

## SPIRITUAL INDEPENDENCE

By Nell Truesdell

July is the month in which we as a people celebrate our national independence. In the troubled times of our present day, we take pride in remembering that in an old colonial structure on Chestnut Street, Philadelphia, the Declaration of Independence was adopted July 4, 1776. This document, sacred to all Americans (though countless thousands of us are completely unaware of its contents), sets forth causes of grievance of the American colonies against Great Britain and formally declares their political independence.

We take for granted the freedom we enjoy in every phase of our earthly existence simply because we happened to be born in a region in this world where a few men had insight and foresight sufficient to recognize and value the fact "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Etc." The ideals incorporated in this document have proved to be a source of satisfaction and protection in every field of endeavor, personal as well as national; hence, they have been established and sustained by ready and willing support of the citizens of these United States.

An interesting point to observe is that our National Independence rests in the utter dependence of our government upon the will of the people. The political freedom in which we delight is rooted in the reliability of the populace. It is not only subject to, but could hardly exist without the will, power, or aid of all the inhabitants of our fair land. In turn, the liberty of each one of us depends upon the trustworthiness of our unfailing administration. And so, as we guard it by honoring and respecting its prestige, so it guards us by honoring and respecting our worth.

Though any one of us will, without qualms, step on an ant or a spider and snuff out its life, all of us recognize and value the intrinsic worth of every person living under our flag. We stand ready to shed our blood if necessary to protect from aggression of any sort the person, rights, and property of even the lowliest of our fellow countrymen. This ingrained regard, one for another, and the devotion of all to the principles of our central rulership baffles rulers and citizens of foreign countries. They cannot understand our sense of guardianship toward one another, and our value of a ruling power that gives freedom because it is the formulation of a free people.

Though today, as a people, we live in a disturbed national economic phase, and are troubled and grieved by the disregard of certain foreign powers for the rights of human-kind as a whole, we rest secure in the realization that our government will protect and defend us at all costs. And we know that its power to do so arises from the fact that its roots are set deep in the hearts of its devoted adherents. We are not serfs forced to obey the command of an unscrupulous ruling power; we are free men and women with the choice to obey the

highest order of justice and equity; for we ourselves bestow these attributes upon our administration because we trust, not only it, but ourselves to know and to do what is right.

Besides political independence, we enjoy other phases of independence, one of which is social independence. The child of our time hardly toddles from his high-chair when, suddenly, he achieves an unfettered, self-directing, self-reliant sufficiency that shatters all union with parents, teachers, and associates and their several phases of authority. The amazing over all result of this unrestrained expression is that eventually it resolves itself into an uninhibited sturdiness that becomes a pillar of strength, not only in the person, but in the nation also. The average American has a stature and breadth and depth that outstrips other members of the world-family. No problem is unsolvable, no task insurmountable, no labor too undignified, no achievement so spectacular but that he remains essentially American. He holds his head high because he is free; and doing so, inadvertently obeys a fundamental of his being; viz., "God hath made man upright."

For all his bluster and lack of suavity, his heart of gold sums up quickly and takes effective action whenever there is opportunity to assuage suffering, whether it be that of a single person, a community, or whole foreign nations. His candor often rebuffs, but his obvious sincerity is felt, if not always understood. "The integrity of the upright shall guide them." (We might add, and protect them also.)

The highest form of freedom we experience and have and use with satisfaction is spiritual independence. In this country, man is not born to a single religious influence which he is compelled to follow without question all the days of his life. All religions offer their patterns of worship and the mature American (often, this is true of the child also) may choose to associate himself with the group and participate in the form of worship most congenial to his own convictions.

Just as soon as a man becomes conscious of the Omnipresence of God, he realizes that everyone who worships the Universal God does so in the light of his own idea of God (largely influenced by the denomination of which he adheres). Always God remains beyond man's grasp, intellectual and physical. His highest idea of God is "God" to him; so, actually, he worships God in the light of his own understanding. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord.

A man's understanding of God is the ruling power of his life. What he believes to be true about God affects every detail of his existence, from the most trivial to the greatest. If a man believes that God resides in some heavenly abode beyond the earth, he experiences a sense of constant separation between him and the Almighty. The significance of this view cannot be exaggerated. Because of it, countless thousands suffer limitation in mind, body, and affairs to a considerable extent. God is good. If man thinks he is separated from God, then he thinks he is separated from his good. And this "think" is the imaginary cause of fear and worry that becomes so "real" that it takes on a personality which bedevils him in severe ways.

Not only is a man confused by his own erroneous thinking about God, but he is influenced and affected by the suggestions of religious systems that make a play for converts. The network of mental activity (in the form of continuous prayers) designed to gather new members and retain the old is especially

effective in the religious field because of man's susceptibility to pay attention to authority, especially if vested. The labors produce the intended and expected results.

The spiritually independent man is not subject to denominational control. He bows before the Author of his being and his religious devotion springs from his heart. He knows his God as Spirit, and he worships Him in spirit and in truth. While he may fellowship with a particular group, he is not held in the grip of a relentless ecclesiastical order.

To be spiritually independent is to know true freedom. God is not bound; He is spirit. We liken Spirit to radio waves. They are invisible, they are everywhere at once, and they can be tuned in by means of a proper instrument. So, the things of God can be known by whoever "tunes in" on them. The spiritually independent man is not limited to a standard reception; he is free enough to receive instruction from above written and verbal forms, no matter how sacred. "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

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SPIRITICITY July 1949

THE KINGDOM OF HEAVEN

By Alden Truesdell

A kingdom implies rulership. The various dominating factors in a kingdom are ruled from the power above. So, every state of consciousness is dominated by certain powerful ideas (kings and lords) which, in turn, are ruled from a Power above.

For example: In the field of commerce, the idea of profit must receive first consideration. Profit, then, is lord of the commercial field. In the social field prestige is prince. Knowledge rules the world of science. In religion, several "lords" combine to demand allegiance from their subjects. Desire for companionship is one of these. Another is the idea of comfort and the attractiveness of a comfortable living. A person goes to church to meet nice people and to be in association with gracious living. The idea of power is another - personal power; political advantage; religious influence; such are the badges of honor men like to wear.

Men who wear soft clothing are to be found in kings' houses, said the Master. One does not look for such in the wilderness. The prophet is found in the desert place - that place in consciousness where the ruling ideas cease to have influence.

Many men seek release from social restrictions and the inadequacy and insincerity of the powers that be. Our highways are filled with them. We call them hitch-hikers, tramps, and bums. Hermits hole up in their caves in an effort to get away from it all. But not one of these seekers has been able to report a successful quest because each has been seeking in the wrong direction. What every man seeks is not to be found in shirking responsibilities or in an isolationist practice on some high mountain. What man seeks will be found in its natural habitat only - its place of abode within consciousness.

All ideas are designed to serve man, not rule him. Not by running and hiding from the multiplicity of ideas will man find the ruler; but by standing still, becoming acquainted with, and overcoming all ideas that exist in consciousness. Then will he come to know the Rulership that abides in the midst of his own consciousness. If he has allowed secondary rulers, such as obsessions, strong personal will, fears, and so forth, to misrule his consciousness, then he must seek and find the Throne Place at the central seat of power and let it have its way with him.

We speak of getting to the heart of some situation by which we mean getting in contact with the essential motivating power that causes a certain behavior pattern. The heart of anything is the region of dominant rulership. This reigning "king" may be anything from love of self, to love of money, power, prestige, or indulgence. These "kings" must be defeated. The cost of campaigns against them would be discouraging were it not for the assurance of a more excellent way.

Make no mistake about who and what is King. Love is King. The affections rule the consciousness; so the easy and more excellent way is to set the affections on the King - the Love of God in the midst of consciousness.

The greatest commandment is not a play upon words. The Love of God is freeing, it is life-giving. Love of lesser things is deadening, vitiating, devitalizing until such time as the Love of God becomes the dominating ruling power throughout consciousness. Then the lesser "kings" are overcome, and they depart.

So, the Kingdom of God is the Rulership of Love. The effect of Love in consciousness has been likened to fire out of which heat and light radiate. And the determinations which are set up in consciousness under the influence of Love are the will for Good. The Will of God is an extension of the Love of God; and Intelligence is beamed from the central magnetic power of Love. The consciousness of God-Love is the Kingdom of God.

If man can love God more than self, more than family, or society, or companionship, or comfort, or prestige, or any of the secondary ruling powers, this becomes his application for citizenship papers in the Kingdom of God and he is bound to be accepted into that Kingdom. For such there is no law. Still, membership in that Household is guarantee that all law will be upheld and obeyed.

The Kingdom of God has no physical location, no house or street number in any town on earth. Yet it may be found any place on earth where the attention and the affections are trained to its central source in a given consciousness.

God is King over all. Jesus Christ is our favorite title by which we acknowledge God. Our King is over and above all other "kings", and His Authority and Judgments are effective immediately.

As we hasten to honor our King, so he hastens to honor us and gives us gifts to meet all requirements - health, strength, welfare, well-being, and spiritual wealth. He has given us ample reason for our allegiance; His benevolent influence has never been lacking in our behalf.

The old "kings" must go; the new King has arisen. The consciousness shouts for joy and all ideas ("kings and lords") turn to serve him who takes his rightful place in the Kingdom, here and now.

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SPIRITICITY July 1949

HAPPINESS

By Robert Applegate

It is said by scholars that it is unwise to make happiness the end of life or to use it as the basis for conduct. It is, however, an indisputable fact that everyone seeks happiness for himself and for those that are dear to him. Everyone is prompted by certain motives, and sooner or later he discovers that they all facilitate his progress toward happiness. So, whatever a man does, he does for the sake of happiness, but he does not seek happiness for the sake of anything else. It is an end in itself.

The honest approach to life is that man seeks his individual happiness. Everything that he does is toward that end. To make duty or some other concept the basis of action leads to self-righteousness and is therefore unsatisfactory. The fact that everyone seeks happiness, however, indicates that it is good; for everybody could not possibly desire something that is not good.

The word in the New Testament that is customarily translated "blessed" means "extremely happy." The Beatitudes are the most concise statements ever made as to how man may obtain happiness. To them we might add as a summary the statement in Revelation, "Blessed (happy) is he that watcheth."

Abraham Lincoln once said that he never did an unselfish act in his life, and we know that he spoke the truth. He did many things that, according to the usual standards, were completely unselfish; but he did them, as he admitted, because they gave him joy. Similarly, nobody ever performs an unselfish act, because he acts, either because it gives him joy or because he believes that it would conduce to his future happiness. Since everyone is seeking happiness, it seems that the secret of life is to discover how to obtain this good.

In our idea of happiness, we include a continued sense of peace, of joy, of satisfaction, and of freedom. This is the good that we desire. Jesus Christ told us explicitly how to obtain it, and it is amazing how few of us have thought fit to follow His instruction. His teaching was concerned almost wholly with the Kingdom of Heaven, which is the Kingdom of Happiness. He said that it was to announce this fact that He came into the world. His teaching consisted of descriptions of the Kingdom in terms that His hearers would understand, and of instructions in how to enter this happy realm. Jesus Christ taught men how to obtain what they were seeking. It is for this reason that he referred to those that opposed him, not as "wicked" or "sinful," but as "foolish." He told them how to get what they wanted; but they failed to listen to Him or to believe in Him.

Perhaps the greatest reason why the teaching of Jesus Christ was not accepted readily by his people was that it was so revolutionary, so completely opposite to the many concepts deeply imbedded in their consciousness. Men thought then, as they do now, that great wealth, high social position, personal

power, and prestige were necessary constituents of happiness, and they believed that any compromise was justified in obtaining these ends. To them, the Gospel that the Kingdom of Happiness is within, and that all necessary outer factors would be added to him who sought it within was complete foolishness. The call to repentance, to turn within rather than to seek outwardly, fell on deaf ears.

The Hebrew concept of the Messianic Kingdom was that of a material realm in which they, as the chosen people, would rule the world; and in virtue of this rulership, enjoy the riches of the earth without labor. They were unable, or unwilling, to disencumber their mind of this alluring and promising concept. Thus the new teaching was accepted, not by them, but by the Greeks and Romans who had already discovered the hollowness of such a material kingdom.

One of the principles upon which our nation is founded is that all men are endowed by God with the right of the "pursuit of happiness." Happiness is the equal right of all the sons of God and is not the special prerogative of a select group; it is a principle which our founding fathers proclaimed as basic for our democratic way of life. In view of this proclamation, it is surprising that so few find what all seek and what all are guaranteed the right to seek by our Declaration of Independence.

In Christian metaphysics, we are taught that our good is seeking us. Therefore, we do not pursue happiness; rather, we strive to become still inwardly and participate in the happiness that is ours for the taking. Happiness is not to be stalked as game nor pursued as an escaped convict. It comes to abide with him who will receive it.

Happiness is to be found within consciousness. "The Kingdom of Heaven (Happiness) is within you," Jesus assured us. This realm of joy, with its inherent good, is to be found, not by striving for it, but by losing our desire to seek it in outward forms. We get still inwardly, and lose ourselves in the endlessly repeated act of turning the attention of the mind to God.

It is customary to do lip service to the statement that "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"; but few of us accept it as a working principle. However, the attempt to follow in the way in which the Master led is always rewarded. Anyone can obtain the unspeakable happiness for which his heart yearns if he will but obey the instructions of Jesus Christ.

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Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

JULY 1949

1. Today the Lord will APPEAR unto you.
2. I BRING near My righteousness.  
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4. A new COVENANT He hath made.
5. The DAYSPRING from on high hath visited us.
6. Understand EVERY good path.
7. There is a FRIEND that sticketh closer than a brother.
8. GO in peace.
9. Let not your HEART be troubled.  
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11. They shall INHERIT IT forever.
12. Let us JOIN ourselves to the Lord.
13. Thy KINGDOM come.
14. Our LAND shall yield her increase.
15. God MAKETH MY way perfect.
16. Your redemption draweth NIGH.  
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18. To him that OVERCOMETH will I give power.
19. PEACE be to thee.
20. They came to Him from every QUARTER.
21. Remember Jesus was RAISED.
22. The SAME anointing teacheth you.
23. His TESTIMONY is TRUE.  
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25. How UNSEARCHABLE are His judgments.
26. Thou has VISITED me.
27. Blessed is he that WATCHETH.
28. Thou art my trust from my YOUTH.
29. He was ZEALOUS for his God.
30. Christ is all in all.

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