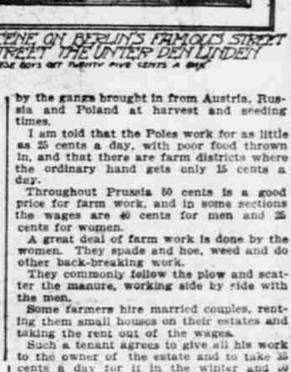
Sweet Shops, Where Thousands of Girls Are Employed—Hard Times and How They Affect the Market.



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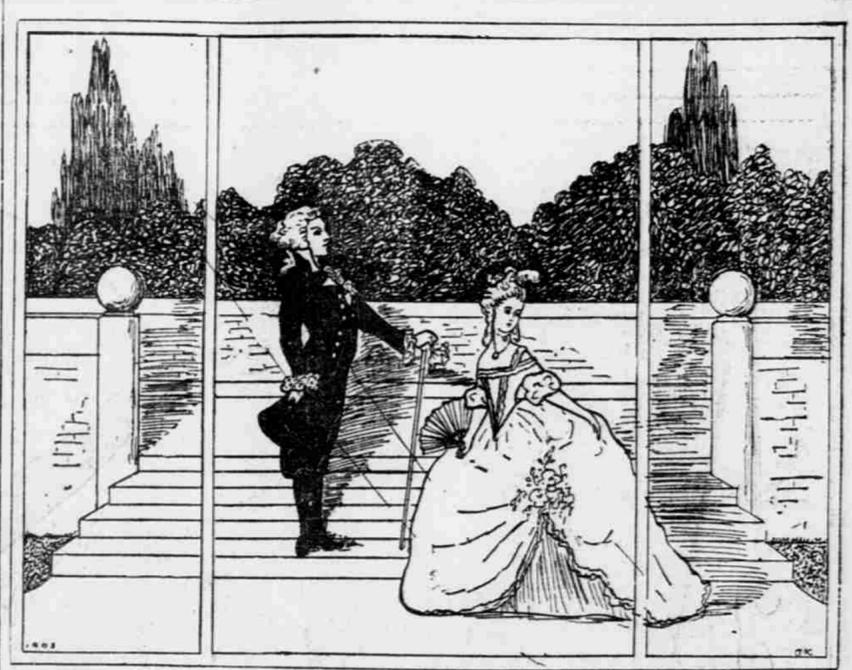
by the gangs brought in from Austria, Russia and Poland at harvest and seeding times. I am told that the Poles work for as little as 25 cents a day, with poor food through the winter, and that the ordinary hand gets only 15 cents a day. Throughout Prussia 50 cents is a good price for farm work, and in some sections the wages are 40 cents for men and 25 cents for women. In the field work is done by the women. They spade and hoe, weed and do other back-breaking work. They commonly follow the plow and scatter the manure, working side by side with the men. Some farmers hire married couples, renting them small houses on their estates and taking the rest out of the wages. Such a tenant agrees to give all his work to the owner of the estate and to take 25 cents a day for it in the winter and 30 cents per day in the summer. The man's wife may get 20 cents a day in the winter and 25 cents in the summer. At such wages, it is not a good healthy wife, but a man can get as much as he can during the year. Women in Germany are everywhere poor. I have already given the wages in the big stores, where as intelligently as you will find in any of our department stores of the United States get from \$8 to \$12 a month and board themselves. The average wages of female clerks are from 25 to 30 cents a day, and it must be a very good clerk indeed who gets the latter. Some times ago an investigation of women's wages in Berlin showed that there were 60,000 women who averaged from \$10 to \$15 per week, and that there were 20,000 who do not live with their parents must have some outside support, for they must dress well and look well in the streets. IN THE SWEAT SHOPS OF BERLIN. Berlin is filled with sweat shops. It is one of the manufacturing centers of Europe, and it has tens of thousands of sewing girls engaged in making mantles, cloaks, men's and women's clothing, jackets and infants' wear. Many of these sweat shops are in the cellars and some in the attics. The houses look well on the outside, but within the rooms are crowded with little rooms, and not a few workmen and sleeping in the same room. The police regulations require that the rooms be of a certain size, but to-day there are thousands of men, women and children who live in cellars in this most beautiful city of Germany. There are other thousands in rooms which cannot be heated, and many of which lack ventilation and light. Nearly all the sweat shops pay their employees by the piece, and that at such a rate that only the best sewers can make as much as 50 or 60 cents a day. There is a fine for every mistake, and tramped-up girls reduce the receipts below the amount agreed upon. I am told that few sewing girls earn as much as 32 per week. Girls make jackets for 20 cents apiece and skirt waists for 25 cents. You can get a girl to come to your house and sew for less than 50 cents a day, and you can hire a dressmaker who will cut, fit and make a plain dress for you in two days, charging you 50 cents per day for her work, and perhaps 40 cents per day for the girl who helps her. Music teachers are paid as little as 25 cents a lesson, and singing teachers the same. Girls in some factories receive less than 25 a week. In others they get 35, while forewomen receive from 35 to 40. Some figures taken by the Government last year showed that cloakmakers were earning \$2 a week and that girls on underclothes received from 15 to 25, the latter being paid for skilled hands and overseers. Think of making collars for from 1 to 2 cents apiece and cuffs for 20 cents a dozen, and you have an idea how some women work in Berlin. I have heard of some places where buttonholes are made by hand for a cent a hole; and where, if the place to work and the thread and needles are furnished by the employer, a reduction of 25 cents per head is made. PERCENTAGE OF WOMEN WORKERS ON THE INCREASE. The percentage of women workers in Germany has rapidly increased of late years, owing to the enormous number of men required in the army. It is estimated that there are more than seven and a half million German women who earn their own living, and this is an increase of more than a million within the last thirteen years. Of these 40 per cent are employed on the farms, 30 per cent in domestic service and 30 per cent in public offices. About 7 per cent work in the factories and 4 per cent act as servants in the hotels and in the beer and wine rooms. Within the past few years the men have been trying to keep the women from doing certain kinds of work in factories and

EASTER EGGS IN RUSSIA ARE WELL WORTH HAVING.

Written for The Sunday Republic.

While the craze of giving and collecting souvenirs on every possible occasion is generally looked upon as being exclusively American, yet in one respect at least Russian women beat the American women out and out. Among the Russian aristocrats the custom of giving and collecting Easter eggs is universal, and some women have carried it to an almost extravagant extent. Both the Dowager Empress of Russia and the young Tsaritsa have become collectors of Easter eggs, and their collections in point of both value and extent greatly excel those of other wealthy Russian women, and, as the custom is widespread in Russia, that is saying a good deal. Even among the poorer classes of Russia Easter is always celebrated with great pomp and ceremony, and many are the sacrifices which the poor peasant makes in order to be able to present his mother or his sister or his girl with an elaborate Easter egg. Among court circles it seems that there is an unwritten law, which has existed from time immemorial, that the reigning Tsar should give the Tsaritsa an Easter egg containing some valuable gift, which usually takes the form of a reproduction of some recent notable event, worked in precious metals and jewels. Alexander III, the father of the present Tsar, never failed to observe the custom, and the result is that the Dowager Empress has some magnificent eggs among her collection. One of the eggs given her by her husband—the one she prizes more highly than any other—is made of ivory and contains a miniature ship made of solid gold, mounted on a berry stone. It is said that the goldsmith spent more than nine months in making it. Its intrinsic value, however, is by no means the thing that appeals to the Empress. Its true value to her lies in the fact that it is a souvenir of the happy termination of what had been a most trying and anxious ordeal for her. It seems that the present Tsar, Nicholas II, had a most unreasonable love affair with the young Tsaritsa, who, as a result of the heart grow fonder, is not universally true, for when the young Prince returned his love had died out. Nevertheless, the Empress grieved greatly over the affair, which had been somewhat shocked to society, and it was some time before she was really satisfied that the danger was passed. As a souvenir of their happy escape from what had at one time seemed about to end in a royal scandal, the Tsar presented his wife the following Easter with the miniature gold ship, which was a perfect reproduction of that in which the young Prince had made his tour of the world, complete in every detail, even the smallest cable being accurately reproduced. Among the present Tsaritsa's collection is a large egg containing a rose color, containing a small but perfect model of the state carriage in which the young couple were driven to the Cathedral of Moscow on the day of their wedding. The model is made of solid gold, with red enamel cushions, and silver curtains are suspended on golden wires, while on the panels the imperial crown is inlaid in beautiful diamonds and other precious stones. This egg was given to the Tsaritsa at Easter of her coronation year. He should remember, too, what a field of usefulness there is still open to the unmarried man. Can he not take his brothers' children to the circus and buy talking dolls for the little daughters of his ladies? He should look to the dispersion of the Jew and to the time when they ceased to have a national existence. The observance of the Passover festival entails many obligations upon the pious Israelite. The worshiper is expected to follow many biblical and rabbinical commands, even in his preparation for the festival. Many of the most interesting of these ceremonies are not in the synagogue service, but are observed by the members of the household only in the privacy of their homes. Each of them bears a greater or lesser significance in keeping alive every detail concerning the history of the Passover. On the evening preceding the eve of the Passover an interesting ceremony is observed by the very pious, which is highly characteristic of the conscientious endeavor of the strict Hebrew to observe literally the commandment that there shall be no bread of hametz in his house. A search is made by the master of the house for any leaven that may have been overlooked in the general cleaning. If the same conditions prevailed in the United States our porrbowes would be full, we should have tramps on every road and beggars at our doors. The German Government prevents such a condition by compelling all workmen to pay a certain proportion of their wages to a Government insurance fund, which shall support them when they are sick and give them pensions when they are too old to work. The stims paid are very small, the lowest class being only about 3 cents per week, and the highest about 8 cents per week. Half of this sum is paid by the employer and half by the laborer. The employer is required to see that the whole is paid or he is subject to a fine. The result is, he takes it out of the wages and the Government is sure to get its fees. Many laborers make it a part of their contract that the employer shall pay all the insurance, and some employers voluntarily

MAN'S WORLD. A Department Conducted by Henrietta Hummer.



TO THE POPULAR HERO.

Colonial youth, of daring deeds, Whose history everybody reads, I wonder—were you quite so brave, Quite so inclined to swear and rave, And toast your lady's hair and eyes? And were you quite so fond of wine? Did you not sometimes fall from grace? And were you always fair of face?

But never mind, we know you spoke Words that our modern throats would choke, "Mary, go to!" "Goshook!" and "Seem!" "Quit! In all one breath." And, sure, to one inclined to choose Language like that for daily use, Much might be pardoned, though we knew More than we now suspect was true! RUBIE SOUTHEAD.

TALKS TO BACHELORS BY GERTRUDE GABRIEL.

Making the best of it. It is an old saying that "some days must be and dreary," and there will come times in every bachelor's life when he sits by the desolate hearth and thinks of the sweet face that should be opposite. These are the times when he wishes he were a married man, and he wishes he were a married man, and he wishes he were a married man. Does he know that by turning his last year's tie inside out they could be made to do again? Or that a Panama hat that has been better days can be made into a very pretty scrap basket that would be a tasteful birthday present to his mother, thus saving him the \$15 that he expected to spend on a new hat? The man who wishes to be economical and save money for the future should remember these little things. Why should he spend his money recklessly on a new suit when he could bind himself out as a tailor's apprentice and learn in a few years how to make his own clothes. Time spent in this way would not be wasted, for he would be independent of tailors for the rest of his life. BEAUTY VERSUS BUSINESS. In these days of rush and hurry and so much strenuous life one rarely sees a successful business man who has any pretensions to good looks. Many people are beginning to worry over this symptom of the times, and several books have recently appeared on the subject, notably "The Decline of Manly Beauty" by Inez Inkslinger, a Swedish writer, and "Our Handsome Fathers," by

THE ECONOMICAL MAN.

This is the season of the year when every normal young man's thoughts are naturally absorbed in the question of spring clothes. To the young millionaire this phase soon passes, for he has only to step into the first gilded palace of haberdashery and his passes and order all the outfit that he needs. But how different is the case of the poor young man! His part it is to linger sadly on the sidewalk and gaze with vain longing upon the business transaction that he considers the other man's profit and pleasure before his own. He will acquire that beauty of the soul that shines through the homeliest of faces. The man who neglects these things is making a mistake. Many a man thinks that after he is married he can fall behind and let his beauty fade, but if he could look into the heart of his wife and see her love for him dimly growing less, he would think differently. ANSWERS TO CORRESPONDENTS. Greasy Grind: Do not worry over your thesis. A college boy cannot expect to do everything, and if you row on the crew that is enough. There are plenty of young authors in reduced circumstances who would do it for you for \$10. It is well known that the Israelite never wears in his expectation of the coming of the Messiah to lead his people back to Jerusalem. An ancient legend teaches him to expect his return on Passover night. At one period of the service the door is opened with great ceremony, and with the hope that, at that moment, he may enter there. Throughout the service a wine glass has been filled for his welcome, and his spiritual presence is supposed to be with the worshippers. The inquiry of the young person at the table concerning the reclining posture there taken is demanded because many are seated in reclining or comfortable easy chairs, and because those who observe the custom and great precision lounge on pillows as a mark of grandeur and freedom. The reclining posture is a custom of Eastern nations, who always recline while at rest, and take their meals lazily and with great luxury. The service of the "Hagadah" occupies a full evening, but it is not alone a religious and serious ceremony. Between the first and second parts thereof a beautiful repast is partaken of, and few Jews are so poor that they have not arranged a great feast for the festival. No Jew is ever refused admittance to the household of another who is unable to provide the festival meal for himself. When the different ceremonies have been concluded, a repast partaken of, and a praise-offering service recited, it is not until a late hour that the festivities are ended, and the guests depart for their respective homes. During the week of the festival nothing is eaten. The orthodox Hebrews deny themselves all victuals which are not carefully and specially prepared. Many articles of food and all gaseous liquors, such as champagne and beer, are prohibited, and great care is exercised in the purchase of such food as may be eaten, and it is selected from the stores where contact with bread or leaven of any kind is impossible. Those of the synagogues who call themselves reformed Jews have gradually discarded the ceremonial observances, but the orthodox Jew believes in following the strictest of the commandments, and that punishment will be allotted to those who fail to observe them. The reformers claim that the observance of the Passover is limited to the synagogue service, and the eating of a few "matzoth." They did not, however, abstain from eating bread during the week, and assert that the prohibition thereof does not apply to the present time. The synagogue services in the orthodox and reformed places of worship are different from those of the regular Sabbath services, and many visitors of other creeds are disappointed when they ask at the different synagogues and temples at which hour the lamb will be sacrificed, and are informed that no such rites are observed. The Passover festival is not considered otherwise than a happy and glorious occasion among the Hebrews. The synagogues are crowded to overflowing, and it is observed by many thousands of the Jewish inhabitants of the city.

Ancient Ceremonies of Passover Still Observed.

Written for The Sunday Republic. There are many ancient ceremonies still observed in celebrating the Passover festival. The occurrences mentioned in connection with the bondage of the Israelites and their departure from Egypt, as narrated in the Bible, are perpetuated by ancient rites, which date back to the dispersion of the Jews and to the time when they ceased to have a national existence. The observance of the Passover festival entails many obligations upon the pious Israelite. The worshiper is expected to follow many biblical and rabbinical commands, even in his preparation for the festival. Many of the most interesting of these ceremonies are not in the synagogue service, but are observed by the members of the household only in the privacy of their homes. Each of them bears a greater or lesser significance in keeping alive every detail concerning the history of the Passover. On the evening preceding the eve of the Passover an interesting ceremony is observed by the very pious, which is highly characteristic of the conscientious endeavor of the strict Hebrew to observe literally the commandment that there shall be no bread of hametz in his house. A search is made by the master of the house for any leaven that may have been overlooked in the general cleaning. If the same conditions prevailed in the United States our porrbowes would be full, we should have tramps on every road and beggars at our doors. The German Government prevents such a condition by compelling all workmen to pay a certain proportion of their wages to a Government insurance fund, which shall support them when they are sick and give them pensions when they are too old to work. The stims paid are very small, the lowest class being only about 3 cents per week, and the highest about 8 cents per week. Half of this sum is paid by the employer and half by the laborer. The employer is required to see that the whole is paid or he is subject to a fine. The result is, he takes it out of the wages and the Government is sure to get its fees. Many laborers make it a part of their contract that the employer shall pay all the insurance, and some employers voluntarily