

PAIN AND GAIN

UNIV. OF
CALIFORNIA

ILLUSTRATED AND PUBLISHED BY
THE AUTHOR

Price, 25 cents or 1 shilling

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In the service
of Humanity
Yours sincerely
G. Hamilton Hammon
Feb. 12th 1918.

To.....

From.....

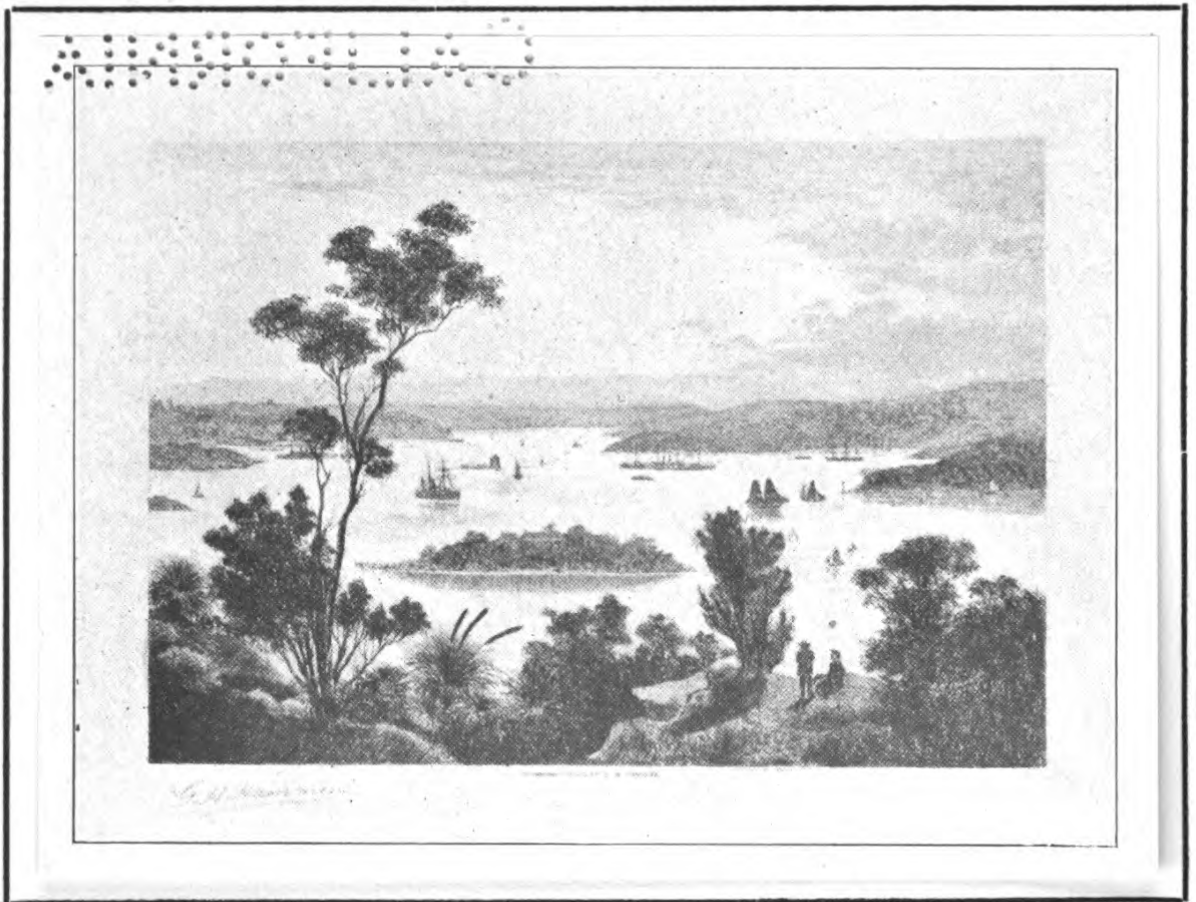
With hearty greetings

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*To the noble sons of Australia and New Zealand
who offered their lives in the cause of liberty and jus-
tice on the battlefields of Europe during the great world
war, this little booklet is lovingly dedicated.*

G. H. H.



SYDNEY HARBOR

Foreword

IN the month of January, 1917, while at Applegate, in the beautiful foothills of the Sierra Nevadas in Northern California, for some weeks before commencing my poem "Pain and Gain," the words "Angel of Light" passed through my mind many times, and I saw in imagination the subject which my picture portrays.

As circumstances freed me from other literary and art work for a time, I found opportunity, during the long winter evenings by the fireside, and also while rambling among the pines of the American Canyon, to poetise that, and kindred subjects. Being keenly devoted to the great and eternal question of life and death; also the ultimate destiny of animal life, and of a sympathetic nature, I wrote from what little knowledge I possessed on philosophic, occult, and scientific lines, after seven years of study.

As time went on, I travelled through the State of California and experienced the various teachings of many occult schools, from Applegate down to San

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Diego. My views regarding human and animal destiny changed as my studies increased. The poem was concluded at Coronado—a seaside resort, and pretty residential city across the San Diego Harbor, where from 6 A. M. till noon daily, the hum of many airplanes comes down from among the clouds of dawn or the never-failing blue between times; always alluring and fascinating to me.

It will not be thought, I trust, that the title “Pain and Gain” should commit me to an attempt at prophecy, nor that the title or poem itself implies that the Angel of Light is bound to reveal to Nobelo the much sought-for knowledge by him.

I do sincerely hope, however, that my humble effort to place on record the result of many conflicting thoughts, disappointments, and experiences since leaving Australia, my native land, will provide a little food for thought in those who are striving to find a solution to their doubts on the all important subject, and that those of my readers who would wish for a more satisfactory and consoling answer to the pleading of Nobelo, will bear with me in my rendering of what I considered a just and reasonable explanation of the most vital

truths concerning the destiny of man and beast, and the pain which is inseparable from the life of both.

I do not doubt that the earnest souls who are bound by society-shackles, and also the free, will find the truths of their heart's desire when they fit themselves and are ready.

The only means I know of are one or more of the following:—By regular and frequent meditations, with persistent cleanliness and exercise of the body, coupled with perfect rhythmic breathing at set times. By exceptional psychic power USED RIGHTLY. By diligent delving into the writings by great minds, and only those which appeal to the reason of the person who aims at perfect spiritual growth, and the welfare of humanity.

To the latter means, chiefly, I am indebted. I do not claim to have any psychic power whatever. Reason alone does not count for accuracy of judgment, unless the motive for learning is good; and then the individual must be balanced, and living what the inner SELF would regard a pure life. The writings may be Esoteric works, bibles, metaphysics, or other ethical studies, but let us not forget that every race of people

had their Bible—their written code of morals; and the new 6th Sub-race forming now for this Aquarian Age, has already its Bible, written in plain, unmistakable English language, and to my mind the most enlightening, interesting and fascinating of all. This was published first in the year 1882, and is gradually finding its way into the homes of numerous ardent seekers after truth. It does not supplant the noble teachings in our Hebrew Bible when they are interpreted wisely and rightly, but shows the cause of that and all other bibles. It is clear, definite—not mystical or allegorical, and wonderfully illustrated.

I purposely refrain from giving the title, because it may be thought by some that it needs advertising, or that I wish to force it into publicity. Good things do not need booming as a rule. Suffice it to say that it's code of ethics and elaborate exposition of Cosmic laws, the systems of Etherian Heavens, Stella and Biological creation, and infinite completeness would have been thousands of years too far in advance for earlier races; but it is eminently suitable for the present highly developed and enlightened WESTERN RACE of the KOSMON ERA (Era of Spiritual Enlightenment.)

There are inspired teachers and writers in these days, just as great as those of ancient times, and only the abnormal love of selfish pleasures will keep their message out of our hearts. "Seek and ye shall find."

In the labor of seeking for corroborative teachings when my doubts arose as to the truth of more than one world-wide philosophy and religion, credit is due to the assistance and untiring effort on the part of my devoted wife Ada, her diligence, in reading from beginning to end, many of the works of authors whose veracity and ability we never doubted. These authors' key notes showing unselfishness, humility and candour proves a genuineness and aloofness from the influence of sets of individuals.

The "Pearl of great price" is not found by reading part of a voluminous book and skipping the rest, except in cases of special guidance, and in rare instances. My conviction as to the wisdom of publishing my views, resulting from experience and exercise of reason, was strengthened by the visitation to my studio and home in Coronado by two men, one of whom possessed, in my opinion, remarkable clairvoyant powers, knowledge of forces unseen by ordinary persons, and simplicity

withal, such as we had never before had the privilege of conversing with. This happened some few days before publication, and it seemed to me almost as an approval of my work by a higher intelligence, quite unsought for.

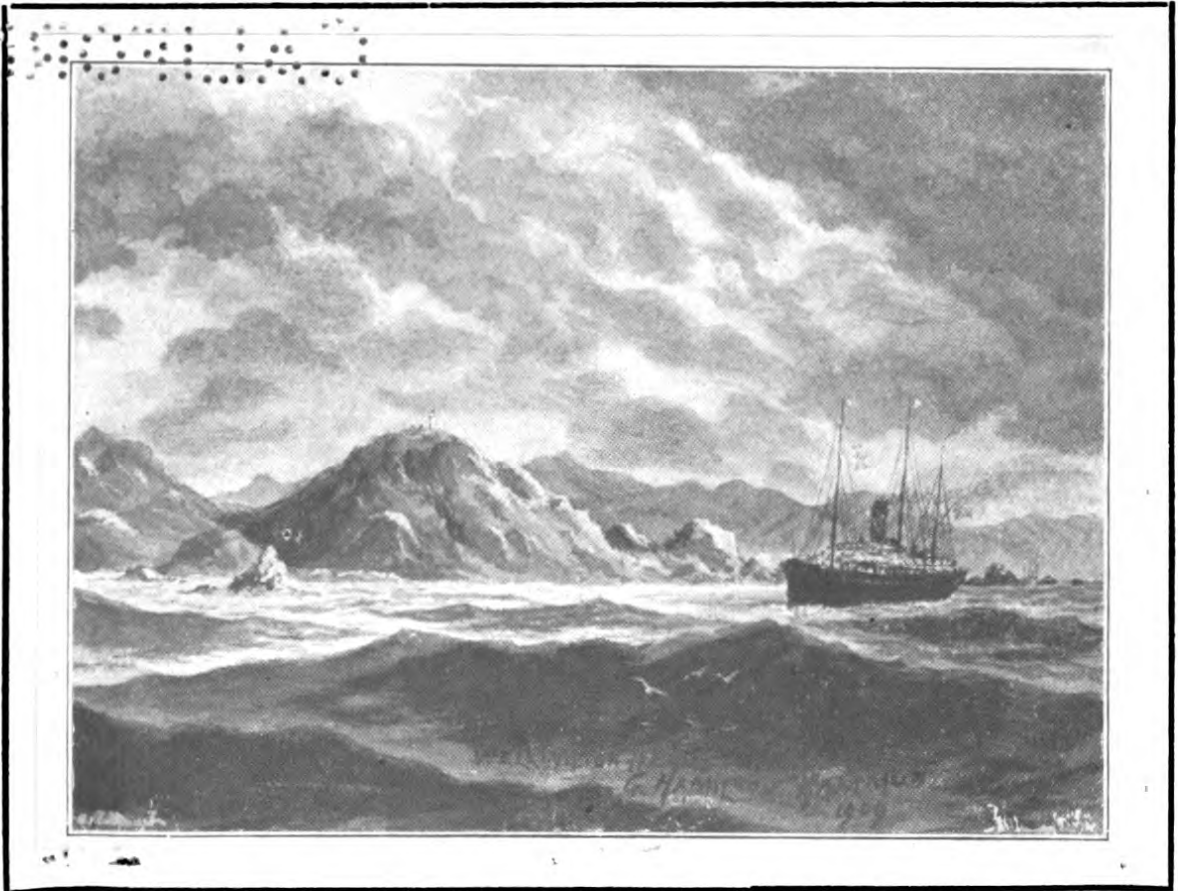
It is therefore with gratitude that I give it out to a sorrowing world, and subscribe myself

Very sincerely,

THE AUTHOR.

CORONADO,
CALIFORNIA, U. S. A.
29RD JULY, 1917.

UNIVERSITY OF
CALIFORNIA



A TROOPSHIP LEAVING WELLINGTON HEADS, NEW ZEALAND

Pain and Gain

A Discourse between AURANA (Angel of Light,) and
NOBELO (The Blind Soldier)

G. HAMILTON HAMMON

NOBELO—

O Angel, thy light dispersing the clouds
Art radiant in this dark hour.
Shower thy beams on my sore distress;
Naught stayeth my agony's power.
What use this pain and torture given,
Rending us with their strain;
Would no milder form of punishment
Serve for our blackest stain?
The beasts are not even spared this scourge,
And they do not live for gain.
They cannot weigh their every act;
Only eat, sleep and play their games.
I would be well content to fall
If through deliberate sin;
For Reason and Will I know must be
Responsible unto Heaven.

Intuition I lack; God hath not shown
 To His servant some other means
 Whereby to perceive His wisdom clear:
 Can the blind see the brightest gleam?
 But now I complain: forgive me this,
 As impatient to thee I plead,
 For the Father hath sent thee here at last,
 To answer my direst needs.

AURANA—

Listen O warrior, while thou hast time,
 To one who would help thee on;
 For thou must know, though late the hour,
 That pain is the teacher-strong.
 There ne'er was master like unto pain,
 On this terrestrial globe:
 His methods are supreme; complete:
 His realm vain mortals probe.
 When reason of man and law oppose,
 Then CONSCIENCE intervenes
 The higher SELF should the battles win,
 But pain all through hath been.
 Thy sorrowing soul and aching brows,
 When shells burst o'er thy head,
 Could give thee naught if not the past;
 And where thy tempter led.

When thou wert young—a rambling youth;
 Headstrong, wilful and wild;
 If kindness alone had been thy lot,
 Thy ignorance now wouldst hide.
 It well could be that through thy sire,
 Thou escaped an earthly hell:
 Impetuous youth with reason veiled,
 Could ne'er consummate well,
 What God in His wisdom meant for thee,
 Without that master (pain),
 An immutable law: the chastening rod
 To operate when for gain.

NOBELO—

Angel, thou speakest wisdom—true,
 Though still I am perplexed;
 Nor shall I want in faith; I feel
 Already God hath me blessed.
 Yet, what of the tortured starving beasts?
 My charger here lies dead.
 In pain and fright he looked in vain,
 For his master's hand that led,
 Through fire and bloodiest carnage till
 The bursting of mammoth shell,
 Shattered this hand once gentle and strong,
 And these eyes where tears once welled.

Thou knowest that mid the clash and din,
 Of nations on Europe's plains,
 Thousands of dumb and maddened steeds
 Perish to serve man's aims.
 Tell me not what my poor heart fears;—
 That when their hour is come,
 It is the last—the end of all:
 To them no heaven is shown!
 Nigh human, this love of theirs; the dog,
 And horse, for men may blush.
 Have they no soul; their love is real;
 Is there no place for such?

AURANA—

As thou hast loved and gavest care;
 For thy steed thou art greatly moved;
 Thou hast not lived thy life in vain:
 God giveth to *all* HIS love.
 He careth for all: to the beasts gave He
 A law, as He gave to man.
 And they must suffer, for thus they learn;
 Yet I know not all God's plans.
 Dost thou remember in years gone by,
 That with thy fondest pet,
 When kind thou hast excessive been,
 Thy dominion he did beget.

'Tis nature to rule when chance occurs:
 Immutable law is king,
 But ruler will rule by sway or force,
 Till time full reason brings.
 The horse and dog God bestoweth on man,
 For faithful companionship,
 To broaden a love which is selfish in some,
 Their altruism yet but weak.
 The Spirit: (not soul), in animal-life,
 Doth manifest good without force:
 And each hath a body befitting it's sphere:
 With death it returns to it's source,
 Of substance perpetuative, they have naught,
 Nor functions like those of thine,
 While procreative powers possess,
 And the Spirit—(theirs), Spirit-mind.

NOBELO—

What is this joy which fills my soul?
 For since thou hast come to me,
 It taketh the place of pain so keen;
 Methinks the Light I see.
 Thou hast revealed by gentle words,
 God's laws sublime and wise.
 I do not fear, for thou hast shown,
 Where my near future lies;



MY CHARGER HERE LIES DEAD

Yet I would know the fate in store,
 For all who gain that place.
 Is it for all eternity:
 Is it there our Judge we face;
 Or enter an intermediate realm,
 Where in suffering we expiate,
 When judged on passing o'er this gulf,
 Our crimes which humiliate?
 Some teach this last as truth on Earth,
 And millions thou knowest believe;
 Whilst religions old have always taught
 That on Earth we are again received.
 Speak then O Angel, for thou can'st tell
 How ere the way may be:
 My time is nigh; I am passing hence;
 Would thou could stay by me.

AURANA—

Thy quests are fair, and motive good,
 Nor do they give surprise:
 O warrior listen; take heed once more,
 Ere thy soul on it's mission flies.
 I do thy earnest wish respect,
 And gladly would I console
 Thy anxious mind with its request
 If more I dare unfold.

But know thee now dear seeker this,
 That 'tis not given to all
 To know while in the transient state,
 What lies beyond the pall.
 For many a race but one faith held,
 And millions could not accept,
 Nor even now choose a different cult
 Than Re-incarnation's tenets.
 The joy supreme thou feelest now,
 For pain doth compensate:
 Thy higher SELF, the EGO shall
 The body dominate.
 And as thou conquerest self, then pain,
 With fear of death shall flee:
 Control of passion; transmuting force,
 And power for good must be.
 That all the souls of God may hope,
 And be forever fed,
 "The enemy last to overcome,
 Is death" the Christ hath said.
 Men's bodies refined in decades of time,
 Are thus transmuted—pure;
 But while impure, gross flesh and blood,
 Only as beasts shall endure.
 Yet oft before this portal is past,
 Thy sins recoiled on thee;

Nor couldst thou learn while here on Earth,
 How thwart this just decree.
 The punishment that all must have
 In the intermediate space,
 Is, that desires and cravings vile,
 No gratification shall taste.
 It is decreed by the Law divine,
 Each soul, hard lessons gains,
 By thrusts and bruises, a thousand ways,
 On this and the Astral Plane.
 Could thou appreciate a heaven
 Thou had'st not really earned;
 Or a crown so cheaply won by sloth?
 Nay! thy nobler SELF would spurn.
 When all is learned that time can teach,
 Then God's Heaven will be thine,
 For liberation thou has gained,
 From the fetters thyself didst bind.

But lest perchance I thee distress,
 Hear more, for soon thou wilt see
 One mansion of the FATHER'S HOUSE:—
 That for all such as thee.
 When thou hast scanned thy whole life through,
 And bitter remorse is thine,

Yet happiest joy for duty done,
 Then go to thy rest sublime.
 For those who earn an earthly hell,
 But reap it not ere death,
 These surely must their pain endure,
 Else never would they have rest.
 All mortal minds shall use the brain,
 Their problems work to solve;
 How best escape inevitable pain:
 From lusts they shall evolve.
 And naught is for all eternity,
 Save change—transition, yea!
 Tis God's great plan—His Cosmic law,
 Creation doth all obey.
 LOVE FOR HUMANITY, all must have,
 And this shall happiness bring.
 War ceaseth when the world is cleansed:
 For that our bells shall ring.
 Who suffers for another's fault,
 Shall compensation draw:
 When ready, ALL shall sense the LIGHT:
 God's justice is mightier than sword.

Thy quest Nobelo? A sigh of relief!
 I hear and am with thee still:

All peace! whispereth thou: O trusting soul
I speed thee; 'tis now thy will.
Am guiding and supporting mid
New realms to thee while weak:
First to thy scroll ere service; rest;
Thy passing is complete.