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W. P. PHELON, M.D. } EDITORS
MRS. M. M. PHELON, O.S.B. }

NIRVANA.

—Saved

From whirling on the wheel; aroused and sane
As is a man wakened from hateful dreams.
Until—greater than Kings, than Gods more glad,—
The nching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed NIRVANA—sinless, stirless rest—
That change which never changes!

—Arnold's *Light of Asia*.

EXCERPTS FROM MADAME GUION'S "MYSTIC SENSE OF THE SCRIPTURES."

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God asks, usually, the consent of the soul, before making it suffer for the neighbor—then is the soul moved to sacrifice itself to His will.

The uniformity of souls who have come out of the deluge—or great tribulation—who speak but one language, being taught of God—who have but one speech, since it is the same spirit that speaketh to them.

Another land—depth of the heart—God's concern about the souls that abandon themselves to Him.

Gifts—journeys still further towards the south—to show that Abraham went beyond all things, to go to God alone. The soul, abandoned to God, must remain faithful, not being astonished at any of the trials, where God seemed to promise nothing but sweetness. The soul must follow God through all bitternesses.

All roads lead to God. He who stops at none, and makes use of everything he meets, and all the happenings to lead him to God, finds him assuredly.

Souls who leave all for God, receive from Him new favors with the highest peace and tranquility.

II.

Nothing is so much opposed to faith as signs. The Divine moment must decide in everything, and the soul wait for this moment, without seeing anything—without troubling itself to see anything, for the future—not even when the time of the promise appears past.

God would make those whom He conducts by faith go and come as He wills, without, however, giving any certitude of what is to happen—and two things are necessary to prevent sin—ignorance and simplicity of heart, the latter being the most necessary.

Mystics ought to preserve the gifts of God under the veil of silence and retreat. Abraham was the father of all the in-

terior souls or mystics. The interior or mystic life has its origin in *faith*.

They go wandering from place to place, from subject to subject, and finally cease to walk. [Proprietary souls.]

We should not carry and fetch, but go directly to God.

Oh, Faith that removest mountains, thou makest to be done even more impossible things!

Let us by no means discover the secrets of the interior to those who serve God, yet as hirelings.

In the first place, He waits for the very extremity before succoring them. There are no longer either signs or assurances for interior souls, but only the Divine moment, which causes things to happen and be known, only the instant they are to be performed, and no sooner.

These interior souls can no more fear the Demons, since God by generous love has rendered the evil subject to them.

But the Princes of God, who, as His children, have entered into the freedom of God, are sovereign and mighty, in the very place of their exile. They rule everyone, and are ruled by none. They are as strangers with men, but are independent with these same men.

If ye keep my covenant, then ye shall be a peculiar people, a treasure above all treasures.

And like a fountain, the more it empties itself of its waters, the more the source, which is God Himself, communicates to it new waters.

Faith, Silence and Good Works, must be inseparable from Charity. We must learn to *hear*, to *act*, and to be *silent*.

Consent is required from those who are to be introduced to the depths of the Interior.

Pure love is only granted to a soul when, having come out of itself, it occupies itself with nothing but God—and this comes only in the later period of life.

No soul ever arrives at the enjoyment of God, before being stripped of all support and of all self-interest.

"Who sees me everywhere, and sees everything in me, for him I am not lost, nor is he lost for me.

Be with heart fixed on Me; loving Me, and worshipping Me, bow down to Me; thus at rest thou shalt come even to Me thy spirit.

I am also seated in the hearts of all; from Me is recollection and knowledge, as well as their removal. Because I am beyond the destructible, and superior even to the indestructible: therefore in the Vedas as well as in the world I am called the Supreme Spirit."—*Bhagavad Gita*.

"So long as you are in a confident, determined, serene frame of mind, having some aim in view, based on right and justice, so long are moving in this way the strongest silent powers of your thought in attracting to you the persons you need to co-operate with. If your aim is not based on right and justice, you will still move this silent power of your mind, but it will not affect results as beneficial to you, as your thought based on your highest idea of right."—*Your Forces and How to Use Them*.

"For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame."—*Light on the Path*.

"The doctrines of the ancient Hermetic philosophers, and more recently the theories presented by Darwin, go to show how the universal principle of life acting within primordial matter continually evolves men and higher forms, so that, to speak in the language of the Rosicrucians, in the course of millions of ages, "a stone becomes a plant, a plant, an animal; an animal, a man; a man, a God." Everywhere, in the mineral, vegetable and animal kingdom, we see innumerable gradations of existence, without any hard lines of separation between them; or, if such lines are seen, it is because the "missing links" have been lost. Moreover there are amphibious beings which are equally adapted to live in the air and in the water, in the earth and air, or in the earth and the water, and the same may be said about the Elementals, or Spirits of Nature."—*Secret Symbols of the Rosicrucians*.

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Arise, O soul of man! and start bravely on thy journey. Thy pains and penalties are but the throes of birth, whereby Divine Beneficence rouses thee to soul consciousness from the sloth and insensibility of matter. Thy trials and sorrows, "nay even thy sins, if you come to that, have been helps, not hindrances," by which thy soul has been damned and weaned. Make every sin a stepping-stone toward higher paths of peace! Carry with thee, O, man! the consciousness of thy immortal destiny, and let the good within thee fashion thee after his divine image, for thus art thou being regenerated. —Christos.

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