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1st Issue  
THE

# INTERPRETER.

CONTENTS.

"BEHOLD,  
HE COMETH  
WITH CLOUDS."

Revelation - I. 7.

Issued Monthly in the Divine Year.  
Single Numbers 10cts. Yearly Subscription \$1.00.

Chicago  
1021. Masonic Temple.  
The School of Interpretation.  
Rev. George Chainey. Conductor.  
Dr. W. C. Gibbons. Manager.

The Gates of Life, No. 1.

School of Interpretation.

Vedic Hymns.

The Book of Psalms.

A Foreword, No. 1.

Illumination in Illumination.

Home School.

Conductor's Note Book.—Ed.



PUBLIC SESSIONS

OF THE

School of Interpretation,

ROOM 1021 MASONIC TEMPLE.

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WEDNESDAYS FROM 12 TO 1 P. M.

SUBJECTS OF STUDY : Isaiah and Acts of the Apostles.

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SUNDAYS FROM 3.30 P. M. TO 4.30 P. M.

SUBJECTS FOR INTERPRETATION :

*Feb. 17.*—Song of Songs, Chap. 8. "Paying your way." Revelation 22. "No more and no less."

*From Feb. 24th to March 17th.*—The Book of Jonah and the Gospel of John. Continuing afterwards in Esther and John.

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These will present some of the most wonderful and surpassing discoveries ever made from God to Man.

....ALL ARE INVITED....

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# THE INTERPRETER

A MONTHLY PERIODICAL DEVOTED TO THE  
FINAL THINGS

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## OUR PRINCIPLES.

The first purpose of THE INTERPRETER is the understanding of the language by which God speaks to man. This is *revelation*. Heaven and revelation are the same. Heaven, or revelation, is God's throne, while earth, or man's intelligence is God's footstool—the resting place of divine understanding. The first heaven was revelation in a state of mystery. The new heaven will be revelation cleansed of mystery by man's understanding grown like unto God's. The two modes of knowing God are by the operation of intelligence in consciousness and of consciousness in intelligence. The first is to dream and be conscious that you are dreaming and in that state being taught of God. The second is to wake and see the living visions of the spiritual world without loss of consciousness in the objective world. The one is the earth in the heavens and the other the heavens in the earth. These two states are to become permanent and normal to all. By and through these man will reach to the immortal life on earth and the perfect manifestation of God. One is the feminine and the other the masculine. This is the image and likeness of God. THE INTERPRETER takes its stand on these principles and will never depart from them, nor keep silent about them, until its voice is no more needed, because they are incorporated into the life of our world.

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THE INTERPRETER is published monthly, beginning with the Natural Sacred Year, governed by the path of the sun through the twelve signs or constellations of the zodiac.

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**THE HEAD**

**The Month.**

**Abib-sprouting**



**Barley Ripe**

**Fig in Blossom,**

**ARIES**

**Tribe,  
Levi-joined**

**Gift,  
Illumination**

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**THE GATES OF LIFE.**

No. 1.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in.—Ps. 24:9.

And the gates of the city shall be after the names of the tribes of Israel; three gates northward; one gate of Reuben; one gate of Judah; one gate of Levi.—Ezek. 48:31.

The spiritual heavens have their appointed order as fixed and absolute as that of the physical. There is a science of religion and a religion of science. The life of God and the spiritual body of truth, have their foundation in unchanging facts, as well as in the ever-changing and infinite beauty of life that is beyond all defining. The more exact our knowledge concerning this order the richer will be the life of our consciousness married thereto.

When thinking to commence the life of "The Interpreter" with our conventional year, I was told, in the Vision of God, to begin with the Sacred Year. This

year is that of both the physical and the spiritual heavens. It is the path of the sun through the twelve signs of the Zodiac, called in these writings "the Mazzaroth." "Canst thou bring forth Mazzaroth in his season?" This is the thing that rests in the very nature and the will of God. These are the true years that are for signs and seasons. These are the flocks that obey the Divine Shepherd, and continually give their life for the increase of both the heavens and the earth. In all the divisions of our world, we find the symbols of this Sacred Year and its correspondence in the very names given to the constellations of the physical heavens.

The sign of the first month is Aries, and the symbol is the ram. This leader of the flock represents the principle of the divine leadership. The years are the gift of God. Time is to be a faithful witness to Eternity. The Eternal thought is to make fruitful all the days of our earthly pilgrimage. Everything in time has its incentive and first propagation from God.

When one cycle of Illumination through Revelation is exhausted, a new one will faithfully appear. The horns of the ram are turned inward. They are strong for defense, but not for attack or injury. They push against us to rouse our resistance and compel us to seek to know the mystery of this strong and veiled life of the heavens. The heavens challenge us with their beauty and mystery, that all our energies may be aroused and our faculties be brought to perfection in the great and arduous task to know the meaning and possess the wealth of the years of God.

This month is called Abib—sprouting or budding—and also Nisan. Nisan is the more ancient Babylonian

form, and is taken from the God of Spring; for this God, or Spirit, is the very quality or gift of Illumination. These Sacred Twelve are also counted among the Gods. Each has His Living Form among the Heavenly Host, and each will yet be seen and known as one of the children of the "MOST HIGH GOD."

The re-opening of Illumination is ever the spring-time in the life of truth. This month runs from the 21st of March to the 18th of April. It is thus, even with us, the time of sprouting, and the first budding of the flowers of spring. "Lo! the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds has come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." How sweet to catch this first faint fragrance of the awakening life of the earth. How inspiring to sense the returning warmth and quickening glow of the life-giving sun! But these are only the symbols of the greater sweetness and strength, born of the quickening influence of a new Illumination in the inflowing and descending life of God.

In the Sacred Land, the end of this month sees in the warmest places the first ripening of the barley, and the swelling of the young green figs. Barley, as the food of the horse and ass, denotes the food for both the masculine and feminine states of intelligence, while the swelling of the fig is the beginning of the true understanding of the meaning of Revelation.

There are also at this time many flowers in the land. One wave of color succeeds another, and the whole country is bright and beautiful. But he who would

have food from his olive-yard and vineyard must strike his mattock or plough into this wealth of blossom and sacrifice beauty to use. So, whoever would have both the fruit of time, the oil of culture that makes smooth, the rough bread of knowledge, and the rich life-giving wine of Eternal Revelation, must sacrifice the beauty of the vision to understand the sense and absorb the life thereof.

The tribe of this month is Levi—joined, and the gift is Illumination. The new is joined to, or grafted into, the old. Levi is the third child born to Jacob and Leah. At his birth Leah said: "Now this time will my husband be joined unto me, because I have borne him three sons; therefore was his name called Levi." In the description of the state of Levi, in the latter days, Levi is joined with Simeon, hearing. "Simeon and Levi are brethren, instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united, for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

When Hearing and Illumination are separated from the other gifts of the twelve-fold Life, they act with cruelty. They bring shame and disgrace to the spiritual life. They weaken, instead of strengthen, the protecting wall of our self-hood. They are only safe and healthful when divided in Jacob and scattered in Israel. The Hearing that does not come after and within the life of Labor, and the Illumination that is not soon

strengthened with knowledge of its laws, are the operations in the spiritual life that are erratic, and in their consciousness often closely allied to insanity.

Our one great need is a perfect union between the intellectual and conscious modes of Illumination. There must be a union of a man of Levi with a woman of Levi. It is of such a union that Moses—drawer-out—and Aaron—enlightened—are born. These two are the working together of the strength of Intelligence, with the strength drawn out of the waters of Consciousness. Of these two comes deliverance for the spiritual people from the long bondage to the hard service of mind. This is the true and only Exodus.

In this month is the feast of the passover; for this is the method by which the Divine is continually passing over into the human. Levi is, therefore, the priestly gift, or tribe. Through the union of Illumination with Intelligence the blood, or life of the flocks of vision, and the strength of the bread of true knowledge, are made to nourish the life of God in the life of man.

This is the meaning of this great priestly service. All that pertains to this will be found more fully interpreted in the pages of "The Unsealed Bible."

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## TO OUR FRIENDS.

He who has built with care and much toil a fair palace and fitted it with all beautiful and desirable things, has a just sense of pride in offering therein hospitality to his friends. So, having through much care and toil, in the heavens and the earth, searched out and realized

in consciousness the Final Things, we gladly invite our friends and their friends to this bountiful banquet.

Let everyone who receives and reads with profit this opening number in the life of THE INTERPRETER give a little time and care to sending us the names and addresses of others who are seeking for the whole truth, not from curiosity alone, but from great hunger to be that which God has purposed concerning them. Those who can afford it may be glad to know that we are not ashamed, either to ask or receive any financial help they can give to the support and increase of our circulation.

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## THE PURPOSES OF THE SCHOOL OF INTERPRETATION.

*Opening Address by the Conductor, Rev. George Chainey.*

The first great purpose of this school is to teach the knowableness of God. There is a way of actual fellowship with God. I do not mean a mere pious sentiment or conviction that your inward thoughts and impressions are born of God, but an actual state of friendly interchange of thought and affection, through sight, hearing and touch. God is not One, but Many. He is all the Mighty Host of the Heavens. He is not only the Living Form, but the Living Picture of the pure spiritual vision. This method of communication has its laws and conditions that are as orderly and fixed as the interchange of thought between man and man.

There must be a readiness of a cultivated natural intelligence and beauty of natural affection for all the works of God in nature and the common peoples of our great human brotherhood. There is a language to be learned. There is a great battle to be won over a persistent tendency to give material meanings to spiritual things.

The second purpose in the school is to teach you how to distinguish between the Manifest and the Unmanifest. While we cannot know God, save by the Manifest Life of God in Revelation, we can only know Him as He is by ever regarding the Manifest as the means and not the end. We must free ourselves from being the captives of the entrancements of Revelation and make it our servant. In order to grow in this life and knowledge of God we must continually forget, or cast aside, the form, when we have imbibed the substance thereof. This is the death of God, as the Son, in order that we may have the more abundant life of the Unmanifest God.

The next great purpose of this school is to teach the true relation between God and man, the heavens and the earth. Each is for the other. The whole heavenly life is to enter in and become domesticated in our normal intelligence and consciousness, and these, with all the improvements made possible by time, are to be elevated into heavenly states. We are, therefore, to find in all natural things their correspondence to spiritual things.

The next great purpose of this school is to teach the law of Immortal Life. Our future is to be an embodied as well as a spiritual state. Man's life on earth is to

reach to a perfect state of equilibrium between waste and supply. This comes only through the balance of night with day; time with eternity. It is the immortal and final things in truth that will make the body immortal. As long as we only grasp the mortal states of truth our lives will be subject to decay and death. This is, also, a part of God's infinite love, and not a thing to be deplored. But these Living Pictures of Revelation are more than Pictures; they are Substance as well as Form. They are of the very *amrit* of the Divine Being. They are realized in the sweet flowing stream of Cosmic Consciousness that is the delight of all conceivable delights. We must gather our myrrh with our spice. We must eat the honey with the honey-comb, and drink our wine with our milk. We must know the delight as well as the labor of this state; its understanding as well as its sweetness, and its inward light and life as well as its power of entrancement.

These things are not to be learned in a day. It is useless, any one coming to this school who is not drawn to it by the whole conviction of the mind as well as of the heart. The way to the Living Revelation is through the searching and interpretation of former Revelations. The one leads to the other. The discoveries made to you in this school are the fruit of more toil of earth and heaven than you will ever know until you have spent many years in bridging this gulf and bringing these things together.

But the greatest of all the purposes of this school is to be looked for more in its influence than its teaching. I have discovered that nearly all who come under this

influence are immediately made subject to this quality of experience. They may cleave to this as the very Life of Life; or, because wedded to other things, draw away from it. But there is a law by which one body, in tune with the heavens, sets up corresponding vibrations in others. It is for this great purpose that I add to my labor to complete this great Interpretation of the Bible, from Genesis to Revelation, this work of personal teaching. For those who are ready, I am ready both to serve and to be served.

This purpose not only includes those who come into the classes, but the whole wide world. Whatever is done in finality is done for all. As we free the Spirit in this direction you will see springing up countless manifestations of the world's awakening to these final things. With the beginning of the Sacred Divine Year—the month of Abib—we start this monthly magazine of Interpretation, devoted to these final things in Religion.

The twelve months of the year have their correspondence in the twelve great gifts, represented by the twelve tribes of Israel and the twelve Apostles of our Lord. Each will be fully explained in its appropriate month. Much attention will be given to teaching the nature of the language of dream and vision. While this work is devoted to Divine Life and Knowledge and the Interpretation of the Scriptures, I am not seeking to found a new church. The final state of Religious Consciousness can have no creed. It will be the stone, or state of truth, cut out without hands. It will be the things known in yourself, cut and polished in the flowing streams of Consciousness. Life must

be open and expansive towards each point of the compass. In possessing God, man will have no more any need of forms of prayer. Life will be, at all times, a perpetual interchange of thought and consciousness between man and God. When Enoch, who is the Spirit or Gift of Prayer, had walked with God for three hundred years, God took him, and he was no more on earth. When you feel the dear heart of God beating responsive to your own, and the clear seeing eyes of God looking through your own, and listen to the murmuring sweetness of the voices of the many Spirits of God within you, you will have no more need to pray. Then the Judas—the strong desire for further understanding—who has so long betrayed you to the cross of toil and pain, will have cast back the money of the Understanding into the Sacred Treasury. Then will Desire be cleansed of its mortality. With this money the potter's field is bought in which they bury strangers. The potter's field is from whence the material is taken that is plastic to the moulding hand of God, the Divine Potter. The strangers buried in this field are the many ecclesiastical and formal states of religious life and doctrine. In giving Himself, God gives all; and in having God, there is nothing for which to pray. Then prayer becomes the constant and faithful labor to comprehend and live up to the things learned in the manifestation of God. This, however, is no cold and barren state of knowing God simply as Principle. God is, and He is in this state of intercourse both personal and impersonal. He is wholly impartial, and yet is He to be known, as though you and He were the only two in existence. I am some-

times asked, "How shall we know that this is God?" How do you know the difference between a candle, or lamp, or even an electric light, and the clear shining sun? How do you know the difference between a pond and the great wide sea? The work of God will be in you. These works will be so great, so surpassing all that you have ever before thought, or felt, that you will know that they cannot be other than the actual works of the Almighty, Omnipresent, Omniscient God.

The greatest of all the many gifts that God bestows upon us is the power to labor and search out the things that are hidden and hard to find. In this connection, let me say to you: "Do not join my classes if you are looking for some miracle, or immediate change and attainment of perfection." Above all things, I shall teach you to reverence and value time. This school, I trust, will not spring into any immediate popularity. The Saviour of whom I have learned, and of whom I teach, is implied in the words: "Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not." This is the long labor and travail of the Spirit in Time. The great multitude still want a sudden work, a miraculous change. When summoned to give themselves to toil day and night, to search out and know the whole meaning of existence, to labor for

both spiritual and natural perfection, they see no beauty in this that they should desire it. The faces of the Spiritual Host are long turned, as it were, away; because it is only by making this life dark and mysterious that we can have the full growth and benefit of discovery. The spiritual state is cleansed by this natural toil. Of this toil in time the Spiritual People say: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." This does not refer to any historical tragedy, nineteen hundred years ago. This is the whole toil and pain of the Spirit in Time, in all the labors of man to search and know and be what God has purposed. The heavens challenge us with their awful, stupendous beauty. They cast out upon us their uncleanness of mystery. We must meet the challenge, and drink this cup in our own Gethsemane; the oil and the wine-press, denoting the whole labor of the Spirit in Time, to comprehend the things that are Eternal. It is only when we have met their challenge, trod the wine-press alone, and stained all the raiment of our natural intelligence with the rich red wine of the very life of God, in the inner meaning of Revelation, that it can be said of the work achieved: "He shall see of the travail of his soul and shall be satisfied."

It is to this toil I challenge you. I cannot initiate, nor can any one initiate another. But I can hold a light, and show you the way. Let me tell you that while our beginning is small, that you see here the be-

ginning of a great work. I feel the prophecy of the vast heavens in the inauguration of this work. You may think me ambitious beyond reason. Only the years to come can justify this attempt. I make it under the prompting of the Mighty Heavens, and well I know that God is ever able to bless and bring success to the work He inaugurates.

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### VEDIC HYMNS No. 1.

#### TO THE UNKNOWN GOD.

1. In the beginning there arose the Golden Child (Hiranya-garbha); as soon as born, he alone was the lord of all that is. He established the earth and this heaven. Who is the God to whom we shall offer sacrifice?

2. He who gives breath, he who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death.

3. He who through his might became the sole king of the breathing and twinkling world, who governs all this, man and beast: Who is the God to whom we shall offer sacrifice?

4. He through whose might these snowy mountains are, and the sea, they say, with the distant river (the Rasa), he of whom these regions are indeed the two arms: Who is the God to whom we shall offer sacrifice?

5. He through whom the awful heaven and the earth were made fast, he through whom the ether was

established, and the firmament; he who measured the air in the sky: Who is the God to whom we shall offer sacrifice?

6. He to whom heaven and earth, standing firm by his will, look up, trembling in their mind; he over whom the risen sun shines forth: Who is the God to whom we shall offer sacrifice?

7. When the great waters went everywhere, holding the germ (Hiranya-garbha), and generating light, then there arose from them the (sole) breath of the gods: Who is the God to whom we shall offer sacrifice?

8. He who by his might looked even over the waters which held power (the germ) and generated the sacrifice (light), he who alone is God above all gods: Who is the God to whom we shall offer sacrifice?

9. May he not hurt us, he who is the begetter of the earth, or he the righteous, who begat the heaven; he who also begat the bright and mighty waters: Who is the God to whom we shall offer sacrifice?

10. Pragapati, no other than thou embraces all these created things. May that be ours which we desire when sacrificing to thee; may we be lords of wealth!

The Vedic Hymns are, supposedly, the very oldest compositions of this celestial order. They are at the very base of the vast ancient religious life of the people of India. They are of the same quality and from the same source as the Hebrew Psalms. In every great division of humanity the earliest food of the religious nature has been of this quality. The shining

Cosmic Consciousness of the spiritual world, found at the very beginning of human life, some one who could see and hear these songs. They outdate the very art of writing. In all these lowest strata of history we find that these things were long taught, traditionally, and handed down for generations from lip to lip. The knowers of these Divine Songs became a priestly or mediatorial class, between the people and God. All the earliest institutions of religion are based upon such words.

Man, on the plane of nature, was too poor to start upwards without this first loan from the upper world. This was the beginning of this world's treasury of spiritual wealth. From these words came the prayers, the ritualistic and ceremonial worship of countless ages. These words are so full of energy of the mighty thought of God in the vast purposes of creation that they have satisfied the hearts and fed the minds of many generations with life and knowledge.

These Vedas are the flocks, or lowing herds, of the skies. They are the flocks of visions; the milk, or light from which gives life to man.

There was a time in our history when man was dumb, inarticulate; when only some symbolic act could express the aspiration of his being towards the higher life. This was the period of sacrifice. The people who offered sacrifice, based upon a literal meaning given to these cloudy words, had the same intent as those who offer prayers and hymns of praise. The giving of such hymns and visions of spiritual Revelation are the sacrifices of the spiritual life, for the nourishment of the natural man; even as literal sac-

rifices of beasts and birds and more refined offerings of chaunted hymn and fervent prayers have been the offerings of the natural to the spiritual man. This Hymn to the Unknown God is as lofty and true to our highest conception of God as any of our Hebrew songs.

For long, each people of our earth are too much prejudiced in favor of themselves to admit the equal value of the sacred writings of another people. We do not realize our limitations until we find in our natures the unlimited and impartial life of God. These writings have been everywhere loaded down and almost buried beneath a vast mountain of historical contradictions and mere scholastic misapprehensions, as to their worth and origin. No one can know the nature of these Elder Hymns who has not found in himself the state of Consciousness that made such Revelations possible to man.

The beginning is that which is before Time. This is the Eternal. This Divine Golden Child, though represented as born, is the Eternally Begotten Son of God. He is Lord of All from the beginning, for the Father—the Unmanifest—rules by the Son—the Manifest. He, the Son, is all the mighty changing and unchanging play in countless forms of the Universal Thought and Cosmic Consciousness of God. By the Manifestation, both the heaven of Revelation and the earth of Intelligence beneath are established. For the unification of these two is the sacrifice, or gift of each to the other.

The underlying purpose of all sacrifice is through every partial expression directed towards this final

and complete expression and realization of the heavens in the earth, and of the earth in the heavens. From this power of the Manifest comes the breath or life of each spiritual state of conscious identity. From this source come all the separate Spirits, or Gods, of this heavenly state; as well as all the personalities that make up the sum of humanity. He, the Manifestation of God, is the shadow of all that is mortal, as well as the shadow of all that is immortal. In Him are the types of every state of existence. The immortal is to be fed and realized through the mortal. All the many partial and temporary states of Religion and Revelation are to find their justification in the final things to which they have been stepping-stones unto the new heavens and the new earth.

Death is the greatest of all ministers to life, and in the immortal life we shall know death as the most compassionate Angel that ever came out of the Infinite Heart of God.

The might of this state of Manifestation of God, in the realm of Conscious Being, is the cause of all the worlds of both higher and lower realization of self-existence. Out of this Manifestation of God came the snowy mountains of loftiest and purest ideals of goodness and moral excellence, as well as the vast sea and flowing river of the Cosmic Consciousness—the source of all delight and the receptacle of all hidden mysterious life.

Both the heavens and the earth are even awful in their splendor. In them is the ether—the very substance and life of God; the firmament, or bright expanse in which is division between the upper and

lower consciousness, the waters above and the waters beneath. The heavenly state of Revelation and the earthly state of Intelligence both look up, trembling, and worshipful to this One Life of God, that thrills and sustains them with its inward substance and joy of being.

In the living waters of Consciousness was planted the germ or seed of the Divine Mind. From the mingling of these two has risen Venus—Aphrodite—the foam-born, or double life of earthly and heavenly beauty and joy of life, to be the bride of Knowledge. From this love of the vast play and interchange of the manifestation of God, between Revelation and Intelligence, is to come the fruit of all desire, the salvation and completion of every promise, dear alike to the heart of man and of God.

The purpose planted in these Hymns—the very germ or seed of God—will never have fruition in us until this Unknown God in Conscious Manifestation becomes to each of us The Known.

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### PERSONAL AND IMPERSONAL.

In outgrowing the anthropomorphic presentation of God, many have passed into a mere vague sentimentality about God, as an impersonal spiritual force, as empty of self cognition as the moving and viewless air or electrical vibrations.

This is because intellect working alone cannot discover God. The utmost reason can do is to find a balance of probability on the affirmative side of the question. To realize the Living Personal God there must

be an absolute consciousness in Sight, Hearing and Touch of the Unmanifest in the Manifest life of the visions of God. This is the NAME or character of the eternal son of God, without which no one can be saved by knowing God in the operation of revelation with understanding. Nothing has come out of God that was not in God. To claim personality and self-consciousness and deny this to God, is to make man greater than God. This is "the abomination of desolation," to be found standing in the Holy Place at the time of the end. Here man is at once the farthest from and the nearest to God. After this the return begins, through which God will be found in the Son of God, who is also Son of Man, standing in the Holy Place of the new Heavens and the new Earth.

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## PSALMS;

OR, THE BOOK OF RIGHT DIVISIONS.

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### A FOREWORD.

This book of spiritual lyrics of immortal song is, above all books, fit to be the book of days or hours of all worshipful and aspiring souls. It seems almost an intrusion to essay, to interpret and explain it to the imperative order of the intellect. It is like calling in the physician in the days of health to probe and sound in the search for the evidences of disease. Yet the preservation of health and beauty has oftentimes been the result of such action. In the hours of feasting and gladness the ancient Egyptians introduced the family dead to

give their ghosts part therein and to remind themselves that they also must die. To share this vast treasure with the past, we must know also its relation to time as well as to eternity. To preserve the freshness of these living words we must know the framework of the law, the abstractions of the Divine Mind here clothed with the beauty of the Divine Soul. The great artist must know anatomy, and the most perfect enjoyment of beauty must also rest upon the fullness of knowledge. The supreme value of the Psalms depends upon our ability to make right division without in any way cooling the warmth of our devotion. Mere historical research and intellectual criticism sees here only an accidental arrangement, a mere fortuitous collection of spiritual lyrics that would have the same value if quite otherwise arranged. As long as this law governs, the innermost secret and most Divine pleasure to be obtained from this source must be beyond our grasp. Whoever may have been the agents of the present arrangement, the eye of God was upon it, and each part has been allotted its proper place in the perfect whole. As the best value of the year depends upon each month keeping its place in the quality of the weather in the established order, so does the most perfect service of these Psalms rest upon the nature and law of the sacred twelve, that are the spiritual months of all the years of God's life in man. A perfect system underlies the freest movement of life. Each of the twelve is to reach to the value of all in each and of each in all. The arrangement is like that of a cabinet with twelve compartments, each containing twelve divisions, and a thirteenth secret drawer, containing six. This twelve times twelve and six make

up the one hundred and fifty Psalms. The subtle meanings and most enjoyable understanding of these sweet words depends upon our knowledge of this most wonderful order. Without this we are like a man possessed of a safe full of treasure who has forgotten the combination of the lock by which it is opened. But the cabinet is so beautiful in itself that the very sight of it is a joy. The language is so fervent that, without knowing the sense, it yet fires the heart and ministers to spiritual devotion. Yet through ignorance these words of prayer have oftentimes been turned to curses, and the most loving hearts have assumed that a barbaric fierceness and longing for vengeance against human foes, flamed at times in the heart of the writer. These are spots upon the face of their beauty, and so we must even here lift the veil and explore the underlying order before we can banish these faults from the world's acceptance of the all-perfect. The richest harvest depends upon the most faithful husbandry. That which God most loves in man is the understanding that is nearest like His own; such understanding comes only through much labor and experience. It rests upon right division and upon equal devotion to the many interests of life. This Spirit that guards the flocks of the living truths and governs with justice over all the tribes or divisions of spirit and body, soul or mind, is called David—the loved. Most of these Psalms are ascribed to this quality of the spirit. Without the labor and division of time, spiritual consciousness at its best, would be but as a bird with a broken wing. It is only by fulfilling the labors of each month that we come to the fullness of Time. The wealth that

comes suddenly is more often a curse than a blessing. While the universe is our inheritance, we may only enter into its possession by a fixed law of proportionate increase and our capacity to receive and administer our great estate. The possession of the vast abundance of the heavens without the strength of mind, gained by long exercise in all the possible labors of time would prove but a means of self-destruction. Those who are born for great possessions need more of toil and discipline in youth toward self-restraint, than those who have nothing awaiting them save the fruit of their own exertions. But God has safeguarded His treasure. He has been in all ways most careful in the education of His children. Nothing essential has been neglected. The throne of David is surely established and that of his seed after him. Though for a time this royal quality of spiritual division seems absent from our world, it is only that there may be time for nature's increase. The covenant with David is an everlasting partnership between God and man, and before the fullness of life can come, David must be seated again upon the throne as the just ruler over the twelve tribes of Israel. Whatever man has possessed of advance enjoyment in the eagerness of desire for eternal things must be made good by the spirit's faithful labor in time to bring all things to earthly as well as to heavenly perfection. It is only at the end of labor that the spirit can sing in the words of the one hundred and forty-fourth Psalm 9-15. I will sing a new song unto thee, O God, upon a psaltery and instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings, who delivereth David his servant from the hurt-

ful sword. Lead me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, and that our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is, in such a case: Yea, happy is that people, whose God is the Lord.

This psalm is the division of Labor in Labor. One of the sweetest of all psalms is the twenty-third. This belongs to Law in Desire. Only lawful desire can be thus guided by the great shepherd into green pastures, and these treasures must be unlocked and interpreted one by one in their appointed order. While the conscienceness of life is possible to a degree without intelligence, it is, under these circumstances, only a winter brook that runs dry in summer. While the intelligence of this order may be possessed without consciousness, that is only a skeleton of dry bones, unclothed with life and beauty. In the true and faithful labor to know and to do the will of God these two will never be absent from each other. The soul's sweetness will give comfort to the toiling mind, and the strength of mind will give health and fervor of devotion; spiritual experience will give health and bliss to the life of the body, and the consciousness of the body, reality and order to the life of the spirit.

## PSALM 1.

## ILLUMINATION IN ILLUMINATION.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly are not so, but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

This first psalm is the promise of all that is to come. It shows life as it shall be. It is the end and the beginning. Such will life be when all the light of truth dwells consciously in the life of man. This is the supreme blessedness. Earth is in Heaven, and Heaven in Earth. Man is in God, and God is in Man. Time is in Eternity, and Eternity in Time. Nature is in Spirit, and Spirit is in Nature. There is no other blessedness. The word blessed is plural. It is the sum of all beatitude. It is Knowledge of all Knowledge; the Life of all Life, and the Glory of all Glory. Then man will not walk in the counsel of the ungodly. No false ideals will dwell in the breast. Nothing that imperfectly reveals God will be exalted. The prevail-

ing teaching will be the pure transcript of the Divine Mind. It will be like God. It will reveal the fullness of the Godhead in its organized perfection. It will be that which was, and is, and ever shall be. The old and sinful man will have run his course. This man of nature will have become complete, and so be ready for the covering of the man of righteousness. Life's sinfulness is its onesidedness. This man must first be revealed. That which is natural is before that which is Spiritual. The Spiritual will be also balanced with the natural. There will be no religious scorning of nature, the ways of the world and the truths of science. Everything will be revered. There will be nothing common or unclean. Religion will be cleansed with natural life, and natural worldly life with religion. There will be no room for denial, either of science or of religion. The word spoken will be everywhere the flame of the cloven tongue. All men will hear and revere. Life will be upright. Man's delight will be in the perfect law that embraces every good. He will meditate therein day and night. All study will be the study of truth. All labor will be obedience to law. There will be one Lord. The work of division will have been accomplished. God, in His fullness, will be man's Revealer or Elohim. The Unmanifest will shine in the Manifest. The toil of the day will be supplemented with the conscious growth of the night. There will be a sleeping in the waking, and a waking in the sleeping. Man will know the language of God in trance and vision. Each will help himself at a feast of fat things and of wine well refined. Every subject will be illumined. No branch of knowledge will be

left to one division. The objective and the subjective will shed their equal light. The intelligent life of man will be like a tree planted by the rivers of water. It will be rooted in the bliss of Consciousness. The feminine and the masculine will continuously caress each other. The highest joy of nature in strength and sweetness will but faintly represent this inward and outward blessedness of being. The intellect will bring forth fruit in season. It will not be subject to periods of drought and barrenness. It will work with ease, spontaneity and regularity. The glorious sweet fruit of revelation will come at the proper time. The leaf will not wither. The understanding will not fail. "In summer and in winter shall it be." All that man essays to do shall prosper. There will be no more failures, no more abortions. The harvest is gathered in and the work of cleansing is sure to succeed. The ungodly states—the ideas and emotions that are not like God—are not like this, but like the chaff, to be separated from the wheat. In these prosperous days of Intelligence united with Consciousness, the breath of the spirit in its strength, will blow away the chaff. The laboring oar of Time will have become the winnowing fan of the righteous man. In the light of his perfect judgment, what is unlike God will have no standing place. It will fall down and rise no more. In the congregations of whole truths, the sinners, or half-truths, will have no place. Each fact of the body will be seen also as a fact of the Spirit. Each power of mind will have its companion grace of soul. This is the way the Lord knoweth. This is what was purposed in the beginning, to be realized in the end. It

was always intended that everything unlike to God should perish, in the ripeness of Time. All wickedness is to be searched out, until there is none. The final work of God will be its own witness and justification. No man will have aught of which to complain. The seasonable fruit will be round and complete, and so compact, with every delightful flavor, that it will be agreeable to every taste. Here, each shall find his own desire, and every varied hope, blossom into fruition of immortal life and joy. All this that shall be is potential in this true beginning. Here God's strength touches man's strength. By this power all the vast space, or difference between man and God, shall be bridged over. Illumination is the highest quality, both in man and God. It comes after labor. But this quality must permeate each of the twelve until each is in all and all is in each. Though at the first this arrangement of these spiritual songs will seem eccentric and arbitrary, a little patient investigation will soon wear away this impression. To learn rules and principles is always laborious, and yet this is a stern condition. This toil stands at the beginning of every great achievement. Advance into Immortal Life must be with equal and determined advance into Immortal Knowledge. The rivers of water flow in vain, unless we are in Knowledge, as trees planted upon their banks. The ungodly are not so. They are emotions without knowledge, or mere abstract ideas without the joy and touch of life. All these things will be blown away as chaff, in the true excellence of the blended life of man in God and God in man.

### JEWES AND CHRISTIANS.

The Jews, or Hebrews of the Bible, are to be understood as the Spiritual People; and never as the ethnological, or race Jews; save in a symbolic sense. This knowledge, however, can come only in the evolution of consciousness with intelligence. There must be actual sight, hearing, and touch, of this people from the other side. The way this people will assimilate and blend with our objective and natural consciousness, was illustrated to me in the following manner:—I saw some people, bringing in potatoes, and emptying them out of sacks, into two separate heaps. One heap was called Christian potatoes, and the other, Jew potatoes. Presently I noticed that all the best, largest, and finest-looking potatoes, were rolling down both heaps, and mixing together between the piles; while the small and undeveloped, the crooked and mal-formed, stayed in the separate heaps. Among the best, I could not say which were Jews and which were Christians.

This vision needs but little interpretation. I went, one day, to a very enlightened and progressive congregation of Hebrews in Chicago, among whom many Christians may be found every Sunday; and was immediately struck with the fact that this law will have a literal fulfillment, as well as a spiritual. All our boundaries and separations will disappear in the perfection of the natural, and its blending with the spiritual. Those who are naturally spiritual, and spiritually natural are losing all that is racial and provincial, in the growth of the cosmopolitan and universal.

The Cosmic Consciousness demands a Universal Intelligence. Religion must include all the Religions, even as Moses' serpent-rod swallowed all the serpent-rods of the Egyptians.

## THE HOME SCHOOL.

One of our ideals is that of a perfect Home School, in which a few earnest students will receive, from time to time, the benefit of personal association and individual direction.

This idea is, to me, a direct instruction from the Living God. It means the actualizing of a true co-operative life between heaven and earth, in all the members of one household.

The means thereto will be both natural and spiritual.

First. Fixed habits and perfect order in the working of the household. There can be no perfect life without these. Order is heaven's first law. This order must not be monotonous. It must have upon the background of the unchanging, the continual variety and spice of the changing.

Second. The food must be of the very best and purest, and absolutely free of anything that calls for the sacrifice of life.

Third. There must be freedom from all financial worries. The undertaking must be self-supporting, in a liberal way, so as to require no cheap economies. The best is for the best.

Fourth. There must be food for the mind. We must have all the great books, and make our study the blending of all the Bibles and Religions into One.

Our present Home is now full. We wish to secure a larger one. Before doing so several other students must be added to those who are already pledged to this Work.

All desirous of entering such a Home, in the pursuit of the Highest Knowledge and realization of God, should write for further information.

## CONDUCTOR'S NOTEBOOK.

## LOOKING BACKWARD.

There is no looking backward from any unrealized future. We can only look backward from the present moment. To look backward, is to cling to the old ways of Religion, when they are no more capable of ministering to our immediate needs. If, when the call comes to follow the gleaming stars of truth shining above the great sea of Consciousness, we fear to leave the familiar for the untried and unknown, we must sink down into a still lower depth of realization of the emptiness of the external and historical interpretation of Religion.

For the timid and fearful, the things known must become more dreadful than any conception of what may be within the unknown. Where attraction fails, repulsion begins.

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## OTHER WORLDS TO CONQUER.

Whatever has been done, there are still greater things to be done. The night I interpreted the passage, "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of thy harvest"—One of the Elohim said to me, "There was the dramatic field; Shakespeare came and gathered in the harvest. Ever since there has been only gleanings in that field. Then there was the field of evolution; Darwin came, and ever since there has only been gleanings. To you is given this field of Inter-

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"pretation. After your Work is published, there will "be only gleanings. Tell the earnest workers that "there need be no mourning for other fields to harvest. "There are still many worlds to conquer." Everything supposed to be settled, has yet to be gathered in by the adding of Consciousness to Intelligence.

Astronomy, zoology, ornythology, history, art, everything has to be revised and rewritten from this standpoint.

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### EAST AND WEST.

The night I sought to interpret, "We have seen his star in the east," I saw Lord Roberts marching and fighting at the head of his English and Indian troops in India. Then I saw Hindoos passing in and out of our Chicago library. The East must come to the West and the West must go to the East. India needs what she is receiving through England; and we in the West need what we are receiving from the highly developed Spiritual Intelligence of the East. We must, in the final state, bring together all the excellencies of East and West, North and South.

In the working of this law, America has been pushed into the East; and in spite of the little Americans and theorists, who think they can arrest and change the destiny of the world with some pretty little sentiment, or word formula, our mighty energies towards world influence and power will go farther than the Philip-pines.

In the beginning of the Chinese trouble, I was talking with the Empress. Among other things she said: "I had to resist. Heaven made me, because that is the

"only way in which my country could secure the benefit of the administration of the Western Nations."

God is in all these things. When we know that life is continuous; that nothing is lost; and that all the strife and suffering of time will be found in the brightest excellencies of our Immortal Life, realized on earth, we shall cease to find fault with the things that cannot be helped.

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### MYSTERIOUS AND INTELLIGENT DREAMS.

The difference between intelligent, conscious dreams, and dreams that are conscious, but not intelligent, is beautifully expressed in the Nineteenth Book of the Odyssey; as follows:

"There are two portals of unsubstantial dreams; these are made of horn, and those of ivory; whichever of them comes through the sawn ivory, they deceive, bringing promises which will never be fulfilled, but those which come out of doors through the polished horn, accomplish what is true, when any one of mortals see them."

The elephant is the symbol of mystery. The gate of ivory here represents the strength of mystery. The polished horn denotes the strength of intelligence. The dreams that are not intelligent, are not fulfilled, and often deceive, because we give to them false interpretations, especially when we apply them to material events. Those that are intelligent and understood in their eternal sense, are always fulfilled.

**The Ten Commandments, an Interpretation or the Constitution of the Spiritual Universe.**

By REV. GEO. CHAINEY. 144 pages, printed in two colors on Verona laid paper, bound in art vellum. Prepaid, cloth, 60c; leather, \$1.00. School of Interpretation, Room 1021, Masonic Temple, Chicago, Ill.

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."

—Job 33:23, 24.

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**FROM OUR CORRESPONDENTS.**

One student of the Bible says: I have heard many teachers and listened to many discourses, but I never heard any man give so clear an exposition of the Scriptures.

It is a beautiful book, full of noble sentiments.

ADELIA R. HORN BROOK.

Will you send me two more of your 60-cent books on "The Ten Commandments?" I want to lend them, and mine is my constant reference, so I cannot spare it.

EMILY E. VANDER HEYDEN.

I am convinced of the great future for your work. The scholarliness of it, with the revelation, is certainly intelligence in consciousness and consciousness in intelligence.

ABBEY PERKINS CHENEY.

I felt the need of help so much that I prayed to God that I might come in touch with some one who could help me, and as I read the "Commandments" I felt that my prayer was answered. They are surely a revelation.

JEANETT GRAHAM.

I have just read your interpretation of "The Ten Commandments," and know you have the truth in this work through my own illumination.

GERTRUDE W. MILES.

It is a remarkable interpretation.

HENRY WOOD.

#### A FEW PRESS NOTICES.

The work is unique and will prove of interest to all Bible students.—*Suggestion.*

A most helpful book.—*Immortality.*

The spiritual student will read this little book with a great deal of pleasure.—*The Philosophical Journal.*

Until April 1st we will send a copy of "The Ten Commandments," bound in cloth, and "The Interpreter" for one year for \$1.25, or "The Ten Commandments" bound in leather and "The Interpreter" for \$1.50.

#### **The Unsealed Bible or Revelation Revealed, Disclosing The Mysteries of Life and Death.**

By REV. GEORGE CHAINEY.

This work is the product of more than ten years of toil, day and night, wherein sleep has been a continual state of intelligent self-consciousness and impartation of instruction from the Universal Intelligence and Cosmic Consciousness of The Living God.

The Whole Work will be issued in Thirty Volumes. All has been written several times and is now undergoing its final revision for the press. The two first volumes to be sent out will be:

*Genesis, or The Book of Beginnings; and, Revelation, or The Book of Consummations.*

The Work will be published on commission by one of the great publishing houses of the world. It is fully believed by good judges, that these two will create the demand for all that are to follow. The price of the two—about 750 pages, bound in cloth, will be \$5.00. To meet the first cost we will send to anyone who will send us \$5.00 in advance, these two as soon as issued and "The Interpreter" for one year. All who have subscribed and paid \$1.00 for "The Interpreter" can avail themselves of this offer by sending \$4.00.

A full descriptive booklet of 24 pages with Interpretation No. 1, will be forwarded free to anyone sending name and address.

#### BIBLIOTIS.

As it is not expected that all will care to purchase and study a work of Thirty Volumes, we have decided to issue a series of small pocket volumes, similar in size and style to "The Ten Commandments," under the above title. These will be either selections, abridgements, or expansions from the larger work. The first to be published will be

*Ruth; An Idyl of Friendship Between the Heavens and the Earth.*

Price, in paper, 25c; cloth. 60c; leather, \$1.00. Sent C. O. D. to any name or address as soon as issued. If friends desiring this work will favor us with recording their orders in advance it will help us to know how many to print.

#### TYPE-WRITTEN LESSONS.

These are prepared for corresponding students. The first set is called:

*Time's Garland of Grace, or Man's Everlasting Possessions.*

Subjects: Opening the Way, Earth, Water, Air, Fire, Electricity, Ether, Time, Eternity, Form, Ambrosia, Man and God.

These give the key to the general meaning of the Scriptures of the world and show the law of correspondence between natural and spiritual things in their universal sense. This is the language by which God speaks to man. Without studying this language no one can hold intelligible intercourse with God in dream and vision. The cost of membership for this instruction is \$1.00 a month. Besides the regular lessons, each student will be aided by personal correspondence with the conductor. Those desiring to test the value of these lessons for one month will, on receipt of \$1.00, receive the first three lessons by return post. The lessons can be discontinued at any time. There are no bonds desired in any of our dealings, save those of mutual consent and helpfulness. The following sentences are taken from letters of present students:

1. "The second lesson received. It is perfectly plain and clear to me. The order, system and perfect adjustment of all the parts to the whole is beautiful and a source of delight to me."

2. "I have much work to do and your lessons help me to work without fatigue."

3. "The second lesson is received. In reading the lesson my mind called up the past, which I seldom do. My thoughts were of the great Seer, Swedenborg, whose teachings I read and studied twenty-five years ago and found many truths therein. Illumined minds are coming to the front. I expect much from your School of Interpretation."

4. "Through this instruction I realize how beautiful it is to be a part of the Divine Unfoldment. Your words are most uplifting and helpful. I am convinced of the great future for your work."

5. "I have received 'The Ten Commandments,' also a type-written lesson, both of which I have read with much interest. I think I know what is meant by the Heavenly Host and communing with God. I believe I grasp the idea about there being no night."

These are but a few from many similar expressions showing that the lessons are appreciated by and profitable to those now receiving them.

## SPECIAL OFFER.

We will send "The Interpreter" one year, "The Ten Commandments" bound in leather, the thirteen "Type-written Lessons," called "Time's Garland of Grace," the two opening volumes of "The Unsealed Bible," postpaid to any address for advance payment of \$10.00.

## PERSONAL CLASS.

This meets every Friday at 10 o'clock a. m. The lesson proper is at 10:30—the first half hour being for personal intercourse with the conductor. The present subject of study is "The Gospel of Matthew and The General Language of Communion with God in Dream and Vision." Students attending this class have already related many wonderful and beautiful experiences received since attending these lessons.

Membership fee, \$1.00 a month. Students can enter at any time.

While all the sessions and work of the school are of great value, those who would receive the best should attend this class.

## OUR SUMMER SCHOOL.

Last summer the conductor visited Lake Geneva, Wisconsin, and was much impressed by its suitability as a summer resort where pleasure can be combined with profit. Many students of universal truth are already in the habit of camping on these wooded shores, in sight and reach of these shining waters, and in these pleasant surroundings find they can abandon themselves more fully to the mighty life of God, both in nature and in spirit. Here good and most successful teachers, like Dr. Kayne and Dr. Burnell, hold their summer classes, and at all times anyone may find delightful intercourse with many progressive, earnest people. Accommodations may be obtained in various ways—tents, cottages and hotels, ranging in price from \$6.00 a week to \$3.00 a day. We should like to hear from all who are interested in "The School of Interpretation" who contemplate spending any time at this beautiful resort the coming summer.

## FOOD FOR MIND.

The conductor is often asked for advice concerning what books to read. Reading should be varied. The best of all books are the great Divine Scriptures of the various religions. Next to these in value are those that make us acquainted with natural things. Nature is the correspondence of spirit. Religion is to become scientific and science religious. The more we know of natural history—the ways of plants, of birds, of beasts and men—the more we shall know of the meaning of revelation. Because the new Books of God are opening to us

in dream and vision is no reason why we should close the books of man. There is also much good reading in general literature. As we have room and time we purpose securing and advertising the best books for the help of our readers.

We shall be glad to give personal help and advice to any reader or student in the choice of the best books, according to their individual needs.

New books sent us will be announced. We can only promise to review such as in our judgment make some vital contribution to the progress of science or religion.

#### BOOKS RECEIVED.

##### **Tolstoi; A Man of Peace.**

BY ALICE B. STOCKHAM, M. D. Illustrated. Bound in art vellum. Prepaid, \$1.00. For sale at this office and by Stockham Publishing Company, 56 Fifth Avenue, Chicago, Ill.

A fascinating sketch of Tolstoi, his family and home life, with vivid pictures of personal experiences in Russia.

**The New Spirit**, By HAVELOCK ELLIS, in the same volume, gives an eloquent insight into Tolstoi's social philosophy.

On receipt of this work the writer sent the following letter to Dr. Stockham:

*August 31, 1900.*

*To Alice B. Stockham, M. D.*

MY DEAR FRIEND:—Your Tolstoi held me captive. From the opening I could not put it down until I had finished. It has the charm of romance and the strength of truth. It introduces a noble soul in a noble manner.

You have treated personality in the boundless spirit of universality. More than good luck must have attended you in your visit, for all your experiences seem to have been wonderful in their adaptation to the revelation of the character of this greatly simple and simple great man. I have read many others on Tolstoi, but your account might well be substituted for them all.

You have made your easily-flowing narrative alive with the Divine human and spiritually natural life of this Man of the North. I expect you have done so because you, a true woman, went to see and converse with a true man, not from curiosity, but in the straightforward pursuance of your life's chosen task of seeking the good of "each in all and of all in each."

How much more fruitful is travel if it is but a means instead of an end.

Sincerely yours,  
GEORGE CHAINÉY.

**The Heart of Job; A Message to the World.**

By DR. W. C. GIBBONS. Cloth, illuminated cover in gold and color. Prepaid \$1.00. For sale at this office.

The author, who is now business manager of The School of Interpretation, is a well known teacher and lecturer. While, from the writer's point of view, Dr. Gibbons has not solved the great mystery of Job, he has put into these pages many helpful and uplifting thoughts. Earnest and spiritually minded people, who can still find help from the heart searchings after God of others, will find inspiration and cheer in these pages.

**Selections from George MacDonald; or, Helps for Weary Souls.**

Compiled by J. DEWEY. 93 pages, beautifully bound in white cloth. Price, 50c. Purdy Publishing Co., McVicker's Theater Building, Chicago, Ill.

This is a handy form in which to possess some of the gems of this the world's most illumined writer of novels.

**Evolution of Immortality.**

By ROSICRUCIUS. Eulian Publishing Company, Salem, Mass. Price not given.

This is a work by F. B. Dowd, of Hempstead, Texas, author of "The Rosy Cross." The work is, in a large measure, a repetition and expansion of the ideas promulgated in "The Rosy Cross." While there are many good and commendable things in the book, there seems to be some liability of leading the reader to confound between woman's body and the true woman of the spiritual consciousness. Those who are guarded in this respect may find here many noble and inspiring thoughts.

## DATE OF PUBLICATION.

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The first number of "THE INTERPRETER" is dated and sent out in advance, to prepare the way for the future issues. Hereafter, each number will be sent out at the beginning of each month of the Sacred Year. All who receive this number are thereby invited to become regular subscribers. While we shall be glad to receive advance payment, we are ready to enter any name on our books accompanied with the promise to pay during the year.

# A GOLDEN --- OPPORTUNITY

There is many a young man or woman of lofty ambitions with material means at command sighing for some golden opportunity, opening into a life career of culture, fortune and service. For the right person or persons such a door is standing ajar, awaiting the right knock, in connection with this great work in its several departments. Not a life of drudgery, but one of exceptional interest, to which all the many streams of progress are flowing as to a new ocean bed, waiting their manifold contributions. Millions are given for the spread of the mere text of the Bible. An army of people is employed in this service. All the vast ministry of both Hebrew and Christian teaching is busy expounding the meaning of these sacred writings. At last God himself, working in the vast Host of the Armies of Heaven, combined with a free mind and awakened consciousness, working together, have broken the Seven Seals and disclosed the inner content. Through the mighty heavens the word has gone forth that by the aid of "The Unsealed Bible" generations to come shall find the way to the feet of God. Strong helpers are needed. Those who find in these words something of profound interest, will do well to seek for further information concerning the nature of *this opportunity*.

# School of Interpretation



Conductor, REV. GEORGE CHAINEY.

Manager, DR. W. C. GIBBONS.

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The Purposes of the School are: To awaken and educate Consciousness, to teach the Knowableness of God and the Eternal Meaning of Revelation.

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The means employed are: Class and personal instruction to those who can attend the winter or summer sessions, and type written lessons and personal communications by letter for Corresponding Members.

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*For further information call or write to*

*.....ROOM 1021 MASONIC TEMPLE.*