

FOR THE LAMP.

### THE ALPHA AND THE END.

We wonder how  
 The seven ages of man's spectrum join  
 And broaden to the white effulgent light  
 Of balmy beams eternal,—endless day.  
 Have we some dim anticipative sight,  
 While here encapsuled in organic clay,  
 As darkly through a glass? or, do we see  
 The fading image of a life long past,  
 Lived in some bright, but dead, eternity  
 That lies behind us? Or, perchance are cast  
 Betwixt the eternities? The one, our source  
 Of mystic origin; the other, the sublime  
 And God-like goal at life's concluded course—  
 The ebbing and returning tide of time.  
 We see in twilight this great truth alone  
 Of life's philosophy the Alpha and the End:  
 Our fount and ftnis is the Great Unknown.  
 From this we come; to this all creatures tend.

J. M.

### THE FIRST INITIATION.

"In thoughts from the visions of the night,  
 when deep sleep falleth on men, fear came upon  
 me, and trembling, which made all my bones to  
 shake. Then a Breath passed over my face; the  
 hair of my flesh stood up."—*Job iv: 13-15, R. V.*

In all places and states the Adept is self-identified. He moves from state to state at will. When he reaches the spiritual centre, from it he controls all the rest. *This centre is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all? It cannot be done for us by those who *know* unless we give them the word and the sign. Not the word of any order, but the *self-communicated signs*. Who has wakened at midnight and felt the mystic breath within himself; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand? Who, amid thrills of physical terror, has waited till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power *is the man*, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain it? For him there

is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the Adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple.—*Jasper Niemand in The Path, July, 1889.* \*

### TWO SCHOOLS OF MAGIC.

The Bible, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of "the Sons of God," is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob . . . "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach the candidates *black magic*). . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi the patriarch remarks that they " . . . are brethren; instruments of *cruelty* are in their habitation. O my soul, come not thou into their *secret*; into their assembly." Now, in the original, the words "their secret" really are "their Son." And Sod was the name for the great mysteries of Baal, Adonis, and Bacchus, who were all sun-gods and had serpents for symbols.—*Secret Doctrine, Vol. II., p. 211, o.c.*

The way to interest other people in theosophy is—to be so interested yourself that your interest will be contagious.