

My Lady's Pearls

HOWEVER many diamonds the lady of wealth may possess to deck her fingers, ears and neck, she is always roused to covetousness by the sight of pearls. There is something alluring in the sight of a rope or a collar of pearls around a white neck, and they are to most women the most desirable jewel of all. But they must be large or in quantity and they are, if good, costly in the extreme. The small pearls one sees—seed pearls—are cheap, but still set about a large diamond in a ring they seem to improve the diamond, and at the same time to derive some of its virtue from their neighborhood.

The pearl is all the more sought after because, unlike other precious stones, no amount of artificial treatment, such as cutting or polishing, can enhance its beauty. Nature's workmanship must be perfect and untouched and the pearl comes to you exactly as it emerges from the oyster. On the other hand, it has this disadvantage. It is liable to discoloration and the only way to give it a rest from too much contact with the skin. Still that is not the only one which suffers discoloration. Was it not the famous necklace of Marie Antoinette, preserved in a guarded case in a museum, which after years of nonuse began to lose color and had to be worn at intervals in order to give it its pristine beauty?

The value of the pearl is comparable with that of the most costly gems. Its price varies with its size, form and general beauty of appearance. A pearl of the first water must have symmetrical form, a smooth surface, be free from all blemishes or fractures, be translucent, and have a fine white color and a perfect luster; and it so happens that it is rare to get this combination. The perfect shape is spherical, egg shaped or pear shaped. The perfect color is a silvery milk white, but there are yellowish pearls much esteemed in India and China.

It is not generally known, however, that there are pearls which in color are red-brown, bronze, garnet red, rose red, pale blue, greenish white, violet and purple. But most curious of all is the black pearl, which on account of its hardness is much sought after. When it is of a beautiful and uniform color and of a perfect form, it is worth almost as much as pearls of the purest white.

The price of a string of perfectly matched pearls is much more in proportion than that of a single pearl, for it may take years to get together a collection of pearls which are alike in size, shape and quality. A string of yellowish Indian pearls costs \$20,000, of white \$25,000, of black Pacific pearls \$30,000, and even then you could not think that your string was anyway unique.

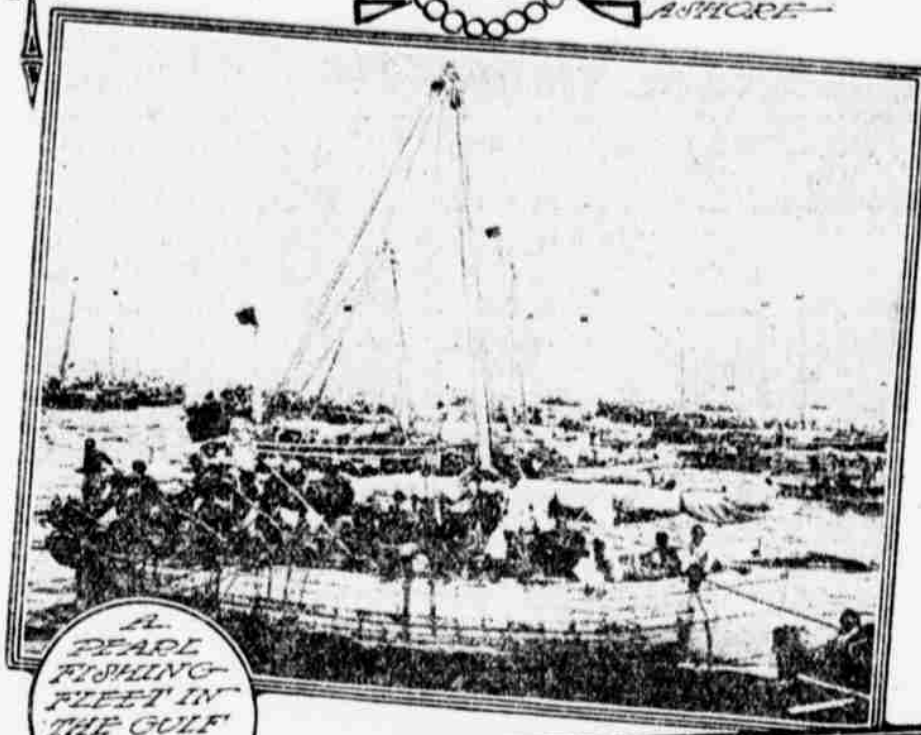
To seek a unique pearl one must go to the Hope collection, where there is one almost as large as a hen's egg, almost but not quite faultless, which is valued at \$75,000—a pearl of 454 carats. Again, there is a much smaller one of 27 5-16 carats among the French crown jewels which is valued at \$40,000.

There are other pearls, however, of distorted shape, called baroque pearls, and of these the most famous is the great Southern Cross, which is formed of nine beautiful pure white lustrous pearls, naturally formed in the shape of a cross, one inch in length, for which your offer would start at \$50,000 if you wished to buy it.

To supply the world of women with pearls, the Ceylon government administration yearly proclaims a "fishery," determining whether or not it should be held by examination and a sample catch from the government banks. Then if the marine biologist who is in charge declares that the number of oysters warrants a fishery, the news flies like lightning through the east and the army of pearl divers, coolies, merchants, pearl buyers and speculators move as fast as they can to the Gulf of Manar—the ornate and oriental "Sea Abounding in Pearls." Almost as if by magic a town of 40,000 inhabitants arises out of the sand. There is no magic about it, for the houses of the town are easily built. A rough framework of tree branches is formed and over it as roof and walls are put the mats known as cadjan—formed of the woven leaves of the cocopal or date palm. But there are also more pretentious buildings erected for the use of the government officials, residency, postoffice, hospital, court house, while there are streets, lanes, street lamps, all the conveniences of a proper town.

The aristocrats of the town, outside of the officials, are the divers, and they disdain to do anything but dive, having their own servants, who attend to the ropes and keep an eye on the oysters brought up.

Photograph by UNDERWOOD & UNDERWOOD, N.Y.



A PEARL FISHING FLEET IN THE GULF OF MANAR



THE LOTTERY OF CHANCE, AUCTIONING THE OYSTERS

by his attendant to the bottom, seven or eight fathoms below. Filling his basket rapidly, he is drawn up and repeats the operation as often as he can. About two in the afternoon the government sunboat fires a gun and the fleet sets sail. As there are no wharves, the oysters are carried on shore and deposited in the "kotti" by the strong porters. As soon as the shells are deposited they are counted, two-thirds going to the government as their share, the other one-third going to the boat which brings them in. At sunset the shells are auctioned by the thousand, and there is fierce competition, for who knows what the lottery of chance may bring them in pearls. The oysters brought are then removed apart by each buyer and placed in his compound, where they are carefully guarded till the sun beats upon them, putrefaction sets in and the oyster begins to discharge its treasure. Then the malodorous contents of the shell are washed in vats and the residue yields—my lady's pearls.

WOE OF HINDOO WOMEN

When a Buddhist prays he implores his god that when he dies he shall not be cursed by being born again as a woman or as a vermin. That is the attitude of the native men of India toward women and against which the missionaries in the Orient are directing all their energy.

Dr. Eleanor Stephenson, a Brooklyn woman who has been practicing medicine in India for three years and who will return to her work there soon, makes an appeal to American women to go out there, the New York Evening Telegram says.

"I want the women here to realize what it means to be born in America," she said recently. "To be born where a woman is the backbone of the man, his strength and help in every way! Why, out in Ahmednagar, where my work is, a woman is no more than an animal. She is for the purpose of raising children and that is all. A man thinks more of his cow—if he is lucky enough to have one—than he does of his wife."

"A Hindoo husband will let his wife die before he will call in a man to give her medical or surgical treatment. That shows the need for women physicians in the Orient."

In Ahmednagar, which is an inland plateau about a hundred miles from Bombay, there are two physicians, Dr. Ruth Hume and Dr. Stephenson, and one American trained nurse, Miss Johnson. Under Miss Johnson there are 14 native women who have had some slight training and these help with the nursing. In the mission hospital which this handful of women run 15,000 people were treated last year, an average of 41 a day. These folk have come from a radius of about 50 miles, though some special cases have come as far as 300 miles.

The Rev. Alden H. Clark, who is an educational missionary at the same place as Dr. Ste-

phenon, gives some interesting figures about the number of nurses and doctors in the Orient. "There are probably," he says, "not more than 100 nurses in the entire missionary world and there 80,000,000 people in non-Christian lands who have no medical aid except missionary physicians. All Christendom has sent out only 689 medical missionaries, male or female, and this body maintains 348 hospitals, 97 leper asylums and 21 leperages for native women."

"One physician who had no nurse to help him treated 18,000 cases in a year. So you see that the supply of trained medical assistance is woefully inadequate."

"In Calcutta, which has the best facilities in the Orient, three-fifths of the population die without any doctor or other trained medical assistance in their final illness. In China there

is probably one American or European trained doctor to every million and a half of people. In the United States there are 160,000 physicians and 22,000 nurses, an average of one physician to every 450 people."

"Of course we do a great deal of actual nursing and that is most important," Dr. Stephenson says, "but another thing, which is even bigger, is this: We show women who have thought themselves wholly unloved that some one cares for them. They know that there is a very small money consideration given us and that what we do is done for love. So they love us."

"When I see woman physicians struggling for a living here and know what a field there is in India, I feel as though they must be told."

"The kind of work I have been doing is a terrific appeal to the sympathies. We have to respect caste, which makes nearly all of our cases long standing. One woman whom I treated came to me with her entire arm in a gangrenous condition. She had pricked her finger seven months before, at the time of her husband's death. On account of her caste she could not so much as leave the house for the seven months, during which time septicemia set in and went up as far as her shoulder. I told her that her arm would have to be amputated. She refused absolutely to part with it, and died as a result."

"Another woman burned her knee and turned up at the hospital five months later with that part of her leg in terrible condition. The leg was cut off and the woman made a perfect recovery."

"I went many miles into the interior to see an injured woman. She had fallen down a well and was fearfully bruised all over. I found her lying on the floor grinding corn, every turn of her arm causing the most intense agony. She couldn't bear to have me even touch her, she was suffering so. I told her husband she had to be taken to the hospital or she would die and he asked who would cook the bread if she were gone. He refused to allow her to go. All I could do was to leave a little medicine."

Dr. Stephenson finds that the natives invariably prefer using ointments to clean dressings. Women come in large numbers to get ointments for raw sores where their husbands have beaten and cut them and they are full of gratitude to the doctor. She finds that those of high class are just as brutally treated and just as grateful as the lowest.

"Transmigration is one of the strongest beliefs in India," she says, "and on that account the people will not kill any animal, not even a flea. As a result the poor homes are overrun with bedbugs and other vermin, which spread all sorts of fevers and diseases."

"And another of their ideas is that we don't know anything about raising babies. Hindoo mothers, without exception, give opium to their babies to make them sleep while they work in the fields. As a result a large proportion of the little Hindoo babies die before they are a year old. Most of the work among the natives is surgical and the obstetric cases are the most interesting. This is because the natives have medicines of their own, but know nothing of the use of the knife."

THE POWER OF FAITH

Sunday School Lesson for April 3, 1910
Specially Arranged for This Paper

LESSON TEXT.—Matthew 9:18-31. Monday Verse, 28, 29. GOLDEN TEXT.—"All things are possible to him that believeth."—Mark 9:23. TIME.—Autumn of A. D. 28.

PLACE.—On the shores of Capernaum, at Jairus' house and on the streets of the city.

Suggestion and Practical Thoughts.
What Faith Is.—Vs. 18, 19. Where was Jesus when he worked the miracles we are to study? In "his own city," Capernaum. He was fresh from two stupendous miracles, the stilling of the tempest on the sea of Galilee, and the healing of the Gadarene demoniac across the sea from Capernaum.

How did Jairus bring his petition to Jesus? He put his whole soul into his prayer—the only kind of prayer that gets results. He worshiped him, falling at his feet, and beseeching him much (Mark). He was pleading for his only child, who was "at the point of death." Indeed, when the ruler left the house she was so near death that he did not know whether to speak of her as dead or alive, but in his distraction now called her "dying" and now, as in Matthew, "even now dead."

The girl being in that desperate condition, how did Jairus show his faith? By urging that Jesus "lay" his "hand upon her and she" should "live."

Faith for One's Self.—Vs. 20-22. How did Jesus respond to Jairus' petition? He arose at once, and followed him, and so did his disciples, and a great multitude. But how were they interrupted on the way? By another appeal, no less urgent because it was silent.

What was the trouble with this new petitioner? She had suffered for 12 years with a bloody flux. How did she approach Jesus? She "came behind him," touched the blue and white tassels that hung from the four corners of his cloak.

What was the result? She was cured at once, and knew that she was cured.

Faith for Another.—Vs. 23-26. What test of Jairus' faith came as they approached his house? Some one ran to meet him telling him (Mark and Luke) that his daughter was dead. How did Christ strengthen the ruler's faith? By bidding him "Fear not; only believe, and she shall be made whole." What was the process of the miracle? Very simple, as in the case of all Christ's wonderful works. He merely took her by the hand, softly said, "Talitha cumi," and the maid arose.

Comrades in Faith.—Vs. 27-31. When was the next appeal made to Jesus? When he "departed thence," from the house of Jairus or from Capernaum. Who made it? "Two blind men," whose like may be found in any eastern crowd to this day.

How did they make their appeal? Not in a quiet, reverential way like Jairus, nor with awed shrinking like the woman with an issue of blood, but they followed him persistently, crying with importunity like Bartimaeus, Thou son of David, have mercy on us. We are not restricted to one form of appeal in approaching our Lord, but his ears are open to every cry.

What was implied by this mode of address? "Son of David" was a well-known popular title of the Messiah. But, though Jesus often called himself "Son of man," and especially commended these that called him Christ or Messiah, "he did not himself use the title 'Son of David,' as it implied a deliverer of Israel from a foreign yoke and a ruler in Jerusalem; and he seems not to have desired its use by others."—Principal Garvie. See inductive study.

Why did Christ, before healing them, ask about their faith in him? Because he wanted to show them the heart of the matter—not his power.

Despisers of Faith.—Vs. 32-34. What was the last case in this series of healing miracles? A dumb man.

How did the spectators receive this miracle? With entire amazement. The cure of the dumb and deaf—deafness being usually associated with dumbness—was considered the most difficult of all cures.

Why was faith a necessity before Christ could work his miracles? Because influence of all kinds cannot flow except along appropriate channels. We would think a man a fool if he wanted electricity but refused to stretch a wire for it; or if he wanted to conduct water from a river to his field and scorned to dig a ditch for it. In the same way, if a man wants knowledge, he knows that it will flow into his life only along the channel of a clear and industrious brain. We must have faith in a man before we can enter into the joys of friendship; suspicious questioning would at once cut us off from him.

The divine injunction is, "Be ye ready," not "Get ye ready." The Christian is to spend this life in living nobly, not in getting ready to die.

To persuade one soul to lead a better life is to leave the world better than you found it.

The Incomparable Book.
For the mass of mankind the favorite books must be those that express the common aspirations, the common consolations, and the common language. It is this, for example, that has made the Bible, for so many centuries and so many millions of men and women, ignorant and lettered, in health and sickness, joy and sorrow, the incomparable book.—The Nation.

The fact that our interests gradually take a wider scope allows more scope for the healing power of compensation.—Dirah Muloek Craik.

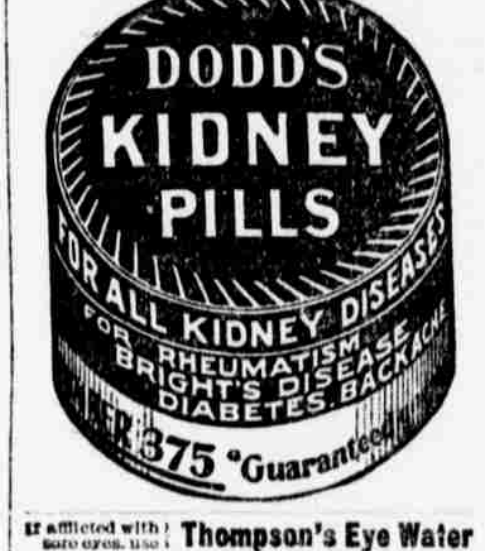
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Marriage.
A game of chance in which the chances are about even. The man leads at first, but after leaving the altar he usually follows breathlessly in his wife's trail. The rules are very confusing. If a masked player holds you up some night at the end of a long gun, it is called "robbery" and entitles you to telephone the police; but if your wife holds you up for a much larger amount the next morning at the end of a long bag, it is termed "diplomacy" and counts in her favor. In this, as in other games of life, wives are usually allowed more privileges than other outlaws.—Judge.

Don't Risk Your Life
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Bringing Up.
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