

FRIDAY FRAGMENTS.

I say unto you: Resist not evil. Overcome evil with good.

There are no murmurs nor complaints to be heard from those who are working with all their might. Those who strain every effort in action have no force to waste in grumbling. The workers are silently satisfied.

Some people complain of the doctrine of Karma, that it is unjust to be punished or to have to suffer for acts of which you have no recollection. Would it not be a great deal more unjust to have to suffer for nothing, or for acts which another committed?

It is a mistake to classify all so-called poor people, those of the lower classes, and so-forth, as alike. Three classes will occur to everyone on a moment's reflection. First, the great mass of beings who have evolved to that apparently low plane which is in reality a relatively high one compared with the opportunities of various savage peoples. Second, those whose Karma has reduced them justly enough to that position, as in the possible case of millionaires, slave-drivers and the like, who inflicted upon others in past lives the wrongs which they are now being visited with. And, thirdly, those egos who from choice have embraced the opportunity of such humble experiences for the purpose of developing certain phases of character not to be acquired otherwise. Just as a person well-to-do and with ample food at command might choose to fast for certain personal reasons.

The only objection to the orthodox idea of free will and predestination lies in the contention that the predestinating power is outside of oneself. If it be realised that the predestinator is oneself, and that one has free will to predestine any course one chooses, but that one must abide absolutely by the result of that choice, once it is made, the difficulties of this vexed question will vanish. God worketh in us both our willing and our working, and we are God. God is law. God is love. God is justice. God is Karma.

For the LAMP.

SEEKETH NOT HER OWN.

Theosophical axioms are often seeming paradoxes. For instance, when two people who are closely united in the bonds of mutual love and comradeship are told "not to think of each other," it would seem an impossibility from the very nature of the love and friendship involved. But what is really meant is principally that each should leave the other his or her mental freedom, that neither should think of the other with the desire to force any particular line of thought, feeling, or action upon him. True love cannot forget; it makes constant presence of the beloved, and seeks ever to give out all that it has to the latter, in the way of helpful thought and feeling. But it will always respect the mental and spiritual freedom of friend and comrade. To do otherwise is, in fact, to practice a very subtle and harmful sort of hypnotism on the psychic plane—and one of which Karma, as a rule, speedily takes note.—A.

SEVEN AND TEN.

It is a very remarkable fact which I accidentally discovered in the preparation of my work that formerly the seventh day of the week was dedicated to the sun, hence called Sunday, and that the seventh letter of our alphabet is G, which is sol in music, and sol in Latin signifies the sun. And if you reckon backwards, commencing at the end of the alphabet, you will find that the seventh letter is T, which is the initial of ten; and the third letter from the end is X, which is the symbol of ten, and three and seven added together constitute ten, and both these letters are a symbol of the cross, and also of Christ who is the Sun of Righteousness.—John W. Adam's "Bible, Astronomy and the Pyramid."

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