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# KOSMON UNITY



A MAGAZINE FOR ALL  
INTERESTED IN THE LIGHT  
OF THE NEW AGE

## THE KOSMON CHURCH TEACHES:—

1. Worship of the Creator only—the Supreme Being—the All Light.
2. Since the Creator is Life, Life can have no end, and the human soul is therefore eternal, an unquenchable spark of the All Light and Life, transcending death and gradually passing from one sphere of experience to another in eternal progression.
3. The Supreme Being, the Great Spirit, is the Unity of the Whole, this Unity, expressed within us, holds all people in one bond of spiritual brotherhood.
4. Having faith in the omnipresence of the Great Spirit, completely placing one's life in His keeping is the foundation of all spiritual unfoldment—the growing into at-one-ment with Him.
5. Real personal progress is obtained only by service to one's brother-man. This service is enhanced by one's spiritual unfoldment.
6. The Human Race must be led towards a new and spiritual World Order. In this we can assist by co-operating with the Great Minds working from the spirit spheres.
7. In following the path of the Masters (the World-teachers), we receive help from our elder brethren in the spiritual spheres and should, in our turn, seek to minister unto others.

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# Kosmon Unity

The quarterly journal of The Kosmon Church and Fraternity of Faithists. A magazine for students of the book Oahspe, and all who are seeking the Light of the New Age.

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### To reader and contributor alike :—

While opening its pages freely to all who seek to express the Light of Truth as it comes to their minds and hearts, the Editors wish clearly to indicate that signed articles are not necessarily endorsed by them, but are accepted in the interests of free enquiry and expression.

## The Editor's Corner

### THE VISION AND ITS FULFILMENT

**I**T has been said of old that "Where there is no Vision the people perish." The Idealist may be sneered at as a mere dreamer and the Prophet stoned by the people who deride his message for "the natural man discerneth not the things of the spirit." It has also been said that "A little child shall lead them" and "of such is the Kingdom of Heaven." We opine that herein is evidenced the yearning of the human soul for what OAH SPE calls "The result of perfection," that is the fulfilment of the soul's desire. Without this desire there is no aspiration, but, continues the quotation from the Book of Jehovih "the judgment of man looketh to the labour required to bring it about."—Oahspe, p. 827, v. 12.

So it comes to pass that the Faithist in Jehovih looks for the coming of the Kingdom "upon earth as it is in heaven" and remembering that "Jehovih doeth His Will through His Angels *and the Souls of Men*" seeks to foster the inspiration and manifest the Vision. This co-operation 'twixt Es and Corpor, i.e., Spirit and Mortal is of the essence of the Plan. And does not Oahspe again say "power is gained more by concerted oneness of purpose than by anything else under the sun?"—p. 812, v. 22. Therefore the mortal contribution is essential to the result.

Prayer and the consecrated life open the soul to receive the vision. Moses went up into the Mount to receive the Plan. He and the people manifested it—in Unity. The steps then are Prayer, Inspiration, Reception of the Vision, Unity of Action, Purity of the Life.

Ho! All ye in the North, the South, the East and the West! HEAR YE THE MESSAGE OF PEACE! KOS-MON COMETH!

EDITOR.

In this connection read Chap.vi—LIKA, p. 470-1 for the necessity for Association.

## **Oahspe Study No. 26**

By A. BRIDGER

BOOK of ESKRA, pp. 664 to 727

**The Dawn of Kosmon** The Student will have noticed ere now that OAHSPÉ falls clearly into THREE SECTIONS. The preceding 24 Studies have dealt superficially, with the first section only. Thus we have embraced the Cycles from Creation in the Arc of Wan unto the end of the Arc of Bon, and so to the DAWN of KOSMON.

We now propose to defer detailed studies in the Book of COSMOGONY and PROPHECY, BON'S BOOK of PRAISE and SAPHAH until the general Student Reader has considered the Third Section—from ESKRA to DISCIPLINE. It is probably better for the general reader now to glean the practical application of the lessons learned from the Historical Records, leaving the more technical lessons aside for a time.

Do not, however, let this deferment discourage you from reading and studying the omitted Books. Such perusal will afford much reward in the way of illumination upon the Lessons to follow.

**Chaps. I and II.** First a clear definition of the meaning of the word ESKRA. Very literally it may be defined as "the Writing of ES" that is "the Word, or Message of ES"; and this, not only to Mortals on the Earth's surface, but also to all inhabitants of the bound heavens of the Earth, i.e. the Atmospherean Regions: 1. Hada; 2. First Resurrection; 3. Second Resurrection. Also it is important to realise that the "Word" is to the whole of Atmospherea; Present and Historical. The fourth verse of each of these chapters emphasises the need for this Revelation equally to Angels as to Mortals. It also defines the service mortals can render to the uplifting of the disembodied whose thoughts and desires are still only earthward. Of the Second Chapter, verses 1 to 16, deal only with the denizens of Hada, i.e., below the Second Resurrection; from 17 to the end the summation is seen in v. 23.

**Chaps. III and IV** state what may be called the general argument for the validity and character of the whole Book and in Chapter iv its philosophy and



that of the ALL PERSON are clearly defined and the practical application of that demonstration made.

**Chaps. V and VI** give details of the New Administration set up by GOD in His Heavenly Seat—PARADISE: 1. The creation of 4,400 Lords of the Heavenly Hosts; 2. The election of ONE VOICE to represent in God's Council each 400 Lords—who were entitled the HOLY ELEVEN— $11 \times 400 = 4,400$  Lords. These Holy Eleven remained about the Throne and were connected with their respective Lorddoms by 150 Messengers and 50 Heralds to keep them in vital touch.

After this, all the Thousands of Atmospherean Kingdoms of varying grades were connected by Roadways; which we of Earth in this day might understand as Airways.

**Chaps. VII and VIII** along with details of these many dominions also have something to say about the necessary relation between mortal capacities and deficiencies and the Essean Realms into which they would enter at mortal death.

**Chap. IX** is important as portraying an important aspect, not yet reviewed in the foregoing chapters, viz, the existence of no less than Seven False Gods and their Kingdoms in Atmospherea and not enumerated otherwise.

The imminence also of an aj'ian field which would impede the Earth's spiritual progress for 400 years and for which preparations must be made. To advise GOD'S Council the Orian Chief, LIKA, sends from His Etherean Kingdom and Council one YOTAPORTAS "that Thou mayest be duly provided." Note also the reference to the importance of the now vanishing I'HIN occupation.

**Chaps. X and XI** recount the difference betwixt FAITHISTS and LEVITICANS and deal with the first results of the fall of a'ji and the quarrel between BAAL and ASHTAROTH for supremacy. At the same time ISRAEL espouses a King and a standing army.

We may not, however, continue further this Chapter by Chapter analysis, but must hurry on; seeing that ESKRA runs to fifty chapters. The fall of A'JI increases in density and whilst God and His Loo'is provide for the births of KAYU, in China; and of SAKAYA in Vindu, the effect of the darkness is shown in the rise of Three False

Gods, known as the Confederacy of the HOLY GHOST—the TRIUNES, KABALACTES, ENNOCHISA and LOOE-AMONG. Upon this sad story there breaks in the incidents peculiar to the Redemption of NUGHAN, the PHARAOH of the EXODUS and the part played therein by MOSES; also of the FOUNDING by NUGHAN, as a compensatory work, of the Brotherhood of the ESSENES through whose activities conditions were set up which made the birth of the IESU-JOSHU (known as JESUS of NAZARETH) possible; from which we may learn something of the nature of reciprocities which affect the relations of mortal behaviour and Jehovih's far reaching Justice; which "reacheth to all time and place."—p. 675, v. 14.

Some general comments may not be amiss, however. In Chapter xii is found a very cogent example of the old adage "Satan finds some mischief still, for idle hands to do!" See vs. 6-7, and the subsequent chapters furnish abundant evidence of its truth. Nevertheless, ALL LIGHT does not stand still because of opposing forces or the designs of evil doers, as Chapters xiv and xv show.

Then the account of the perfidy of the False Gods is arrested to tell of the advent of Sakaya and his mission and death; followed by the story of Ka'Yu and his enormous labours for the Light in simplifying the overwhelming Books of the Law in China.

In Chapter xxxviii the story of the defection of the TRIUNES is resumed and the VOICE of JEHOVIH speaks words of advice and comfort to the true God in this time of his great distress. At the same time the false ones are beginning to reap results which in their reaction cause them much anxiety and foreboding.

But again the history of their perfidy is interrupted to record the birth of JESUS (JOSHU) and Chapters xliii to xliv tell of his life and death. Thereupon follows the story of LOOEAMONG'S manipulations of the followers of Joshu and the later rise of MOHAMMEDISM as the result of the activities of the False God GABRIEL (alias THOTH), who rushed in to benefit himself when BAAL fell and was cast into Hell. But much in these later chapters is in anticipation of events which form the subject of the Essean and Earthly history which is recorded in the Book of ES, which will be the subject of our NEXT STUDY. We shall then read the account of the FALL of the TRIUNE

CONFEDERACY which has now become a Quarternion by the inclusion of THOTH, under the name of GABRIEL.

So the story there continues, of the nefarious activities of the now FOUR False Gods for several hundred years as the DAWN of KOSMON is yet 400 years in the future.

But we have yet to note that in the closing chapters of ESKRA JEHOVIH'S SON, the TRUE GOD sends a Message of pleading and conciliation to the FALSE ONES (which is received with contumely) and is again comforted by the arrival of a Special Messenger from ETHEREA announcing the near advent of the KOSMON ERA and of the Founding of a NEW KINGDOM in the Western Continent which will be inspired to prevent in its CONSTITUTION any WARS for religions' sake by avoiding STATE WORSHIP of any other than the CREATOR. Note how, once again the work of the LOO'IS is invoked to prepare the generations of men for the GREATER LIGHT during the ensuing 400 years—say Twelve Generations.

## The Dawn of Kosmon

By GRETA JAMES

INFORMATION about the early years of Kosmon inspiration is rarely come by but an addition is to hand in a book published in Boston in 1852. It is entitled, "Messages from the Superior State" communicated by John Murray through John M. Spear and prepared for publication by S. C. Hewitt. These three men were under the Kosmon light during the early years of the new dawn, one of them in es, the other two on corpor, and it was the new dawn which they were concerned to declare! Those who are familiar with the book, OAH SPE and the nature of its message will note how the teachings of these men foreshadow the Oahspean revelation. While the declamatory and insistent *style* of the messages is quite different, the emphasis is Oahspean and the comments made by Mr. Hewitt are often couched in Oahspean terms.

Mr. Hewitt also gives us interesting information concerning the overwhelming nature of the new experience of spirit manifestation in the dawn of the first dan of Kosmon. He himself saw this as the coming of a new age of WISDOM,



following the age of LOVE, taught by Jesus, and the age of POWER, which had been brought in by Moses. He realised that the new wisdom would manifest "not so much in one individual . . . as a general organic effort of the race."

"Intercommunication between the world of matter and the world of Spirit forces itself on our notice," he says, and "life gathers new force." He stresses that this is something new in the human experience of the time. Discussing the nature of the manifestations, he says, "it begins with sounds," then there are poltergeist movements which, while indicating "spirits of a low order," nevertheless, "demonstrate a future life of the spirit." There are also, in continued order of upgrade automatic writing, inspired speech and the "Gift of Healing," "higher modes whereby the same truth of spirit life and thought comes flowing in from heaven, from Spirits and from God." He reminds his readers of the revelations of their bible, of the angels who brought glad tidings, and insists that the age of miracles is not past.

The "higher modes" were all demonstrated by John Spear, a philanthropist, known as "the prisoners' friend" and described as "the John Howard of America." His new vocation came to him suddenly on March 31st, 1852 (4th anniversary of Es Day), when he commenced automatic writing, receiving thus, messages directing him to visit a man he did not know. He found the man ill and relieved his condition, being himself ignorant of doctoring and indeed acting passively in the matter. Later he was directed to further activities of this kind and sometimes people came to him, when, however, he was less successful. Considering this quite moderate success, Mr. Hewitt comments that angels may be only "a little higher than mortals" and "not necessarily possessed of all power." John Spear also produced many drawings, some sixteen of them, "beautiful diagrams of things which he and no one else on earth ever saw or heard before."

One of his essean directors declared himself to be Benjamin Franklin, who with a committee of four, later enlarged to ten, was much engaged in helping Mr. Spear. This, Mr. Hewitt says shows "the organic nature of this new spiritual movement on the part of the spiritual world . . . the angels are acting *in concert* for the redemption of

the human race." John Spear also spoke under inspiration and on one occasion was previously given in writing the notes for a later trance address. The inspirer on this occasion is stated to have been A. A. Ballou (possibly a forbear of John Ballou Newborough, writer of OAHSPÉ?). Then in the summer of 1852 the messages from John Murray were delivered through him in a slow measured way, giving ample time for a reporter to record them accurately.

John M. Spear had been named after John Murray who had as an old man held the child in his arms and blessed him. Moreover after death Murray continued to teach and train his young friend for his great vocation. Murray had lived before Kosmon, but his corporeal inspiration had clearly been of a preparatory kind, which would explain the readiness of the departed spirit to continue the work of teaching especially when he came to know that a great new dawn was at hand.

Murray was born in 1741 and died in 1815. He was brought up in England by a father of the most extreme piety, fervent in religious practice. As a young man he swung between gloomy piety and a love of pleasure, until his faith became not so much changed as "enlarged." (A typical Oahspean word). He accepted a doctrine of the final redemption of the Human Race, as set forth by a Mr. Relly in London.

"The saddening gloom of a false theology no longer," ate as doth a canker "at the very centre of all his enjoyment. God became to him the Father of all and the whole human race were brothers . . . bright and beautiful shone the sun of perfect love . . . and that sun . . . would finally warm all hearts, enlighten all minds and draw all souls to heaven . . ."

Though he had previously preached to brethren of his earlier faith, he resisted all pressure from Mr. Relly to become a preacher of the new "Glad Tidings" and decided to emigrate to America. There, by a most strange accident he was temporarily stranded at a small place on the coast between Philadelphia and New York, where to his utter bewilderment he was welcomed as the expected preacher for a new church. Mr. Potter, a man of some character, had not only built the church in faith, but had informed his neighbours that the desired preacher would

be forthcoming; he had known instantly that the man he expected was on the ship which had by mischance come close to the coast at this point and got off again, leaving John Murray in charge of a sloop with cargo, unable to follow because of a sudden adverse wind. Moreover this man, Potter, declared that Murray had come with a new faith and invited him straightway to his pulpit.

Stirred to the depths of his being by these events following his utter refusal to preach the faith in London, Murray went through great agony of mind, but strenuously refused to comply with Mr. Potter's request. Mr. Potter merely waited, saying that the wind would change when Murray had preached. Finally, after great inner wrestling, and knowing the religious opposition, even persecution, which would lie before him, Murray entered the pulpit on the inner assurance that "it shall be given you that hour what you shall say" and spoke of those things which had been "testified of all God's holy prophets ever since the world began." Potter hailed him as God's minister, the wind changed and Murray was able to take the sloop on to New York whence he quickly returned, "reconciled to the will of the Almighty" and began his life as a preacher. He met with opposition, every house of public worship in Philadelphia was closed to him, he made enemies and met strangers who were his instant friends. He preached the love of God and of Christ above all of Reconciliation and Regeneration. He was stoned and accused of heresy, but many hundreds heard him gladly.

The Messages given by him through his ward in 1852 stress the coming of more light to the earth. This light would bring a new message of universal brotherhood, men would also come to be wiser about their food, their clothing and their houses; they would seek more in nature and less from books and educational methods would completely change. He judged the priests poorly saying they were robed appropriately in black and poured especial scorn on those who were "PAID to sing praises to God." He acknowledged his coporeal error in regarding Jesus as God saying he was our brother and still not properly understood. He was not to be made God and placed beyond the reach of men. He spoke of the glories of the spiritual worlds and the great good work of the risen ones in caring for children and for those who died

spiritually undeveloped, and of their especial love for teaching men.

He proclaimed, "the spirit ascends higher, *higher* and HIGHER in infinite progression, yes, yes, *infinite*, INFINITE progression." The new spiritual wisdom would come to many individuals. Harmony would only come as the individual worked for those around him not for himself for basically each depended on others. There would be increasing liberty from custom, increasing equality, less idleness of the rich, less poverty and more seeking of the gold and jewels of righteousness. The new light was "dawning *dawning* DAWNING upon earth." Men would learn to live by their inspiration. Meanwhile there would be teachers but these would seek guidance in the light and draw men by the fragrance of their own lives. "They shall be DECLARERS" he said, and "they shall come together" and "they shall love one another."

Above all, he said, "think for *yourselves*, for YOURSELVES, never, *never* allowing another, however old, however high, however sacred, however popular, never allowing another to think for you.

As it was written, later in Oahspe; "I said unto man: Be free! Learn to know liberty! Think for thyself! Study thy Creator in all things and in thyself in particular."

Reference: OAHSPÉ Book of Es. II (730-1).

Book of Inspiration XIII (801-2).

## Thoughts on Religion

By SAMUEL G. JOHNSON

STUDENTS of Oahspe will naturally wonder if we are getting anywhere with our efforts at building up a following. To advocate this new religion seems to meet hindrances at every turn. Some think we would get further by compromising with older religions—that is to be half and half. This would make us afraid to even consider the very first page of Oahspe, as for example paragraph 12. Perhaps the best procedure is to write and talk about these matters. Certainly we could discover a dozen reasons why people cling to the older religions, which is perhaps another story.

The effort in Oahspe is to give reasonable explanations of religious and occult ideas. Because humans had adhered to many false theories on these lines, such teachings had to be taken up and considered. After examination many of the prevailing religious teachings were proven false. The question has been asked whether humans are ready or not for the teachings of Oahspe. That is a good and proper question.

Reflections on these matters may lead us to contemplate if humans control their own destiny. The case could be that extraneous forces are carrying humanity along with every wind that blows. Something similar to the clouds that are driven across the sky. When currents from different directions meet there is commotion and disturbances. "The unseen ruleth the seen": that is an idea to consider. There is also both good and bad in the "unseen"—influences from those quarters may lead us either forward or backward.

Humanity started from very primitive beginnings. And primitive man could only understand very simple teachings. As humanity progresses and develops into a higher state, it will be possible to teach a higher religion.

Even in its present state, the human make-up is very complicated. That is why when we start to analyse human behaviour—the deeper we go—the more complicated it becomes. Furthermore these complexes are hidden and remain unknown.

Humans have first to acquire their material necessities which are food, clothing and shelter. This generally occupies their time to such an extent that they have neither time nor inclination for abstract matters. Therefore human existence is taken up by making a living and perpetuating the race.

The claim that man is ruled by both the seen and unseen can be explained in different ways, because there are several variations to the proposition. Environment and circumstances are important contributors to his behaviour, and are consequences of the seen. The first contributing factor of the unseen are the Emotions. Many have made the claim that present day generations act mainly according to their feelings, and we have not seen it proven otherwise. The dictionary says that emotions mean: "mental agita-



tion, excited feeling, passion"; love, hate and fear are generally emotional feelings.

Man seems to be quite an unruly person when left all to himself. Therefore he needs rules to go by. Such rules are set up by the various branches of government for physical existence, and these apply to infidels as well as true believers. Man has also a soul, and the common teaching of churches seems to be that the soul is for functioning in a life in the hereafter. Religion teaches morals of course, which pertain to life in this world. Nevertheless the common understanding is perhaps that the ethics of religion are rules for the soul.

Oahspe tells us our religions are organised in the heavens. Dealing partly as it does with life in the hereafter, it has to be organised by beings who know something about it. If organised only by promoters on this side it would not stand. The same is true of occult societies. Any occult school which amounts to anything, has a band of spirits behind it. The leading spirits are called Masters and so forth.

But the spirits that organise the great religions need to have more power and ability than these Masters. This is so because they need many millions of spirits to work under them to promote and sustain their religion on Earth. To indicate their rank such spirits have adopted the title of God. Name of organiser of Christian religion is Looeamong. All such spirits know as a matter of course—that humans first live by taking care of the physical body—which is the material side. The secondary motivation of humans is emotional—feeling. Therefore to set up a religion for these humans what do you do? You make an appeal to the emotions. Looeamong worked along these lines and the New Testament, which is his religious teaching, is to a great extent an appeal to the emotions. It makes people feel good inside to have a Saviour who died for their sins 1,900 years ago. So Looeamong gave them this story—and to make it more exciting it was made up that this Saviour was crucified. "A Saviour who died on the Cross" makes good material for preachers to elaborate on and make stirring sermons. And the congregation can emote to their fullest desire—even cry.

"Free Thinkers" and unbelievers have made argument that later religions have copied from older ones. That

is only natural and saves the authors from inventing all new stories. It may be convenient even for Gods to follow Tradition. Evidently you cannot organise a religious belief out of nothing. Usually it has a background and grows out of something previous. In other words ; religious ideas belong to Evolution. It begins with simple teachings for simple people ; and it becomes more informative for advanced society. Where you have primitive people you have primitive religion.

The main religions we have are Brahman, Buddhist, Christian, Mohammedan, of which Brahman is the oldest. That we have four religions is attributed to providence. One popular question is why we have so many religions—and so many sects. This is because the first thought of our church leadership is Domination. Of course they preach about salvation for your soul. But evidence tends to prove it leads to mind control. If anyone of the present religions were to control the minds of the peoples of the whole planet, then humans would probably be reduced to a state of robots. That could only come about in collaboration with governments. It follows that if we had one of the present religions, and one of the present governments, to rule the whole planet ; we could not imagine what evils would follow for the common people. Humanity will have to evolve to a much higher state before it would be practical to have one religion, and one government.

We find that all four religions originated in Asia. That is because Asia had the necessary tradition and mystical background. Christians adopted the Jewish writings which are the Old Testament. From these writings it can be seen the Jews had plenty of religion before the Christians came along. Neutral minded scholars have investigated matters, as attested by an extensive literature. They say as for the New Testament, the authorship and origin of most parts are very vague. Opinion mostly held is that the various books were written at different times around 100 A.D. to 300 A.D. For these reasons the claim is made that the New Testament writings are not true descriptions of historical events. Following the reasoning of Oahspe we can understand it better as *inspirations* by the messengers of Looeamong.

Although the Christians adopted the writings of the Old Testament, the fact remains that Christians and Jews

never got along very well together. This is because the Jews would not believe the stories and allegations of the New Testament. They would not accept it because they knew the narrations were not historically true. These circumstances are at the bottom of much of the opposition of the Jews. Fanatics can work up public opinion on these matters. That is done against minorities in general.

Claim has recently been made that the Vatican and Sanhedrin are now collaborating. Some proof in this regard would be interesting. There is no doubt but that the Church of Rome is affected and harassed by world-wide changes. Under such conditions this church will try anything in order to remain in power.

When we read religious writings like the Bible we recognise them as different in style, etc., from ordinary books. This is because they have been dictated from the Spirit side (Spirits are the authors). As for the New Testament, Looeamong had these tales all ready and his object was to appeal to the *emotions*. A Saviour who died on the cross would fulfil that purpose. Religion is for to teach morals and ethics. In order to make it palatable such ethics are interwoven with a nice story. For nice names we call it legends, myths and allegories.

Oahspe page 701 mentions 49 preachers and miracle workers who were put to death in a period of 200 years. Stories of these preachers were passed on to later generations. We call it Legends because with time more material was included. These stories got bigger and better as time went on. It was an easy matter to use one of these legends to build up the story of a Saviour that was crucified. From the standpoint of Looeamong it had no importance if such a story was true or not. If people *believed* it had the same effect whether true or false. And they will believe when you have a million preachers expounding the doctrines every Sunday. Plenty of the audience will be hypnotised into believing. The listeners will place themselves in a negative state of mind, and the strong suggestions will overpower them.

Christian teaching is that if they *believe* they will be saved. That is true in so far as if they believe it in their own minds—and they simultaneously live according to ethics taught—if they do that they are saved by their

own *beliefs*, because it has made them lead a better life. It was not any evanescent Saviour that saved them. Neither could the followers understand these arguments, because abstract reasoning is to them an unknown function.

That is good and well. We certainly do not envy any of them being saved. They are welcome to it, and that applies to individual church members.

As an official part of society again we may claim the churches do not live up to their teachings. Churches become big business and have to make sermons suitable to the money powers. Their establishments become larger and the upkeep is higher. Money has to be gotten from those that have.

This angle is taken care of, and support will be coming as it is good business to belong to a church. Business people gain customers that way. And churches naturally support contributing members when such need arises. To belong to the leading churches makes for expanding affairs and good standing in the community.

Politicians running for office will gain votes by belonging to a church. Business people and politicians do not need to believe these stories. For them it is good form and convenience. It is meant for working people to believe.

The Bible story of a crucified Saviour is not a true historical event. It is a tale on the order of Santa Claus.

## **Kosmoi Noetikon**

*(Continued from our previous issue).*

**J**UST as the clouds of the air are produced by the condensation of moisture which hitherto remained invisible, in like manner, the etherean currents bring forth a'ji, ji'ay and nebulae, the three degrees of condensation of etheric substance prior to the making of corporeal worlds. It is by reason of this that the unseen becomes seen. Thus we read in Oahspe: "Just as the material man beholds corporeal things, so does the spiritual man follow upward the dissociated spiritual elements of things."

The process of the condensation of a physical globe is as follows. Firstly ethe, then a'ji, next ji'ay, nebulae,

grosser matter, liquid and solid. First a busy man, then a child, and gradually work appears out of the nothing liquid. In course of time, life begins to manifest. This is the first step of work time, and is known as *Life*.

It can now also be described as the *gross transformation* of life, and it is related to the so-called physical basis of life, and must not be confused with any basis of physical substance. It is in itself the psychical basis of life, and governs the physical substance responsive to it.

All matter is sensible, and the more highly organized the form of matter, the more sensible it is, whether we observe it in the fixed form of crystalline structure, or the mobile forms of organic substances such as are known to biologists.

Matter is convertible into molecules, atoms, electrons and protons, and then beyond that, to *j'ay* and *y'p*, which are of an ethereal nature and differentiated only as far as the ethereal plane is concerned.

In the course we have a continuous subject to cyclic changes. The earth itself is a living organism, and sensitive to the changes occurring in the sun and companion planets. An impulse generated in one, sweeps through all, delivers the mighty stream of continuous energy which builds them all, mighty stream of continuous energy which builds them all. The earth, the planets, the sun, moon and many spheres, all partaking of the One Life, moving and pulsating with an unvarying precision. The I AM is at the back of all. The I AM said: "I know He is so know all things."

The capacity to know all things is given to Man, and to attain such great knowledge is absolutely associated with the journey back through the planes we have touched in our descent from the heights of life. The journey back is by transcendence, and Karmic Northern points the way.

The great Life-wave sweeping outward from the central source passes through the seven planes, and materialization is born of life known to man as physical. This great Life-wave follows the law of rhythmic regularity, and the same impulse produces times of *y'p*, *j'ay* and *substance*.

In the descending cycle, the human soul passes through these seven planes, and takes on the conditions of earth; this is the subjective moulding of the soul, which finally enters a physical body on the earth. In the earliest age



of Man on earth. He did not possess the power of etherizing his individuality—the self-consciousness, and so limited only the function of an human in potential type. With the coming of the ethericists at the time of the first etheric dawn, the individual soul received the spark of the life current, and a hierarchy became possible for him to traverse voluntarily. Henceforth, a N.A.S. again proceeded from the A.L. One, and Man became an inheritor of the eternal.

As the great Life-wave throws down into matter the potential elementary soul, it carries with it all the potentials of the planes through which it has passed. These are locked up as latent powers within it when it reaches the earth, just as the sun is essentially locked up within the fuel. This elementary soul will dissolve back into the great ocean of soul UNLTD. It is questioned by the spirit that proceeds out from the great A.L. One. But such dissolution is a slow process, for the elementary soul of an animal persists after the body is dead always in proportion with its having come into contact with the human will in any way. From the elements of the animal plane the body is built—that is to say, the ethery animal plane; but the quickening power of the ray of light from the Supreme gives it the transcendental quality. Therefore, as a Man identifies himself with the A.L. One and lives in constant association with the spiritual plane, he uses this transmuting power and actually transmutates the animal body, which is the Adept, may have become an arch-animal body.

Hiram has an organism which needs the application of the higher mind to understand fully. He does not follow upward the dissociated spiritual elements of things. As he ascends, he receives more fully of the influx of life-power in the double matter, and the latent powers unfold just as the sun unfolds from the fuel under the influence of sunlight. But since the descending soul cannot take into itself an animal body in which to manifest physically on the material plane, unless it manifests as male or female, it must bring with it that potency. Yet since all things possess this faculty potentially, as does the human soul, for as it is written, "the A.L. One is both positive and negative," Hiram also is an organism, the which to know is to live.

Here we know in part, but hereafter we shall know wholly. Let us ever seek the All Perfect within all things, then we shall find a Light that can never fail.

## Dietic Hints

### No. II. SHOULD WE EAT SALT?

By H. C. LAWSON

THERE is much confusion nowadays about the dietic value of common salt. Some say they thrive on it, others abhor it. Therefore let us consider the facts in the light of knowledge from all available sources.

The physical body is composed of proteins, carbohydrates, fats, water, vitamins and mineral salts. Generally speaking, proteins build the framework of the body and keep it in good repair. Carbohydrates (starches and sugars) are fuels providing an immediate source of heat and energy, and fats provide insulation, thus conserving body heat. Fats are also a reserve fuel, small amounts yielding many calories, and of course they have great *aesthetic* value. Water is the main constituent of all bodily fluids, and vitamins are very complex substances which have a powerful controlling influence on many actions within the body. What then of the mineral salts? They are present within every microscopic cell of the body, as well as within every body fluid, e.g., blood, bile saliva, cerebro-spinal fluid, gastric juice. They are body-builders, helping to fill and strengthen the framework supplied by other constituents as in bones and teeth, but they also wield a powerful control over many processes, for example, the actions of the heart and kidneys.

Biochemic laboratory research workers are continuing to discover one after another, the primary constituents of the material universe in living tissue. Copper, manganese, cobalt, nickel, aluminium and many more have been added to the list in recent years, and it has been suggested that the human body probably contains all the known elements. So we can see some truth in Paracelsus' statement that "man is a Microcosm of the Macrocosm."

These elements exist in the body fluids in the form of salts, e.g., phosphates, sulphates and chlorides, but the

quantity of sodium chloride (common salt) far exceeds the amount of any other salt. It constitutes about 60 per cent of the salt in blood, and 75 per cent of the salt in lymph.

An enormous amount of literature has been written about diet in this century, and much of it is fallacious and confusing. Yet there remains one principle which seems so obvious that the barest reference to it must be superfluous. It is simply that the food we eat must contain an adequate supply of all the nutrients the body needs, the significant words being "adequate" and "all." Too large or too small an intake of any food, or the consumption of materials that are not foods, will lower the state of health. Since fruits, herbs and vegetables contain a variety of mineral salts, should we then add a further supply of common salt to our food? At first sight the answer would appear to be "no," but we cannot answer the question quite as simply as this.

The quality of the earth's produce depends upon the fertility of the soil, and this in turn depends upon the method of gardening or agriculture. Unfortunately, the introduction of artificial chemical fertilisers has reduced the fertility of the soil enormously in many parts of the world, and hence the quality of the produce. In fact, research has shown that many vegetables as sold in the markets today, have an incredibly low proportion of mineral salts, the highly important trace elements often being entirely lacking. So it is that those of us who are compelled to buy our fresh food from shop or market, not knowing whence it came, or how grown, are living at a disadvantage. Our food does not supply us with an adequate amount of all nutrients. And the salt which is least likely to be lacking is sodium chloride. Thus it becomes obvious that extra rations of refined table salt will further upset the somewhat delicate equilibrium of body salts, and will increase the relative deficiency of trace elements.

Under these circumstances we should supply our bodies with additional quantities of salts *and in the proportion in which they occur in a normal healthy person*. Our leading biochemists have now produced a balanced combination of salts which are sold at the Biochemic Centre, London, and at Grantham. By this means we may truly rectify body deficiencies due to poor quality vegetables, etc.

We arrive, therefore, at the following conclusions :—

1. That those who know their fresh food is grown in properly fertilised soil do not need additional amounts of balanced salts though small quantities of the latter will do no harm if salt is desired.
2. That those who do not know the origin of their fresh food definitely need extra balanced salts.
3. That refined table salt should not be used under any circumstances.

Sea salt and unrefined rock salts are also of value because of the variety of salts they contain, but they are not always obtainable, and their analysis is by no means the same as that of the body salts. The biochemic preparation is therefore preferable. Nor should it be thought that the physical body cannot assimilate thoroughly triturated and mixed biochemic nutrients. Some sections of the public have asserted this for many years. But the testimony of accumulated medical experience cannot be denied, and it is now known beyond all possible doubt that laboratory prepared salts are assimilated and used by the body very rapidly. Wherever a disorder, however serious, has been due to mineral deficiency, and the missing salts have been administered, recovery has been steady and certain.

An habitual excessive intake of refined salt irritates the kidneys, causes constipation, and tends to dry up mucous membranes whilst drawing water into the tissue cells. In severe cases, this naturally produces a waterlogged appearance. When excess sodium enters tissue cells, potassium is driven out and this train of events is often the beginning of malignancy.

A deficiency of mineral salts may produce hard or cracked skin, defective teeth and eyesight, white hair, hardened arteries, arthritis, tuberculosis, general malaise, mental fatigue, and a hundred and one other things. In fact it is a cause of old age. And who of us is not growing old?

**N.B.**—I have no financial interest in the Biochemic Centre.

**Note by Editor :** *Some readers may think H. C. Lawson's article too dogmatic and some may disagree. We would remind our readers that no person or body has a monopoly of truth and that this Journal presents the views of its contributors without necessarily endorsing them. Discrepancy from truth is short lived. Truth alone is eternal.*—A.B

## Dawn in the East

By A. CAHILL

**F**AITHISM, now at the dawn of the Kosmon era, which will continue until the end of mankind, glimmers still like the first faint flicker of a flame in a jungle that it will presently consume. Faithists today will seem to others, and indeed often enough to themselves, a pitifully inadequate force for the task of world regeneration which lies before them. But in that task they are not alone. They are but the outposts and advance-guard of an approaching army—they are the foci of cosmic and transcendant forces.

Working within the slow warp and woof of Time, these forces may clearly be discerned by those who will wisely examine the affairs of mankind. We are not alone—we have potent and resistless allies. And nowhere is this more evident than in the events and accomplishments of the life of the greatest man who has appeared upon this scene of earth for at least two thousand years—Mohandas Karamchand Ghandi.

Gandhi was a Faithist, in fact if not in name. He was the chosen instrument of All Light for the redemption of the untouchable castes of India—the lowliest and most oppressed large group of people in all the world. Gandhi was not born All Pure as were those former Faithist regenerators of India, Brahma, Capilya and Sakaya. Rather was he a Tae, a representative man. But that he achieved All Purity, in the grade of iesu, few will deny. I am not consistent in thought, said Gandhi of himself, because I grow from truth to truth. He attained to illumination by stern self-discipline and divine questing. And by absolute honesty.

Gandhi was a politician, because it was through the medium of nationalistic politics that his ordained purpose was to be best achieved. Yet his honesty was such that he preferred if necessary to bring serious political defeat upon himself and his party rather than permit his followers to betray his principles of love and gentleness towards their enemies.

Gandhi devised the instrument of non-violent non-co-operation, a dynamic passive resistance, calling it



Satyagraha. *Satya* means truth which equals love, and *agraha* is firmness or force, hence Satyagraha is loving-truth-force. This method of opposing evil force will in time to come offer our world its only practicable salvation from the war-crazed destroyers who rule it today. Perhaps it will become one of the future tasks of Faithism to lead the world in Satyagraha.

That will indeed be no light task. Gandhi demanded and obtained the most extraordinary self-sacrifice, discipline and courage from the humblest of his followers. At the raid on the Dharasana Salt Works, for instance, he sent in twenty-five hundred volunteers to be crushed in batches beneath the steel-shod lathis of the police. Not one of his marchers even raised an arm to fend off a blow. Although every one of them knew that he was going forward to be beaten unconscious and perhaps killed, there was not a sign of fear or wavering. Hour after hour the stretcher-bearers carried back the mauled and bleeding bodies. This frightful contest continued for days, until the hospital was crammed with hundreds upon hundreds of the injured, but not a man of the police was touched.

This campaign and others like it gave to India that without which the spirit of man cannot ascend—its self-respect. Gandhi fought the British not upon the battlefields but within their own consciences. His method of waging war permitted the manifestation upon India's side of such supreme spiritual power that victory was inevitable. Man is sometimes the master of material power, but he is always the subject of spiritual power.

It is sometimes complained that Gandhi's methods could only be successful against the British because their retaliation was nowhere near so ruthlessly extreme as for instance that of Hitlerism would have been. This may well have been the case. But it is absolutely certain that a Satyagraha campaign conducted by any nation as courageously, inflexibly, and totally as a war is conducted would be victorious against any opposition whatever, by reason of the intense spiritual field of force that would then be made available from the higher spheres.

Gandhi knew this. He was ruthless in his demands upon his own followers, and when once asked whether blood might be shed to preserve a woman from violation

replied that she should indeed kill—herself. But, he added, the spiritual power engendered by her readiness to perform the sacrifice would help to preserve her from its necessity.

When the dreadful Hindu-Moslem slaughter of the partition period raged, Gandhi rushed fearlessly and quite unprotected into all the worst danger zones, sometimes going almost alone and afoot from village to village, knocking at Moslem doors until he found one that would open to him—a Hindu; exhorting the people tirelessly in terms of love and brotherhood. He sent his disciples to do likewise. Twice he imposed upon himself a fast unto death, first until Calcutta was quieted, then all India. And finally he gave his life in this service, for his assassination at the hand of a member of an extremist group of his own people served to discredit these extremists as nothing else could.

Gandhi will be enshrined forever in the sad hearts of India's heavy-yoked patient multitudes, and especially of the untouchable classes, whom he taught his countrymen to esteem as fellow-men rather than pariah dogs. His work now can never be overthrown, and the day may yet come when India will light the world towards a just concept of true civilisation. But the core of all his greatness was essentially his unassailable and unsleeping faith. He placed his trust implicitly in the hands of the Eternal Father, knowing that all things are His, and that Love, Truth and Purity are His highest manifestations.

He was a Faithist.

## Hymn of Praise

*Tune: "ROCK OF AGES"*

Light and darkness : sun and shade :  
Wind blown plain and flowery glade :  
All are Messengers from Thee  
Of Thy Love so full and free :  
All Creation writes Thy Name,  
Who art evermore the same.

## KOSMON UNITY

Night and day and shining star :  
Thoughts from loved ones, near and far :  
Mingling, make a pattern rare,  
Love and constancy declare :  
All creation writes Thy Name,  
Who art evermore the same.

Come Thou Light of Ancient Day ;  
Light for us our darkened way.  
Send Thy Messengers of Light  
To unseal our inward sight ;  
Show the mystery of Thy Name,  
Who art evermore the same.

Heralding the Kosmon Day,  
Comes the bright advancing Ray.  
Voices from beyond the tomb  
Scattering the night of gloom,  
Sing Thy Praises with acclaim  
Who art evermore the same.—AMEN.

A.B.

## Springtime and Autumn

Spring-time's day bedecks the fields  
Autumn fruit and harvest yields  
Childhood dances in the sun  
Ere life's labours have begun ;  
Youth in vision doth pursue  
Changing goals and ideals new,  
Mortal visions pass away  
Melting in the light of day,  
Life, Eternal Life alone  
Emerges when Earth's task is done.      A.B.

"Both matter and spirit are the channels through which the Eternal is revealed."

"—For the Great Spirit is 'within all, beyond yet over all,' therefore wise is he who, seeking the Light within, is guided by It in everything; this is the path to freedom and fulfilment."

"Only on the basis of spiritual brotherhood can a true and lasting world order be established."

"The evils of the world can be completely redeemed only by working from high spiritual levels, we co-operate in this service through Angel Communion."

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