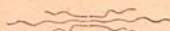


“Command thy passions, and the gods obey.”



THE ORACLE.

EXPONENT OF THE WEST GATE PHILOSOPHY.

A JOURNAL OF PROGRESS. DEDICATED TO THE PEOPLE OF
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"In the will work and acquire, and thou hast chained the wheel of
Chance and shalt always drag her after thee."

THE ORACLE

EXPONENT OF THE WEST GATE PHILOSOPHY.

DEDICATED TO THE PEOPLE OF HIGH IDEALS.

VOL. 1. BRIDGTON, MAINE, OCTOBER, 1895. No. 4.

THE IDEAL LIFE.

There is a state into which the true student of occultism may get, whereby he will be entirely independent and separate from those who oppose him. But, I admit, it may be that he cannot reach this state until his associates no longer have a use to him in the way of testing his strength and his purity of intention. When, at last, he no longer yields to temptation, in any form, and is able to silently live up to the principles of truth, regardless of what others may say and do, then his trials will be reduced to a minimum.

It is very rare indeed that we are able to find that aid and sympathy which, during the first few years of the journey toward the light, the student so yearns for. On the contrary we find apparent obstacles thrown in our way from every imaginable source. Father and mother and every other member of the family, as well as dearest friends, are soon found to be agents for determining as to how much real strength we possess. We usually look upon this state of affairs as something very hard to bear, but it is evidently the divine method, and if we consider it aright we shall easily turn it to the best advantage and will understand that it is the only way to bring out those qualities, through the knowledge of which we shall lay the foundation for the whole future course.

When, at last, we see the real use of this opposition from our friends and relatives, we will then be able to treat it in a more charitable manner, and can bear it far more easily. When we understand that our growth into

the true knowledge of life is somewhat after the growth and development of the tree, then these things which were so inexplicable will be made plain. The tree's strength and hardihood is tried by those agents which are nearest at hand. The wind, the rain, cold, heat, etc., all take part in making life unbearable to the tree. If the tender sapling were a thing possessing independent reasoning powers it would, indeed, be a very discouraged member of the vegetable family when it was deluged with the first storm. But, resting more entirely under the guidance of the Creator, it has no consciousness of its own, hence no fear of these necessary evils, and its growth continues uninterruptedly as a consequence. The storm and the other opposing forces gather around it and test it from every point, but this simply serves to put it on its guard, and new roots and new strength in every fibre is the result.

Also, like the tree, as we grow in physical stature, we present a broader surface for the storms to beat against, but there is always the remedy at hand to send out broader and stronger roots to counterbalance. In the branches and the leaves we are very apt to find noise and confusion, but in the roots, where the secret of our strength lies, there the work goes on in strict silence. It is right here that I wish to make my point clearer. We must work in the most secret and unobtrusive manner if we would attain the great ultimates which we have in view. We must seek to know, "but keep ourselves unknown." Here is an occult law which is a volume in itself and which it would be well for the student to take for one month's sincere consideration. Send out new roots in every possible direction; add to the strength of your temple constantly and receive these trials and hardships in a grandly philosophical manner; treating them exactly according to the real value which they are subserving.

Look inward for help and sympathy, for you will rarely find it from any outward person or thing, except in the stars, the sunset or other condolences of mother nature. All this opposition is for the purpose of forcing you to become better acquainted with the inner—to become united

with it and thereafter live in harmony with it. Discouragements and opposition from without are simply to prove to you that however industriously you may look to externals for heaven, you must finally return to yourself as the only sure and eternal thing over which you have the slightest ownership.

Thus commence to live the ideal, independent free life which is possible to you from this moment henceforth. I don't care what your environment may be, still this absolute rule holds true. If you are in the midst of the greatest inharmony, and if you have all sorts of undesirable duties to perform, then your opportunity for growth out of and above the possibility of such things is very great indeed and you must improve it. This is hard sort of sympathy, I admit, but very useful and very wise when the real point is seen. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Therefore when all sorts of trials and sorrows are about you, remember these words of the Master, and know that the kingdom is but a step removed from the darkest of experiences.

Through silence we may gradually come into the ideal state of existence of which I speak. We can create a heaven so pure, separate and complete from anything else on this earth that no possible disturbing influence can break through the magic circle within which we hold absolute sway. He is a master, indeed, who can receive an injustice and say nothing in reply, or if he deigns any reply at all, couches his language in calm, dispassionate and general terms. In the closest relations of domestic life, and in the most harmonious families, there will always be some phase of disturbance creeping unexpectedly in. It always comes through the ever restless tongue, and the wisest philosopher is occasionally entrapped into discussion and loss of control. But frequent meditation and inner examination will remedy all this and the time will finally come when the little disturbances which play so important a role in the domestic and social circles will take place without your participation.

It is all possible. Regardless of your surroundings or

your lack of sympathy, still you have YOURSELF, and of this you must make the most. Living the ideal, secret, independent and separate life does not limit or interfere with those who are near and dear to you and have claims upon you in any way. It rather adds to the completeness of their lives and makes the world all the brighter to them. This will soon be plain to you when you have exemplified the principles above suggested. And if this plan of retreat to the fortress of your own heart seems selfish, then I will say that it is because you do not yet comprehend the idea and must live it in order to know.

Finally, do not constantly parade your ideas, intentions and aspirations before your friends and associates. It simply tends to weaken your own position and too often raises an opposing force in them. Just why this is so is difficult to explain, but it is probably from the fact that people do not like to be made to feel that they are inferior to some one else with whom they have been familiar all their lives. So if you would avoid the silent or open opposition of your friends or relatives, then say little or nothing regarding your spiritual aims, except to those who ask. To such it is well to talk as freely and confidentially as they desire. But understand this: you will hardly find one of your own kindred who is living these high ideals. It seems a divine decree that there shall be but one from an entire "tribe" capable of getting a conception of the way to eternal life. And this one, it appears, must be sponsor for and work out his own salvation and in a measure, become the redeemer of all his kindred.

PHYSICAL DEVELOPMENT.

PART II.

BY DOUGLASS F. HOTCHKISS.

Before entering into a consideration of the full, deep breath it would be well to attend further to the obtainment of the correct poise. It is supposed that the student has practised the exercises given in the previous issue of the

ORACLE, and that those exercises and the ones this paper contains will be combined.

Walking on the balls of the feet or on tiptoe, barely allowing the heels to touch the ground or keeping them free from the ground altogether, is an excellent poising exercise. The toes should point outward and the back leg should bend straight at the knee at every step. Let the motion be of an undulating character at first, gradually modifying it. Care should be taken that the eyes follow an imaginary straight line. If there is any deflection made from this line it should be UP and not DOWN, except when there is a well defined reason for looking down. Continued gazing on the ground at the feet is indicative of extreme mental intensity, which is reflected upon the body and is also symbolical of our earth-bound condition. The hands and arms should hang relaxed at the sides, the bodily energies having been removed from them. It is well to always remember to direct those forces to the lungs, hips and legs when walking.

In sitting, resting and sleeping it is profitable to discard rocking chairs and pillows as soon as possible, substituting straight backed chairs for the former. But these articles should be laid aside gradually and carefully or great inconvenience and possible injury may result. The correct poise cannot be obtained when these articles are in use. In practising the poise when sitting, use a straight backed chair and let the base of the spine touch the back of the chair. Maintain this position until tired, then resume the old posture. We should have the body under such control that it will be comfortable and natural to sit without a support for the back and still maintain the correct position.

In lying or sleeping, gradually substitute thinner pillows for each succeeding one until that article is laid aside permanently. Sleeping flat upon the back without a pillow not only helps us to obtain the right poise, but also tends to straighten the spine and fill out the hollows about the throat and neck. That position in sleeping or resting, is also of use in that it enables us to assume a relaxed bodily

position, which is the only one in which we can get perfect rest. A pillow should be used if one sleeps on the side.

In standing and walking, the position of the arms and hands, as given in the previous article, should be gradually modified so that they will hang just between the side and front of the leg.

No one thing is probably of more importance to the interior student than the cultivation of the correct breath. Upon its development rests more than can be enumerated in a brief article. However, the statement that only by proper breathing can the creative energies of mind and body be conserved and transmuted, will be sufficient to place the matter in its proper light. It might be added that improper breathing is a potent means of carrying down those forces which ultimately results in the loss of their control, even though they may be partially conserved. Another important point is presented to us in viewing this matter of breathing from the interior standpoint. Inspiration means the act of breathing in or into. There is a correspondence between the lung development and the degree of inspiration we have attained. It is an absolute law that the man with the largest proportionate being development is most susceptible to true inspiration.

The usual methods of developing the lungs, are incorrect because they are either too heroic or because they are based upon false premises, or both. Over fifty per cent. of professional athletes die of consumption or analogous diseases. They develop the muscles of the chest, which have nothing to do with lung development, and they neglect to cultivate vital and nerve force. All exercises that throw the shoulders back contract the lungs, and all students who continue such exercises will feel that their lungs are bound by their muscles. Muscular development of the chest and back is good, but it should not be accomplished by throwing the shoulders back, unless accompanied by deep breathing, that the lung development may keep pace with the development of the muscles.

We will analyze the deep breath, the interior and hidden breath. Our first work will be to strengthen the waist

and abdomen, render more active the partially rested lung cells and bring those unused into activity and give flexibility to the ribs, the frame work of the lungs.

Control of the breath is of primary importance. This can be accomplished by holding the breath after each exhalation and inhalation and consuming more time in the former than in the latter. Count a certain number while inhaling, hold the breath on the same count, count from one half to twice as many while exhaling, then hold the breath on the former count before the second inhalation is taken. If practised regularly and properly this method will develop great control of the breath, upon which proper lung development is dependent. Always breathe through the nose and inhale the breath so quietly that no noise can be heard as it passes in and out of the nostrils. This will tend to cleanse and develop the nasal organs and those of the throat and head. Later, attention will be paid to this subject.

(A) A recumbent position, flat on the back, is the best to assume at first unless the correct poise is well established. Inhale a deep abdominal breath gently and quietly. Follow the counting process, as just stated, in the inhalation, retention and exhalation, pressing quite hard with the hands upon the abdomen while exhaling. Repeat a few times, letting the air pass in and out quite smoothly. Let the action be as low as possible, holding the chest immovable and well out.

(B) Now reverse the exercise, letting the motion be in the chest, counting and pressing as before. Keep the abdomen quiet AND THE SHOULDERS DOWN.

The abdominal exercise should always be performed first, and should always be succeeded by the chest breathing. In addition to enabling us to obtain the correct breath, the first exercise assists us to generate creative force, the second to control it. For this reason, greater attention and care should be paid to the latter drill than to the former.

When practicing exercise with the clothing removed have an abundance of fresh air in the room. Always ex-

ercise morning and night, no matter how tired you may be, for these exercises are restful if performed correctly. Excellent results are obtained if these drills are executed in moving air and the sunshine in the morning.

[TO BE CONTINUED.]

The Moon's Position by Hours, Oct. 1895.

EASTERN TIME.

Moon enters the sign:

Aries,	Oct. 2	at	11 p. m.
Taurus,	5		4 p. m.
Gemini,	8		1 a. m.
Cancer,	10		2 a. m.
Leo,	12		2 a. m.
Virgo,	14		5 a. m.
Libra,	16		11 a. m.
Scorpio,	18		4 p. m.
Sagittarius,	20		6 p. m.
Capricorn,	22		6 p. m.
Aquarius,	24		9 a. m.
Pisces,	27		10 a. m.
Aries,	30		6 a. m.

Full moon, Oct. 3rd, at 6 p. m.

New moon, Oct. 17th, at midnight.

"A Cloud of Witnesses."

Here are a few testimonials, taken pretty much at random, from the many letters of complimentary character which are constantly coming to us without solicitation. Comment is unnecessary. The sentiments are of that sincere and spontaneous character which cannot fail to be understood by the reader. (a) "I have been re-reading some of your earlier lessons this evening, and I find a great help in them; in fact I believe many years must elapse, in the experience of the interior student ere these lessons will cease to be of use." (b) "I find your series of drills most excellent; the first ones leading up harmoniously to the others, and preparing the body and mind to obtain the best possible results." (c) "I perceive a steady gain under your teachings. It is impossible to tell you what your lessons are to me. You anticipate my needs before I ask." (d) "I am faithful to your wise teachings and am trying to live the life beautiful, in detail,

as you have shown me. I am re-reading the first lessons and they have a deeper meaning to me now." (e) "It is far beyond praise or compliment, the great good you have brought me, body and soul. If you had met me four months since you would not suppose me the same person. The calisthenics are a wonderful tonic. I am very supple since observing them." [This extract is from a person long since past middle age. It is one of many evidences which come to us proving the efficacy of our methods in calisthenics, drills, etc. The system brings new strength and balance, even to those who were thought to be too old for study or development of inherent power. It is hard to set the age boundary, beyond which SOME good effect of the true re-generation principles may not be realized, if wisely applied.] One more extract and we have done. "I feel deeply indebted to you for your very kind letters of advice and instruction. I have given up my own selected exercises and have adopted your rules. I find them excellent. I realize that they are gotten up with knowledge of the physical and mental. They do not exhaust as the others used to do. Each movement seems to bring rest after the previous one, and before I am half through I am all in a glow from head to foot. I ENJOY them, while the others were practiced more in the sense of duty or discipline."

One important point in development is the question of recovering something which was lost. And when this shall have been accomplished then we must know how to hold and properly make use of our knowledge. We should think often and deeply upon this subject of the past and learn to correctly read the lessons which come to us in this and previous lives, then shall we gain strength to go forward and make no further serious mistakes. There is a "Register of Conduct" in the organism of every human being. It is our opportunity to become acquainted with this register and learn to read what is therein recorded. Thus will we learn from the stories of the past with their incidents of suffering and pain. But it is not necessary that, for present purposes, we essay to go further back than the remembrances of the present life if we faithfully study the causes and effects of IT and profit thereby. We can see backward to a sufficient extent and when we have faithfully profited by the knowledge which this period holds then the veil will be lifted at once and "more light" will promptly flood our pathway.

THE ORACLE.

BRIDGTON, MAINE.

OCTOBER, 1895.

Publication Office, 28 Elm St.

CHAS. H. MACKAY, - Editor and Publisher.

Issued on or about the 20th of each month for the month following.

Advertisements, \$3.00 per inch, each insertion. Discount of 25 per cent. allowed on all contracts of six months or more.

Entered at the Post Office, Bridgton, Maine, as Second-Class Matter.

Make money orders, checks, etc., payable to Chas. H. Mackay. To avoid delay, miscarriage and loss of letters, we caution our friends to be particular in spelling Bridgton, and to write the name of the state in full, as follows: BRIDGTON, MAINE.

We have almost inexhaustible patience to attain social position, business pre-eminence and the numerous other fleeting things of life, but how quickly we lose sight of the real, the eternal, and how easily the still small voice is silenced in the nearer and more peremptory commands of the sense nature.

Within this wonderful body, this temple of the Holy One, may be found the key of eternal life. There are powers, essences and forces within us, a comprehension and right use of which will rejuvenate the worn out system and insure peace, prosperity, happiness, influence and exemption from the limitations of the present order of things.

One weak link makes the whole chain useless. The "weak link" in men and women is, with scarcely an exception, the central link, or the section of the body represented by the zodiacal signs Virgo, Libra and Scorpio. The man or woman who succeeds in restoring the full force and vigor to those parts, and then controls the new life for divine purposes will need no further suggestion from me or any one else under heaven.

The West Gate Philosophy may inspire you to push forward and attain to the full possession of your lost estate, but it cannot furnish the will-power for you to hold and use aright. This, you alone can do.

The "Elixir of Life" is not a dream, a vagary. You may renew your youth. You may bid defiance to disease, poverty, etc. But you cannot do this through musing, or willing (with the brain, merely) or praying. You must act, and you must act throughout the whole temple.

There is no other need so vital and so desperate as the need of health and balance in these bodies of ours, with strength of will and spiritual power to guide aright. With health and harmony within, all forms of outward opposition fall away, as mist flies before the sun.

Many great men have gotten an intellectual perception of the grand secret, but here they have halted, lost in the magnificence of theory. Failing to incorporate the truth into their bodies, they have passed out, leaving for us an inheritance of theories. Christ was one notable exception to this rule. He spoke truth and absorbed truth; thus his hands were carriers of the true life and were as potent to heal the body as his words were potent to calm the troubled spirit.

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

The musical reader is reminded that we publish two beautiful songs "Fairy-land" and "True Love asks no Return." The songs are full sheet music size and published from new plates. Price twenty-five and thirty-five cents, respectfully. Send us ten names and addresses of liberal minded people, together with ten cents in stamps, and we will mail you either of these songs.

A man may climb to that sublime height where heaven is so near that it seems as if he can reach right out and take it. Then comes along the old tempter of self-will, arrogance, pride, ambition or some other thing connected with his organism and causes him to miss the divine state by a mere hair's breadth.

Each morning commences a new opportunity for going forth to victory. Could we live one perfect day we should never again be content to pursue the way of death and unconsciousness. But we look back to yesterday's failures and get discouraged.

Push forward, regardless of the dead issues of the past. You can't bring back lost opportunities, but you can do your best in the present. But there are few who do their best. They do but half what they might do. They continually trust in another day in which to do the unfinished work, and thus continually postpone their peace of mind and their higher powers of usefulness.

Thus may the postponement go on year by year until we lose all hope of attaining to the perfect life. With the loss of hope we are in a most deplorable state, and for the first time all is darkness, for we have fallen into the bottomless sea of sense slavery. Peace is always near at hand yet ever distant, for we voluntarily repel it by our deliberate acts.

This issue of the ORACLE contains several selections which our old friends will recognize, perhaps, as having been published in the past, either publicly or in our private lessons. We have deemed it wise to do this for the benefit of those new readers of the ORACLE who are entirely unfamiliar with the earlier teachings of our philosophy. We propose to take a page or two each month for this purpose, and to gradually make the ORACLE a literal and complete exponent of our work; thus the journal will become worthy of its name.

Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They must be consistent with God's goodness, purity, and infinite perfection; and there must be a mode of explaining them, if we could but find it out; as in all ways we will endeavor to do. Ultimately Good will prevail, and Evil be overthrown. God alone can do this, and He will do it, by an Emanation from Himself, assuming the Human form and redeeming the world.

K. E. W.

"I count this thing to be grandly true:
That a noble deed is a step toward God,—
Lifting the soul from the common sod
To a purer air and a broader view."

Conquer the enemies of your own creation and you shall have risen superior to ninety per cent. of all forms of opposition which your life is troubled with. Get out of your own light and there will be the most remarkable scurrying away of the seeming shadows. Stop complaining at the acts of fate and look within for your failures and thus get at the source of the trouble. Only succeed in tearing away the veil from your own eyes and you will be surprised at the brightness of the whole world. The light is always around you, but you cannot expect to behold it while you blind your eyes with chaff or with tears.

Those who are interested in Mr. Hotchkiss' article are invited to write him freely upon the subjects which he is so ably presenting through these columns. His address is Weimer, Placer Co., California. Mr. H. sets no price upon his work, but believes that if his efforts are worthy the material means will not be withheld.

Don't forget to admire the stars during the weeks of October. The beautiful winter constellations are rapidly coming into good position for study. Already the lovely Pleiades, Hyades and the brilliant first magnitude star, Capella, are rising in the east and northeast, and may be watched with profit in the early evening hours.

I am just coming to an understanding of what is meant by the Brotherhood of Man. In looking at the different religions, creeds, philosophies, etc., we see how greatly they differ from each other, and we sometimes regard one as of less importance than the other. Yet this is not a broad conception of the matter. To illustrate what I mean, let us consider the erection of a house, in which every person on this planet would have his part of the work to perform. Some would clear the ground and prepare it for the foundation, others would construct the foundation, while others would erect different stories, and others still put on the finishing touches. Now, each person in the erection of this house, or let us call it a TEMPLE, has his particular work to perform, without which the structure would be incomplete, therefore one man's work is of equal importance with every other man's. One thing more. We are all (Theosophists, Christian Scientists, Catholics, members of the W. G. etc.,) in reality working in harmony. Everything accomplished is in compliance, in harmony with Divine law. So to work in harmony with that law we must be working in harmony with each other, though we do not so regard it. But in this as in all other matters, is not the inharmony in our mind rather than in the work? There can be no such thing as inharmony in God's work as to our relation with the Father or with each other. Therefore let us desire in our souls the success of our brothers whatever their work may be, while at the same time we adhere to our own principles.

DOUGLAS F. HOTCHKISS.

Injustice a Delusion. Seek not to justify yourself before men. If what you consider injustice is directed towards you by thought, word or deed, attend it not, but continue in your work of inner purification. No such element as injustice can have any part in the Divine plan. Therefore it is an illusion, is it not? The thought of injustice comes to you as a test to try your soul whether it can be deflected from its upward course. Consider it as such, going your way with a sense of increased strength to meet the next test.

D. F. HOTCHKISS.

It is our intention to make this journal a friend and a help to all its readers. We aim to make each issue hold one or more thoughts which may be usefully applied, during the current month, to the individual experience. We aim to give our ideas in the most brief manner possible, for too often the true meaning of an article is lost in multiplicity of words. If our readers will follow us with care they will find help and inspiration for nearly all phases of human experience, and suggestions for development and growth into the realities of the earth life. They will gradually perceive that a noble and intelligent purpose underlies their lives and that a beautiful ultimate may be realized if they will cease complaint (silent or expressed) and be true to the God within.

"Whomsoever God loveth, him he chasteneth," is an expression that formulates a whole dogma. The trials of life are the blessings of life, to the individual or the Nation, if either has a Soul that is truly worthy of salvation. "Light and darkness," said Zoroaster, "are the world's eternal ways." The light and the shadow are everywhere and always in proportion; the light being the reason of being of the shadow. It is by trials only, by the agonies of sorrow and the sharp discipline of adversities, that men and Nations attain initiation. The agonies of the garden of Gethsemane and those of the Cross on Calvary preceded the Resurrection and were the means of Redemption. It is with prosperity that God afflicts humanity. K. R. C.

It is simply impossible to estimate the needs of individual cases and to deal with them intelligently through the medium of a public journal. Each student of truth requires a slightly different mode of treatment. To more completely meet this need we issued the private course of instruction mentioned on the last cover page of the present number of the ORACLE. It matters not as to whether the aspirant is just opening his eyes to the mysteries of life, or whether he is fitting himself for a teacher of subjective truth, these lessons and the private correspondence cannot fail to broaden his views and increase his capacities in every direction.

My silence during all last month has not been with an aim to contradict or believe, but rather to weigh and consider the beautiful aspects of truth which your writings have displayed to me. I desire to be acceptable as one of your Brotherhood, because I conclude that thereby I cannot fail to be worthier of our Elder Brother, The Christ; but I note that firm resolution is necessary. Several of your remarks evoke deep thought, and much is new and even difficult for me to comprehend. For instance anent sarcasm. This I had a habit of practicing towards a certain class, looking at the matter as I would one of dynamics, diverting a body upward to fall by a natural law; but now I see it possible for the body not to desire to plunge at me at all. Again at a suitable occasion I put your 'Justice and Retaliation' views in the ORACLE to a severe test with a peculiar character working under me, with surprisingly good results; but of course I make many slips and deplore them. But I will keep on trying tho' my progress may be slow to all appearances.

The issues are with God: to do,
Of right belongs to us.

Therefore faint not, nor be weary in well-doing! Be not discouraged at men's apathy, nor disgusted with their follies, nor tired of their indifference! Care not for returns and results; but see only what there is to do, and do it, leaving the results to God! G. P.

In a recent letter from our faithful co-worker, Mr. H. C. Holden, Norwood, R. I., we have been given some valuable suggestions bearing upon a "New England Colony," as briefly outlined in the September issue of the ORACLE. Mr. Holden says that the first and important step is to ORGANIZE. This is true and we hereby appoint him President of the organization in prospect. We feel sure that he will not refuse to act, and we know that he will honor the office. Our friends and all interested in the idea, as given in the article just mentioned, will please correspond with Mr. H. to the end of effecting a permanent organization, with secretary and other necessary officers and committees. Please enclose stamp, if your letters call for a reply.

THE ORACLE

EXPONENT OF THE WEST GATE PHILOSOPHY.

DEDICATED TO THE PEOPLE OF HIGH IDEALS.

CHARLES H. MACKAY. - - - - EDITOR.

VOL. 1. BOSTON, MASS., NOVEMBER, 1895. No. 5.

"TOO IDEAL."

This is what a casual reader says of the West Gate teaching. The fact is it is so extremely real and practical that it gives the impression of something exactly opposite. This principle is often noted in experimental science and in nature. If you touch frozen mercury the effect is the same as when you come in contact with a white hot iron. Hence it will be seen how very easily the superficial student of occultism will deceive himself in his estimate of this philosophy which is the essence of simplicity, but which requires every atom of moral, intellectual and physical strength to fully carry out through the life.

The truth of the whole matter is, we have presented a system so simple and plain, so perfectly free from the empty creeds, forms and ceremonies of this superficial age, that the people cannot believe it to be what it so plainly states itself to be. Imagine a new school of philosophy which has for its object the solution of every mystery of life; the control of environment, disease, death and every limitation of human experience. Then reflect that this school declares that it is simply necessary to properly develop the forces of the microcosm and correctly employ them in order to get these great benefits. "Why!" exclaims the reader, "any one could do that." Well, perhaps any one *could* do it, but no one seems able to actually accomplish the supposed-to-be simple task.

The hourly positions of the moon which are given in each issue of this journal may be found very useful to the true interior student. We are always glad to encourage the contemplation and study of the heavens and will assist the reader who desires to pursue this inspiring line of research.

We wish the name, address and date of birth of every person of "high ideals" in America. Put yourself on record and receive your "new name." The time will come when this will not be as meaningless to you as it now appears. We make no charge for collecting and classifying, but simply ask that postage for return letter is enclosed. We are seeking the Highest and we desire to spiritually enter the aura of all others upon the same path; thus organizing (spiritually, and not by written laws) the already large, but scattered, body of people who are earnestly looking to the conscious union with Divine plans.

Beautifully, above the great wide chaos of human errors, shines the calm, clear light of natural human religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving and perfectly holy, too. Beautiful around, stretches off every way the Universe, the great bible of God. Material nature is its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting glories over our heads; and Human Nature is the New Testament from Infinite God, every day revealing a new page as Time turns over the leaves. Immortality stands waiting to give a recompense for every virtue not rewarded, for every tear not wiped away, for every sorrow undeserved, for every prayer, for every pure intention and emotion of the heart. And over the whole, over Nature, material and human, over this mortal life and over the eternal Past

and Future, the infinite loving kindness of God the Father comes enfolding all and blessing everything that ever was, that is, that ever shall be. K. S.

The Moon's Position by Hours, Nov. 1895.

EASTERN TIME.

Moon enters the sign :

Aries,	Oct. 30	at	6 a. m.
Taurus,	Nov. 1		11 p. m.
Gemini,	4		6 a. m.
Cancer,	6		7 a. m.
Leo,	8		8 a. m.
Virgo,	10		noon.
Libra,	12		8 p. m.
Scorpio,	15		2 a. m.
Sagittarius,	17		4 a. m.
Capricornus,	19		3 a. m.
Aquarius,	21		6 a. m.
Pisces,	23		6 p. m.
Aries,	26		2 p. m.
Taurus,	29		7 a. m.

Full moon, (in Taurus) Nov. 2, 10 a. m.

New moon, (in Scorpio) Nov. 16, at noon.

Let us wisely accept the inevitable and hope for the blessings that lie beyond the mists. Life's cross is a symbol of defeat of all we love and cherish outwardly, and we must bear the burden until all these unrealities are dethroned for the real. Existence that denies is an endless affliction and weighted with constant defeat. It is the fate of the unconscious to realize or feel happiness only as it labors under some illusion that is the parent of sorrow. Wherefore this continued enchantment? Is the power of the old serpent sufficient to hold unto the sting of death? What a woeful picture, humanity in the coils of the arch-destroyer, Enchantment — Death.

Freedom from material ills implies the emancipation of thought from all currents that terminate in forceful and disastrous channels.

What is West Gate Philosophy?

(1) It is a system of teaching designed for the minds and capacities of the advanced thinkers of the Occident.

(2) It is suggestive of Theosophy, but is wholly free from the idea of "Mahatma" worship, phenomena, etc. It teaches that we must look within for our light and source of happiness, and that we can consciously unite ourselves with the Father here in present environment. Accomplishing this we solve life's first mysteries and become of great use to our fellow man. It may therefore be called a system of INDEPENDENT THEOSOPHY adapted to the requirements of the people of the Western world and surrounded by none of the mysteries (so-called) of the East.

(3) It has sprung into existence simply as a matter of necessity. When a certain degree of growth of the people demands something different in the way of science or religion, then the forces of the Invisible are always prompt in answering that demand.

(4) This system is characterized by its practicable phases and the ease with which it is applied to the every day life of the individual. It teaches that seclusion, fasting, etc., are not necessary steps to the true path. On the contrary it shows that the simplest acts are to be considered in the light of "initiation" into those circles where we shall begin to discover the true purpose of the earth existence.

(5) It lays down no arbitrary rules which interfere with existing conditions of life, but it teaches that existing conditions are to become our servants and their blind forces turned to higher uses. And it also shows that all the organs and functions of the human body are for a purpose, each in its own peculiar way and that none are to be despised or neglected. It offers clear, practical and easily understood methods for the culture and highest development of the attributes of body and mind.

(6) It shows that through these methods the lower self will finally be drawn up to that point where conscious communion with the higher (the soul) may be enjoyed, and that when this plane is reached there will be no more "mistakes" in life, but that true wisdom will go hand in hand with reason.

(7) It constantly urges the student to raise the life to its very highest point of development, and maintains that through this plan alone can we become of true service in God's vineyard.

(8) By consistently following its simple methods the student attains the true illumination. He gradually becomes cognizant of the re-construction,—regeneration—of all his attributes, and of a new birth into a new world.