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# THE ORACLE.

EXPONENT OF THE WEST GATE PHILOSOPHY.

A JOURNAL OF PROGRESS, DEDICATED TO THE PEOPLE OF  
HIGH IDEALS.

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All the parts of a noble work must be separately imperfect; each must imply, and ask for all the rest, and the glory of every one of them must consist in its relation to the rest; neither while so much as one is wanting can any be right.

—*Ruskin.*

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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."

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# THE ORACLE

EXPONENT OF THE WEST GATE PHILOSOPHY.

ISSUED MONTHLY.

CHARLES H. MACKAY,

Editor and Publisher.

VOL. 2

BRIDGTON, MAINE, AUGUST, 1896.

NO. 2.

## PHYSICAL DEVELOPMENT.

### PART VI.

BY DOUGLAS F. HOTCHKISS.

The spiritual zone of the body which is the central, now claims our attention. In this connection, it is well to note the fact that all persons who become spiritually awakened desire at once to emancipate either wholly or in part, that portion of the body ; and as the awakening continues, the desire is expressed to free other portions. So, for instance, many are feeling a desire to emancipate the feet, which symbolize the understanding, and so, at times, discard shoes and stockings and wear sandals.

The following exercises will be found useful in strengthening and bringing into proper expression the spiritual zone of the body.

(p) The Pelvis exercise: Beginning at the lowest extremity of the pelvis region, contract the interior muscles, drawing inward and upward ; continue the exercise up through the abdomen into the chest. Maintain this position a few seconds, then repeat. The hands can profitably be used in performing this exercise which is of use in giving control of and strengthening the interior muscles of the vital organs. It can and should be practiced any time the mind reverts to it, whether when walking, standing, sitting, or lying down. This exercise, besides strengthening the muscles, draws in the abdomen, raises the diaphragm, lifts the stomach and liver into their proper places, and elevates the chest. Its benefits in health-giving results and in a consciousness of physical and moral power, can hardly be over-estimated. In this exercise

the legs and feet obey the law of Parallelism being in parallel lines.

(q) Relaxing the head, arms and torso, bend slowly at the waist line (not at the hips) first to the front, then back. Care should be exercised not to bend back too far else the spine may be injured. Then bend diagonally, front and back, first to the right then to the left. In returning to the upright position, the beginning should be made at that point last reached in the bending, that is, at the spine. It is well to keep in mind that each vertebra in the spine is being straightened. Continue the straightening in exactly the reverse order used in the bending, straightening the head and opening the eyes last. The exercise so performed is in obedience to the law of succession.

(r) Turn the body slowly at the waist line to the right, turning the head in the opposite direction Reverse. This exercise expresses the law of Opposition, the head and torso being in opposition.

[To be Continued,]

## THE SOUL THAT SLEEPS.

[Continued from last month.]

But we sleep! Upon our spiritual vision the natural mists of degeneration casts a blur, and our wills are benumbed, our faculties forgotten. Blindly unconscious, we drift through the external duties of life, lukewarm, indifferent, and with little real interest or pleasure even in the world with which our whole being seems indented.

"Ye must be born again." What does it all mean? "Must I accept Christ in order that my soul may come to its rightful stage of conscious existence?" We answer, accept His example. If you doubt the existence of the Christ you can at least endorse the doctrines which the New Testament sets forth. Embrace the truth wherever found and the truth of Christ's doctrines will make you free, will release your true being from the bondage of subjection to the senses, and to



outward influences. Will bring to your life harmony and absence of anxiety. Will in fact prove to you that as there is a law in the universe more potent than gravitation, a law which bears the suns and planets of our system, superior to the *downward* force, so will the Divine love principle bear us safely through all adverse influences and prove a never-failing power in the struggle against degeneration.

There is no absolute rule for guidance in attaining to this possession of the Christ principle. The question is not of the world—the external world in which we mingle from day to day ; it is purely of an interior, occult nature and each individual may possess it by a constant adherence to daily duties and harmonious conformity to his individual conditions in life. The very simplicity, the state of childish faith to which all must conform seems in itself, a barrier to many who would embrace Christ and his teachings. Could those teachings become plain to them through a mathematical course of reasoning or through scientific deductions, they would speedily be adopted.

All struggles, all anxiety, all thought of selfish aims must cease, and a simple existence of passivity be established, in order that this matter of soul-birth may come to its ultimate.

One great hindrance in the way of attaining this priceless boon of soul-consciousness, is the proneness to worship personalities instead of principles. The Master neither asked nor expected admiration of himself as an individual. He repeatedly emphasized the fact that the principles which he promulgated, and not his personality, were to be sought and laid hold of as possessions above the wealth of the world.

Personality is as unenduring and fleeting as the present make up of our earth-constituted bodies. Even as the physical body of Christ was disfigured, changed in outward form, soon returning to dust, so is personality and individuality perpetually susceptible to change, progression and retrogression. But *principle*, that principle exemplified in Christ and which to-day is a more potent influence than ever before ; *that* quality is eternal, even as the soul which through the crucifixion,

the trials of the cross is drawn from the gross, the earthly, and rising superior to death and its terrors, commences its endless journey toward that state of perfection to which at last it has awakened. Worship no man, but ever seek that satisfaction and peace which can be possessed only by a desire for truth and infallible principles.

Through experience—oft times bitter and hard to bear, through trials, mistakes and the divers heart-rending incidents of life, the birth of the soul takes place. Even as the natural birth is associated with dire suffering so is the same law applicable to the spiritual birth. Even as the former is associated with bitterness, grief and tears, so is the birth of the soul into higher realms, fraught with deepest sorrow and keenest sufferings. Even as unconsciousness attends our advent to earth, so in after-life are we ignorant of the time of our spiritual birth, and oft times we fail to see our true position until years of desolation have swept their darksome shadows past and beyond us, and we glance backward. Then do our hearts seem filled with love divine, and for the first time we realize the meaning of those trials, crucifixions and sufferings which ushered us into the higher relationship. After the cross has been borne, after the battles have been fought, after the self-hood, the love of personality has been surrendered and the *principle* embraced, then and not till then, can we understand that all these trials were necessary to the life and well-being of the infantile soul.

We cannot understand these afflictions while unconscious. As well attempt to argue or explain to a man in a dream, his peculiar state; his ears hear not, his eyes see not, his brain is in another world of action, and the higher faculties sleep. When in the course of operation of God's divine will the dreamer awakes, then we may advise with him as to the incorrectness of the phantasies of which he has dreamed, and hold up to him the light of truth that he may see the path for future journeyings.

If we could only treat this subject with that desire for simplicity which the Master so frequently sought to inculcate in-

to the hearts of his hearers, we would possess at once the magic key which admits all to the inner sanctuary of christian life.

If we could thoroughly convince ourselves that the laws of God are ever operating to aid us, ever present in all situations and conditions, it might be easier for us to realize the uses and advantages of a higher life. But, alas! we look in the opposite direction. Through that principle of degeneration which we have seen acts with universal effect, we actually strive for the attainment of those objects, which are not only useless, but hindrances to our soul-development. Oh, that we could be children of nature, to that extent, that we could learn her numberless lessons of simplicity, and profit thereby! That we could comprehend that every production of earth, is furnished in its direct vicinity with all the means for growth and perfection.

"If God so clothe the grass of the field which to-day is and to-morrow is cast into the oven shall he not much more clothe you? Oh ye of little faith." Every condition for development is brought to the flower, the grain, the tree, and they all attain to the perfect use for which they were created, without effort, except through the unconscious exercise of inherent God-given qualities.

The same great principles surround man and permeate his very existence. All the means of salvation and development of the inner life, are within his reach. Being universal, everywhere present and nowhere superabundant, he can always by simple desire, breathe the air of Christ's promise in all its purity and eternal advantages. From his immediate environment, *and that alone*, he can obtain all that is needful to his spiritual life. As well expect the flower at the brook-side, by perpetual strivings, to change its source of nourishment from its home by the water's edge, to that of the mountain lily, as for man to seek growth or progression in another's sphere of life.

Each individual in both conscious and unconscious life, possesses an environment peculiarly his own, and in that en-



vironment exist all the conditions and advantages necessary for the perfection and ultimation of all the inherent powers. Simple conformity to natural laws and resources is only necessary that the highest state of development on earth may be reached, while struggle for different surroundings, and anxiety for higher conditions act only as barriers to spiritual attainments.

And so let us wend our way along this mysterious pathway of life, performing our work with faithful, consistent desires for possessing a correct knowledge of the Higher will. Always ready to sacrifice what appears our personal interest, and uphold principles of right with an earnestness which never flags. To so discharge present duties, that the future will bring us only satisfaction. In fact, give as little thought to the future as possible, for the morrow will surely be a season of pleasantness, if due care is centered on the demands of to-day.

However humble our work, however apparently insignificant the position we hold in the world's busy workshop, yet we can always find grand opportunities for use and golden occasions for making a moment's happiness for some hungry soul, into whose sphere of life we may be thrown. If we desire these noble ends constantly, our lives will speedily open to that divine light of wisdom and peace which all may have who wish. When this joyful state is really possessed by us, then are we truly "redeemed." Then are we no longer *dead*. For then, the soul even while our lower self is wrapped in sleep, is ever conscious, and bears witness to the fact by constant watchfulness over the weaknesses of our physical being, which has earned this care by the struggles incident to the elimination of all that is gross and foreign to its true welfare.

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### Leo People.

JULY 22—AUGUST 22.

I believe that astrology usually gives Leo people the compliment of being peculiarly gifted in that they can adapt



themselves to any condition or environment. In my personal experience with these people I have failed to note any marked characteristic of this kind, and certainly I see nothing in the zodiac to denote this leaning. They are very fine and sensitive and highly impressionable. They get the thoughts and motives of people around them to a most wonderful degree. The men of this sign are possessed with very inventive minds and delight in experimenting with mechanical devices. While they are not always successful as inventors, they frequently originate valuable ideas which are often seized upon and made practical and remunerative by men less finely organized.

Both the men and women of this sign are characterized by the possession of great ideality, and, unless well balanced by favoring planetary and lunar influences, liable to become carried away by visionary plans and ideas. They are devotedly attached to their friends, yet easily break all bands when convinced of the unworthiness of the object of their love. They are usually very moral and possess spiritual attainments above the average.

Leo is the second member of the fire triplicity. Aries is first and Sagittarius last. It is usually true that members of a triplicity may successfully associate in all matters of social, business or affectional kinds. But the fire triplicity is an exception to this rule, for the reason that Leo attempts to lead, and confusion is nearly always the result. Not particularly because Leo is incompetent, but often because Aries and Sagittarius consider that their associate is attempting to go beyond his legitimate field, and encroaches upon other's rights and privileges to the latter's disadvantage. Prominent people born under this sign are as follows:

Mary Anderson, born July 28, 1859; John Ericson, July 31, 1803; Lord Alfred Tennyson, Aug. 6, 1809; Marquis of Lorne, Aug. 6, 1845; Chas. A. Dana, Aug. 6, 1819; Robert G. Ingersol, Aug. 11, 1833; Pres. Carnot (France) Aug. 11, 1837; John Tyndall, Aug. 21, 1820.

NOTE—We have thus far published brief delineations of people born in March, April, May, June, July and August. Back numbers of the ORACLE supplied at ten cents each.

### The Moon's Position by Hours, August 1896.

EASTERN TIME.			
Moon enters the sign:			
Virgo,	August 9	at	7 p. m.
Libra,	12		2 a. m.
Scorpio,	14		8 a. m.
Sagittarius,	16		9 a. m.
Capricornus,	18		9 a. m.
Aquarius,	20		11 a. m.
Pisces,	22		9 p. m.
Aries,	25		4 p. m.
Taurus,	28		10 a. m.
Gemini,	30		8 p. m.
Cancer,	Sept. 1		12 p. m.
Leo,	4		1 a. m.
Virgo,	6		5 a. m.
Libra,	8		11 a. m.
Scorpio,	10		3 p. m.
New moon, Aug. 8, at midnight.		Full moon, Aug. 23, at 2 a. m.	
Conjunction of the moon with:			
Mars, Aug. 2, 4.30 p. m.		Neptune, Aug. 4, 7.30 p. m.	
Jupiter, Aug. 9, 4 a. m.		Venus, Aug. 9, 4.30 p. m.	
Mercury, Aug. 9, 6 p. m.		Saturn, Aug. 15, 2.20 a. m.	
Uranus, Aug. 15, 1.30 p. m.		Mars, Aug. 31, 8.30 a. m.	

—The “Brotherhood of the Co-operative Commonwealth,” is the name of an organization which has for its purpose the formation of “all lovers of freedom, all who are opposed to the continuance of the competitive system, with its terrible struggle for existence,” into one grand co-operative system, one vast fraternal organization. For particulars, circulars, etc., address IMOGENE C. FALES, Bensonhurst, Brooklyn, N. Y., or N. W. LERMOND, Thomaston, Maine. The ORACLE is deeply in sympathy with this movement, and we shall make further mention of it from time to time.

—Did you ever take a quiet hour of a calm summer day, and watch the clouds as they gather, disperse and re-form into groups and columns as if imbued with life, or guided by an intelligent hand? And have you ever tried the very interesting experiment of gazing steadily, without winking, at the extreme upper edge of some snow-white cloud in a section of the heavens opposite to the place occupied by the sun? If not, then do so at your first opportunity and note the effect. In this experiment we approach an interesting occult plane.

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This Journal is published in the interests of all people who are struggling with environment; who are seeking a comprehension of the earth mission; who are striving to know the scope and the right uses of the dormant powers of the "Temple of the Holy Ghost," namely, the human body.

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CHAS. H. MACKAY, Editor the Oracle.

39 East Springfield St., Boston, Mass.

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HERALD OF A NEW SYSTEM OF THEOSOPHY.



To uplift and make free every human being; to disclose the Light to those who yearn for it; to fulfill the desire of those who hunger for the association of congenial souls; this is the Mission of West Gate Teaching.



Vol 2.

Boston, Mass. Sept 1896.

No. 3

ENTERED AT THE BOSTON POST-OFFICE AS SECOND-CLASS MATTER.

