

The Work of the Mother

A358 Sunday Address 22nd September 1963 St Mary Abbots Place, London Harvest
Festival Service/50 Years of Mediumship by GEC

Text: one of MB's usual display typescripts, with a few notes by YGH that are undoubtedly notes to herself for short extracts to be taken out of it. The title has been chosen for the present project. There is a corruption in the second paragraph which we have attempted to correct with the words in square brackets, they replace 'thelp'. We have added an explicatory 'by' in a later paragraph, too. The address was reprinted in *Stella Polaris*, August-September 1964, under the title 'Not by bread alone'.

Context: the service was both the annual service and one commemorating Minesta's fifty years of mediumship. That puts the commencement of her work for spirit to 1913, when she would have been twenty-one; we know however that she was first called to the Spiritualist platform much earlier, when another medium was indisposed. Note that fifty years of her work does not imply fifty years of White Eagle speaking; he is unlikely to have spoken in public before the later 1920s. It was unusual for personal things to be celebrated in services and there may have been some special need to feature her work. MB's script tells us that the service began with the hymn, 'We plough the fields, and scatter| The good seed on the land', after which Minesta gave an invocation, recorded elsewhere. Brother Faithful read from the Aquarian Gospel, chapter 163, verses 30-45. The second hymn was no. 475 in the book, 'Come now, all people, keep high mirth' and then, after the prayers, the Choir offered the anthem, 'Think on these things'. The words of this anthem are from Philippians 4 : 8, and the music is by C F Mueller; the singing of this anthem is also recorded for a service the previous year. MB says it was 'beautifully rendered' (words which White Eagle uses, too, in his opening sentence). Brother Faithful's words after White Eagle finished speaking are retained here, and the service closed with the hymn, 'For those we love within the veil' – probably chosen more in acknowledgment of Minesta's work than for Harvest.

General Notes: the interplay of the two themes in this address, thankfulness both for the physical harvest and for the gifts deriving from the revelation of spirit, is subtle. So, too, is White Eagle's account of the Parable of the Sower: we rightly expect him to regard the congregation as representing the land in which the seed was sown, but he goes on to refer to his followers as themselves sowers. He then goes on to illustrate the richness of those who follow the true teaching, by describing all those who surround the congregation in 'the circle of Golden Light'. He then reminds them that the symbols of harvest, placed before the altar, are actually 'symbols of the fruits of the spirit'. In speaking of the breaking of the shell of materialism, White Eagle is looking back to his address on 6 April 1952, when he spoke of the image of the egg at Easter. The communion follows on from what White Eagle has been saying about the golden gifts of the spirit, but it comes in the middle of the talk rather than at the end, unusually. He says in it, 'as you practise giving love to your fellow creatures you are partaking of the true communion with Christ the Lord' – a reminder that we actually manifest the Christ in our midst ('where two or three are gathered') by our creative thought and positive action. White Eagle finally moves to remind us that not only did spirit need a single channel through which to communicate teaching to humanity, but they also needed a receptive group so that the teaching could immediately become practical wisdom. Then follows very special teaching about the role of the Mother in human growth and understanding. All in all it is a particularly beautiful teaching.

References: the Parable of the Sower, which White Eagle spends some time discussing, is to be found at Matthew 13 : 1-23 and at Luke 8 : 5-15. White Eagle also refers back to the anthem and to Philippians 4 : 8 in saying, 'These things are true'. 'Am I my brother's keeper?' are the words of Cain in the Old Testament story of Cain and Abel (Genesis 4 : 9). White Eagle refers to them as the Master's words but this is probably simple error – or maybe he had some memory of the Master repeating them. He also offers a slightly changed rendering of John 14 : 12 in saying 'And what I have done, you can do', although this seems partly for the urgency of the emphasis White Eagle gives. 'Man shall not live by bread alone' is Matthew 4 : 4; 'I am the true vine' is John 15 : 1.

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White Eagle's Address:

We would first like to thank our brethren for that beautiful rendering of the anthem. We know that such a recital is not performed without work and sacrifice; and we are all grateful to the Choir, not only for this special occasion, but for all the occasions through the years when they work so lovingly to give from their hearts the music which is such a great help in the work of God, and in the work of the Spirit.

It is many years since we first spoke in public, and in this Lodge our first request was for beautiful music. Now, we from the spirit life have to thank all our friends for the help they have given towards the provision of beautiful music. This is only one of the many gifts for which we all have to be thankful. And in passing we would remind everyone in this Service [of the] help to themselves which a thankful heart brings. When the heart is opened in thankfulness, it means that the soul is recognising the gifts and the blessings of God, the Eternal Spirit of Love, Wisdom and Power.

You have listened to the words being sung of one of the masters of all time. You knew him in the Christian age as St Paul. We know him by another name, but he is still concerned with the development, the evolution of humanity. And particularly he is interested in the development of the higher senses, for it was he who had the charge given to him by the hierarchy to help the earth people to open their senses to the truth of life after death, and the possibility of communication as well as spiritual communion.

Now, he said 'Whatsoever things are true; whatsoever things are good, whatsoever things are beautiful and lovely – and so on – he said: Think on these things.' Now, thinking on these things man develops the spiritual aspect of his being. There is such a temptation in the world and in the physical body to think of the material things, and only these material matters. But he said, and we repeat his injunction: 'Whatsoever things are true and good and just and lovely, think on *these* things.'

Tonight we are holding this service to give thanks for the Harvest.

Now, it is a little unusual, our harvest festival, because we are not only giving thanks for the fruits of the earth, the grain and the fruits of the earth; but we are giving thanks for the fruits of the spirit. And at this moment we want you to close your senses to the outer world, to the physical world. Forget the cares of a material life and concentrate in thought upon the spiritual world and what is around you in spirit. Now, do not think that physical form, physical matter, is the only manifestation of God. We come from the spheres of spirit life to explain to you that you have within your souls the gifts of the spirit, the power of the spirit to penetrate the veil, the thick fog which surrounds physical life. When we come back to the earth life we have to penetrate the thick fog, but sometimes we find the fog clears. Now, that is exactly as you see on a foggy morning the light behind the mists, and slowly you see the light of the sun penetrating the mists and dispersing them. Now, this is an illustration of what takes place when you concentrate your thoughts and prayers, and seek the divine will in you,

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which will penetrate and disperse the mists of doubt and fear, which separate you from that golden world.

Now, many people will say, 'We have too much to do living on the physical plane without bothering about a higher world, or the spirit world. If there is a spirit world then we will wait and see, but whilst we are on the earth we have to deal with the things of the earth'. But what they do not understand is this, that by thinking of these lovely truths, by giving themselves an opportunity to develop that spiritual vision, which all people can have, they are misusing the gifts which God has implanted in their soul.

We want you to understand, or try to understand that here, now, the material walls of this building are dispersing, and the golden sun from the Christ spirit is filling not only the Lodge here on earth, but you ... every one of you is being baptised with this Golden Light from the Christ circle in the Heaven. These things are true.

And this, my friends, is your harvest, a spiritual harvest, because you – we are speaking now to the inner brethren, and to all the friends who visit this Lodge and worship with us – you have been given the golden grain, the truth of life, the truth about the purpose of your life, and the golden grain has been sown in you; and you have watered and tended the golden seed of truth. And so you are, year by year, reaping a spiritual harvest.

Now, what has been given to you, my dear ones, my brethren, has been given to all. Remember the parable of the sower which Jesus used to illustrate this profound truth? The sower went forth to sow, and some of the seed fell on shallow soil and it withered and died; some fell on the rocks and it did not take root at all. Some fell on the ground which was ready, which had been prepared, and the farmer tended the soil, and brought forth a rich harvest.

Now, you know, dear ones, that you are also sowers of the seed. You know that what you think and how you act in your present incarnation is the sowing of the seed for your future reaping on earth. And moreover you have been told that what you are reaping today is the harvest of the seeds you sowed in a past life. Logically you must see life as a complete circle, a complete whole. And you must see that your life today can affect, indeed it is affecting the lives of your companions. You can see that in the simplest form, in your own home, or in your workplace, or in your Lodge; wherever you are living, wherever you are working, you are creating a condition; and [by] that condition which you are creating by your actions and thoughts and speech, you are affecting those around you.

Now when you touch a soul, who is perhaps a little more evolved, you are not having the effect upon the evolved so much as an effect upon the unevolved. So, in this sense the Master's words again ring true: 'Am I my brother's keeper?' Undoubtedly! Undoubtedly, all people are their brother's keeper in so far as their thoughts, speech and actions have an influence, an impression, not only on them for this present incarnation, but they can affect them for future incarnations. We would have you understand the wholeness of life. No man can live in splendid isolation. What he is he radiates because he is part of the Supreme Whole. He is a divine spark, he is a spark of God.

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Now, as he travels the journey of life on this earth planet he is journeying surely, surely towards that degree of consciousness which is known as cosmic consciousness. And when you touch that supreme level of spiritual awakening you know, you see, you are in eternity. You see that you are part of all life; and that realisation is the most important act in man's life. Jesus said that by discipline and training he had become ... he had become *free*, and that he was at one with his Father–Mother God. 'And what I have done you can do, you can do.' And it is worth all the training and the effort which you endure, dear ones.

Around you is the circle of Golden Light, and in that Golden Light you will see countless forms, human forms, saints of all the ages, the guides of your spirit, the companions of your spirit, a godly company, a goodly company. They have come to join with you in this grand harvest festival of the spirit. The tokens of fruit which we see on our right hand are symbols of the fruits of the spirit, remember. Remember the purpose of life is this slow but certain unfoldment of the spirit, of spiritual qualities, of Christlike qualities, so that eventually the whole earth will live in joy in a Golden Age. It must come, because it is Divine Law; and if you obey the law and endeavour to live as you have been shown you will then enter into the fullness of God's glorious heaven life.

Now, we do not mean that you have got to die in the body before you realise your spiritual harvest, no! The body is a channel for the spirit, the body is of physical matter because it is through physical matter, according to divine law and divine will; it is through physical matter that the seed of God grows. It breaks its shell and gradually grows and becomes the good of man. 'Man shall not live by bread alone, but by every word which cometh from God.' Think, children, of the meaning of this communion of the bread of life, the seed which is in you grows into grain, the grain is turned into bread. You eat the bread of your own seed. We mean by this that as you have sown the seed which grows and is formed into bread, this bread is the karma which you have made. And so you learn on the spiritual path to accept with gratitude the bread which is your karma, which comes to teach you to feed you spiritually. And so, with thankful hearts, accept with patience and love and gratitude even the difficulties of life because they are your greatest teachers, if you will. So look for the lesson which your difficulties bring before you.

Now, let us once again look, look, to that Golden Light, which flows from the Lord Christ. He is not far away: He is in your midst. His glorious form is in your midst. He is showing you the symbols of communion, the bread and the wine, and bids you eat the bread, and remember Him, the spiritual bread. And He holds to your lips the cup of wine, the juice of the grapes. And He said: 'I am the true vine'. The grapes are the fruits of His life, His spirit, the wine is the divine essence of Christ's love. And as you practise giving love to your fellow creatures you are partaking of the true communion with Christ the Lord.

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Remember, remember now, brethren, as we are speaking in this Lodge tonight, we remember all those who are now with us in spirit, who have worshipped and served in this earthly Lodge. They are alive and full of light, and they are now here with you giving you their love,

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all those dear ones who you have known and loved here in this Lodge – they are with you now as you make the conditions in your own souls – they are around you and in your aura and in your collective aura in this Lodge, so you can make it possible for the angelic beings to come; you make it possible for those who have passed through the second death and live in the world of light, they can come because you and they can be *en rapport* at that level of spiritual life. Here, again, is the true communion, and they are with you, and they give you their love.

Now we would, before we close, like to speak of what to us is a very important point in this particular work, for it is the work of the new age, the Aquarian Age. It is the work of John, the Light Bearer, whose symbol is the white eagle. The white eagle is the symbol which always flies into the Sun. White Eagle lives in the sunlight.

In order to bring our message to the earth plane we needed a channel, not only the channel of one human being, but more than this, a channel of a group. Now group work is most important, but it must be cohesive, and so we chose a woman whose family could gather round and help her, not only the physical blood family, but a family of kindred souls.

Now, may we just intercept a thought here about the harvest festivals, in olden days as the children would say. In the very, very olden days, in the ancient days when the young brethren, we mean young in spirit, young humanity, who were just learning their lessons on earth, they realised that the woman was the symbol of birth. It was through the woman that birth came again, and so the woman in the ancient days was revered, that is the word, because she was the channel for fresh life.

You will find scattered all over the earth, and especially in your own country, around the British Isles, around Britain, you will find stone symbols of the Mother holding the child. Now, long before the Christian era these symbols, these stones, were carved and placed where all the people could see, and they gave their love and their thanks to the Mother; and of course, Mother Earth, the life-giver. It is from the activity of the Divine Mother and the Son that life is continually being brought forth on the earth. And so, we see that the Mother is like a central point, like a proton, and around her the family are like the electrons, all attracted, all drawn to that centre point, to the proton. We may be wrong to some young minds, who are very clever; we may be a little out in in our illustration, but it is good enough. It is good enough, for what was in the beginning is now and ever shall be.

And so, beloved family, our dearly loved friends and brethren, we enfold you, but we do not hold or restrict you; but always you are enfolded in the Golden Light of *love* which you yourselves have helped to build.

Now, this simple fact of the creation of the physical mother around the central figure, which in ages past, today and ever will be the Mother. The great human family grows, and the greater the love of the family for the Mother, the greater the love from the Mother to the family. And in days to come, we hope, well we can see the quickening of the spiritual consciousness in women and in men, because you cannot separate the sexes, for both are one in truth. And Mother and Father drawn together give forth love and life.

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So we lay the greatest importance upon family life, the family, the Holy Family. Now, you are all attached to the Holy Family. But we give you a bigger illustration of that Holy Family – the Father, the Mother and the birth of the Golden Light, the Son. The Christ Light is the Son, the child of that perfect union between the positive and the negative.

So, for our work, the commencement of this work on the earth plane the woman was prepared, not only in this day of life, but the far-off ages; by severe training [she] was prepared to be a channel for this Mother spirit. And is the mother in all human families who holds the family together, [the] wise loving mother. And so we see in the coming days the example which will be set by the mother – by woman. Now, when we say ‘mother’ we do not necessarily mean one who has given birth to a physical child. We mean the spirit in the woman who is so close to the Divine Mother. Therefore, she must be the channel of this beautiful motherhood. Woman must mother all creatures, must mother all life, wherever she is or whatever her station [and] must give love and care to the family in which she moves.

And so we from the Spirit join you in giving thanks to God for the strength, the health, the endurance, the patience, the devotion and sacrifice of a woman.

And so may God the Great White Spirit over all mankind add strength to this work that in the years to come the Golden Light may grow brighter and envelop countless souls all over the earth – raising man to the status of true sonship and women to true daughterhood of the Father–Mother God. And, oh we thank God! We live to serve, we live to love, and we pray for increasing wisdom and purity of body, mind and soul that all may become true channels of the golden light symbolised in the blazing, blazing Star – the Christ Light focused through man made perfect.

Labour on, children! We are all with you, we love you and we commend you for your work. *Au revoir* – farewell – but not goodbye.

Brother Faithful:

I have no words to say – there is no need of words, save only thanks. We are going to sing a hymn, ‘For those we love within the veil’ – and let the singing of this hymn be our confirmation of content and communion with those we love and indeed of the greater congregation who are in the flesh.

The search matches with either words and phrases, which appear in the text, or the following ‘key’ words and phrases, which are similar in meaning to those in the document:

spiritual unfoldment, spiritual development, spiritual path, path of the soul, acceptance, flowing, inspiration, intuition, illumination, enlightenment, mother goddess, inner light, communion, service, initiation, heaven world, world of light, thanksgiving, clairvoyance, feminine, childbirth, motherhood, maternal, female, femininity, feminism, role of women