

The Tree and Its Branches: Chapter Three

By Anna Von Reitz



The Belle Cher tradition of developing both practical skills and academic/artistic skills was perfectly suited to Early America and remains well-suited to this day.

It is, in fact, entirely harmonious with American custom and tradition, which eschews petty elitism and focuses on the individual rather than the social caste a man is born into.

By forcing their sons (and to an extent their daughters) to tackle life at its roots, to use their hands, to manipulate tools, to produce valuable services and goods, the Belchers guaranteed not only a basis for a livelihood in good times or bad, they schooled their sons in social equality, fellow feeling, and the value of manual labor.

This would, it was felt, forever safeguard the Belchers from the sins of pride and idleness encouraged by inherited wealth, and also safeguard them against hard times and social upheavals and accidents of all kinds--- circumstances that were abundant on the American Frontier, whether that frontier was defined as Boston in 1608, or the far edge of the Western prairie in 1840.

The Belchers are traditionally both friendly and quiet, striking a balance between talking and not talking, that is most attractive, because it invites others to express their thoughts and feelings, and at the same time, shares enough to be comfortable and engaging. They are great companions, whether on a sea voyage to the ends of the Earth, or just walking around the park.

"Neither a chatterbox nor a recluse be" might be the family motto, but as it is, the motto that has stood since the Dark Ages is: "Loyal unto death" in French, of course, "Loyale au Mort".

This ability to commit ultimately and knowingly is relatively rare in the present era, as most people are never allowed to engage--- or never allow themselves to engage--- in the painful process of self-discovery.

Such adages as "To thine own self be true." and "Courage is the first virtue" remind us of the journey and encourage us to make it, but in a Nanny State where men are conformed to a mold and a social caste, and a timeline for their life is established for them by an unseen but ever-present external government pushing an actuarial chart, it is increasingly rare and difficult for people to discover their own strengths and weaknesses, beliefs and moral character --- and so, also, impossible for them to commit their unknown Self to anyone or anything beyond the present moment.

However, as a result of their own peculiar traditions, the Belle Chers are not likely to fail the challenge of finding out who they are as individuals and as members of a larger world. Curiosity drives them onward once the Vision Quest is begun, and year after year, decade after decade, the process of self-discovery continues.

The result is that these men and women have the ability to make a commitment based on self-knowledge and that commitment is not happenstance or "hope I can", but is grounded to the foundations of their souls and who they truly are.

Another way to say this is that they are capable and have the will to be loyal unto death, because they already know themselves and know what they are capable of and can judge the situation accordingly.

When they say, "I love you forever." --- they not only mean it, they can deliver on it. And they will.

This knowledge of and command over the Self empowers the Belle Chers as if they were members of some ancient religious order living in the current

day, but it is a matter of nature and nurture so ingrained that they think nothing about it themselves.

They have themselves in hand, so they have themselves to give or to withhold, in ultimate terms.

As they have held the "Loyal unto Death" motto for centuries, we can be sure that this is not an accident.

I count myself lucky to have found such a man in the modern age, for we were both attuned to the same standard, and knew what sacrifices our lives might require of us.

We were nonetheless not dismayed, and were competent to make the commitments to each other, to our family, to our country, to our fellow man, and to the Earth -- that we have made.

This same steadiness of character and purpose based on self-knowledge pertains to everything we do.

Once committed, we are committed, and may be relied upon like the seasons and the tides, to the best of our ability, and for all our lives.

This doesn't mean that we don't fall on our noses from time to time, or won't openly withdraw our loyalty if it has been misplaced; what it means is that our intent, and our loyalty to our commitments, remains steadfast.

This most elemental and essential aspect of the Belle Chers as a family has undergirded their courage and enabled their performance under conditions of adversity that are almost unimaginable.

A man or woman, either one, has to know their limits and know what they are willing to live or die for, before they can make such commitments.

This precept of individual growth and individual process of maturation is consistently applied and honored, and it makes no difference what the mainstream media and the Nanny State may promote.

The entire rest of the world may complete school, marry, live, and die on schedules approved by others; the Belle Chers reliably turn a deaf ear and follow the ineluctable truth and timing of their own individual nature and heart.

For example, if a woman is ready and willing to marry at the age of sixteen, having already grasped the essential role of wives and mothers and having measured herself against it, there is no stigma attached to her or her husband for marrying early.

Equally, if a woman marries late or forgoes marriage entirely, none of the Belle Chers will call her names like "Old Maid" or "Spinster" or presume anything about her at all.

Each life is sacred and on its own timeline.

Each journey of the soul is its own.

See this article and over 4700 others on Anna's website here: www.annavonreitz.com

To support this work look for the Donate button on this website.