## BEVERIDGE ON THE WAR IN THE ORIENT

Washington, D. C., Peb. 9.— fogles who counseled him as a young Sen-(Special correspondence of the Sunday Oregonian)—The success-for the first two years, he arcse, and his great speech on the Phillippines went ful man of this new century is he who has not only the ability to do things but the foresight to prepare for them; to know a great opportunity and seize it, to fight his battles with his eyes to the front ooking far into the future. That is the kind of man Senator Beveridge of Indiana is. Endowed with the genius of success has acquired the capacity for hard work, and his tuesle with fortune has made him conservative. At the same full of young blood and he is wide awake. How much awake you will see when you consider who he is and what he has done

Senator Boveridge was born on a farm. and he had to hustle for his existence. At 12 he was a plowboy at 16 he worked on a railroad, at 15 he was a logger and mster and at the same time be went to school. He managed somehow to get an education, graduated at the leading House. college of Indiana, and then studied law under dear old Joe McDonald, the famous Indiana United States Senator and politician. He had been admitted to the bar. and had made a local reputation as a lawyer and orator at the age of 36, when he was elected to the United States Sen-

Beveridge's Opportunity.

All this was good, but not extraordinary. So far, many other poor boys had Beveridge's opportunity came at the time of his election. At that same time there were 19 other men memers of the United States Senate. Every one of them panted for a National repu-tation more than the hart panteth after the water brook; but only this baby Senr, this farm boy, railroad worker, logging camp laborer in the wiids of Indiana,

saw the opportunity and seized it.
We had just taken possession of the
Philippines, and it was evident that they
were the question of the future. Henry
Cabot Lodge sat down and studied international law on the subject; George Pris-ble Hoar waddled over to the Congress-ional Library and investigated the ethnol-ogy of the Malay races and their ability for self-government; dear old Senator Allison kneeled down on the top rail of the fence and prayed the Lord to let him know how to jump, and John C. Spooner looked up constitutional arguments for his great speeches of the future.

And what did Beveridge do? He alone of all the Senators saw that he best way to handle a great problem to first learn what the problem is. He realised that knowledge is power and took the first steamer for Manila. He went out with our army and saw conditions as they were. Then he crossed to China and learned something of that country, stopped awhile in Japan, and came home botter posted on Eastern matters than almost any other public man of the United States.

great speech on the Philippines went ringing around the country,

A National Character.

That speech gave Beveridge a National reputation and put him at the front as one of the leading thinkers on intertional policies. Since then no one has attempted to keep him quiet. He does not speak often, but when he opens his mouth the Senate and the nation prick up their

Senator Beveridge has not only gained the attention of the Senate, but also its confidence. Unspoiled by his success, he want to work, and he has since put in more hours than most of the Senators in studying the great matters which come before that body. He has gained the respect and friendship of the older memspect and friendship of the older mem-bers, and is today one of the few men who are doing things in our National house of lords. He is becoming noted for his conservatism, and is, I am told, one of the most conservative counselors of the strenuous young men in the White

Japan and Russia.

I say this by way of introduction to an interview on the situation in the Par East which I have had with Senator Beveridge today. The Senator has supplem trip to the Philippines by others to China, Japan, Siberia and Russia. He has met the leading statesmen of all these countries, and has actually studied the Manchurian question on the ground. The in-terview took place in the Senator's apart-ments in the Portland flats, on Thomas circle. My first question was: "What are the Russians and Japanese

squabbling about?" "They are not squabbling," replied Sen-ator Beveridge. "The matter is a serious one to both parties, and, I might say, of almost national life or death to one of them. We can hardly appreciate what this struggle means to the Japanese. They regard it as the salvation or ruin of their country. The Russians look upon it as the keystone of their future. They regard Manchuria as the door to their vast pos-sessions in Siberia and to their prospec-tively greater ones in China as well." "Give me in a nutshell the story of the

trouble, Senutor," said I.
"It is a matter of history," was the reply. "Japan fought its war with China. It licked China, and as one of the terms. of peace it was granted Port Arthur, Tallenwan Bay and a large strip of Manchuria. The ink was hardly dry upon that cession before the triple alliance of France, Germany and Russia sent word to the Mikado that it would be a standing menace to the peace of the world for Japan to occupy that territory, and they asked him to give Manchuria back to asked him to give Manchuria back to China. The request was made in polite language, but there were armies behind it, and the Mikado dared not refuse. He gave it back, although the Japanese people stormed, denouncing Russia as the cause of the trouble



SENATOR REVERIDGE, OF INDIANA.

tend her railroad through Manchuria to the Yellow Sea. This was also granted, and Japan saw the territory she had fought so hard for, and which she had been compelled to give up, handed over to the Russians, who had been the chief actors in the compulsion.

pushing their outposts farther and far-ther down toward Corea, and Japan is afraid that they will cross the Yalu and go down the Corean Peninsula to the bot-tom, where their guns might be mounted within cannot-shot of the Japanese Em-

"Does that mean that the Russians

awhile in Japan, and came home botter peated on Eastern matters than atters and other public man of the United States as the cause of the trouble.

As he landed he was met by newspaper reporters and other city as he crossed the continent. He treated all post the put, like Bres Rabbit, laid low and they and rights in the province of Shantung. Their said nothing. Then he came to Washington and not heeding the advice of the old.

The Japanese and enter that the Russians said they only wanted a place for their railroad. They are settling allow the stantain time.

"What are the Russians doing there, Sanator: Are the Russians said they only wanted a place for their railroad." They are settling allow the form Southern Manchuria. They are not only there, but have been to Russian progress toward the acquisite to the said sorting. The recity is and there are that the Russians said they only wanted a place for their railroad. They ready to fight then, but the Russians said they only wanted a place for their railroad. They are settling allow the form Southern Manchuria. They are not only there are than the Russians said they only wanted a place for their railroad. They are settling allow the form Southern Manchuria. They are not only there are the Russians said they only wanted a place for their railroad. They are settling allows to a finish set the finite of the finite country. They are settling allows to a finish set the finite of the finite of the finite of the stantain of the Russians said they only wanted a place for their railroad. They are settling and they countries. They are not only there are not only there are think," replied Senators are finited to a finish the finit day an

the Czar's people believe to be their destiny."

"Would the Japanese be satisfied if the
Russians gave up Corea to them?"

"I think so," replied Senator Bevuridge.
"They would for a time, at least, although this struggle was bound to come
sooner or later. Both nations need territory, and the Japanese especially so.
Both nations hope to control the trade
of Eastern Asia, and each is Jealous and
afraid of the other. If they could combine and become allies as to the future
of China they might have peace, but that
is not probable."

Manchuria and the Japanese. "Tell me something about Manchuria, Senator. What would the Japanese have ione with it had the triple alliance let

them stay?" "They would have made a second Japan north of the Yellow Sea," replied Senator Beveridge, "The whole country would have been speedily colonized by Japanese immigranta, and Japan would have probably made it a basis for the acquisition of other parts of North China. Japan is not a large country. Without Formosa it is not as big as California. Nevertheless, it has more than half as many people as the whole United States, and its population is rapidly increasing. Manchuria would have insured the possession. population is rapidly increasing. Man-churia would have insured the possession of Corea, and would have been also a base for a closer alliance with China." "But is the country worth fighting about, Senator?" I asked.

"Both the Russians and the Japanese think so," replied Senator Beveridge, "Almost any nation would think so. Manchuria is an empire in itself. Dou you know how big it is? It has graingrowing territory enough to feed the whole of Japan's forty millions, and it is so rich in coal and iron that the Japanese would have made it a beehive of factories. The country is as big as France and Germany combined. It is twice as big as New York, New Jersey, Pennsylvania and New England combined, and quite as rich in natural resources. Its value cannot be

The Rusian Peril.

"But, about the Russians, Senator; they certainly have enough land?"

"Have they?" replied Senator Beverlage "It would seem so, but many Russians count time by centuries, not by days. Their empire is not fitted to support a great population, but still they now have enough room and to spare. They are al-ways figuring upon the future. They have a population now of 140,000,000, or more than one-twelfth of all the people in the world. They are growing by the natural process of reproduction at the rate of 1400,000 a year. Without taking into consideration the increase by geometrical ratio, in ten years there will be 170,000,-000 Russians, and in 50 years there will be 30,000,000. Indeed, the Czar will need more than Manchuria to house them."

Colonies in Manchuria.

tion of the rest of Asia, which many of the Czar's people believe to be their des-tiny."

"Would the Japanese be satisfied if the Russians gave up Corea to them?"

"It will be a "" of the cooks."

"It was a "" of the cooks." first-class restaurants with French cooks. The bands played in the parks on Sunday, and all this in striking contrast with the mud houses and fifthy streets of the Chinese towns adjoining them. The Russians are building a commercial port on Tallenwan Bay, and their cities along the Trans-Siberian road are rapidly growing. Indeed, there are towns along that road which have better department stores than Washington City."

HIS VIEW OF AFFAIRS, BASED ON PERSONAL INVESTIGATION IN MANCHURIA

The Czar's Manchurlan Army. "How many troops have the Russians in Manchuria?"

"Only the Russians know," replied Senator Beveridge. "The soldiers have been brought in in small parties, but they are everywhere. It was estimated there were 20,000 in 1900. When I traveled over the Chinese Eastern Railroad in 1901 I was told by a high military authority that the soldiers numbered 150,000, and they may have 200,000 or even 200,000 there to-day. With the new railroads thousands more can be rushed in. As you know, every man in Russia is a soldier, and the Czar's available army numbers millions.

"At the same time the Japanese troops "At the same time the Japanese troops are thoroughly well organized. There are no better soldlers anywhere and no braver. On the one side the Japanese are fighting for their homes and on the other the Russians are fighting at the orders of their father, the Czar, and at the same time in the belief that it is their duty to carry the cross into China and thus Christianize the Far East. That is a point that is not generally considered, but I am told the Russians believe that it is their destiny to spread their religion over all Asia." Asla.

Uncle Sam's Policy. "In the trouble between Japan and Rus

sia, what should be the policy of the United States?" "It should be that of a friendly neutral-

"It should be that of a friendly neutrality," replied the Senator. "We are in the happy condition of being the closest friend of each nation. The Russians have a sentimental as well as a real friendship for us, and so have the Japanese. Russia was our friend at the time of the Revolution. It aided us during the Civil War, and it sold Alaska to us in preference to any other nation. In return we have done other nation. In return we have done many things to cement this friendship and especially so during the famine of a few years ago. The Russians are appreciative, and today, notwithstanding the efforts of other nations to make the United States Russia's enemy, we are its strongest friend.

"It is the same with Japan. Commodore Perry, one of our naval officers, opened up that country to modern civilization, and since then we have always been fair and liberal in our dealings with it. In our diplomatic negotiations we have asked less than other nations and given more. The result is that Japan regards the United States as her friend, and if the fight between her and Russia is carried to a finish we shall be in a restion to

SOURCE, DEVELOPMENT AND MOST EFFECTIVE MEANS OF ABOLISHING IT, BY WILLIAM H. GALVANI

men of the two nations, Senator Beverlidge? Teil me about them."
"Physically they are as far apart as
the poles," replied Senator Beveridge.
"Count Ito is dark, abort and stocky. Mr.
Witte is rosy cheeked, tall, but broad
ahouldered. Both men are very great and
very quiet. I should say that Ito is perhaps the greatest Asiatic now living, and
I think one might say that Witte is the
greatest Slav. Ito is the creator of modern Japan. He wrote the constitution, ero Japan. He wrote the constitution, and he has been the adviser of the Mikado since it was enacted. He is cool, calculating, conservative and perfectly fearless. At the same time he is as simple

"Sergius Witte is also simple. In fact, all really great men are unostentatious. It is only the little fellow in a big place who puts on airs. Mr. Witte makes you at home and taiks to you in a low, quiet way, which is very impressive. You cannot help seeing that he is great, nor feeling so when you realize what he has done. He started life as a railroad clerk at Odessa and rose to be manager of the railroads of that part of the country. He was taken to St. Petersburg and given charge of the railroads of the empire and then made Minister of Finance and the right hand of the Czar. It is largely due to him that the Trans-Siberian road was built so quickly. He has put the empire on a sound financial basis, and he is today the power behind the throne as to most matters in the Far East. He is a broad-gauge man. He sees the whole world as it changes from day to day, and he knows how to take advantage of every change for the good of Russia."

Russia's Money Bag. "Speaking of Russia's financial condi-

tion, Senator Beveridge. The empire is heavily in debt. In the fight with Japan will the Czar have enough for his need?" "When war comes money usually comes also," said Senator Beveridge. "It may cost more, but it comes. Ruseia is a land of vast material resources, which it would take many mortgages to blanket, and its government has the power of raising money without asking a Congress or the people to ratify its act.

money without asking a Congress or the people to ratify its act.

"Take the matter of the liquor business, which is now altogether in the hands of the government. Sergius Witte saw the enormous profits of the Russian rumseliers, and he sent out word that after a certain time the government would make and sell all the intoxicants used in the country. That time came, and today every drop of vodka or brandy consumed in Russia comes from the government stores. sla comes from the government stores. The business is so handled that there is less drunkenness and better liquor; and at the same time the profits are enor-mous. During 1968 they amounted to more than the total expenses of the army

and navy, or to a sum equal to about one-fourth of all it costs to run our govern-ment for a year. I do not say this is right. I merely give the results.

"There is now talk of taking over the tea business in the same way. The Rus-sians are the greatest tea drinkers on earth, not excepting the Chinese, and the earth, not excepting the Chinese, and the earth, not excepting the Chinese, and the revenue from the sale of tea would speedily wipe out any debt which might arise from a war with Japan."
"Just one word more, Senator; how is your new book, entitled "The Russian Ad-

your new book, entitied the vance, selling?"
"The first publication is about exhausted," replied the Senator, "and I am revising some few things for the second ellition."
FRANK G. CARPENTER (Copyright, 1994.)

## AN ABLE REVIEW OF THE CASTE SYSTEM OF INDIA

you an outline of this institution prove inadequate, as it undoubtedly will, pray, bear in mind that this is not the only human affair the solution of which is so full of all sorts of fine intricacles, for it certainly is the same with a people as it is with the individual-no one fully understands another. This much, however, might be said here in all frankness: In the treatment of this subject an earnest fluences which are a constant source of error and vexation in the consideration of human affairs. I refer to the theological and political bias-a standpoint from which "a man may see how the world goes, with no eyes."

With this brief introduction let us turn to our subject, and we shall do well by beginning first with a definition of the term. Briefly defined, caute is an estab. lished arrangement, originally by intimidation or actual force, whereby, in a given geographical or political subdivision of the human race, the same functions, the same powers, and the same privileges, become hereditary in the same families. Therefore, the idea of hereditary right is in herent to the idea of caste, and where there is no inheritance there is no caste, but corporation. As such, this sort of an arrangement was established and ed by those who themselves received the highest benefits out of it

This leads me to the origin of this re-markable institution, which is probably the most important item in this matter, and it is precisely in this one item that there is so much difficulty, owing to the prevailing disagreement among those who have treated the subject. This disagree. remote and prehistoric origin, and, indirectly, to the theological or political bias Now, by dispensing with some function loss. Now, by dispensing with some function rootions concerning the remote past of the ancestors of the human race, and also with the ever-present to so many individuals interests of church and state—God and the Government—and by looking into this matter from a purely human stand-point, we shall come very near to solving point, we shall come very near to solving this problem. In fact, by such method only is this to be attained, and from a rational standpoint, which is after all the most reliable way of solving any problem. To it let us turn.

Source of Caste System.

From the definition of the word caste, it is sufficiently clear that it is a fixed errangement whereby the same rank, condition, and power, is transmitted from father to son. In the rise of a tendency in that particular direction, there is nothing supernatural, nor indeed accidentalit is but a manifestation of care for offspring, which is characteristic of the whole animal, or, I may say, organic world; it is an inseparable part, or fea-ture of of the struggle for existence, every organized entity seeks to perpetuate itself in its own species. In deed, no matter what one's actual condition in life may be, next to holding on to what one has, comes the effort of obtaining possession of at least some of the things which rightfully belong to others, and, in due time, to transmit all of one's acquisitions to his offspring. This desire for the acquisition of waridly goods and advantages, has, from the remotest time, as it does even in our controller. as it does even in our own days, led to various forms of aggression on the part of the stronger individual or family upon the weaker. Often this sort of aggres-sion was exercised by a number of closely united families upon their im-neighbors. A successful invasion

India, which, by the way, is our chief oncern in this matter, the actual term used in Manu's Code for caste is Varna neaning in Sanskrit, color, that is, in india, color was the established line of demarkation between the white conquerof the North, the Aryan-the and the dark-skinned native of the South, the Dasyus, whose subjugation by the former was finally accomplished after a long period of struggle. This division into Aryas and non-Aryas, or Daysus. s the earliest social division, not only in Vedic times, but in times long earliest social division to the Vedas, and their name story of their struggles we fin requently mentioned in the poetry of contemporary bards. Thus we see that he instinct of self-preservation—the struggle for existence—first gave rise to what may justly be designated as the primary source of the caste system, wherein the weaker individual, family ribe or race was subjugated by the tronger, and thus reduced to a lower so-tial condition, or caste, while the stronger, by holding and maintaining its dvantageous position of supremacy, be-ame the dominant, or higher, casts. To his struggle for existence is due the fact hat originally, and everywhere, we find mly two castes—the conquerors and the conquered, or freeman and slaves. But since the struggle for existence begins with the individual and not with the tribe or race. It therefore disposes absolutely of ethnological grounds, as a primary source of the caste system. It is only after civilization has made some advances, and man has grown more cunning, when communes, or tribes, have become established facts, that ethnological insiderations, or differences of race and olor, become convenient pretexts for inages for persecution and the stake, in order to enable a rapacious priesthood, through its tribunal of the Inquisition enrich itself by confiscation of the longings of its victims.

Further Subdivision in the System Let us now briefly outline the develop ment of the other two castes-the priestly and the professional-and we shall have the caste system, such as we have it in India in our own day. With the advance of civilization, and following clearly the successful establishment of the supremacy of the conquering, or warrier, caste, a tendency to sublivision in the ranks of the higher caste or priestly and profesis immaterial as far as the subject before us is concerned, as to which of these two classes would be first in evidence. Nor is it necessary for our purpose to enter here into a detailed investigation as to the origin of the sacerdotal order among the different and conflicting systems of relig-lous belief. It is, however, sufficient to priesthood in the capacity of mediators between God and man, the office of priest combined with it that of prophet and medicine man. As such, he was under certain circumstances constantly appealed to by both freeman and slave. For not only was he ever prepared with advice neighbors. A successful invasion of that only was he ever prepared with advice kind gave the lovaders, in addition to on matters pirtaining to the affairs of what they already had, the possessions of this world, but he also claimed to have it.

they conceived the idea of establishin their actual supremacy. This led to a long and bitter struggle, as we learn from post Vedic literature, especially the Mahabharata and the Puranas, with the final result of a triumphant priesthood,

No Authority for Caste in the Veda The fact that the violent struggles of the priesthood for supremacy are first mentioned in Post Vedic literature is in itself good evidence that they had no authority for such claims from the Vedi for, indeed, is there anything in the Veda to sanction their arrogant preten-sions for divine honors, or that of the degradation of others to so appalling a tate of servitude as that of the Sudras And be it remembered that the Veds called Stuil, or revelation, is the suprem authority in all matters of faith, al other sources of law and tradition, according to the constant declaration, ac-cording to the constant declarations of the Brahmans themselves, being subordi-nate to and overruled by the Vedu. Furthermore, the only reference in the Rig Veda, x:90, to the four castes does no sense whatever convey anything is the nature of a delification of the priest-hood, and a degradation of the Sudras. Ar sod, and a degradation of the Sudras. As amination of the Purusha hymn, where n this one reference is to be found, will soon convince any one that there nothing therein to justify the priestly it all that is, has been, or ever shall be, in the universe. This one great spirit is supposed to take a body and then allow himself to be sacrificed, and the text reads as follows: "When they divided Purusha, into how many parts did they distribute him? What was his mouth? What were his arms? What were his thighs and his feet? The Brahman was his mouth; the Rajanya (or Kshatiriya) came his arms; the Vaisya was hi thighs, and the Sudra sprang from his cet." This is all there is to the Veile reference to the caste system. However, room the time the Brahmans and the Kshattriyas-priestcraft and kingcrafthave come to a final settlement of their differences, a system of legislative enact-ments, supported by priestly commenated, riveting forever the chains of casto davery on the people, "a system the most awful that ever proceeded from the genius of priestraft, fertile in cunning and profitable in scheming." Heretofore it was ower specimen of humanity, but only re uced to a lower social position by

or the higher caste, association with a Sudra, "even if he were a King," that is a native sovereign. But with the Brahmanic period all this has changed. The Professional Caste.

In the meantime, the gradual progress of civilization led to the organization of a new caste, a professional caste, or, in conomic language, a caste of individuals engaged in actual production and distrikind gave the invaders in addition to on matters pertaining to the affairs of button—a very important item for the what they already had, the possessions of this world, but he also claimed to have it priestly and military combine as a practure neighbors, who, by their unsuccess—in his power to cast out devils and to ucal source of permanent revenue. To

ning of ecclesiastical despotism, supported by its twin brother, the military brigands. Such, in brief, is the story of a most terrible despotism, maintained by all the terrors of temporal and spiritual penalties, "a despotism which, not content with subjugating the body, tyramized over the prostrate faculties of an en-slaved mind."

Tyranny of the Caste System. It is scarcely necessary to point out here the blightening effects of such a system when once firmly established. This barbarous attempt to chain down the nobler france to all progress-civil, political and social, since all must preserve forever their respective stations, even to the extent of each one being bound to follow the ecupation of his father. Genius has thus or an honorable advancement in life exinguished. Man's desires and aspiration were thus lulled into an everlasting stu-por with no ray of hope from any quarer. Terrible as it is to contemplate the ondition of a people thus chained down to the prescribed duties of such a system, it is by far more so to contemplate the ndescribable position of those numerous indescribable position of those numerous victims, who, for violation of caste regulations, including the children of mixed marriages, find themselves beyond the rim of their outer circles—and who become known under the general name of outcasts, or Pariahs. For these victims of Hindu caste slavery there is no longer nationality, tribs, clar, caste or family. nationality, tribe, clan, caste, or family nor has mother earth a place of shelter or repose for any such offenders, unless it be to take to the hills of the robber bands, which is nowhere a very safe or desirable enterprise. But it is impossible to enter into any further details exhibit-ing man's inhumanity to man, as we find it in the actual condition of this fifth caste, or rather, outcasts—the subject is ultogether too revolting.

Sacred Writings Proclaim Equality. I trust you will forgive me for having devoted so much space to the origin of the caste system, since the subject demands at least something of a systematic resentation, in order to establish the fact that the caste system in India is not a part of the religion of the Veda In this great fact is to be found the hope to Hindulam from their unmerited wretchdness. As it has been stated to you aleady, the Veda is the sole and supreauthority in all matters pertaining to Hindulam, but in these writings there is absolutely nothing to sanction such a sys tem, not even in the latest literary productions of the Vedic age. The Mahabharata, in sections 188-189, proclaims—"there is no distinction of casts—the whole world is formed of Brahma." The Bhagavat Purana, too, expresses the same sentiment in the declaration that "there was formerly only one Veda, one God, and one caste." Furthermore, there are numerous instances even in the priestly manuals of custom of unions between men and women of all degrees of social importance. These are not only between men of rank and women of lower social

nitely known, was a Hindu of Hindus, a royal prince, but he turned beggar that see might preach to beggars the law of grace for all, the Great Dharma, or the pospel of deliverance from the evils of this world, leading to the eternal bitss of Nirvana. He was, therefore, the first in India to proclaim that true enlighten-ment—the knowledge of the higher path leading to saintship—was not confined to the Brahmana, but open to all members of all castes. And be it remembered that Buddhism is no hierarchy or theological repository, nor a priestly order claiming be mediators between God and man, eaven and earth. It is simply a brother hood, founded upon charity and a feeling of tenderness not only for man but for every living creature. As such it opened its arms to all comers of all ranks, and ence it was called the fraternity of the four quarters of the globe. The admis-sion ceremony into this brotherhood was extremely simple, and, if numerical strength is any sign of success, Buddhism with its hundreds of millions throughout ndia, China and Japan, as a great up-ising against caste slavery, has achieved triumphant victory, and, what is more, a bloodless victory, being absolutely inno cent of all crime against man or beast. No Caste Among the Sikhs.

A more recent example is that of Nanak, he great reformer, born at Labore, Punabout 435 years ago. His chief aim as that of many less successful reformers fore or after him, was that of delivering Hinduism from its incubus of caste and the many evils of superstition. numerous smaller sects all over that hand have found the secret of their success in their absolute disregard of the caste system. And right here let us say that much as we may condemn the social arrange-ment prevailing in India, it must be admit-ted that the average Hindu mind exhibits spirit of toleration in religious matters which is far above anything that was ever exhibited by the European sectarians. Even the very outcast, if he be of a religious turn of mind, may become the ounder of a new sect, without any hin

drance or persecution from any one and be revered as a saint. To Nanak the source of India's misfor tunes was entirely in the disunion caused by established caste system, and hence he at once proclaimed complete social equal-ity among the Sikhs, or disciples, a name by which his followers became known and are as to this day. Originally a religious sect, the Sikhs have grown into a nation of some millions, inhabiting Punjab. The ocial equality among them has inspired them with hope, and not only emancipated them from the tyranny and terrorism of caste, but led them to victories over their old enemy, Mohammedan rule. For years they have even defied the power of Engand, though now they are among the most loyal and bravest of troops Great Britain has in the Asiatic continent. Their eligious tenets do not concern us, though any religious system that is founded upon the great principle of equality of oppor-tunity is certainly as good as any other,

and much better than some systems with

any one find such men in the colonial serv-ice of any government as those in the In-dian service since the days of the old East india Company. Men like Lord Clive, War ren Hastings, Charles Wilkins, Sir William Jones, Sir Henry Thomas Colebrooks and many others of like character, bear most eloquent testimony to the character of British rule in India. But we must bear in mind that this old system is not nly upheld by the higher castes, but, trange as it may seem, the very lowest, he Sudras, themselves, are the most tenclous and unwilling to submit to any infringement on their own caste rules, and they are the more particu-lar in enforcing them. Indeed, no one is ashamed of his caste, and the Pariah is as proud and as anxious to preserve his own caste as the highest Brahman. Here-in is the greatest difficulty that confronts one in any effort looking toward emancipation of India from this form of slavery, though it is certainly encouraging realize that at the present there is at st some relaxation in the old-time last some relaxation in the old-time tyranny of the system, and also some posof readmission after violation any of its rules, especially against travel

n foreign countries. Remedy, and Concluding Remarks. Nevertheless, this great evil appeals

very strongly to the nobier feelings of hunankind, and, after a due consideration of the matter, it would seem that the most flective, as well as the most practical, way of going about it is certainly along the lines proposed by Soami Ram, namely, to enable as many young Hindus of the higher castes as possible to obtain here post-graduate course in our educational stitutions, for this reform must begin from the higher caste. This, of course, i ficiency that might be acquired here by them, for they have in India some excel-lent institutions of learning under British management, but for the few years of life under the spirit of our free institutions. after which let them return to their homes and it will not take so very long before we shall hear of their mighty work of re-demption of India from the terrible blight that has smitten that land. They alone with whatever help they may receive from the better representatives of the white race among them, would thus become the torchbearers of a new civilization in India, of the common path, whereby every-one, under the benign spirit of true lib-erty, will be enabled to follow his natural inclinations in accordance with his reasoning faculties, the only light we have on matters pertaining to this world and to all other worlds to come. But, howso-ever slow the progress of this work may appear to you, pray, do not forget that, unbearable as is this particular difficulty under which the Hindu people are doomed to social slavery, evils of similar import, though not necessarily of like character may also be found among people with greater pretensions. Hence whatever we may do in their interest should be done not in a spirit of interference in the affairs of others, but in the true spirit of greater pretensions.

But we must hasten to the closing paragraphs, indicating briefly such measures
as may seem best for the relief of india
for the spirit of toleration throughout aigrade, but also between men of a lower from the wretched plight of her caste sys-and women of a higher position, which, tem. After having fairly examined the history, they furnish us with one of the see 'em.

(Following is an addraw by William H. Gallard, recently delivered before the Oregon Society for the Honaniquation of India from Caste personal freedom, and thus the new formation would like up on a basis of conquerty. The Post of the Samuel of Caste personal freedom, and thus the new formation would like up on a basis of conquerty and considering them as a Drawch, but hymne, prayers and ascriffices.

MUCH as has been written on the subject of samuel to their children their those items in human affairs which hose items in human affairs which has items in human affairs which are involved in some obscurities and difficulties. Hence, should this effort to give the conquered would be met.

The control of the caste miles, from the subject, and by giving them the third carries, from the subject, and the final subject, and the subject of the subject, and the final s mation would like up on a basks of conquerous and conquered, the former enquerous and conquered would be committed by conlamina, played and pestilence, and the local control of the Original casts of the original casts of the original casts of
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which of the price of the part of the part of the price of the part of the part of the price of the part of the part of the part of the part of the price of the part of It is only necessary to state here that it is universally recognized that, whatever difference there may exist between the various sects of Hindulsm, they all agree on salvation by works, and totally reject any form of salvation by faith. Such a religious system, evolved at a time when ill of Europe were but a band of be daubed savages, offering bloody sacrifice and practicing infanticide without renorse, speaks for itself. One thing, how-ver, we must not forget, and that is that nission to the inevitable is the theme of all religious systems.

To Save Sponge Fisher's Lives.

Philadelphia Record. Experiments are being made at La Gou lette, Tunis, with a new submarine yesel, invented by Abbe Raoul, the Vicar-General of Carthage, to be used in spongefishing. The vessel is made of steel, and resembles in shape a huge porpoise. The entrance to the central chamber is hermetically closed by a heavy lid fastened with screws, and the occupants survey their surroundings through port-holes. A long spear terminating in a holes. A long spear terminating in a grapping hook, worked from the interior of the submarine, selzes the sponge and deposits it in a net at the side of the ves-The craft is propelled by electricity furnished by accumulators through a ca-ble attached to a vessel on the surface. with which it is in constant communica-tion by means of a telephone. The ves-nel is lighted by electricity, and a lamp banging in the bow lights up the surroundings while the spongefisher is be-neath the water. Three men may quality lescend in the vessel at the same time. The object of the vessel is to reduce the great mortality among spongefishers.

Walt Till It Freezes.

John Diedrich Spreckels, the son of Claus Bpreckels, is the proprietor of a San Francisco newspaper. To an editor one day Mr. Spreckels was talking about persistence, and in the course of his remarks he said: "My father is a great bemarks he said: My father is a great be-liever in persistence—in patience. Once when I was a boy I abandoned in despair some childish task that I had undertaken and my father reproved me for it. 'Per-sistence will do anything,' he said. 'There's nothing you can't accomplish with patience.' And then he smiled slightwith patience. And then he amany water in a steve if you would have the patience to wait long enough. 'How long would I have to wait.' I said. 'Till it froze,' my father answered."

Words of Wisdom From Georgia.

Atlanta Constitution. You will never get on the sunny side by waiting for the world to turn round. Ice sometimes gets short in this world and there's no hope of ice in the next

There is any quantity of gold in the isnd, but mighty few folks wait to pull off their coats and dig for it, The New Year resolution is responsible for more backsliders than all the churches

in the country can save.

There are lots of folks that keep their New Year resolutions, but they're all in the dime museums, and it costs cash to