

the source of terror, and until the student is prepared to meet and overcome all the possible dragons on the path, he had better keep to the beaten tracks of life. By courage and the preservation of absolute self-control no danger may be feared in any case, and there are few who have called upon the Invisible Powers for help who will be deserted in the hour of trial. The Soul itself, the Warrior within, is a match for any foe. Such experiences as are detailed in the well-known passage in I Kings xix, and which are purely interior and subjective, although understood in the churches otherwise, are common to all who pursue the inward way. When the silence is attained, and the still small voice, the voice of the silence, speaks, no further outer instruction is needed. But many are led away by voices that speak delusive words long before the strong wind, the earthquake and the fire have been encountered or passed.

What shall we meditate upon? is another frequent question. It is this problem that proves to be the greatest means of self-revelation to the student. He will find his mind dwelling upon that for which it has most desire. He must train it to dwell upon that to which his better nature urges him, taking care that the personal has no consideration in the choice, and remembering that "no promise of eternal life can be valid which does not stand upon the ashes of the present life." The Master within, the Father in heaven, has been declared by the wise of all ages to be the proper subject of contemplation. Students must be careful not to create that Ideal in their own image. "When the Master who is unseen is seen, He disappears." The recital of sacred verses is enjoined before meditation. Those who have special privileges in this way should avail themselves of them.

Every period of meditation is a cycle. It is a period of birth, attainment, and, perhaps, of transfiguration. Otherwise it will correspond to the ordinary life ended by death, and return to earth and physical consciousness. The renunciation of transcendent states of

consciousness when attained is also strictly analogous. It follows, then, that whatever is enjoined for daily practice in life has to be performed more perfectly and completely in meditation. In this light the student should read many books that are used as manuals of ethical training. Take such a passage, for instance, as on pp. 16-17 of "The Voice of the Silence," beginning, "Kill thy desires, Lanoo," and ending, "Look not behind or thou art lost," and apply it to a session of meditation. "Light on the Path" is particularly applicable thus.

Those who are wise remain silent about their attainments. These become apparent as they affect conduct.

It will be recognized that all true prayer is a form of meditation in the sense of the foregoing.

No authority is claimed for these observations beyond the fact that they embody much that is written elsewhere.

GRACE HILL.

THE TEMPTRESS.

O thou, whose beckoning smiles have lured astray

More souls than any dream-evoking drug,
Thou that hast been glorified in poetry
And prose; I saw thee as thou art; for when
The sun's last slanting rays had left thy shrine
In dismal gloom, thou didst remove thy mask,
And 'neath thy drooping lids lurked piteous fear.

Too well, from olden time, hast thou been linked

With Charity and Faith; yet not that strong,
Enduring Faith that knows, and knowing doubts not;

'Tis rather that weak thing that triumphs with
The crowd, but when 'tis left alone, doth perish.

And thy companion Charity, who doleth
Her lawful tithe, what likeness doth she bear
That Gentle One whose sympathetic heart
Gives freely of itself, gives all it hath,
Yet knoweth not a thought of charity?

Ah, Hope—fond Hope—thy evanescent cheer
But drapes the naked form of craven fear.
Blind Faith, vain Hope, proud Charity—ye three

Delude the soul that else might learn to see.

ARTHUR WHITE.