

beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just as long the Law leaves them to us; but when that superior power removes them, we must say: "It is just what I in fact desired." Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasures and disbursers of enormous riches.

Krishna then insists on the scrupulous performance of natural duty.

We are not to shirk our Karma; by abhorring it we only make new Karma. Our only true course is to "let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness." This advice and the direction to see the one Spirit in all things and all things in It express the gist of the Bhagavad-Gita's teaching as to the proper attitude to be assumed by those striving after salvation.

In verse 40 Krishna alludes to this system as being one of initiation:

"In this no initiation is lost, nor are there any evil consequences, and even a little of this practice saves from great danger; there is no destruction of nor detriment to one's efforts."

Although not proclaimed in the newspapers nor advertised here and there through Secretaries, Delegates, and "Doors," this is the mother and the head of all systems of initiation. It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and

changed it into a *rose*, and all the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one; but unlike those, it has never dissolved. It is secret, because founded in Nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

Thus including all other systems, it is the most difficult of all; but as at some time, in this life or in a succeeding age, we must perforce enter this *Lodge*, the attempt at entry might as well be made at once.—*William Brehon in The Path, Feb., 1888.*

A CHANT OF THE GREAT CRUSADE.

From Walt Whitman's "Chants Democratic."

What do you see, Walt Whitman?
Who are they you salute, and that one
after another salute you?

I see a great round wonder rolling
through the air:

I see diminute farms, hamlets, ruins,
graveyards, jails, factories, palaces,
hovels, huts of barbarians, tents of
nomads, upon the surface;

I see the shaded part on one side, where
the sleepers are sleeping—and the
sunlit part on the other side;

I see the curious silent change of light
and shade;

I see distant lands, as real and near to
the inhabitants of them as my land is
to me.

I see the site of the old empire of
Assyria, and that of Persia, and that
of India;

I see the falling of the Ganges over the
high rim of Sankara.

I see the place of the Deity incarnated
by avatars in human forms;

I see the spots of the succession of
priests on the earth—oracles, sacri-
ficers, brahmins, sabians, lamas,
monks, muftis, exhorters;

I see where Druids walked the groves