

THE MOTHER PRINCIPLE

By Nell Truesdell

The mother-principle abides in every heart, man's as well as woman's. It is that which gives rise to, or exercises protective care over whom it controls or has the authority to rule. In the world, the field of operation of the mother-principle is narrowed down and held in subjection to the human will. Its rule, therefore, is tinged with the limitations of the mortal, and it functions solely in behalf of what it feels belongs to it. Usually, the mother-relation is tinctured with affection sufficient to temper harshness as it modifies behavior in its children in order to build character. Mother-love is a universally recognized rulership among humankind everywhere. Frequently, it is the iron fist dressed in a soft feminine glove which reveals itself in its demand for unflinching obedience.

The discerning eye catches sight of this imperturbable will, with its insistence in doing, or in having done what it determines, and admits that since humankind demands rulership, of all rulers, mother is apt to exercise her power for her off-spring's highest good, as she sees it. If the exercise of this guardianship warps individual development, it is usually glossed over by everybody and excused by its worse victims.

In his dash for spiritual freedom, the first break Jesus made was with his mother. He always held her in high esteem, and gave her His tenderest care; but he had to disentangle Himself from the toils of her smothering influence before He could set Himself to be about His Father's business. She never relinquished her hold on Him; but he managed to free Himself sufficiently so that He could move about to follow His Divine calling. Had he not disentangled Himself from her sense of personal possession, He would have been forced into obscurity by her lack of foresight in God's plan for His beloved Son, and by the pressure of her will over Him. Her attempt to hold Him was in the name of love; but he understood a broader and grander Love that was to embrace the whole world through His consciousness of it. Had he refused to undertake to reveal this Love of God for man, the race would have perished; for this Love, re-established in the consciousness of mankind by Jesus Christ kept, and is keeping this world alive.

We do not intimate that every child, chafing under the regulations set up by his mother, should blindly leave her protective presence in his rush to exercise his own will to please himself; but, we do imply that if he knows he has a commission that must be fulfilled, he should set about to determine just what value it has, and how he can carry it out (after weighing his innate abilities and his acquired skills), before he rashly cuts himself off from the only relationship in this world that actually has his interests at heart. Many a boy (and girl) who stumbles from his mother's hearth, lives to regret the step; for, finding that, after all, he had no real calling to fulfill, he sinks into misery.

Jesus was a mature man, a full thirty years old, before he broke the maternal hold on Him. Even after he declared Himself to her, he still looked after her welfare at all times. If He had not, His mother would not have followed Him from time to time, to hear His messages to the people.

Even before He reached mental and physical maturity, He knew he had a work to do, and that it stemmed from the Temple, the House of God. At the time, he did not know He would gradually supplant its doctrine with his own; but He felt within Himself a real sense of belonging there. At twelve, when His distraught mother found Him talking with the priests, and gently reprimanded Him for not following the family group out of Jerusalem, He answered in the most assured manner that she ought to know that He must be about His Father's business. She did not comprehend this utterance; but surely she felt in her mother-heart an awe for her little boy's assumption that He must work for God. They were poor people; they worked for their living; how could her boy serve God in the Temple. She may have trembled before the idea. She took Him home, and evidently kept a sharp eye on Him, for no record tells of His tarrying in the Temple on other trips to Jerusalem.

Eighteen years passed, and surely during that time, Jesus must have thought much on the Temple of God and what it meant in the life of His fellowmen. While He studied the Scripture, which was any man's privilege in those days, He must have discerned much that was practiced in the enfolding shadows of religion that did not bear out the teachings of the Prophets. While He continued obedient to His mother, and remained in her household through the years, He must have planned secretly to leave when opportunity afforded; for, the instant He heard about John the Baptist and his teaching, He knew He must follow that man into clearer truth than that which He was able to glean from fixed doctrine. So, all things being right, He left home and mother, to seek out a new way of life. He did not find it in John the Baptist; instead, He found it within Himself. Unless he had left home and mother, He might never have known what was in Him.

As soon as it became apparent to His mother that her boy had really left home, she made the journey to Cana, where a marriage was to take place (possibly a relative), for she knew Jesus would be at the feast. In due time, she could not refrain from giving Him an order, as was her wont; but He replied, "Woman, what have I to do with thee? mine hour is not yet come."

She seemed not to have resented these words. Rather, in some mystical way, she knew that He would obey her request and provide needed wine for the feast so that the household would not be dishonored in the eyes of the guests. Jesus, man-like, responded to this unspoken understanding between them and provided abundant refreshment.

In another instance, when His mother and brethren, impatient to be with Him privately (though he was surrounded by a multitude who were listening to His teaching), He answered those who told Him they were waiting, "Who is my mother, or my brethren?" "Behold my mother and my brethren!" And He looked on the multitude with Him.

His mother appears not to have been disturbed by this oversight. No doubt, in her heart, she was beginning to perceive that her son had a destiny after all. She must have realized (gradually, at least), that He had to go on to do His work. We catch her trying to follow Him at times; for she cannot forget He is her child. Though she might be awed by the things he said and did, she thought of Him in no other role except that of her off-spring. So, remaining in the background of His life, she appeared only a few times. The most dramatic, perhaps, was that last time when, as she stood at the foot of His cross, he lovingly gave her to John.

Her love and undying devotion to Jesus surely had its influence on His teaching. He is the first of Oriental teachers to respect the status of women. On several occasions, he made it very apparent to the men clustered about Him, that women were more than chattels; that they, too, had feelings and rights that should not be transgressed. Doubtless, the influence of His beloved mother awakened in Him ethical and moral ideas concerning the relation between men and women; and he must have learned, through her, that a woman, as well as a man, had a soul. His attitude toward women has affected and influenced men and governments of our Western civilization. We may conclude that His deep understanding of and regard for women raised their standing throughout the centuries, in local, and in world affairs.

The mother of Jesus may not have suffered nearly so much as religion has led us to believe. A mother who is proud of her son's achievements never suffers. Her love for him absolves any sense of loneliness. In her thoughts of him, she lives again and again in his presence. In her devotion toward him, she gives of herself in such a way that she is filled, never emptied.

Only the selfish, grasping mother suffers lack and limitation in goods or in affection. The truly loving mother gives so much love toward the object of her affections that she is automatically infilled; hence, she has everything she wants. She gives freedom, and reaps freedom from loneliness, unrest, and lack. She possesses all things because she gives everything. This is true of all love; but more especially true of that holiest expression of love among human beings, mother-love. This is the Principle in man that conserves, over-broods, and protects all that belongs to it.

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SPIRITICITY May 1949

REVELATION

By Mary A. Livonius

Whatever we make our agreement with, subsequently manifests in our lives. We bring upon ourselves (through agreement with race beliefs), ills of the body, derangements of mind, and maladjustments in environment. We may not be conscious of this agreement. To overcome ensuing difficulties, we must seek consciously to deny our misconceptions of Reality and to accept our status in it.

We begin by learning to reverse our trend of thinking. Heretofore we were accustomed to reason from effect to cause, which led to error; for, if the effect seemed to our limited vision to have been evil, we concluded the cause also to have been evil. Thus we established a false concept (popularly identified as the Devil), unto which we ascribe power to affect us for evil. However, it is not reasonable that God, the One Power that fills heaven and earth, would admit an opposing power which should be forever at war with Him.

Therefore, we now endeavor to reason from God, the Omnipresent Good, as the only Power in the universe which manifests in our lives for our highest good, and we seek, through our thought, to make the necessary agreement with this fact.

Since we live in a balanced universe, any idea moving toward the realm of the visible, or re-infolding into the realm of the invisible, simultaneously affects other ideas. Anything that happens anywhere, affects not only the immediate locality, but spreads throughout space and form, to affect everything else, in ratio to its intensity. Hence, never was a thought entertained in mind, or a word uttered, whether based in truth or falsehood, but that it did not affect, in some degree, the entire scheme of things; especially, the delicately balanced consciousness of its progenitor.

Every particle in our world reveals something of the universal system of inbreathing and outbreathing. The ebb and flow of seas; contraction of cold and expansion of heat; night and day; woman and man. In a single drop of water, a tiny pebble, a soft pine needle, a bit of protoplasm - in every individual expression, be it mineral, vegetable, or animal - the surplus given out at one point is paid in at another so that there is no vacuum anywhere.

This principle of balance underlies our personal lives. Every excess causes a deficiency or defect: every defect calls for an excess in readjustment. Every good out of place becomes error: every error readjusted becomes a good.

Much of our thinking is not constructive because it is not expansive. When we are too constricted, if we will obey the injunction of Jesus Christ to "take no thought," a universal rhythmic movement will begin to harmonize our thoughts in such a way that we are conscious of an adjusted viewpoint which causes concord in our thinking and reflects as adjustment in our circumstances.

To become conscious of the Omnipresent Good is revelation. In the small matters of daily living, it is important that we look for and accept this revelation. Revelation, or the consciousness of Good, does not establish something upon the earth which was not always present in the Divine Plan or Mind. It merely unveils the true cause, the right place, and the proper use of all things invisible and visible. Agreement with "all that the Father has is yours," causes many people to reflect good health who never gave a thought to health; and causes others to possess a degree of abundance which they made very little effort to obtain. They agreed with what they felt was good for them, and the result was satisfying.

To agree with anything is to be joined unto it; to disagree is to be separated. Anything that is separated from the whole immediately begins to lose quality; for example, if a cup of water is dipped up from a running stream, it at once begins to deteriorate in freshness, and if left alone long enough, will become unfit for human consumption. So, man, who imagines he is something apart from God, and that he can direct his own life, ushers himself out of the Garden-of-Eden-consciousness, and imprisons himself in compromise and excuse by willingly accepting a few crumbs of Universal Good, when he could have the whole loaf. By thus abasing himself, he actually fails to agree with the Good he occasionally glimpses when he takes time to turn away from former beliefs in separation from it.

To turn from what seems to have power over him, to the Source of Power within, is to become integrated in consciousness, and find the true way that leads to the Promised Land of Good, which has been man's inheritance from the foundation of the world. He must accept that Good by letting it flow from the Father into and through him. He achieves this action by steadfastly pointing the attention of his mind God-ward. Conscious realization of, and participation in this action, keeps him in touch with revealed Omnipresent Good.

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Do you believe God is Good?
Do you wonder why, if this is so,
you have troubles?

Let us help you adjust your ideas.
Write to the

CHRIST TRUTH LEAGUE

Prayer is a working Power
Let us pray with you.

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GOOD JUDGMENT

By Alden Truesdell

Man has the privilege of examining every one of God's promises thoroughly before he decides to accept one or all of them, just as he has the privilege of examining any article in the markets before he buys. He is invited to make a searching inquiry. "O taste and see that the Lord is good," "Come now, and let us reason together, saith the Lord," "Good is the Word of the Lord," "Good and upright is the Lord," "The Lord is plenteous in mercy," "How excellent is thy lovingkindness," "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 things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed."

Whoever has inquired for details and has insisted upon finding wherein God's judgment was an improvement over his own, has been rewarded. Like Solomon, he receives a wise and understanding heart, with riches and honor added. Whoever is sincere and honest in his desire to know the truth of God will find his reward to be much greater than he could hope to gain through exercise of his own judgment. God is no respecter of persons. He giveth to all men liberally and upbraideth not. He is the good man's friend and the bad man's deliverer. He pours out His good upon all men alike, and commits His judgments unto the Son.

In trying out our problems of life, if we find our present religious concept judging us too harshly or unfairly, we should do well to take our case before the Supreme Bar of Divine Justice. If we present ourselves with boldness before the throne of this Judge, we shall find Him pleased to see us, and we can be assured of a conviction - "This is my son in whom I am well please." Before this Judge, readjustments for our highest good and best interests are made in the most practical and profitable way. Not that our petty shortcomings or willful demands are condoned; but, in His Presence they are forgotten because they melt away in His Light.

Man should check and double-check the judgments of his friends; for the very least capable of judging is usually quite positive that he knows where his brother errs. Judgment identified with God is without prejudice or personal bias.

"Judgment is before Him, therefore trust thou in Him." Judgment is a quality of God and has no relation to sin. His Judgment is uplifting in effect, for He judges in the Light that shines away all darkness.

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SPIRITICITY May 1949

GENTLENESS

By Robert Applegate

Gentleness is quietness, tenderness, kindness. It is a healing and soothing balm. Often, simply the touch of a loving hand is all that is needed to cool seething emotions and give a sense of peace. Gentleness is a mark of love. Emerson said that the only things one can give another are sincerity and gentleness.

Gentleness is not softness, nor weakness, nor effeminacy. It is not an attitude of resignation or indifference. Gentleness is a sign of strength. Look into the lives of men whose names have become synonymous with great achievement and you will notice they have all been gentle men. In Tennyson's Idyls of the King, King Arthur makes his knights take a vow of "perfect strength and perfect gentleness in strength." Actually, the second clause was not necessary, because perfect strength would per se be perfectly gentle. It is only weakness that strives and makes an effort.

The man or woman of character is always courteous and considerate of the feelings (and shortcomings) of others. Thus Paul wrote to Timothy, "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of truth."

Not only is gentleness a sign of strength and confidence in the Principle with which one is dealing, but also it confers power and authority. If a person is gentle with things, they obey and serve him; if he is gentle with people, they respond to him.

Rowing is probably the hardest physical sport; but a successful coach used to tell the members of his crews to handle the oars with the tips of their fingers. They were to pull with everything that was in them, but when they handled their instruments gently, they would handle them cleanly and effectively. This principle would apply to anything with which a person worked or played. The gentle approach, and gentle handling, gives mastery.

Gentleness confers nobility. The truly gentle man or woman stands out from the crowd. An indescribable something, which cannot be counterfeited, commands admiration and respect. I remember a boy at school who was outstanding in this respect. He was unassuming, quiet, and courteous; but he had a gift for putting everyone at ease. He never campaigned for anything, but teachers

and students alike united in giving him every honor it was possible for the school to confer.

The word gentle derives from the root meaning birth. Jesus Christ, who told us God is our Father, makes us heirs apparent to His Kingdom, and gives us the nobility of Sons of the Most High. To know this is to accept Sonship, the heritage that confers Gentleness.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

MAY 1949

2. Study to show thyself APPROVED unto God.
3. My BURDEN is light.
4. Deal COURAGEOUSLY.
5. DECLARE His righteousness.
6. I show unto you a more EXCELLENT way.
7. FOLLOW after righteousness.

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9. It is a GOOD thing to GIVE thanks.
10. HARKEN unto Me.
11. Hear INSTRUCTION and be wise.
12. Make a JOYFUL noise to God.
13. KNOW that God ruleth.
14. God is LIGHT.

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16. Fill thy MOUTH with laughter.
17. There is NONE other God but one.
18. The steps OF a good man are ORDERED OF the Lord.
19. O God attend to my PRAYER.
20. It is God, who QUICKENETH all things.
21. What is thy REQUEST?

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23. SERVE the Lord in SINCERITY.
24. I can do all THINGS THROUGH Christ.
25. The UPRIGHT shall have good things.
26. Wisdom cannot be VALUED with gold.
27. The Lord WILL do WONDERS among you.
28. The promise is unto YOU.

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30. Praise to the Lord who dwelleth in ZION.
31. The Lord is my strength and my song.

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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.