

## Living into Change by Sir George Trevelyan

The world is full of turmoil of anxiety. Change is upon us all. Man is obviously being forced to adapt and adjust at a pace never before experienced in evolution. We rush into a world society through the power of our technology and the population explosion. All problems take on a planetary scale and the demands of social and personal adjustment are so great, as to bring about a psychological state in which people become incapable of decision and initiative. It is a sort of soul paralysis in protest against too great demands.

Thus, since it is clear that tremendous changes are coming on us in the near future, it is of paramount importance to train ourselves to move into conditions for which we have no precedent without being thrown off poise and balance.

Here, in our materialistic age of anxiety, appears a new hope, the phenomenon of the spiritual awakening in our time and the emergence of a spiritual world-view. This seems to be rising like a tide in our consciousness and coming to the surface, bringing a flood of new understanding.

Briefly, the new outlook suggests that the universe is not a great mechanism but is a dynamic entity comprised of Creative Intelligence and Being from which (or Whom) all manifestation in matter derives. The inner kernel of each man is seen as a droplet of the Divine Source, eternal, imperishable and as indestructible as all life is. Therefore, in the sense of extinction of the individual entity, there is no death. That bugbear is lifted from our consciousness. It becomes clear that there are many levels of consciousness, each more subtle and refined as they rise to the Source of Light, earth consciousness being the densest and darkest.

Life upon earth appears not as a chance accident in evolution, but a field of training for the soul. By taking on the drastic limitations of an ensouled body the eternal entity of man, the "I AM", the "ego", undergoes the experience of separation from the Divine Will, acquires self-consciousness, and learns to use the God-given gift of free will. By passing through grievous soul trials and ordeals he at length discovers that he is not the lonely separated entity he had imagined but is an integral part of a wondrous living Whole. Then he can begin to expand his consciousness to blend with higher levels of being. Then the Prodigal's Return begins.

It appears that mankind is approaching a great spiritual "crisis" or turning point represented by the entry into the Aquarian Age. The seers and adepts of our time foresee profound inner changes. This may well, for many, involve the opening of 4th and 5th dimensional awareness. It seems that the Higher Worlds are deeply concerned with what happens on this planet, and are prepared to pour in the Powers of Light for the redemption of mankind, if a sufficient number of men will invoke them and call on them to descend. This gives something of an Apocalyptic picture, but perhaps this scale of thinking is

necessary. After all, we are faced with possibilities of man-made disaster on such a scale that we might as well counter by “thinking big” about the possibilities of creative redemption and the imminent coming of a New Age.

The present swelling turmoil in society may well be a sign of human consciousness beginning to pass into another dimension. If man could truly blend his thinking with the Creative Intelligence on the invisible planes, then nothing is impossible in the rescue of our polluted planet and the transformation of society. Yet this great ally is wholly ignored in our self-sufficient attempts to deal with our problems. If we can develop the power to make contact in full consciousness with great earthly personalities who are living in the spiritual world, this would bring the real healing humanity needs.

Therefore in considering how we face change we must think how we open our consciousness to spiritual forces which can work creatively in us. This is the supreme challenge and hope. In our materialism we have wholly forgotten the existence of subtler worlds existing not far away but permeating the whole of everywhere on finer frequency rates to which our coarser senses are not tuned. The angelic kingdom, the elemental beings of nature and our own friends who have left the body are all there to work with us in our risen thinking and, since there is no death, the prospect of ever widening exploration of ‘inner space’ is infinite.

The expectation of imminent change means that the next five years are of great significance in human history. It is probably justifiable to take the apocalyptic passages in the Bible somewhat seriously as applying to our own age. Certainly very many are now filled with the supreme hope that the “Revealer of the Word”, the Christos, is in these years overlighting all mankind. The great Coming is already here on the invisible planes and we can prepare ourselves for this Event by lifting our understanding and learning to work and live into new human dimensions.

So to our question as to how we train ourselves to live into the new without succumbing to ‘future shock’ or losing psychic balance.

### Living in the Now

In considering ‘living into change’ we must first and foremost make good the often repeated aphorism that only the present moment exists. The past is dead, the future may never come as we expect it. The Eternal Now is the one moment of which we have control and in which we can make changes and yet it is instantly past. It is a razor edge of moving experience. Like a surf rider we are poised on the surging crest of an advancing wave. If we lose balance we are thrown back to flounder in the back-log of memories and remorse for the past, or forward into a turmoil of anxieties about a future that may never come.

“Oh my Beloved fill the Cup that clears  
Today of past regrets and future fears”

Fitz Gerald’s Rubaiyat is only superficially in praise of “drinking and being merry for tomorrow we die”. Seen deeper, it is a profoundly allegorical statement of eternal value. It speaks of the wine of life and the Cup offered by Him who called Himself the True Vine. In that remarkable and inspired little book “God Calling”, one passage given from the High Source reads as follows:

“Regret nothing. Not even the sins and failures. Man is so made that he can carry the weight of twenty four hours - no more. Directly he weighs down with the years behind and the days ahead, his back breaks. I have promised to help you with the burden of today only; the past I have taken *from* you, and if you, foolish hearts, choose to gather again that burden and bear it, then, indeed, you mock Me to expect Me to share it.

For weal or woe each day is ended. What remains to be lived, the coming twenty four hours you must face as you awake. A man on a march on earth carries only what he needs for that march. Would you pity him if you saw him bearing too the overwhelming weight of the worn-out boots and uniforms of past marches and years? And yet, in the mental and spiritual life, man does these things. Small wonder my poor world is heart sick and weary. Not so must you act.”

We must admit if we are honest that the actual moment is rarely intolerable. Our agonies are nearly all involved with the regrets and remorse about the past or the worries as to what is going to happen in a week, a month, a year. “One step enough for me” as Newman said. We are metaphorically crossing a morass or stopping stones in a fog. Always the next step is shown to us, but no further. Our fears arise from looking too far ahead. Once we implant in our soul the certainty that we are each of us being led by invisible guides who have the overall view above the fog, then we may boldly step forward.

Our spiritual world view does bring this certainty and it is essential to brave living into change. The invisible worlds do exist. Each man’s destiny is guided by ‘beneficent guides. There are angels who watch our faltering footsteps and are there to help and serve. Once we accept this, we can step forward with courage into the unknown and which is not unknown to our Higher Self, whereas if these invisible helpers did not exist then truly we are floundering in uncertainty and are driven to hang on to old fixed modes and habits and thought forms.

### Acting into the Higher Self

We have stressed that we are living in apocalyptic days. We must expect changes; social, psychological and even in the outer world. Many think that man’s treatment of the living Earth has been such that this great sentient being will strike back in protest. This may be a fanciful way of putting it, but

read Rattray Taylor's "Doomsday Book", written by a leading ecologist, to reveal what the scientists foresee as possibilities resulting from what we are doing to the living earth and to the delicate balance of the atmosphere.

We are at times faced with human situations for which we have no precedent - what then do we do? Often we are helpless and revert to brain tracks or habits which lead us back into old reactions and an opportunity is missed. How often we 'kick ourselves' for doing this! How then do we move forward into change? (It is said that in Chinese there is no word for 'crisis', the nearest definition being "opportunity for important decisions".)

Our world-view includes the postulate of the Higher Self. Each of us has this "utterly trustworthy parental being" who is part of the super-conscious world and a counterpart to our sub-conscious mind. Psychology as yet only begins to recognise this all important factor in our being, though it appears to be the source of many of the creative impulses in our conduct previously explained through sublimation of the sexual drives.

We are really working with higher "drives" coming from the light-filled plane of the super conscious, and the High Self is our Higher Ego into which our lower ego must in time be dissolved. If we can take this postulate then we can act upon it. Literally "act". We can act into our higher self. Faced with a crisis situation without precedent, we can in a flash of lifted imagination conceive how our high self would react and then bravely act the part.

This is a true and creative use of the inherent power of acting which is in all of us. It is not for nothing that the English are the greatest race of amateur actors. A new field opens up for the sublimated actor in each of us. We can move beyond the amateur drama club and carry the same talents into this new field of exploration, through conduct built on the imagination into the kingdom of the Higher Self. Then we might learn to move into change with the certainty that we are indeed being guided through totally new circumstances. The trouble is that so frequently, when faced with a sudden call to action, we allow a preconception to flash into the mind as to our course of conduct. Once this has happened there is little hope for a new course, since the preconception must perforce throw us back into an already experienced habit. Thus we must learn to inhabit the instant reaction to the stimulus of the event and then calmly review the "courses open", using the imagination to feel out the new. This is the ability that Keats called "negative capability" - "that is that a man is capable of being in uncertainties, mysteries and doubts, without any irritable reaching after fact and reason." This he contends is the quality that goes to make a man of achievement.

The analogy of a fencing bout is a good one. We are faced with some challenge, which perhaps we take as an insult, arousing our anger. We hit back, parry and riposte, with bitter words. This is just what the devil wants and we are drawn down into painful emotion and mutual hurt. We can, if we choose, parry the attack but recognise that the true riposte is not at our opponent but at our own low-self reaction. Outer circumstances are so frequently the counterpart of our inner world. If we can "inhibit" the hurtful

reaction from ourselves and get our emotional rise into control, we are then free to choose a reaction which does not hurt.

Our inner world and outer world are so closely linked. We all have flaws in our character which actually draw us into situations and events (which are usually people) who present us with the temptation to fail again. So long as the weakness is not overcome, again and again we shall be drawn into the temptation. Through agony we at last recognise what is happening and by creative and imaginative conduct can learn to use such situations to overcome the flaw.

### We are total cause

As a result of materialistic philosophy in science we are too prone to assume that character is solely the product of heredity and environment. This gives us the outlet for transferring responsibility for how we behave to an outside cause - my parents were separated, I was an only child, we were too poor, our environment was impossible.

The whole picture can be reversed. My "I" is an eternal being. Therefore "I" was already a developed soul before I was born. Indeed logically I must have used this earth plane many times in the long evolution of my soul. Therefore, in co-operation with my higher self and spiritual guides, I must have been given some form of pro-view of the destiny I was taking on in deciding to incarnate. In his remarkable poem called "Trial by Existence", Robert Frost describes, from the heavenly viewpoint:

"... the gathering of the souls for birth  
The trial by existence named,  
The obscuration upon earth,  
And none are taken but who will  
Having first heard the life read out  
That opens earthward, good or ill.  
Beyond the shadow of a doubt  
But always God speaks at the end  
One thought in agony of strife  
The bravest would have by for friend  
The memory that he chose the life:  
But the pure fate to which you go  
Admits no memory of choice  
Or the woe were not earthly woe  
To which you give assenting voice."

If we can take this view it brings a new courage and involves a shouldering of ultimate responsibility. It means that truly we are total cause of all that we are and all that happens to us. There are really no accidents because our higher self can very easily stage situations and experiences which are essential for our inner progress. Seen from the spiritual point of view we chose our heredity and environment as the outward setting for experiences which may develop the inner man. If we are really courageous we will act on the assumption that

we took on the task of transmuting a difficult environment. The pioneer in the West took pride in tackling and taming wild forest land. So we may feel that we have taken on ourselves a task in descending into a difficult set of circumstances. They present a challenge for redemption and transformation. So we can serve the world.

Furthermore, let us face the implications of this heavenly pre-view of our destiny before descending to the "obscuration upon earth". We know that the next few years are critically important since mankind is approaching a great spiritual turning point. Very many souls must be crowding into incarnation so as to be on the planet to experience the great events in this generation. If we have woken up to the implications and have set our feet on the path to spiritual understanding we may be sure that each of us, in our present incarnation, has a special task, however humble.

We incarnated of intent and with a purpose, and probably in association with a group of souls with who we had been together in previous earth lives. We have forgotten the task. Our High Self of course still knows it and waits patiently for us to awaken. When we do so, when we see and acknowledge what we are meant to fulfill before we leave this plane, a new meaning and sense of purpose will be given to our lives. We shall be able to go forward into battle with greater certainty and courage, working in ever greater harmony with our high self. We may expect the 'spiritual movement' to develop with ever greater strength and purpose as individual souls thus learn to know the task which they undertook in coming to birth. Furthermore, as ever increasing numbers of workers for the spirit move over on to the higher planes, we may expect ever closer co-operation. The New Age groups are continually being strengthened by their members who, released from bodily limitation, can work in the subtle blending of thought from the etheric level.

We must have faith enough to see what it means to start absolutely from where we are now. We are where we are meant to be. This is axiomatic once we admit to our invisible guides. If we are striving for understanding of the spirit, then we must assume we are now where 'they' want us. We are all volunteers in an army which takes no conscripts. If higher command wish to post us somewhere else, our higher self would have no difficulty in staging events which throw us out of our present circumstances so as to bring about a new condition. Again we are called upon to act on this courageous view that we are in the right place now and the more consciously we can recognise the 'guidance'- the more positive and remarkable will it become.

We float in our little canoe down a great river of events. If we fight against the current we court disaster. If with real trust we let ourselves go with it, we can guide through the immediate wild water. We have no time to think about or be concerned with the rapids far ahead.

Remember that if it be true that we 'chose the life' and are being guided through experience on the earth plane of 'separation', then it is axiomatic that we must have built-in soul-powers to overcome all difficulties. The spiritual pattern truly suggests that we must have latent reserves of strength on which

we can draw to overcome any obstacle, and every overcoming strengthens the soul for the next step in the adventure through this training ground of soul. Each man is truly an ambassador of God. We descend of intent into the chaos of the world and are each responsible for our personal area of growth and activity. Thus when we pray "Thy kingdom come on earth" we could see this as referring to our particular piece of "earth", represented by all the ramifications of connection, responsibility and activity which constitute our life at the moment. In all these activities we are backed and supported by the invisible guides and nothing happens purely by chance.

When life is considered from a broader view point, it seems that there are really very few "accidents". The events which hit us as accidents may well be staged by our invisible guides to enable us to take a further step in development. "To him that overcometh will be given the crown". At any rate we must recognise that to act as if all accidents and untoward events are planned for us by or through our higher selves develops in us a strong and courageous view of our lives. We do not whine or complain if we shoulder full responsibility for all we are and all that happens. We are "total cause". Obviously our character and circumstances at the immediate moment are precisely the result of the cumulative past. History is us and now.

A most constructive change of attitude follows this sort of thinking. Less and less are we concerned with our own wills. If our plans go awry and we are prevented from doing what we would have enjoyed, the attitude is not "How disappointed I am" but "I wonder what He wants of me now and what new door will open since that one is closed." Thus daily life would increasingly become an exploration into the ever new, with continuous opportunity for free choice and yet a knowledge of higher guidance. On earth we are learning to be free moral beings and to exercise creative initiative in the service of God. For this man has come into incarnation. We move out of the age of aggrandisement of the self-conscious ego into the New Age of transforming that ego into an instrument that can in freedom say "Thy Kingdom come, Thy will be done on earth."

But man does not simply wait On Divine Grace. He is called on to become co-creator and 'take the initiative in forming a new society in co-operation with higher worlds of being. Hence 'living into change' is the great active task for us all.

### The refining fire

Not in any way is this to belittle the pain of loss, the soul-searing of disappointment or remorse, the suffering in illness. Pain obviously is the great educator and here upon earth we experience it most poignantly. Most of us have reached the stage of evolution when we are not liable to indulge in brutality arisen from animal passions. Most of the things we do which hurt others are errors of judgment which may have to be paid for by agonies of remorse. "Seven times tried that judgment is that did never choose amiss". In other words our wrong-doing is usually more the mistakes of the reasoning middle self than the passions of the instinctual animal low self.

Consider the passage in T. S. Eliot's "Little Gidding" where Dante speaks of "the gifts reserved for age": the rending pain of re-enactment

Of all that you have done, and been - the shame  
Of motives late revealed, and the awareness  
Of things ill done and done to others harm  
Which once you took for exercise of virtue.  
Then fools approval stings and honour stains.  
From wrong to wrong the exasperated spirit  
Proceeds, unless restored by that refining fire  
Where you must move in measure, like a dancer."

Indeed here is the secret, that the passage into the Now is like a dance and we can voluntarily give ourselves to the refining fire. The remorse, disappointment or agony of loss is this fire into which we can plunge until it purges us. It will leave us when the soul lesson is learnt, for we are realising that ultimately all loss on this plane is compensated for on the higher planes after death. There we slid. I meet again those whom we have 'lost', in conditions when we can blend much more closely than we ever could in embodiment. There we shall have the opportunity to do those things which our life on earth did not allow. So much do we have to forego in the limitation of a body and we move hereafter into realms of freer creative action. Thus this temporary parenthesis of life out of the eternal realms is the great schooling and the worst will pass. The blending of inner world and outer world makes our passage through events like a dance. We can let go into it and accept what comes in each day. We are to experience the metamorphosis of the soul through the refining fire, a burning of the dross as we move into the flame in conscious acceptance.

### Meditation and the Inner Citadel

Meditation is the channel for continuous reconstituting of the self to move into the new. Our low self is a creature of habit and will repeat brain tracks from the unconscious. These have frequently to be expunged so that we may allow new impulses from the high self. In the daily period of meditation we achieve an inner stillness and tranquility. The entire nervous system and the vital processes rest as in deep sleep, while there is a condition of alert attention in the mind, a listening to the world of being. We are then open to the qualities of the high self, which essentially are peace, love, gentleness, courage and joy.

While these fill the soul there is simply no room for the negative qualities of the low self which include remorse, regret, disappointment, anger, resentment for things past and fear, anxiety and doubt about the future. These negative emotions cannot enter any more than darkness can remain in a room when we switch on the light.

When we pray 'forgive us our trespasses' we could read this as referring to our partnership of low self and conscious middle self personality. Forgive the silly things and blunders and hurts 'we' did yesterday. Let the mirror be wiped clean so that today we start quite fresh and try again. This, the high self is



always prepared to do. Indeed in a real sense the self is new each day. The self who thought itself insulted a week ago no longer exists. I know life afresh in a new day. Once I see this, I know not only that “to understand all is to forgive all”, but truly that “there is nothing to forgive”, since each day (once we see it) we can start anew. Polish the mirror afresh and reflect the positive high self qualities.

Realize too that we really are reflecting qualities: once we admit the reality of higher worlds and you see that if you sound a quality such as courage or tranquility it will resound upon higher subtler planes of spirit where Qualities are Beings. Up there in the Spirit Worlds they are planetary forces. As when you strike middle C on the piano it reverberates automatically on higher octaves, so the active sounding of soul qualities will react and chime down strengthening living power. This if rightly seen and used becomes a creative and soul building technique.

Every time you allow yourself to express discouragement, criticism, cynicism, anger or fear you send out a jet of darkness into the already darkened psychic atmosphere of the world and are yourself dragged down. Conversely every time you take the initiative to build high-self positive qualities into the soul, you strengthen the bond with the planes of light. This is our human duty and purpose. It has been contended that we are the vocabulary we use. We are obviously free to choose to cut out all negative expressions. If we allow none to pass our lips, then in time we will cut them out also from our thoughts. We can learn to use what has been called “the perfect language”.

Our period of meditation teaches the low self to be still and tranquil. It gives it a taste of the joy and bliss of being in touch with the higher qualities. Then when we plunge into the day’s activities all our doings will increasingly be coloured by the positive impulses. Each day they are strengthened and the citadel in the soul becomes more powerful. The low self is being trained to defend this citadel against attack by darker thoughts or impulses. We build this sanctuary of light in heart and mind which gradually can be held intact throughout the day’s events.

In time the whole day would become a continuous meditation - “the yoga of action”. The citadel will become impregnable. If it could be filled with the Light of the Christ we should indeed have made our real contribution to the Coming of the Kingdom. The Christ said, “If I be lifted up, all men will be lifted with me”. Each in his small way could work towards this end. For, to carry the analogy of the defended citadel further, we are each involved in the war against the powers of darkness. Each is a spear-head or bridgehead point in the great battle now joined between Michael and his angels and the dragon of materialistic and negative thinking. The devil, Mephistopheles, described himself as “I am the Spirit who always denies, negates. “Ich bin der Geist der stets verneint” (Faust). He is the vitiator, the denier of the spirit, the eternal negative, and we fight him by positive thinking and acting, backed as we are by the Forces of Light which long through our initiative to take over and redeem the earth plane. We are reminded of the Theban army in Ancient Greece. It was made up of

companions, lovers. In the front rank fought the young man immediately backed by his older friend, for it was certain that, through the love they felt for each other, neither would show cowardice. So we can feel ourselves backed and supported in the fight by the Invisible Lover, who is our Higher Self. To quote from that inspired book "Light on the Path" (Mabel Collins):

"Look for the Warrior and let him fight in thee. Obey him, for he is thyself, yet infinitely wiser than thyself....Then thou canst go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for you to strike one blow amiss. But if you look not to him, if you pass him by, then there is no safeguard for thee. Thy brain will reel and thy heart grow uncertain in the dust of the battlefield. He is thyself. Yet thou art but finite and liable to error; he is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee; and at the day of the great peace he will become one with thee."

If we could really make our inner citadel impregnable and so advance into battle, we would have achieved something of immeasurable importance. We would have created a seed point in the soul which we would carry through into the life between death and rebirth. Then when the time came for the ego to reincarnate it could with this strengthened seed draw to itself improved quality in the astral body or soul and enter earth life again with much bad karma expunged and erased. We are truly working for the future of our own souls and of the planet. We are involved in an endless process of metamorphosis of the soul as a creative deed which takes on ever greater interest and significance as we wake up to what it implies.

### The Inner Teacher

Something like a new moral principle seems to be emerging in our age. No longer, as was assumed in Victorian days, is the issue clear for the following conscience and 'doing the right thing'. "Budge, says the fiend, Budge not, says my conscience". It is now rarely so cut and dried. We seem constantly to be given a choice of ways each of which will lead to hurt or difficulty. We have deliberately to choose and take on ourselves the karmic consequences. As in the allegory of mountain climbing, two routes open and we choose one, putting the rejected alternative out of mind and not looking back with regret. Positive thinking often calls for selecting the boldest and most exciting course. For most of us, if we look back, the deepest regrets are for what we failed to do, for the opportunities missed. The gush of impulse in the heart suggests our course of action but then, ah, how often, we allow cold intellect to turn us away - it would cost too much, people would think me silly, I have an appointment on Tuesday, etc., etc.

"Thus conscience doth make cowards of us all  
And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought  
And enterprises of great pith and moment  
With this regard their currents turn away  
And lose the name of action'..

We are all like Hamlet.

But when we acknowledge guidance and direction from the High Self we see that the way it speaks is precisely in the impulse of the heart, or the flash in the mind or the still small inner voice. So quiet are these hints that we too easily miss them and they are overlaid by our chattering mind or hard cold reason. Yet we could learn to work with this subtle co-operation. It is truly the key to 'living into change'. Self deception is of course easy. Obviously not all our heart impulses are to be trusted, but we can accept that we are learning to use a telepathic contact with High Self, our Guide, who must speak delicately. There is no constraint or enforcing. The technique for exploration into the New is clear.

We are indeed learning to work with our INNER TEACHER. This may be of paramount importance for New Age education. Nowadays so much education is concerned with learning information given from outside. This may all have little relevance for wholly new conditions in the future. What we most need for living into change is a method of contacting the Inner Teacher. Let us quote from Brownings "Paracelsus".

"Truth is within ourselves; it takes no rise  
From outward things whatever we may believe.  
There is an inmost centre in us all  
Where Truth abides in fullness: and around  
Wall upon wall, the gross world hems it in.  
That perfect clear perception - which is truth.  
"A baffling and perverting carnal mesh  
Binds it, and makes all error and, to KNOW,  
Rather consists in opening out a way  
whence the imprisoned splendour may escape,  
Then in effecting entry for a light  
Supposed to be without."

We need to devise forms of training for making this contact with the inner sources of truth. Then we shall with ever greater confidence find we can move through into the unknown. Presumably the greater the spiritual crisis the more certainly will the higher world offer its guidance and protection to those who are dedicated to its service. Therefore, in the ultimate apocalyptic challenge we - must be prepared to commit ourselves wholly to the new.

### Think Abundance

We move into a New Age, which on inner planes is -with us already. The Coming of the Kingdom means axiomatically that to God all things are possible. In Him is abundance. Here we touch a new economic law for a new society. He can obviously meet all needs. We however mostly spend our lives trying to satisfy wants and desires. This is a very different thing. If we could really learn to work for the doing of His will, our needs would be supplied, miraculously. This has been proved in our time by many groups and individuals. It involves however an abandon of which most of us are incapable

until extremity drives us to throw our lives wholly on Him. Then the 'miracles' can begin to happen. A kind of reckless reliance on God seems to be called for and, when achieved, it works. The saying "Leave all and follow me" can mean a total casting away of the past with all its failures or successes, and a complete new start in the daily present. We must learn to "think abundance" and to know that all things are possible through Him.

He is building a new world, right down into material society, and He wants nothing but the highest quality on all levels. We need not feel we are called to an arid puritanism, which is often associated with a readiness to accept the second-rate. Our Master and Lord is Cavalier enough to need the most beautiful and colourful and best.

Cavalier and Puritan represent the great cleavage in Britain's history and indeed character. We each of us carry this polarity in our very souls. That incomparable book "1066 and All That" declared that "the Roundheads were right but repulsive and the Cavaliers were wrong but romantic". A basic, if partial, truth! Puritanism knew that the new consciousness must rise above the sensual, but it seared the soul by its aridity. The Cavaliers, though falling at times into the licentious excesses of enjoyment of the senses, at the same time delighted in ritual and beauty. May it be that the New Age begins to resolve this basic cleavage in the national character? We lift above the lower sensual to a realization of the subtler senses which it is discovered brings a deeper and more refined delight and a demand for beauty in form and ritual living. We rediscover the romance and idealism in life, for never was there a more poetical and beautiful vision of new possibilities for transforming what is sordid in our lives. Thus the puritan in us rises above the downward drag of the coarser senses and unites with the true cavalier in our nature which longs for joy in life, beauty, and colour of ever new forms to delight the subtler senses to the Glory of God. God wants Quality in his Kingdom on earth. Everything is to be the best on every level, but there is to be nothing beyond what is necessary. Thus we shall all be called on to simplify in our lives but at the same time to strive for beauty in His name, trusting absolutely that prayers will be answered which are offered up for the meeting of His needs. Let us close with the enchanting little poem by T. E. Brown called "The Shell". It summarises the whole issue exquisite brevity.

"If thou could'st empty all thyself of self  
Like to a shell dishabited  
Then might He find thee on an ocean shelf  
And say: 'This is not dead'  
And fill thee with Himself instead.  
But thou art so replete with very thou  
And hast such shrewd activity  
That when He comes He'll say 'It is enow  
Unto itself - t'were better let it be:  
It is so small and full  
And has no need of Me."