

W. D. Camber,
DENTIST.
Painless : Extraction.
Office: Queen Street.

NELSON P. GRANT, M.D., C.M.,
Late Superintendent and Resident Physician
St. John General Hospital.
Office and Residence, No. 1 Broadway.
WOODSTOCK, N. B.

DR. T. W. GRIFFIN,
Physician and Surgeon.
OFFICE AND RESIDENCE
CONNELL STREET,
WOODSTOCK, N. B.

DR. P. T. KIERSTEAD
OFFICE AND RESIDENCE:
CHAPEL ST. WOODSTOCK.
SPECIAL ATTENTION GIVEN TO DISEASES OF
WOMEN AND CHILDREN.

DR. F. J. SHAW,
Veterinary Surgeon
OFFICE AT CLARK'S HOTEL,
HARTLAND, N. B.

Treats all domestic animals. Filing and Ex-
traction of Teeth a specialty. Telephone call,
promptly attended day or night.

JAMES R. H. SIMMS,
Barrister-at-Law,
SOLICITOR AND NOTARY PUBLIC, ETC.
BATH, N. B.

J. C. HARTLEY,
Barrister, Notary Public,
Solicitor, Etc.
Offices: Main Street, Woodstock

THE STEPHENSON HOUSE.
All Modern Improvements. Permanent and
Assistent Boarders.
MISS STEPHENSON, Proprietor
Woodstock, N. B.

MONEY TO LOAN
On Real Estate.
APPLY TO D. McLEOD VINCE
Barrister-at-Law, Woodstock, N. B.

Wanted
A Representative for
Woodstock, N. B.
This is the time to sell nursery stock.
We pay liberally and offer steady employment.
Our list of SPECIALTIES embraces a acre and choice
list of ready sellers in both FRUIT and ORNA-
MENTAL stock, SEED POTATOES, &c.
Write for terms and catalogue.

STONE & WELLINGTON,
The Fonthill Nurseries.
(Established 1837)
Toronto, Ontario

FRED. L. MOOERS,
SIGN PAINTING
and LETTERING
OF ALL KINDS.
Agent for the Willis Wind Sign.
Shop CONNELL ST.
Orders can be left at the Ladies' Wear
store.

Houses and Lots For Sale.
Apply to
LOUIS E. YOUNG,
Woodstock, N.B., ov. 27th, No. 84-

Indian Castes
(London Spectator.)

It is difficult for a European who has not lived long in India, and even for one who has, to realize the insuperable barriers which separate these divisions. There is nothing to compare with them in the customs even of the most exclusive European aristocracies. Neither does the sum of all the racial or religious distinctions which separate European nations from each other and divide them within themselves equal the number of classes into which the Hindoos are divided by what is known as 'caste.' The 200,000,000 of Hindoos are made up of diverse racial elements, speak about nineteen developed languages and over one hundred dialects. They are again divided into over 3,000 castes most of them with sub-castes. One of these castes, the Brahmins, is split up into more than 800 sub-castes, of which some will intermarry and few will eat together.

The term 'caste' includes so many things that it is difficult to define it. There are, however, two properties essential to a true caste: (1) There is no entry except by birth. (2) Marriage outside the caste is absolutely forbidden. To preserve the purity and maintain the exclusiveness of the society many minute rules of conduct, many restrictions on food and many ceremonial observances are imposed on the members and enforced by penalties which cannot be evaded, against which there is no appeal and which in extreme cases follow the offender beyond the grave. But that is not all. The relations of castes to each other are as much a matter of religious observance as the rules for their internal regulation. The Brahmins are the highest, admittedly and undoubtedly superior to all the rest. After them come those who are acknowledged to be twice born. The less honored follow in a graduated descent until the untouchable and unspeakable are reached at the lowest depth.

It may be urged that the separation between the Brahman and, let us say, the Kurmi market gardener is no wider than that between the peer of the United Kingdom and the coal miner. There is this essential difference, that it is impossible for an Indian to change his caste. The coal miner may be elected to Parliament, may become a Cabinet Minister, and if he can make money enough may marry his son to a duke's daughter. The Kurmi must remain a Kurmi. All the wealth of Croesus will not enable him to make an alliance with a Brahman family or touch a Brahman's hand. The members of a caste may and in some cases do raise themselves in the sight of other castes by adopting more elaborate ceremonies and more scrupulous observances. A half civilized Gond, for example, may find himself brought into contact with Hindoos, as the plough encroaches on the forest. He tries to raise his position and add to his self-respect by adopting the exclusiveness of his Hindoo neighbors. He will even outdo them if he can; and if the Hindoo is scrupulous about his food, the convert will wash the very wood with which his dinner is cooked. No endeavors of this kind, however, will avail to lessen by a hair's breadth the distance between him and a caste Hindoo or even to induce the Hindoo barber to look upon him as a client whose chin he may shave and whose toe-nails he may pare without degradation. Another point connected with caste which has a very practical bearing and must be taken into account is the power of coercion which it gives to the brotherhood. If a man is excommunicated by his caste fellows nobody in the caste will marry him or will accept water from his hands, or will eat with him. If he is married his wife will not touch him or speak to him. He is dead to his family. The priest will not perform ceremonies for him. The village barber will not shave him and the washerwoman will not wash his clothes. These are the methods of bringing pressure on the man. The strictest boycott which

Irishmen have invented is small compared to the final sentence of a caste punishment.

A system like this is a stern fact which has to be faced. There is not a police case or a civil case or a trial at the sessions, there is hardly an appointment to office in India of whatever degree in which the matter of caste has not to be considered. It forces itself into every assessment of land revenue, into every adjudication of justice, the proceedings of municipal and district councils. The influence and power of the Brahman and the idea that he is above the law and is not to be punished as other people are still alive although a century of British justice has done something toward eradicating them. On the other hand the suggestion that a man of lower caste might rise to an equality or nearer to an equality with members of a caste above him is unthinkable. Where the low caste men are there they must remain. If they behave themselves it will be made up to them in a future existence. Another aspect of the case is that the divisions of castes have no territorial basis. Hence there is no patriotism in India in the proper sense of the word. Hindoos as such may have some common ambitions, especially when they conflict with Mohammedans or Europeans, but the only bond of union which has strength is caste spirit. Caste patriotism, it has been called, and this is incomparably stronger in Brahmins than in other castes. 'We are all Brahmins,' said the Bengali agitators to the Mahatma politicians. 'We are all Brahmins to gether.' The anarchic conspiracy in India is so difficult to meet because it is essentially if not entirely a Brahmin conspiracy. To talk of introducing self-government or representative government or even local self-government, except under severe restrictions, into a country thus divided against itself is not far from ridiculous. The advanced Indians who are pressing for measures of 'reform' admit this. Hence we find some of them proclaiming that the caste system is in its death throes. Others more honest, admit that India is still held by cast and see that as a first step toward the attainment of their political desires the system must be abolished and set themselves honestly to work in that direction. No amount of abstract reasoning, however, or explaining away of the pronouncements of writers like Manu will, it is to be feared, loosen the grip of caste.

It is more likely that a new caste will be formed by Indians who have received a Western education and have visited Europe than the extraordinarily elaborate and deeply carved lines which have divided Indian Society for thousands of years will be erased. In existing circumstances no system of election or representation can be devised which will not end in giving the power to a class of whom the Brahmins will be the prominent leaders. For the masses of the people the sole hope not merely of raising their status and improving their condition, but even of securing ordinary justice and fair play lies in the maintenance of the benevolent and impartial rule of an external power. The present writer does not agree with those who denounce caste as an evil of the greatest magnitude, unrelieved by a single merit. The mission of the West is a monstrous enigma of pride, dissension and shame, which could only have been invented in an utterly deceased condition of human society. He may declare his intense conviction that next to the universal prevalence of the Christian faith the greatest boon to India would be the absolute and complete renunciation of caste. It may be doubted, however, whether such a change is to be desired until the Indians as a body shall have adopted some common religion of purified type. It is at least possible that the rules and restrictions of caste and the self respect to which they lead have conducted to the purity of the family, as they certainly have to the cleanliness and health of the people. But this much is certain, that so long as caste exists the attempt to treat India as if

100 YEARS OLD THIS YEAR



This family liniment has stood the test of generations. Taken inwardly it has cured thousands of Colds, Coughs, Sore Throat, Croup, etc., and has always been the best liniment for Bruises, Swellings, Rheumatism and Lameness.

JOHNSON'S Anodyne LINIMENT

The remedy in emergencies. Sold everywhere.

25c and 50c bottles.

I. S. JOHNSON & CO., Boston, Mass.

Parsons' Pills
regulate liver and bowels without distressing.

NEW HARDWARE STORE

Connell Street, Woodstock.

Paints, Oils, Varnishes, Alabastine, Varnish Stains, Builders' Hardware, Wringers, Washing Machines, Churns, Butter Trays, Tin, Enamel Ware.

SOLE AGENTS FOR

Martin Senour 100 per cent. Pure Mixed Paints

CLARKE & JOHNSTON.

It were inhabited by a homogeneous people who can be educated up to self-government as understood in this country must end in calamitous failure.

A PORTABLE WIRELESS STATION
Mr. Sharman one of the principals of the British School of Telegraphy, has patented an extremely interesting wireless apparatus which enables any one to study the fascinating system of wireless transmission of messages. The quaint part of the set of instruments is that any one can walk about within a limited area, equipped with a triangular device, and pick up messages sent by another from a distance. Messages can be transmitted and received either by Morse code or through a telephone attachment, and the whole apparatus is so light that it can be carried from place to place with the greatest ease. With a microphone attached to the reproducer of a gramophone and to the radiating circuit, sweet music can be wafted through the air and caught by any one with a portable receiver.—'The Bystander.'

So It Was

A writer in London Opinion reports the following dialogue, which is an excellent contemporary appreciation of current styles.
"What a beautiful costume, dear!"
"Do you like it?"
"Oh, my dear, I love it! It's just too hideously fashionable for words."—'The Youth's Companion.'

MONDAY, August 29th, 1910,
is the day on which
Fredericton Business College
opens its splendid new rooms for the
FALL TERM.

We are making preparations for a great big attendance this year.
If you have not already received a catalogue, Write for one.

ADDRESS
W. J. OSBORNE,
Principal,
Fredericton N. B.

THE ROYAL BANK OF CANADA

Pays special attention to
Savings Accounts

The results of the elections in South Africa for the new federal parliament are surprising those who thought that General Botha would have a walkover and that Dr Jameson and the Unionists would be completely snowed under except in Natal. Dr Jameson early in the electoral struggle offered to join the Unionists to the Progressive forces, and thus allow the first parliament of the Union of South Africa to come into being without party divisions, if General Botha would leave the language question, as taught in the schools, where it was left by Lord Milner, a system which had resulted in the Dutch children speaking English equally well with their mother tongue. It is said that General Botha would have liked to have agreed to this if it had not been for the 'Progressives' of the Orange River Colony, who insisted that the school curriculum must be reformed to favor the preponderance of the Dutch language in the case of Dutch speaking pupils. As it happens, however, General Botha himself has been defeated temporarily by a Unionist, and his party numbers 67 members compared with 54 others, of whom 37 are Unionists, 13 Independents, and four Laborites. Here at least should be material for lively differences of opinion, and we may expect some interesting scenes as time goes on and questions ripen for debate.—'Montreal Witness.'

Feels Light Cuts White Tastes Right



The Oven PROVES The Quality of

PURITY FLOUR