

LOW CASTE AND HIGH CASTE
ARE SO CLOSELY COUPLED

A FAMILY OF PALESTI

WORLDPRIEST AT ENTRANCE OF TEMPLE

When the early Aryan nomads crossed the Himalays and formed their pastoral settlements along the banks of the Indus they were a peaceful people, yielding easily to the governance of their patriarchal chiefs. Their loose confederation of tribes was held together by considerations of mutual protection, by blood kinship and by a common religion. In the absence of writing, certain individuals and families among them, gifted with superior memory, attained a high degree of prestige and influence by reason of their exact knowledge of the holy hymns and sacrificial rites. They became the hereditary guardians of the liturgies and interpreters of the mysteries. They were honored, respected and feared, and the quality which earned these distinctions for them would seem to prove that they were the most intelligent of the races.

Thus arose the order of priests, or the Brahman caste. From the first, they exercised the subtle power which they have maintained to this day. It could hardly have been otherwise, since the Veda, or "inspired word," was known to them alone and even after it had been reduced to writing was subject to their interpolations and editions. The Rig-Veda—the earliest of the Hindu scriptures—betrays the important place in the community occupied by the priests at that early period. "That King," says a verse, "before whom marches the priest, he alone dwells well established in his own house; to him the people bow down. The king who gives wealth to the priest, he will conquer; the gods will protect him." Again, the same book tells how the prayer of Vasishtha prevailed "in the battle of the ten kings," and how that of Viswanatha "preserves the tribes of the Bharatas."

In Hindooism the social organization and the religious confederacy have always been inseparably allied. To this day the "twice born" Aryan castes wear the sacred thread and claim a joint, though unequal, inheritance in the holy books, whilst the non-Aryans may not cross their breasts with the significant string and they are denied initiation to the religious literature of the Indo-Aryans. The simple charac-

ter of the early civilization naturally lent itself to a division of the people into three classes, or castes—the priests, or Brahmans; the Kshattriyas, or soldiers, and the Vaishyas, or tillers of the soil—and those embraced the entire population, for there were no trades or other occupations. These castes took standing in the order named and after them came the Sudras, who were the natives of the country before the advent of the Aryans. With social development came a complex modification of this arrangement. The old orders lost their integrity by inter-marriage, change of occupation and of residence. Agriculture was given over to the Sudras, and the Vaishyas became the merchant class. The Rajput Kshattriyas are no longer soldiers and scarcely retain a trace of the hereditary instinct that distinguished them for many centuries. Even the Brahmans are broken up into a numerous subcaste of varying degrees and long since ceased to be priests by right of birth.

Dr. J. Wilson, of Bombay, attempted the stupendous task of classifying and describing the thousands of castes into which the Hindus of the present day are divided. At the time of his death his work had grown to two volumes of 678 pages, but he had not completed his analysis of even a single caste—the Brahmans, who, according to Sherring, embrace 1,886 separate bodies. They are to be found in all stations of life, from the pompous chief of Pooma, or the pampered priest of Benares, to the potate-growing Brahmans of Orissa, a half-naked peasants struggling along under their baskets of yams, with a fifth little Brahmanical thread over their shoulder. And to the lowest of these—measured by worldly standards—one may see some wealthy Jat landowner or some prosperous Gujerati grain dealer bow with deference, as to one immeasurably superior to himself in the account of his wealth. Caste outweighs wealth and station. The Gau-war of Baroda wears the star of India, and his coming and goings are marked by a cortege of twenty-four horses, but the Brahman who begs at the temples of his peers would be degraded by sitting at his table, and there is not a beggarly princeling in Rajputana who would give him a daughter in marriage. These distinctions prevail among the various branches of the main caste. In many parts of India, Brahmans may be found earning their livelihood as porters, shepherds, potters and fishermen in the same community with other Brahmans who would starve and allow their children to die of hunger before they would demean themselves to manual labor or touch food that has been cooked by a man of inferior caste. Hunter saw a Brahman felon try to starve himself to death and submit to a flogging rather than eat the food that had been prepared by the prison cook, himself a Brahman of less degree.

When we come down to the lower

ranks of the people, the ramifications of caste are beyond the grasp of mind. Every occupation has its distinct caste and these are varied by locality. Then there are hundreds of castes growing out of mixed marriages for, although Hindu customs now forbids marriages between persons of different caste, there has been extensive intermarriage, and in every such case the contracting parties must swear pure "now on my knees for their original caste." In many instances Indian families and communities have become Hindooized and admitted into the ranks of the "twice born." These ascensions in the social scale have usually been gradual and almost imperceptible, but in some cases they are the result of a revolt against the arbitrary classification or of a self-assertion supported by material advantages. Thus in Southern India the goldsmiths resisted the rule of the Brahmans and claimed to be the true spiritual leaders. In Bengal the Dattas or the writer caste demanded to rank next to the Brahmans. The Shahas, or degraded spirit-sellers, the Tellis, or oil pressers, of Dacca, the Tamulis, or pan-growers, in Rangoon, and other low castes have risen above their hereditary calling and become cultivators, traders and bankers, going to show that there is a plasticity as well as a rigidity in caste.

In general, however, caste and occupation are inseparable and unchangeable. The son of a Bengali baniya is born a banker; the carpenter begets carpenters and the jeweler, jewelers. Each caste is at once a religious brotherhood and a trade guild. In the latter capacity it supervises the training of its younger members, regulates wages, maintains boards of arbitration and fosters good fellowship in social gatherings. The famous fabrics of India owe their peculiar excellence of workmanship to these conditions. We see in them the results of skill inherited from generations of workers along the same lines, directed and controlled by the guild. The same factors are also responsible for the lack of originality, displayed in Indian art productions. The artisan of to-day is educated to the same standard and methods, and adopts even the same designs, that have been handed down in his caste-trade through the centuries.

CATARRH CAN NOT BE CURED, with LOCAL APPLICATIONS, as they can reach the seat of the disease Catarrh, either internal or constitutional disease, and in order to do it, it is necessary to take internal remedies. Hall's Catarrh Cure is a safe internal and acts directly on the primary cause of the disease. Hall's Catarrh Cure is "not a quack medicine." It was prescribed by one of the best physicians in the country for years and gave great satisfaction. It is one of the best of the best known, combined with the best blood purifiers, acting mainly on the mucous surfaces. The perfect combination of the various parts produces such wonderful results in curing Catarrh. Send for testimonials.

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Take Hall's Family Pills for constipation.

The campaign against tuberculosis has reduced the death rate from this disease in Minneapolis from 1.16 in 1903 to .93 per 1,000.

When we consider that one caste may have no intimate relations with another, that the shadow of one man falling across the food of another, as it lies upon the ground, may necessitate his throwing it to the dogs, and that a Hindu can no more change his caste than he can his skin, it is difficult to perceive how anything like self-government can be possible to such a people. Nor is the present agitation for universal, or extensive, representation based on a desire for the betterment of the lower classes. With few exceptions the educated Hindus who form the ranks of the agitators are either blinded by lack of understanding or actuated by selfish motives. It is not in the nature of things that they should have either sympathy for the low caste peasant or regard for his welfare.

Since the days of Asoka, Hindooism has prospered only under the rule of foreigners, and so it must be until caste is abolished and the spirit of brotherhood made possible, a condition that cannot come about short of a century. There are in the country, with its 300,000,000 people, about 200,000,000 Brahminist Hindus. These are sharply divided by caste and only very loosely knit by their common religion with its many variants. There are 10,000,000 nature worshippers, upwards of 8,000,000 Buddhists, 3,000,000 Christians, 2,000,000 Sikhs and numerous minor religions. With these people a difference of religion is not, as with us, a matter of no political or social consequence, but one which constitutes an impassable barrier in every respect. Then there are some 60,000,000 Mohammedans, who entertain the utmost contempt and hatred for the Hindus in general.

What would be the character of a legislative assembly based upon the representation of such a population? It could not fail to be dominated by prejudice, or rather by conflicting prejudices. Anything like a national spirit could not possibly prevail among its members. Its enactments would necessarily be in the nature of class legislation and would result in an increase of the present antagonism between classes. The proposition advanced by the extremists that the British should be forced from the country, is hardly worthy of consideration. In the first place, it would not be possible of accomplishment. An uprising to-day could have far less prospects of success—even though supported by the native army, which shows no signs of disaffection—than had that of 1857. The Indian princes, the property owners and the monied men would all oppose revolution, and without their aid such a movement would be worse than hopeless. But even if the Hindus could and should oust the British what would they gain? In a very short time their conflicting elements would be engaged in strife as of old, and confronted by an internal enemy. The Mohammedans, who are united by the strongest ties, and who are as

disaffected as the British, would be compelled to act for the mere sake of killing. The blood lust runs down and down, from the sheep-killing dog that revels in the hot luxury of unthinkable. Man is of the nature of a wild beast, impulsive and liable to explode, but capable of being educated to an artificial restraint.

But the perfection of the restraint cannot be measured so very much better than we can measure the perfection of the education of the training we give to a wild beast. And the responsibility which necessarily devolves upon man with the measure of his education or taming, can with difficulty be appraised. Thus criminal types are but stages in evolution toward a perfectly attainable perfection. In all actions involving the exercise of volition, the most important element is "feeling," which when mixed with an idea, is called an "emotion."

There are ideas without feeling, and yet those very ideas in a fraction of a second may have feeling reinforcing them. We may see something and have an idea of it, and yet have no feeling whatever associated with the idea. Suddenly the feeling of wanting it comes, and the muscles get to seize it.

The whole act is absolutely natural. An intense emotional state, getting through the muscular and visceral systems, sets up ideas to realize itself. A man furious at an insult buys a



A GROUP OF ABORIGINAL INHABITANTS

CATCHING COLD.

Seven Infallible Rules For Doing So.

Rochester Post Express.

Dr. Woods Hutchinson has no patience with the person who catches cold and he has nothing but contempt for the mollycoddle who allows the grip germ to invade his anatomy. Here are the doctor's seven cardinal rules for catching cold easily:

Keep your windows shut.

Avoid drafts as if they were a pestilence.

Take no exercise between meals.

Bathe seldom, and in warm water. Wear heavy flannels, chest-protectors, abdominal bandages and electric insoles.

Never go out of doors when it's windy or rainy or wet underfoot or hot or cold or looks as though it was going to be any of these.

Be just as intimate and affectionate as possible with everyone you know who has a cold. Don't neglect them on any account.

Sneeze, but true. Nearly every one catches cold, but few persons know how they catch it. When we begin to sneeze and shiver we think that we are in a draft and that we are catching a cold. We only think, but Dr. Woods Hutchinson knows. He says that when a person begins to sneeze he is not catching a cold, but that he caught it long before and that it is just beginning to break out. Mere exposure to cold will never cause sneezing. It takes a definite irritation of the nasal mucous membrane by gas or dust from without to produce a sneeze. A draft won't do it, declares Dr. Woods Hutchinson, and he should know, for he wrote the article.

Wasted Affection.

London Express.

It was in Tasmania that a traveller carried across an old "sundowner" sitting in front of his cabin, over the door of which was very legibly painted: "Ici parle francis."

A tattered, dejected-looking Frenchman, who happened to be passing up the road, spied the inscription, and rushing up to the colonial, enthusiastically kissed him on both cheeks.

"Ere what's yer up to?" demanded the sundowner gruffly. "don't do that ag'in." "But you vas a count'ren of mine," exclaimed the delighted Frenchman, with a smile of pleasure.

"Certainly not!" retorted the colonel. "But you put 'Ici parle francis' over ze door," said the Frenchman, pointing to the inscription. "Well, what do you call it?" asked the sundowner in mild surprise. "Why, it means French is spoken here."

"Well, I'm blowed!" exclaimed the Tasmanian in deep disgust. "A paint'er chap come along here the other day and put that up for me. He said it was Latin for 'God bless my happy home.'

The campaign against tuberculosis has reduced the death rate from this disease in Minneapolis from 1.16 in 1903 to .93 per 1,000.

INACTIVE KIDNEYS

CAUSE OF THE RHEUMATISM SAYS AUTHORITY.

Give This Simple Prescription and Says Anyone Can Easily Mix it at Home at Small Cost.

Recent hospital reports show that the dread disease, rheumatism, is steadily increasing throughout the country. All known means of relief are being suggested to save the great amount of suffering this winter, especially among those who are not in a position to pack up and visit the noted health resorts to be treated. Recent tests prove rheumatism not exactly a disease in itself, but a severe symptom of kidney trouble, a condition caused by clogged up pores of the eliminative tissues in the kidneys which fail to filter the poisonous waste matter and uric acid from the blood, permitting these substances to remain in the veins and decompose, usually settling about the joints and muscles, causing the intense pain, swelling and stiffness of rheumatism.

There are numerous remedies known which many persons believe will relieve this suffering—salicinate of soda, calochicum, potash, etc.—but these drugs are terribly hard on the stomach, often ruining this most important organ, and they fail as often as they relieve.

A well-known specialist, who has probably treated more cases of rheumatism than anyone else, and who is also the most successful, gives the following simple treatment, which is harmless and inexpensive, and so simple that anybody can mix it at home.

The ingredients are: Fluid Extract of Dandelion, one-half ounce; Compound Kargon, one ounce; Compound Syrup Sarsaparilla, three ounces. Go to any good prescription pharmacy and get these three vegetable ingredients and mix them by shaking in a bottle, taking as a dose a teaspoonful after each meal and again at bedtime.

There is nothing better in the world for backache, kidney and bladder trouble, too. Such symptoms as frequent and painful urination, soreness, weakness, general and nervous debilities are caused by certain acids and poisonous waste matter, decayed tissue, etc., etc., in the blood, which the kidneys will clear and purify after a few doses of this prescription.

John W. Hutchinson, aged eighty, in a breach of promise suit in Lynn, Mass., the other day, admitted paying attention to sixteen young women. From rheumatism, aches and pains. Your system will be free. If you'll but take a nightly drink, of Hollister's Rocky Mountain Tea.

Henrietta Crossman, the actress, has fallen ill to \$100,000 left in India by her grandfather, who died many years ago in Ohio.

Take one Cascaret just as soon as you know that you need it. Then you won't need a purgative. It is an easy and pleasant way to keep well.

This is the day of the gentle in medicine. The cathartic pill is old-fashioned. Salts and castor oil belong to grandmother's time.

The modern doctor deals mildly.

Cascarets are effective, yet gentle. They don't irritate or gripe. They don't, like cathartics, waste the digestive fluids.

Cascarets do only what some foods will do, what some fruits will do, what exercise does for the bowels.

Their action is natural, not artificial. If you live out-doors, exercise a great deal, and avoid rich foods, you don't need them.

Otherwise you do.

The most helpful laxative ever devised is Cascarets.

Then, they are candy tablets, pleasant to take. Then, they are convenient. The ten-cent box fits the vest pocket or the lady's purse.

That is a vital point.

The time to take a laxative is the minute you suspect that you need it. Don't wait till you get home; don't wait till night.

One Cascaret, taken promptly, wards off trouble.

Cascarets are candy tablets. They are sold by all druggists, but never in bulk. Be sure to get the genuine, with CCC on every tablet. The price is 50 cents, 25 cents and

10 Cents per Box.

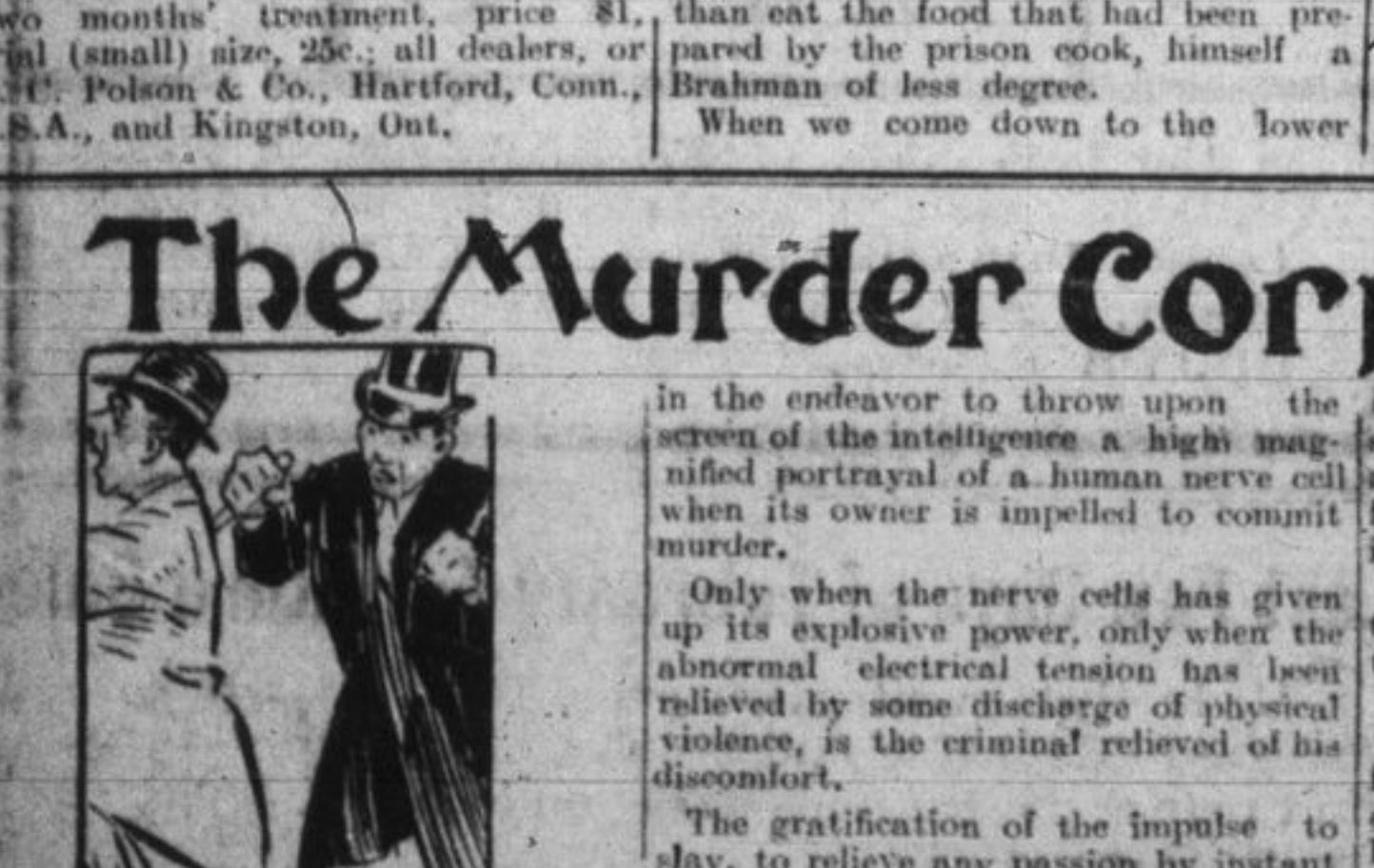
Surgical Aids to the Afflicted

Authors & Cox

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If you have any disease of foot, ankle, knee, hip—are partially paralyzed—have weak spine—lost one or both legs—are ruptured—or are otherwise afflicted—write us for help. Our 40 years experience is the best guarantee of a happy solution of your trouble. Write for free advice.



Do You Know This Girl?

Perhaps she is sixteen—good to look at, and pretty—quite interesting because she reflects the grace and charm that give promise of happiness to herself and others. But she is not strong. The color in her cheeks, once so rosy, has faded away—her eyes are listless—the buoyancy of spirit and vigor or she once possessed are sadly lacking. Parents, friends, this girl needs Ferrozone—it is that her blood may be removed—needs it to restore the rare force that growth, study and the development of her fresh youth have exhausted. This girl will become a queen with Ferrozone—which will restore her color—bring back her old-time energy—give brightness to her eyes and vivacity to her spirits. Ferrozone every girl finds strength when she can do things. In Ferrozone there is endurance—that drives away morning tiredness and languor. For the girl or woman that wants to be happy, healthy, winning—who values rosy cheeks, laughing eyes and abundant good spirits, nothing can compare with Ferrozone. Sold by all dealers, 50c. per box, or six for \$2.50. Get it today.