

get, though much to gain. There is no reward in the sense of gift from another. No one is poorer for our greater wealth. On the other hand the Universe is richer, for our true reward lies in becoming. We become greater, nobler, purer, but no one suffers or bears the expense of it. The reward is in ourselves. We are the Law. The truth has set us free, free with that freedom "obtained by renunciation, filled by active pity, which is a sorrow without pain."

Thus self contained we can face the Universe knowing that, good or evil, nothing can come to us but our own. Our friends and our enemies, our helpers, and those who hinder us, are but the agents of the Law, the decrees of which we have ourselves ordained. He who smites me on the cheek is but the agent of my own moral purpose, for the immortal man is law-abiding, and cheerfully can I turn the other cheek and know that if the debt be paid, no other blow shall smite. "Thou couldst have no power at all against me, except it were given thee from above."

"Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution."

May the Law be your Ultimate Object.

THE PRAIRIE TRAIL.

The long, gray trail, before, behind,
Dim through the dust it showed,
As the traveller turned to gaze, half blind,
On the weary stretch of road.

Never a house, and never a tree,
But the bare brown prairie lay
Stretching as far as the eye could see,
With its girde of dusty gray.

And the dust by the frolic wind was whirled,
Circling across the plain;
Round the traveller's head it madly curled,
As he turned to the west again.

Ah! well, sometime he would reach the end!
And with bended head he trod
Till the sun went down. Did he apprehend
He would see the City of God?

For he raised his head to the golden west,
And his dust-filled eyes unclosed
On a happy valley of light and rest
And the strength of the hills reposed.

What matter'd the prairie, brown and bare,
To him then, and the trail so long?
The happy valley, his thoughts were there,
And they wove him a joyful song.

JOHN FRANCIS DEANE.

INITIATION AND RESIGNATION.

This is the same doctrine as is found in the Isavasya Upanishad: *The Identity of all Spiritual Beings, and Resignation.* And by "Spiritual Beings" is meant all life above the inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *The Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated*; for, as the Upanishad and the Bhagavad Gita say:

"All this; whatsoever moves on earth, is to be surrendered to the Lord—the Self. When thou has surrendered all this; then thou mayest enjoy."

If this be true, then how necessary to consider philosophy, so as to be able to cut off the false belief? And how useless to pursue occultism merely for your own benefit? You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will only be the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact desired." For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's (God's) law. And as our aim ought to be to reach the supreme condition and to help all other sentient