

SHARKS HAVE NO TERRORS

LIFE OF THE PEARL FISHER IN AUSTRALIA.

Diving Makes Peculiar Demands On System of Men Engaged.

The finding of even a moderately valuable pearl in Australian waters starts a fever of excitement among the northern coast fishers. A late find in Torres Strait, made by a native diver, sold for £300. The native was thrifty and religious, and he expended the money in buying the boat he had previously hired, and paying off the balance of debt owing on his village church, says Chambers's Journal.

The lucky diver is not always fortunate in the price he gets or in the size to which he devotes the proceeds. A West Australian pearl fisherman only £10; another about the size of a pigeon's egg, and on first examination reported to be a wonder of the pearl world, was lost, and the fisher and his friends are unable to say what has become of it. Many Australian pearls have been sold for from £700 to £1,000 each; but the find serves as a fresh stimulus to diving activity whether the finder receives little or much.

The most important pearl fisheries are on the north-west and north-east of the continent, and the rise and fall of workings would, if recorded, resemble a weather chart of a variable season. On the north-west side the business is principally in the hands of white men; on the north-east it is nominally carried on by whites, but in reality by colored labor. Broome, the centre of the north-western industry, is now thriving rapidly; but Thursday Island, the centre of the north-eastern trade, is tending toward Oriental contentment with small profits. At Port Darwin, the most northern point, the work is almost wholly in the hands of Asiatics.

Originated by Whites.

The business was originated by white men, and peering in Australian waters is not yet 50 years old. A little over 40 years ago a few intrepid adventurers, finding themselves in Torres Strait, examined their new surroundings, and decided to give pearling a trial, as some of them were expert divers. When they had carried this on for a time they bethought themselves of turning over the diving branch of the work to the colored people who hung about. There were aboriginal Australians, Malays, Iroquois, Loyalty Islanders and Japanese at hand, and the white divers proceeded to instruct them in the art. In a few years there was no demand for white divers, and the colored man had a monopoly of the work. Legislation in the interest of white divers has been passed, but the results are still uncertain.

Australian pearls are of many shapes and colors, and in the trade have names to distinguish them. Pearls under 10 grains are sold by the ounce, above that by the grain. Color has a deal to do with the value. The white pearls go mostly to Europe, and the yellow ones to India. In Australia an ounce of good white pearls will fetch up to £100, but sometimes realize only a fifth of that amount. The yellow pearls may be rated on an average at about half the value of the white ones. The seed pearls used for cheap jewelry can be had for £1 per ounce, and discolored pearls for 7 shillings and 6 pence; but if the discoloration is peculiar the value is sometimes enhanced, and the discoloration consists of a bar or a tip the price may run very high. For the lowest class of seed pearls there is a constant demand among Oriental physicians and apothecaries, who grind them into a powder and administer it to patients as curative of many ills.

Ingenious Thieft.

At one time before the diving dress became general and supervision the thorough business it is now—divers were suspected of much ingenious dishonesty, and the suspicion was often well founded, as they sometimes secreted a pearl when opening the shells; but supervision has practically put an end to that. Some boat owners keep the shells in water, take them ashore and open them in leisurely fashion with their own hands; other stand over a couple of Karakas who do the work on board. The idea that the Rotumah "boys" and Japanese—both among the best divers—can tell a pearl-bearing oyster by touching the shell is still widely prevalent; and it is alleged that when the touch advises, the diver thrusts the oyster into the crevice of some rock, from which it afterwards taken out and appropriated to his own property; but as printed to his own property, is groundless. Divers who are on bad terms with their employers or are about to hire a boat of their own may come upon a nest of oysters, and on returning to the boat declare that turning to the boat declare that there is nothing below; but even that trick is becoming less effective day by day. The glass-bottomed boat is coming into use in pearling waters, and the water is fairly clear, to inspect the sea-bottom while the diver is at work.

Diving makes peculiar demands on the mental and physical system of the men engaged. Some declare that during a part of the time below the diver's mental condition borders on insanity. A grudge against, or a suspicion of, those above becomes suddenly magnified in the diver's imagination, and he signals to be pulled up, resolved to have revenge there and then. However, when he reaches the deck the imaginary wrong vanishes or shrinks into common, everyday disagreements. On the other hand, men prone to violence have become peace-loving and docile by a course of diving.

At a depth of 80 feet a diver cannot see very well, his movements are slow, and breathing begins to trouble him. At every foot deeper he thinks how slight a mishap may foul the life line, and all his thoughts tend to centre on himself and his hazards. At such times the inadequacy of his pay appears to him as a huge grievance—he gets six to twelve pounds a month, which seems an insignificant reward; but when he comes to the surface and rests a few minutes all is again serene.

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, APRIL 5, 1914.

Lesson I. Christ's Table Talk. Luke 14. 7-24. Golden Text, Luke 14. 11.

In Luke's narrative the events of today's lesson follow closely upon those of the lesson for March 22. The review lesson which has intervened should not be permitted to obscure the close relation of thought. The account of the healing of the dropsical man on the Sabbath (verses 1-6) belongs to the longer division of the Gospel (14. 1 to 17. 10) of the journey of Jesus to Jerusalem. The whole section is peculiar to Luke.

Verse 7. A parable—This word has several meanings. Usually it is a story told to illustrate a truth. Here it means a piece of advice.

Those that were hidden—A Pharisee had invited Jesus and other guests to dine at his house. The chief seats—According to the Talmud, the middle place on a couch intended for three was the worst, that on the left the second in honor, and that on the right third. Jesus seems, however, to refer to the position of the couches.

8. A marriage feast—This was a formal dinner where the rank of the guests would be considered.

9. Thou shalt begin with shame to take the lowest place—The displaced guest would have to take the lowest seat because the intermediate places would have been filled in the meantime. The thought expressed by Jesus is found in Prov. 25. 7.

10. Sit down in the lowest place—Not in order to be promoted before the company, but to allow the host to choose those whom he wishes to honor.

11. For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted—An utterance several times repeated by Jesus. See Luke 15. 14; Matt. 23. 12. Self-seeking invites its own rebuke, while humility and modesty are no hindrance to our recognition and preferment.

A Lesson On True Hospitality. 12. He said to him also that had bidden him—The previous discourse was addressed to the guests; Jesus now addresses the host, and seems to indicate that there was a selfish motive for his hospitality.

Call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors—The four classes likely to be asked on ordinary social grounds. The tense of the verb "call" is present and means rather "do not habitually condemn." Social invitations are not condemned, but hospitality should not end there.

14. Thou shalt be recompensed—Good deeds never fail of their reward.

The resurrection of the just—Possibly a reference to the doctrine of a double resurrection, first of the just, and later a general resurrection. Compare 1 Cor. 15. 23; 1 Thess. 4. 16; Rev. 20. 5, 6.

15. Jesus's words about the resurrection of the just suggest the kingdom of God, and one great assumes that he will enjoy its benefits. The parable that follows may be intended as a gentle rebuke to his self-complacency.

16. A certain man made a great supper—This parable suggests that many care less for the kingdom of God and its blessings than they profess to care. Compare this with the parable in Matt. 22, which is in some respects similar, but much more severe than this.

17. Sent forth his servant at supper time—This second summons to a feast still prevails in the East. To omit it would be equal to casting the first invitation. To refuse the second summons would be considered by the Arabs equivalent to a declaration of war. The summoner here represents God's messengers to his people, especially John the Baptist and Jesus. Read Matt. 11. 28-30.

Come, for all things are now ready—Compare with John's message. Matt. 3. 2.

18. With one consent—The people acted as if they had previously conspired together. They all pleaded that they were too much occupied to come. Had this been the case they should have excused themselves when the first invitation came.

19. Prove—Used in the old sense of try or test, as in our expression, "the exception proves the rule."

20. A years immunity from military or civil service was granted to a newly married man. Deut. 24. 5.

21. Being angry—The behavior of the guests had been such as to justify the host's indignation.

22. Into the highways and hedges—This class refers to the heathen or the Gentiles. Those from the streets and lanes of the city were poor Jews.

Constrain—This does not imply that force was to be used. The passage has been so misunderstood as to be quoted as proof that Jesus favored religious persecution. The word really means "earnestly persuade," indicating that among the Gentiles a more earnest, persistent effort of preaching would be necessary to make them feel welcome.

Matt. 8. 18 and 15. 27 illustrate the timidity of the Gentiles who came to Jesus.

24. This verse suggests that some of the first guests, who indifferently put off the invitation, may appear later when it will be too late to partake of the supper.

A man thinks he has a right to entertain a lot of thoughts that would probably land him in jail if he were to let them escape.

Politeness is the father of white lies.

PIONEER MIRACLE WORKERS.

Men Who Have Helped Forward Scientific Investigation.

NEW ERA IS PREDICTED FOR TURKISH WOMEN.

Emancipation Favored by Men of the Better Class Throughout Country.

Miss Grace Ellison, the well-known writer on Turkish women, has just returned to England from a second visit of several months spent in the household of Kiamil Pasha's daughter at Constantinople, where she had an opportunity, perhaps never hitherto accorded to any English woman, of viewing a Turkish woman's life from the inside. She shared the daily life of her friends, took part in their formal customs and gatherings, visited the Sultan's harem during the feast of Bairam, met the most advanced women in the country, and studied the one Turkish women's paper, a weekly illustrated, which publishes feminist articles and is widely read by the middle classes.

Speaking of the progress accomplished by Turkish women in recent years, Miss Ellison said she noticed a great difference in the position of women since her last visit, a difference they themselves were hardly conscious of, and it seemed to her that every day now they made a step forward. It is a time of rapid transition, the beginning of perfectly new conditions.

The determination arrived at by the Government recently to admit women to the university is of immense importance, and although it is probable that few will at first take advantage of the open door, the fact that it has been opened alters the status of Turkish women.

At first, probably, there will be no thought of degree examinations—the women are not yet ready for that—and the courses specially arranged for women on domestic science, hygiene, gynecology and the position of women will be after the style of our extension lectures.

The position of women seems a curious subject for a university lecture course, but Miss Ellison explained that this would refer to the part women should take in the national life and the necessity for removing restrictions.

Old Traditions Die Slowly. It is difficult for the Western woman to realize what tiny steps constitute a great advance in that country, where the granting of permission for women to walk unveiled will mark a greater stage in their progress than the enfranchisement of women will do in England.

The old customs are dying very hard, and though Djemil Pasha has done much for their liberation—he opened the parks to them, and the astounded Ottoman recently allowed for the woman even being allowed to ascend in an aeroplane—the bonds still cling to them.

"When my friends wished to visit me at my hotel," said Miss Ellison, "the proprietor refused to let them enter until I said I should refer the matter to Djemil Pasha, when he gave way. On another occasion I had taken a friend one afternoon to a tea-shop where there were several foreign ladies, but although I was in Western dress, the proprietor came to our table and asked us to withdraw—the introduction of a visit from a veiled Turkish lady was too startling for him. Even in their own homes the women are very careful not to shock their servants by a too daring adoption of Western customs."

"Yes, the women have progressed, but it is almost in spite of themselves; centuries of harem life have sapped their energy and lulled most of them into acquiescence in present conditions. Had they shown a more daring spirit they would have gone very much further in these few years."

Men Favor Emancipation. "Their men folk on the whole favor their emancipation—not so much the men who have visited the Western capitals and have been alarmed at the sight of Western life, but the thoughtful, ardent patriots who know only Turkish life, but realize that the progress of a country depends on the part the women take in the national life."

"It is difficult for the Western colony in Constantinople to realize this change; the ladies of the diplomatic circles have not yet come into touch with the Ottoman women, and they hesitate to encourage them in emancipating themselves, fearing to give offence to the men, who would instance to be grateful for their assistance. It was as my fellow-guest that a Turkish woman for the first time entered the French and the English Embassies."

"Even the work they did during the war does not seem to have brought them into close touch with European women, though in another way it has greatly profited them, for they proved to their own great benefit and how safely they could be trusted with a larger measure of liberty, while it was a revelation to themselves of hitherto undeveloped powers."

"The freeing of the slaves and the consequent gradual arrival of the servants problem will do much to destroy the charm of the Old World harem life, but it will also further arouse the women and throw them on their own resources."

Something Turkish. Mrs. Kawler: "And is Henrietta's parlor well furnished?" Mrs. Blunderby: "Indeed it is, my dear. She has one of the most comfortable ortolans I ever sat upon."

An Inference. "Is old Hardecash keeping Lent?" "No; but you can bet his money is!"

A woman has faith to believe that she has faith.

OLD CUSTOMS DYING OUT

Would be Cheap and Effective Sanitary Workers.

BAT IS FOE OF MOSQUITO.

Young Folks

LITTLE RED WORKERS.

By E. W. Frentz.

Paul Howe, with his sister Dorothy and their father, was standing by the railway crossing, waiting for a train to go by. The gates were down, and from away up the track they could hear a rattle and rumble that told them something was coming. They wondered whether it would be a long, slow freight train or a short, quick passenger train. But round the curve came something that the children had never seen before—a little car, just big enough to hold two men, whose backs were moving up and down, and down, as if they were bowing to each other. As the car went by, the children saw that between the two men was a bar that first one pushed and then the other; and that as it went down on one side it went up on the other, and that that was what made the car go.

"It must be great fun," said Paul. But Dorothy thought that instead of being fun, it must be hard work.

"It is both work and fun," said their father. "For the right kind of work is the best fun in the world." And he told them that the men, going up and down the track every day, were all the time watching to see that there were no broken rails or loose ties, and that thus they helped to guard against train wrecks.

"It is a good work," he added, "and hard, but not so hard as that of the little red men who help to keep the time of the world."

The children had never heard of those little red men, and so, after dinner, their father told them the story.

"A long time ago," he said, "there were wise men who were trying to build a factory to make time for all the people. After a great deal of thought and work, they did it. It was such a little factory that anyone could carry it round in his pocket; and when he wanted to know what time it was, all he had to do was to look in at the factory window."

"They made wheels and chains and pulleys for the factory that would work day and night, year in and year out, and never stop or get tired. But there was one place in the factory that they found it hard to fill. They wanted two men to move a big wheel back and forth, without ever stopping. Of course it was very hard work, but the wise men said, 'Brass is hard and strong, and we will try men of brass.'"

"The men of brass worked as well as they could, but it was too hard for them, and sooner or later they grew tired and wore out, and the wise men had to get some one to take their place."

"Steel is stronger and harder than brass," they said, and so they tried men of steel; but they found in time that not even steel could do the work, but had to stop."

And then came the little red men. They had always lived all by themselves, deep in the ground in India, and because they belonged to a very great and rich family, had never in their lives done any work. But now, when they learned what the wise men needed, they came forth and offered themselves, and said, 'Try us. We are stronger than brass and harder than steel, and we never tire or wear out.'

"And so the wise men took them and tried them, and set them at work in the factory."

"It was more than a hundred years ago that they began to work there, but they are working still, and show no signs of being tired. And during all that time they have never stopped or rested; but night and day, through all those years, they have pushed the big wheel back and forth, five times a second. They never sleep, and they eat nothing except a little oil; and that they get only once in a year and a half two quite cumbersome methods of getting up to 100."

The French, like the rest of us, count up to 69 in a normal and healthy manner. Then when the next step is taken they say "sixty-nine," and so on. Seventy-three is "sixty-three"; seventy-nine is "sixty-nine." When the genius who devised French counting reached this number he seems to have been puzzled for a moment how to go on. But with true Gallic ingenuity he made a bold leap and called eighty "four-twenties."

Thus eighty-one becomes "four-twenties-one," and so on. Eighty-nine is "four-twenties-nine." Here one would expect him to strike another snag. But he liked his solution of seventy so well—in fact, he had grown so enamored of it—that he tried it again and ninety becomes "four-twenties-ten." Ninety-three is figured out to be "four-twenties-thirteen," and when Victor Hugo was compelled to head his celebrated biographical novel, "Quatre-Vingt-Treize"—that is to say, "four-twenties-thirteen"—he must have shuddered over the entire area of his subconscious sensibilities. Yet he may not.

The French, and even good students of other nationalities who have acquired a French which a Frenchman can listen to without wincing his teeth, do not seem to be worried at all by this peculiar French habit, which, if it were not imposed by courtesy to call a "Gallicism," we would certainly call a "barbarism."

Room Savers. "These collapsible opera hats are a great convenience." "Yes; you have no idea how much room they save in a flat."

Not Even a Hint. "So you discharged your maid. Didn't you find her honest?" "Honest! Why that girl wouldn't even take an order from me."

The Demagogue Described. "Father," said a small boy, "what's a demagogue?" "A demagogue, my son, is a man who can rock the boat himself and persuade everybody that there's a terrible storm at sea."

Home—the place where you are treated the best and grumble the most.

WITCH DOCTORS STILL RULE.

The Magic Hoe Used as a Means of Punishment.

Men Who Have Helped Forward Scientific Investigation.

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Many of the world's great inventions began in the dreams of one man, who first did his part toward the realization of it and passed away. Then another took up the work, and so on until a master mind fused the product of all into a glorious realization. The Scientific American makes this very point in commenting on the decision of the United States circuit court of appeals, which recently answered the question:

Who invented the flying machine? The work of pioneers in air flight is cited and attention directed to the fact that—and this is the pivotal point of success—the Wrights were the first to recognize the necessity of using the vertical rudder in connection with the wing-warped mechanism, in order to prevent the skidding of the aeroplane in a straightaway flight.

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