

SPIRITICITY, August 1954

OUR NATIVE LAND

By Alden Truesdell

"Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

The United States of America is our own, our native land; and as such its government is of the utmost importance to us. If it is a "government of the people, by the people, and for the people," then the people's attitude toward that government is powerful and influential.

We are well aware of the popular practice of sniping at all government functionaries by men who are hardly qualified as governmental experts. One little man collars me as often as he can to assure me that "the mess in Washington" is getting no better and is liable to get out of hand entirely. He used to be anti-Truman and pro-Eisenhower, but now he is anti-Eisenhower and pro-McCarthy. Like most of us, he believes he must be anti- or pro-, against or for, some person in order to be politically minded. We could take time to explain to such as him the ability of the truly great statesmen to place the principle of good government above the personal self. We could explain how he is perverting the dignity of man, which his state represents, when he sneers at his own government. We could explain, but it would do little, if any, good. It is easy to indulge in critical attitudes, easy and pleasant, for it exalts the ego to criticize another.

During World War II, all sincere spiritual practitioners were dedicated to praying for the leaders of our government and the leaders of the armed forces - not because we were pro- this or that man, but because only divine intervention could possibly terminate the conflict with the minimum of casualty and the greatest benefit to all concerned. If all the miracles of protection, miracles of provision, miracles of life and of strength that were the results of praying during the war could be compiled, the library space of many a bookshelf would be needed.

During the war, when there was a common enemy - war itself - we were united in a common cause and had little time to criticize the government's sincere efforts to end the conflict. As the fighting was brought to an end, the energy expended against the war seemed to turn in upon the government; and the citizens of this country took to sabotaging themselves by smearing their elected officers. Some of the intensive spiritual work required during the war, therefore, would not be amiss at this time when locusts from without and termites from within are trying to deteriorate the most progressive parliamentary experiment in all history.

We hold no brief for particular persons in government, nor do we recognize any indispensable men in government office. But we believe this government to be the greatest experiment in a universal endeavor to bring forth a better way of life; and believe those fortunate enough to be born in, or brought into, this country should have a healthy, constructive attitude toward the ruling body.

Our government has weathered many storms and has become a symbol to many less fortunate nations seeking salvation. It can resist sovereigns, emperors, and dictators; and be victorious. But its chief enemy could be the attitude of its own people, simply because it is a government of, by, and for the people.

Orators have portrayed this government as perfect, but it is not. It is the most perfect of the existing forms of government, the highest out-pressing of the idea of self-reliant man and his government, of man's endeavor to govern himself. But nothing in manifestation is perfect. Speakers have deified our great men, and some of our immortals have expressed divine ideas and done great deeds. Yet both government and leaders, at their best, have been limited expressions of an Invisible Ruling Power.

This Invisible Government has stood by in the background of every nation, awaiting recognition, acknowledgment, and an invitation to swing into action. Whenever a government has invoked this action through the acceptance of the spiritual ideals in its make-up, such a government has been called "good," and the nation it represented has been called "great." Regardless of how foolish some of the government officials might have been, the government and the nation were still great. Whenever a statesman has so far forgotten himself as to consider God's Government and God's relation to His people, he has become a paragon in the sight of his fellows.

As spiritual practitioners, we can help to emphasize the greatness of our own government by magnifying the Government of God, which it reflects. We can aid our representatives by seeing the Man that God made reflected in each of them rather than seeking to convict them of treason. For, if the people are constantly criticizing a government of, by, and for the people, are they not fouling their own nest? But, if we as spiritual practitioners lift our vision and our voice to the GodGovernment back of and above our nation's ruling structure, can we not neutralize the negative effect of the barrage of abuse that is being loosed? It is my belief that we can; and, furthermore, it is my conviction that some will find in this their spiritual service that will bring them rapidly to the fulfilling of the purpose for which they came into the world.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, giving of thanks, be made . . . for all that are in authority."

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THE GOODNESS OF GOD
By Robert Applegate

Since we all desire that which is good and give our lives to attaining that which we conceive as good, our judgments as to what is good determine the direction our lives will take.

To say that all men desire good is more to define what we mean by the word good than to elucidate the nature of men. The word good has many connotations, but the primary meaning is desirable. We all want health, strength, joy, love, peace, security. If we were to choose one word to cover all these things which we desire, the word would be good. Good, therefore, is the generic term for all that we want. We want good for ourselves and for our loved ones.

Goodness is that which satisfies or is thought will give satisfaction. If we were required to find a synonym for goodness, we should probably pick the word satisfaction, or perhaps the word happiness, which suggests a continued

state of satisfaction. For, just as we all desire goodness, so we all desire satisfaction and happiness; and these three words are nearly synonymous.

Goodness and beauty are closely connected and cannot be entirely separated; for, just as goodness is that which gives satisfaction, so beauty is that which satisfies the hunger for loveliness, order, harmony, and rightness. Nothing can properly be called "good" unless it contains some measure of beauty; for that which is ugly does not satisfy, but repels.

That God is good is a manifest truism. Like the statement that all men desire good, it is more of a definition than an elucidation; for the word God means a Spiritual Being that is good. If there were a spiritual being that were not good, but evil, we would not call him "God," but "the Devil." However our word God is derived from the Anglo-Saxon word meaning good and designates the Deity that is known to be good.

Yet how few men act as though they believed that God is good. For, if God is good, then He is desirable, satisfying, beautiful, kind, friendly, pleasant. If we all desire good, and God is good, then we desire God. But most men fear God and shy away from even the consideration of Him. This is because organized religion has forced into the race consciousness the picture of a fearful, monstrous Judge, in place of the good God of reality. This is the greatest disservice that could be done to man.

God is good. This statement is elementary and apparent upon consideration. Yet, because of what has been instilled into the race consciousness, it is wise to keep it always in mind. "My God is my good" is a statement that will act as a charm to keep us on the way.

Our God is good, and many of the Psalms resound with thanksgiving for this goodness.

"Bless the Lord, O my soul; and all that is within me, bless his holy name."

"Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

"Who satisfieth thy mouth with good; so that thy youth is renewed like the eagle's."

The wisest men, however, have discovered not only that God is good, but that God is the only good - that the Good is One; that everything in the world that can be called "good" is so because in some manner it partakes of the One Good, which is God. Socrates perceived this, and he gave his life to urging men to seek the Good, which he said is the Source of all truth and knowledge, before they sought wealth and prestige, which most men mistake for the Good. However Socrates approached the Good from the intellectual angle, and he believed that it was necessary to undergo a stiff course in abstract reasoning before one could lift "the eye of the soul" to look directly at the Good. The vision of the Good was reserved for the intellectually elite, who could, and would, go through this rigorous training.

Jesus Christ did not approach God from the intellectual angle, but from the side of direct communication. He did not speculate about God; He communed with God. He did not try to describe God by abstract terms, but by the simple word Father. He was not the first to call God "Father," but no man ever emphasized the Fatherhood of God as He did. He brought God down to earth, as it were. He emphasized over and over that man's relation to God should be like that of a child to its parent - direct and intimate.

Alexis Carrel tells of a French peasant who remained seated in the back pew of a cathedral after the service was over. When someone finally asked him why he was just sitting there, he answered, "I am looking at Him, and He is looking at me." You do not need a great intellect to look to God; you need a pure heart, for it is "the pure in heart" who "see God."

All the good, all the satisfaction, we are seeking is in God; and that God can be looked to, can be seen, can be known, just as an earthly father can be looked to, seen, and known by his child.

Jesus Christ said:

"There is none good but one, that is, God."

"Lift up your eyes, and look on the fields; for they are white already to harvest."

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SPIRITICITY, August 1954

WHERE ARE YOU LOOKING?

By Nell Truesdell

"Why do I have these recurring problems?" my friend asked leaning forward anxiously.

"Well, why do you?" I countered.

"You mean - about my thinking - my thoughts make my problems?"

Her voice trailed as she settled back dejectedly. She knew enough of the working principles of Truth to realize that thoughts are the formulating power of mind. She knew also, though vaguely, that her thoughts should have given her a clue as to where she was inwardly looking, long before the problems, which they eventually formulated, arose. However, like all of us, she forgot that the point toward which we persistently and secretly gaze determines the quality and force of all our thoughts, which, in turn, outpicture as problems or as states of well-being.

"To clarify our reasoning," I said, "we should distinguish between the word creative and the word formative, so that we may make straight a path through the wilderness of human misconception. Only God can create. He alone can breathe the breath of life into what He makes. God's Word alone, therefore, is creative. Man, however, through God's gift of mental action, has the power to think. His thoughts shape the Divine Substance, and, by means of It, they become substantial. Man's thoughts are formative. But man cannot breathe life into his thought-forms, any more than a sculptor can make marble come alive.

However man's thoughts do exert an influence over him as long as they are sustained.

"Thought," I went on, "is formative. It is plastic and makes the patterns, the vessels, that catch and mold the ever-present Divine Substance. This all-pervading, invisible Substance fills space and interpenetrates all things; but, in an unformed state, It remains unseen. To appear, It must be made to take form. By mental action, you make patterns of thought; and according to the forms that you have prepared, the Divine Substance becomes visible."

"Yes, yes, I know all that." My visitor gestured impatiently. "But I haven't thought about such troubles as I have been experiencing lately. That's what I want you to explain. Why do all these awful things happen to me? My life is miserable." She fumbled for her handkerchief.

My fingers touched her knee, and I said, "Let's make believe that those experiences have happened to a stranger and that we want to help that stranger."

She smiled weakly and sighed, "Go ahead; teach me the lesson that I need so badly. I promise to listen and learn."

So I began:

"You and I and everybody sustain our thought patterns by the simple practice of secretly looking toward some point. We actually choose the point toward which we habitually look, though we do not like to admit it. Our thoughts follow the direction of our vision; and we, consciously or unconsciously, choose that direction. Problems have a way of disappearing when we change the direction of our attention from that of fear to that of love for God. It is as impossible for a person, by his will, to control the hordes of thoughts in his own consciousness as for a lone man on foot to stop a stampede of cattle. However it is within the power of every man to control the direction of his attention. When that is set on God, his thoughts follow it and are anointed with the healing elixirs of Spirit. This change in direction of attention is repentance. Through it a person becomes conscious of the nearness of the kingdom of God. 'Repent ye; for the kingdom of God is at hand,' Jesus Christ said, repeating the cry of John the Baptist. And He added, 'The kingdom of God is within you.'

"If you are interested in the study of Truth, you will do well to start your practice from the one unmovable point in your own consciousness: the center of your being, where you and God are one. Learn to abide in, and to live from, that point; for you will then build your house of consciousness on the Rock of Truth. All other instruction stems from that point. To gaze willingly toward the Author of your being is to 'enter into His gates with thanksgiving, and into his courts with praise.' More, it is to partake of His blessings in super-abundant measure. But the attention must not fluctuate. To be steadfast in love toward God is to have God work for your highest good and most profit.

"Most human beings, unless they have been otherwise trained, hug to themselves an undefinable, haunting fear. They gaze toward it day and night; their vision is pinned on it as a frightened bird's gaze is held by a snake. Their persistent gaze toward the hidden fear colors every thought, so that all that they produce in their lives falls short of perfection. Their consequent dissatisfactions flower into what is termed a 'streak of human perversity'; and

by this perversity they are enticed into critical attitudes toward God, toward their fellow-men, and toward themselves.

"This human perversity builds up a front of willful determinations, which turn the thoughts into channels away from what is right and good, so that belief in sickness, failure, anger, ignorance, and hate piles up in consciousness. All this mass of negation sinks silently to the bottom of the mind and lies quiescent until an opportunity for motion stirs it up. Then, like an unseen missile, it hurtles out of the depths of consciousness and strikes the outer man (which is you) at his most vulnerable point. It blows out much as a volcano bursts through a weak seam in the earth's crust.

"From birth man is taught to fear as a supposed protective measure, and he also absorbs fear from the general mass that is in the race consciousness. This nebulous, pervading fear is usually kept below the level of consciousness, but it is very destructive. Only one influence can overcome and avert its ill effect. Love. The Apostle John wrote:

"'We have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.'

"Love of God, that is a deep and abiding love of God, is not an emotional experience, as when we love our parents or our children or our friends. Love of God is a silent, wordless devotion that wells up from the depths of being, rather than a consciously stimulated feeling based on the desire to please God. The love of God is already in us; we need only look toward it to become aware of its light suffusing our consciousness. Prayer is a way to get in touch with the love of God. But it is not the prayer of asking for things or bewailing our difficulties that opens the wellspring of this quenchless love. It is, rather, the prayer of silence, the prayer of awe, in which our thoughts rest, while the inner vision is fixed on God. In this prayer there is no thought of getting anything; every energy is bent in reverent adoration.

"A man comes back from such a communion refreshed, strengthened, enlightened, healed, enriched, beautified. He is kindly and compassionate toward everything and everybody. Because he has been willing to turn and to look to his Maker, he is washed in the cleansing waters of Spirit and his former shortcomings are remitted. His turning is repentance and his cleansing is remission. Repentance is something a man does for himself; remission is something God does for him.

"'Go, wash in the pool of Siloam,' the Master directed a blind man. And we are told, 'He went his way, and washed, and came forth seeing.' The hidden meaning of Siloam is peace, healing mercy. To "wash in the pool" is to let go all negative aspects of existence and to come forth seeing."

"How plain it all seems to me now!" my visitor exclaimed. "I wish that I could keep all this instruction in mind all the time."

"You can," I promised. "Just keep your inner vision directed toward God in the midst of you, for there is no place else to look for God. Love God more than anything else; then your thoughts will be channeled in new directions and your affairs will go newly right with you. Remember, 'The Lord thy God in the midst of thee is mighty.'"

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

AUGUST 1954

2. Be kindly AFFECTIONED one to ANOTHER with brotherly love.
3. Whosoever BELIEVETH on Him shall not be ashamed.
4. CLEAVE to that which is good.
5. God has DEALT to every man the measure of faith.
6. In EVERYTHING ye are ENRICHED by Him.
7. FAITH cometh by hearing, and hearing by the Word of God.

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9. He that GIVETH, let him do it with simplicity.
10. With the HEART man believeth unto righteousness.
11. He (Moses) endured, as seeing Him who IS INVISIBLE.
12. The God of hope fill you with all JOY.
13. The KINGDOM of God is within you.
14. LET LOVE be without dissimulation.

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16. Be of the same MIND one to another.
17. NOW it is high time to awake out of sleep.
18. (Ye) have now OBTAINED mercy.
19. PROVE what is good.
20. QUENCH not the Spirit.
21. The same Lord over all is RICH unto all that call upon Him.

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23. He that SEARCHETH the hearts knoweth what is the mind of the SPIRIT.
24. Be ye TRANSFORMED by the renewing of your mind.
25. How UNSEARCHABLE are His judgments!
26. Pay thy VOWS to the Lord.
27. The WORD is nigh thee, even in thy mouth, and in thy heart.
28. Put YE on the Lord Jesus Christ.

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30. Be ZEALOUS.
31. Live peaceably with all men.

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"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

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As electricity is the working power of the electrical principle,
SPIRITICITY is the working power of the Spiritual Principle.