

FRIDAY FRAGMENTS.

Man will never be equal in either achievement nor ability till the Universe passes back to the Bosom whence it sprang. But men are eternally brothers in their common origin, and equals in their latent powers and destiny.

Argument is of two kinds, the argument of reason and the argument of contention. In the one case men strive to reach the truth. In the other they strive to convince an opponent of the correctness of their own unalterable convictions.

Why did the Council of Constantinople in the year 553 condemn the teaching of reincarnation or the re-birth of the soul if the church had not taught it up to that time? Or why did Jesus not condemn a doctrine which, if untrue, would be most pernicious when it was as well known among His disciples then as it is in the East to day? And why does He assert that John the Baptist was Elijah reincarnated if it was untrue?

If Karma, the absolute law of justice, of cause and effect, be not true, what guarantee has a man that his actions will accomplish the end he aims at? St. John writes in Revelation xx., 12-13: "The dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them, and they were judged every man according to his works." Would any other judgment be just.

Men are not naturally vicious. I have no more right to judge another man vicious than he has to think me so. And they are the entirely abnormal exceptions among men, universally recognized as such, who do evil for the pure love of evil. It may be granted that man's lower animal nature is unmitigatedly evil in contrast with his higher divine nature, but ordinary men never exhibit either nature unalloyed. And the presence of the divine spark in man, the light that lighteth every man—else he were not man, but simply brute—is guarantee and surety of the eventual triumph of that higher nature in the process of evolution, for God or Nature goes not backwards.

LAYS.

Perfect sanity shows the master among philosophers.—Walt Whitman.

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Thus saith the Lord, Stand ye in the way and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your souls.—Jeremiah vi. 16.

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One may surely hold that he knows nothing about any supernatural powers, and even is unacquainted with any means of knowing about them, and yet totally refuse to commit himself to the denial of their existence.—Prof. Huxley.

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Those who fear God shall dwell in gardens amidst fountains. The angels shall say unto them, Enter ye therein in peace and security. And we will remove all grudges from their breasts; they shall be as brethren, sitting over against one another on couches; weariness shall not affect them therein, neither shall they be cast out thence for ever.—Al Koran, chap. xv.

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When one systematised religion meets another victory cannot be expected to incline to either side until there has been an intelligent study by each of the sources of the other's strength, an appreciation of the spiritual and social need which it has met, and an absorption, by the one that has most inherent excellence and power of assimilation of all in the other that caused it to be accepted and retained for centuries by millions of human beings.—Principal Grant.

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ORTHODOXY in Theosophy is a thing neither possible nor desirable. It is a diversity of opinion, with certain limits, that keeps the Theosophical Society a living a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing knowledge.—H. P. Blavatsky.