

**CELESTIAL CONFERENCES
ON LOVE: A BOOK FOR
SUPERMEN AND WOMEN**

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Celestial Conferences on Love: A Book for Supermen and Women by Elsie Pease

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ELSIE PEASE

**CELESTIAL CONFERENCES
ON LOVE: A BOOK FOR
SUPERMEN AND WOMEN**

Celestial Conferences on Love

By *ELSIE PEASE*

A DISCUSSION BASED ON THE LAWS OF
NATURE SEEKING A PHILOSOPHY OF
LOVE AND MARRIAGE THAT WILL
IMPROVE THE SOCIAL AND SPIRITUAL
LIFE OF MANKIND

A BOOK FOR SUPERMEN AND WOMEN

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— “For if an author does not penetrate to the essential in the human soul to its deepest depth; if he has not dared, or has not been able to write his book regardless of consequences; if he has not ventured to represent his ideas in statuesque nakedness; has not imaged human nature as it showed itself to him, improving nothing, but has taken counsel with his public, been guided by its prejudices, its ignorance, its untruthfulness, its vulgar or sentimental taste—he may have been highly distinguished by his contemporaries: for me he does not exist, to what I call literature his work is valueless. All the offspring of the author’s *MARRIAGE DE CONVENIENCE* with that doubtful character Public Opinion; all those literary children which their author begets, giving a side thought to the taste and morality of his public, are defunct a generation later. There was no real life in them. But every work in which an independent writer has, without any side thought, uttered what he felt, and described what he saw, is, and will continue to be, no matter how few editions of it may be printed, a valuable document.”—Brandes’ *“Main Current In Literature.”*



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The Conflict of Love and Duty.

CONFEREES.

PLATO,

SPIRITS
EMERSON,
HUMANS

AMIEL.

BEATRICE,

LYCIDAS.

REPORTER
ELSIE PEASE.





P from earth's center through the Seventh Gate

I rose, and on the Throne of Saturn sate,
And many Knots unraveled by the Road;
But not the Knot of Human Death and Fate.

There was a Door to which I found no Key;
There was a Veil past which I could not see;
Some little Talk awhile of Me and Thee
There seem'd—and then no more of Thee
and Me.

Then to the rolling Heaven itself I cried,
Asking, "What Lamp had Destiny to guide
"Her little Children stumbling in the Dark?"
And—"A blind Understanding!" Heav'n
replied.

Then to this earthen Bowl did I adjourn
My Lip the Secret Well of Life to learn;
And Lip to Lip it murmur'd—"While you live
"Drink!—for once dead you never shall
return."

Oh, Thou who man of baser Earth didst
make,
And who with Eden didst devise the snake;
For all the Sin wherewith the Face of Man
Is blacken'd, Man's forgiveness give—and
take!

—Omar Khayyam.

UNIV. OF
CALIFORNIA



Scene. In the large living room of the artistic little bungalow that Lycidas has provided for his bride. Time, a couple of months later, the honeymoon past, Lycidas and Beatrice are prepared as well settled married people to discuss the more intimate questions of love. The conference this evening represents the storm and stress period in the love-life,—the period of darkness, doubt and wandering.



TO MISS
ANGELIA

CELESTIAL CONFERENCES ON LOVE.

The Conflict of Love and Duty.



Beatrice.

AIL forth into the sea of life,
O gentle, loving, trusting wife,
And safe from all adversity
Upon the bosom of that sea
Thy comings and goings bet
For gentleness and love and trust
Prevail over angry waves and gust;
And in the wreck of noble lives
Something immortal still survives.

Amiel. I am inclined to believe that for woman
love is the supreme authority,—that
which judges the rest and decides what is good
and evil,—for a man love is subordinate to right.
It is a great passion but it is not a source of order,

the synonym of reason, the criterion of excellence. It would seem then the woman places her ideal in the perfection of justice. It was in this sense that St. Paul was able to say "The woman is the glory of man, and man the glory of God." Thus the woman who absorbs herself in the object of her affection is, so to speak, in the line of nature; she is truly woman, she realizes her fundamental type. On the contrary a man who should make his life to consist of conjugal adoration, and should imagine he had lived sufficiently when he had made himself a priest of a beloved woman, such an one is but half a man; he is despised by the world, and perhaps secretly disdained by the women themselves. The woman who loves truly seeks to merge her individuality into that of the man she loves. She desires that her love should make him greater and stronger, more masculine, more active. Thus each sex plays the appointed part, the woman is first destined for the man, and man destined for society. Woman's duty is love, man's love is duty. In other words, the guiding star of woman is love, while the twin star of love and duty ever rises towards the zenith of man's heaven. Woman owes herself to one, man owes himself to all, and each obtains peace and happiness only when he or she has recognized this law and accepted this