

PEARL DIVING OF TODAY

Industry Lacks Many Dangers of Former Times.

EASY FOR MAN IN PROPER SUIT

Experts Spend Hours on Bottom of Sea—Australian Waters Scene of Chief Fishing for the Precious Stones.

The Servilla pearl given by Julius Caesar to Brutus' mother was said to have been worth \$75,000. For a pearl an inch in diameter a Persian shah of the seventeenth century is said to have paid \$300,000. The pearl market is somewhat lower nowadays, but prices are still high enough to make pearl diving profitable.

The era of naked divers exposed to peril from sharks is passed away. Modern progress equips the diver with a suit of leaden rubber, copper breastplate, with leaden weights back and front; helmet, glass paneled and with telephonic attachments; air pipes, life lines and a submarine searchlight. Thus equipped the pearl diver may spend six or eight hours at the bottom of the sea, whereas in olden times three minutes made a record.

Although pearls are found in nearly all molluscs and even in univalves, like the Australian ballota, a kind of bivalve, true pearls are produced only by the oyster or mother of pearl shell. The latter is really the diver's bread and butter. The shells are big, dinner plates and weigh two pounds when cleaned. They fetch from \$50 to \$70 a ton.

The ancient fisheries were chiefly in the Indian Ocean and Persian Gulf, but nowadays the best pearls come from Ceylon and from Australian waters, especially Torres Straits. Pearl fishing in Ceylon is a government monopoly. In March the fleet starts for the pearling grounds, each vessel with twenty or thirty divers and their assistants. But you will find the headquarters of pearling in the desolate country extending from Exmouth gulf to King sound, in western Australia.

Industry Old and New. A glistening white coast line is this, whose monotony is broken only by mangroving salt water creeks and scorching deserts of epitaph and sand. Long before inland gold was dreamed of roving natives fished these seas for pearls, and they paid many visits to Roebuck bay and what is now the pearl town of Broome.

Chinese and Malay as well as tribes of native black fellows are there today, but the old nude divers, the reign of terror and piracy when a large haul was made—these and similar conditions have passed away, giving place to fleets and luggers carrying modern diving outfits and representatives of the inevitable capitalist in the person of the master pearler. Here is 600 odd miles of coast line, with perhaps 5,000 hardy adventurers engaged in the pearl trade.

There are some thousands of Japanese, Manillans, Malays and men of other races acting chiefly as crews for the vessels. The vessels are schooner-rigged, and from seven to fourteen tons burden. Each carries a master diver and a crew of four, one of whom is the diver's assistant, and works the air pump.

Another holds the life line and pays attention to signals; another is catching fish or peeling potatoes for dinner, and it may be a third has gone off in the dingy for fresh water and firewood.

The shells are found on ledges about ninety feet below the sea, but they are far more plentiful at greater depths. Fortune awaits the inventor of a diving apparatus which will enable the pearler to work in comfort 100 fathoms down.

How Luggers are Garbed. The lugger has a low foreboard to allow the diver to sit in a heavy dress and gear to be easily hauled on board. He carries a net with him, holding the shells and when this is full he has it hauled up so that he himself may run no risk of entangling life line or air pipe.

When the pearler works at, say, twenty fathoms, he does not pick up shells of coral trees, interlaced with fluttering fernlike plants, among whose branches swim gorgeous tropical fish and sinister water snakes, which seem to resent the intrusion of so strange a monster.

A good day's work is anything over 200 pairs of shells. The business is absolutely speculative. One diver may gather, after ton of shells without securing anything of greater value than a few seed pearls, while another may take a fortune out of a day's gathering.

The most famous pearl discovered in Australia of late years is known as the Southern Cross. It consists of a cluster of nine pearls in the shape of a cross. This freak of nature was picked up at low water on the Lacedpede island by a beach-comber named Clark, who, after burying it for some time for "superstitious reasons," sold it for \$50; later it brought \$20,000.

The pearl diver of today, protected as he is by every device known to modern submarine engineering, is exposed to many perils. He may lose his life by the tearing of his dress upon the sharp coral rocks through which he picks his way. Then should an accident happen in the lugger above, his air supply may stop, in which case he is suffocated.

Far from Human Aid. He finds himself far from human aid, out of the world, where every form and creature is different from those on earth. Nor is his occupation healthful. It predisposes to deafness, rheumatism and may affect the lungs and heart.

The worst enemy the Australian pearl divers have are storms that annually visit the coast. As to sharks, they rarely attack a diver in modern dress, and he can always frighten them off when they persist in following him by letting a few air bubbles out of his dress. Other enemies are the black and yellow sea snakes, the smaller octopus, the stingray and the blowfish.

After a day's take of shell has been conveyed ashore the shell opener gets at work at once. The pay of the man is \$30 a month, plus 10 per cent on the value of the pearls found. From 100 to the magnitude of the industry may be obtained on learning that last year 325 luggers paid an annual \$5 license to engage in the trade and they took many thousands of tons of pearl shell, while as to the pearls themselves, the customs duties in the pearl town of Broome exceeded \$500 a month.

CHANGES NOTED IN SAHARA

More Rainfall Than Formerly—Farming Makes Some Progress.

German Discoveries in a Famous Monastery—Kumbum Really a Small City—Duties and Instructions of Priests.

More than 4,000 men make their home in the Tibetan monastery of Kumbum. From early life till middle age they are in a religious prison, walled in from the rest of the world. They may be sent far away on missions, they may climb the hills outside when religious fetes are celebrated, but still they are tied to the great cloister.

Leutenant W. Flichner of the German army went to Kumbum some time ago, equipped with a pass from the Chinese resident minister in Thibet which enabled his wife and himself to remain there long enough to make a careful study of one of the most celebrated of Tibetan lamaseries and its inmates. The book he has written about Kumbum is said to throw new light upon the life of these mysterious devotees.

Most of these lamas do not like foreigners and they gave Flichner this curious specimen of their logic. They said that the Japanese, after thrashing the Chinese, had given the Russians a stiff scolding, and that the foreign devils are no match for the Chinese and undoubtedly the Chinese will some day wipe them out.

Kumbum is a compound of two Tibetan words meaning "The thousand pictures." The name was first applied to the holy tree on whose leaves Buddhist figures of greatest sanctity can see the likeness of Buddha. Finally the name was transferred to the cloister amid whose hundreds of buildings the famous tree stands.

Horses for the World. Among the numerous ceremonies which occupy much of the time of the lamas perhaps the most childish is that occurring on the 15th of each month and dedicated to "travelers of the whole world." Hundreds of the priests go to the top of a mountain three hours walk from Kumbum, where they offer prayers and arrange the wind many little figures containing the figures of galloping horses cut out of paper. The supposition is that through the power of Buddha these paper horses will be transformed into living animals that will be sent to the succor of suffering pilgrims wherever they may be.

Of the thousands of priests three-fourths are Thibetans, and nearly all the others are Mongols, with just a sprinkling of Chinese. Most of the lamas are between 15 and 40 years of age. The oldest among them often have snow white hair and are held in much respect. Nearly all of them shave their heads, preserving only the scalplock, and wear no beard.

Their coarse yellow undershirts are covered by a red robe coming down to their feet, but leaving one arm and shoulder bare, so that they have a little of the effect of the Roman toga, though they are belted around the waist. No hose are permitted, furs are strictly forbidden, and the priests have to insure themselves to the rigors of winter when that is really inadequate. But they are permitted to wear stockings when sent on winter journeys across the plains of Mongolia.

Dirty Priests and White Walls. The lower priests are always bareheaded, but the higher lamas have a head covering. One would think there was no water in Kumbum for washing purposes, for all the priests, without exception, are encrusted with dirt and their dirty visages contrast strongly with the prevailing whiteness of the walls and hostess.

Kumbum is really a small city, covering a large area, with many temples, private chapels, halls of instruction, depositories of sacred literature and dwellings. The poorest lamas are herded together in living rooms provided by the monastery, but they must pay a small fee for their accommodations.

The more fortunate brethren live in a quarter by themselves, where the dwellings are erected are surrounded by a wall that completely hides them. The one-story houses, very badly lighted and ventilated, hold from five to twenty priests, who are as a family in a room from which they are staked by the roof for the roofs that shelter them and to buy conveniences and comforts that are mean enough at best.

The lamas in higher station have better dwellings with little gardens, and lamas of the first rank live in beautiful houses with windows and many other comforts. The monks' room contains a bed, a table, a stool and a few of the luxuries of life, and the highest of all, the ruler of the monastery, who is one of the many incarnations of Buddha, lives in a small palace and has his reception room, his secretaries and is really so great a personage that most of the priests never see him except at some of the supreme functions.

Education for Poorer Priests. The lower priests, who compose the great mass of the inmates, are called lamas only by courtesy. The monastery contributes nothing whatever to their material needs. They must provide their own shelter, food and clothing.

What the institution does for them is to teach them to read and write, so that they may read and copy the sacred books. It grounds them in the principles and philosophy of the Buddhist faith, trains them in one or another of the four departments of education which are maintained within the walls and familiarizes them with all the ritual and formulas that attend private and public worship so that they may act well their part in the ceremonies of their faith.

Under all circumstances they must give rigid adherence to the cast iron rules of conduct and religious observance. Whether they have sufficient food or clothing does not concern the powers that be.

Theoretically all the priests are on terms of perfect equality, but actually their material condition marks them off into sharply defined classes. The poor priest is the servant of his brethren who were born to better fortune.

He wears their castoff clothing and accepts their gratuities. He may be called aside the walls if he desires. Flichner mentions a number of their mental pursuits, among which is the collection and drying of horse manure to sell as fuel in a neighboring town.

Unless they rise by unusual gifts of intellect or character they are always underlings. They sit in the classes with the more fortunate ones, the shadow of the holy tree or of the golden-roofed temple falls on them and they use the prayer wheels and the other machinery of the Buddhist ceremonial; but their images of Buddha and their prayer wheels are fashioned of wood or bone or musked shells, while the rich have these objects in gold, silver or coral, and some of them are adorned with pearls and other precious stones.

In their residence quarters are many small temples and private chapels, in which the altar and images are always of Buddha, and are the center of interest. These are only small editions of the many temples,

VISIT TO LAMAS OF KUMBUM

Light on the Mysterious Devotees of Thibet.

FACTS ABOUT LAMAISM IN THIBET

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When Doctors Dine Together
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American and European Roads

(Continued From Page One.)

That named in your ticket. Sometimes this is troublesome, and sometimes not. In case you reach a station and learn from the doorman who examines your ticket that the train goes by another route go at once to the station master and ask him whether the fare is not the same by both routes. If it is he will almost invariably tell you to board the train. The conductor will act on the same principle.

So long as the state has received the correct sum for the ride no petty quibble will be made about the reading of the ticket. There is a difference of fare in the state's favor you can exchange your ticket by paying the supplement.

Remember, too, that you can always pay cash on a continental train. If you wish to ride first class on a second class ticket go into a first class compartment and when the conductor comes along tell him you wish to pay the supplement. If you have a way train ticket and you wish to take an express do precisely the same thing.

If you have no ticket at all and arrive at the station at the last moment tell the doorman that you wish to pay on the train, in some parts of Europe this practice is not allowed, but in others it is. Travelers in Italy will find no trouble about it. Money is never refused there.

Remember that if you wish a seat near the window in a European train you must board the car at least fifteen minutes before starting time. All Europeans are on board early. The slow luggage system makes this the custom. Indeed, if you

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