

AN AUTUMN FIELD.

Oh, the sudden wings arising from the
 ploughed fields brown!
 Showered aloft in spray of song the wildbird
 twitter floats
 O'er the unseen fount a white, and then comes
 dropping down
 Nigh the cool brown earth to hush enraptured
 notes.

Far within a dome of trebling opal throbs
 the fire,
 Mistily its rain of diamond lances shed below
 Touches eyes and brows and faces lit with wild
 desire
 For the burning silence whither we would go.

Heart, oh, heart, it is once more the ancient joy
 of earth
 Breathes in thee and flings the wild wings sun-
 ward to the dome,
 To the light where all the Children of the Fire
 had birth,
 Though our hearts and footsteps wander far
 from home.

.E.

WAR.

(Continued from page 180.)

There are at the present time not less than half a million men under arms and engaged in active conflict, in different parts of the world. It appears to be the view of some non-combatants that the conduct of every one of these is unjustifiable. Others appear to believe that in the various wars all the combatants on one side are right, and all on the other side wrong. The religious world is quite as much divided over these problems as the profane. The difficulty lies in the fact that from the personal point of view every man is capable of convincing himself of the entire righteousness of his own opinion. To correct this the impersonal attitude has been enjoined upon students. Without further enquiry most students assume that they are already impersonal and entrench themselves accordingly. The study of the impersonal sciences, mathematics, astronomy, architecture, and music, was commended to the ancients by their Masters. Metaphysics, philosophy, the logic of events as exemplified in history, the transcendence of the soul, its immortality, its

experiences in past lives and their bearing on its evolution, were all considered essential to the acquirement of that mental stand-point where local and temporal and personal issues lose their force, and the laws of life and nature may be perceived working out their just and harmonious ends.

Few of the ancient scriptures speak more clearly on the subject than the *Bhagavad Gita*. "For a Kshatriya nothing exists which is superior to lawful fighting," we read in the second chapter; "fortunate are they who attain such a glorious unsought fight, an open door of heaven." There is evidently no more a question of moral or immoral here, than of the propriety of water flowing over a cataract. The attitude adopted is non-moral, scientific. The ancients early recognized that men by their nature belonged to one of four great divisions. These corresponded with the four elements, fire, air, water, earth, and with a great many other four-fold aspects of nature. Each man, in any one incarnation, usually displayed a predominance of one or another of the four elemental characteristics, and thus belonged to one of the four castes as these qualities determined. What is described as the mixing of the castes led to the confusion from which men now suffer in their inability to recognize their proper sphere and necessary course of action in any particular set of circumstances.

The four castes comprise the warriors (Kshatriyas), rulers and governors, the leaders and masters of men; the learned (Brahmans) and law-making classes, the teachers and book-men, poets, historians, and philosophers, and the politicians of all grades (whose connection with wind is still noted); the merchants (Vaisyas) and traders, the dealers in commerce, those who search the mouth of the fish for the piece of money, and the farmer; and the labourers (Sudras), mechanics, and workmen of all kinds, the hewers of wood and drawers of water. The kaleidoscopic condition of our modern civilized society is due to the breaking down of every distinction of this kind, so that the castes are hopelessly mixed