

A New System of Occult
Training.

West Gate Philosophy.

BOOK I.

BY

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(Founder.)

The Higher Must Harmonise the Lower.

MOTTO: There is but one victory worth the struggle; there is but one world to conquer — the victory over self, the world within.



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Houdini C. H.

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Bequest of
Harry Houdini
April 1927

Written down for the *People of High Ideals*; the
noble ones of earth who are struggling with envi-
ronments; who are seeking a comprehension
of the earth missions; who are striv-
ing to know the scope and right
uses of the dormant powers
within the "Temple
of the Holy Ghost,"
namely, the hu-
man body.

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Introductory.

Go into your "Sanctum Sanctorum" and in some remote, dark niche, you may be fortunate enough to get a brief interview with that nearest of kin, yet most estranged of forgotten ancestry, your SOUL.

If you succeed in claiming its recognition, or rather if your self-sufficient Ego will deign to *listen* a moment, ask your soul these queries:

1. *Have I had enough of so-called sensational experience?*
2. *Can I, one by one, expunge every useless habit and attribute?*
3. *Do I truly desire to raise my life into the Divine Relationship?*

If an affirmative is received to but *one* of these questions, then you are ready for the *suggestions* which you will receive as you *need* them. Then enter into an eternal covenant with your Inner self and with God, that you *will conquer* every "evil"; that you *will live* according to the promptings of your awakening soul powers; that during your unfoldment you will impart, as you are able, to whom-

soever needs and can receive; that you will teach as you are herein taught, namely, that *the greatest truths of the universe, as connected with human life, are easily understood if presented aright, and that whosoever would throw upon them the clouds of mystery, is a co-worker with those who dwell in darkness, with the animal senses.*

It is not only the *ability* to live the perfect life that may place you upon the land of the "chosen," but it depends as truly upon the constant *desire* to attain to the perfect point. If your *purpose* is a sincere one it will be accompanied with *action*, and the two united cannot fail.

There are at least three distinct general types or classes of the human species, namely: the animal-man, the moral-man, and the man-oelestial. The first constitutes the rank and file of the race, as to-day existing; the second bears about the same relation to the first as the uniformed officers of an army bear to the common soldiers, speaking in a numerical sense; while the last is so rare that we may use the synonym Commander-in-Chief, to convey our meaning, for among the people of a nation we may find but one or two of the "elect."

Now the Animal lives and acts through the operations of Nature's general laws; as the earth moves through space; as the tree grows. Consciously meeting no resistance the animal *realises* no development. He is upon, or below the lowest plane of intellectuality until he becomes possessed with reason (more or less fully developed), when he gathers to himself those attributes of the human race which characterize him as an individual, and classes him with the *majority*, above mentioned.

The Moral-man has attained semi-soul consciousness, and is at variance with his existing conditions. He lays hold of his environment and struggles to be free. Hereditary influences, associates and conditions in general all unite to force him to abandon his resolve to depart from *their* way. If these succeed then he finishes his days "naturally;" wasting his life as nature and custom suggests and finally laying off the earth garments and returning to a body of flesh for another *trial*. Thus the round will continue until the *will* has met the adversaries and overcome. If, however, the Moral-man asserts his divine independence, his feet rapidly press forward towards the Culmination of the earthly mission.

The Man-Celestial is the consummation of all that has been; embraces all; governs all and is no longer subject to the limitations of earth environment, but

is a direct co-worker with God. He is the Ultimate, the *Finale* of earthly beings. He may lay down his "life" and take it up again. He may have dominion over the birds of the air, beasts of the fields, inhabitants of the deep, as well as the elements. He has attained the true Adeptship, and among the least of his powers is the ability to perform "miracles," create wealth, and secure prosperity to himself and associates; ever recognizing that the greatest of all achievements is the ability to correctly and uprightly walk with his own soul, and with men.

Herein we hold a light for the illumination of a path which you may follow with safety, for many *have been the way before you*. The *Man-Celestial* awaits the traveler when at last he shall have emerged from the tortuous byways of the *degenerate* and beholds the *end* bathed in brightness; never again to be veiled in night. If you are able to even dimly perceive this guiding light, follow it, however faint it may seem, for it will increase according to your *faith*.

Development comes through "adversity" and those countless opportunities which may be found in every man's environment. Consider them correctly and you build the Structure Eternal.

We cannot fly to heaven until we have learned to walk the earth. *Re-incarnation's Law must be fulfilled.*

It is only necessary for you to begin to live counter to the accepted methods, when you will not lack for every form of opposing forces. Therefore complain not for dearth of opportunity and experience; you will quickly meet such subtle enemies as will fully test your right to the *Path*.

The *physical* is the *vineyard*. Feed it; water it; study it; bring it to its highest state of perfection, with every function and attribute capable of most sublime use; then you will have learned the primary lesson in *divine harmony*; then you will have learned to *govern*.

The *Divine Germ of Man-Celestial* lies cold and almost lifeless within the breast of every human being. At the first self-denial this germ shows signs of life. Continued and faithful exhibition of *will*, finally brings this *divine spark* to that state where it commences a purifying process, and stops not until all dross has passed away in the resistless *consuming fire*.

I have brought myself by long meditation to the conviction that a human being with a settled purpose, must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfilment.—
DISRAELI.

If a man has fully determined upon a certain ultimate *he will attain it*. A well-balanced mind holding unwaveringly to the accomplishment of a noble purpose, cannot fail, for it has become a Divine Agent, a co-worker with God. Man's greatest possible achievement is to get an understanding of the mysteries of his own being. To do this he must enter upon the way with the firm resolve of going straight to victory. While he will be tried along the path "as by fire" until the soul turns sick, and disheartening experiences of divers kinds come to him, yet he will never be given more than he can bear, and if he has *truly* determined to conquer he will soon learn that each struggle lifts him nearer the light. Divinity protects those who are thus facing upward, and only a voluntary relaxation of the individual *will*, can serve to hinder the progress.

Misfortune, ordinarily termed, cannot retard; worldly cares (?) will not encompass, but will, rather, hasten the desired end, and at last every phase and incident of the environment will unite to urge forward the development of him who *will not* recognize nor

obey that which would have destroyed but for his strength of purpose. He will have obeyed the *law* and is entitled to the benefit of everything as stated in the Promise, Isa. 33: 14-16.

To conquer, overcome, etc., is not to *kill out* nor in any way destroy. By these terms we mean that every so called evil may be studied, mastered and *developed*, into its sphere of highest use. The passion and intense hate which takes possession of the murderer or libertine would, if controlled aright, make leaders among men. Therefore do not desire that these lower attributes be annihilated; rather pray that you be given strength of will to master and guide them.

Argument is man's weakest weapon. Agree with thine adversary *quickly*. Allow your brother to hold his own opinion, and use no argument nor criticism, except through your *life*, and with silence. Herein you will find a truth which requires the deepest meditation to comprehend.

Remember that your brother speaks the truth from his standpoint.

Develop the inherent nature of man, and all questions of social or national moment will be fully and satisfactorily answered.

Believing this we should seek *first* the solution of those mysteries of life which will harmonize the conflicting forces of the Microcosm. When we shall have gained the *wisdom* then shall the secret of this earth existence be ours, and the "Ways of Providence" no longer be "Past finding out."

The man who has "conquered," "overcome," and "developed" his "evils," cannot commit an act of injustice, and needs no civil law to keep him in harmony with his country's principles. His example fully answers the problem of the Socialist, the Nationalist, the Temperance Reformer; everything in fact, concerning the discontent and unrest of the masses. In fine, the esoterically developed nation would govern itself with the exactness and lack of inharmony so beautifully illustrated in all nature's laws.

Conquer the *physical* while it is at its *best*. If you wait until *nature* fights and wins (?) the battle for you, it will bring you only rest, without satisfaction; and you must commence again at the foot of the ladder of *experience* and try once more to solve the *Mystery of Life*.

What Is West Gate Philosophy?

1. It is a system of teaching designed for the advanced thinkers of the Occident, the "West Gate."
2. 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 men. It is perfectly 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 the 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 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, for 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.

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The W. G. Philosophy has no connection or affiliation with any other school, religion or science known to the world; but it is at enmity with *no one* and in active, sympathetic relationship with nearly all the movements in the advanced thought line; for I recognize that each is performing an allotted work, and that the divers teachers, schools, etc., are really working for the same great ultimate. But the W. G. Philosophy stands practically alone. It is complete in itself and its mission is with a most peculiar class of people. A class that has been through almost every other form of "spiritual" training and "healing" and yet *unsatisfied*. Briefly, the philosophy rests upon these principles:

1.—*Purity of speech*.—Every applicant at the West Gate is admonished to set quickly about the matter of regenerating the *tongue*. Not only must the voice be purged of sarcasm, bitter criticism, profanity, obscenity, gossip, and every other weakness of like nature, but it must also be *raised* from the throat (animalism) and enthroned in its rightful and spiritual home near the tongue and lips. This principle is one of the most important in W. G. discipline. It is one of the "drills" which come into practical requisition almost hourly. By consistent attention to it the student con-

tributes directly to his own peace of mind, at the same time making his associates happier. But still more important is the amount of will power which he builds up as a result of the constant watch which he must keep upon his tongue and lips.

2.—*Faithfulness to Environment.*—Wherever you are, you are in exactly the right spot for the time being. Make the best of it and study it. Absorb the lesson which you are to learn *here*, and then you will be ushered into the next and higher condition. It is not for you to struggle to leave your present conditions; rather it is for you to hasten and make ready for the new and higher calling which is ever awaiting your *fitness* to enter. If you are married and "bound," all right. You did not enter the state of matrimony through any mistake. It was for your good. Learn your lesson well and remember it. But do not consider that you are unfortunate. Live your own pure, ideal life just the same as if you were all alone in the world. If you have duties to perform in this regard do not shirk them—do not try to get away from them, for if you do you will find something still harder to do. This is an unalterable occult law.

3.—*Physical Harmony.*—W. G. Philosophy attaches great importance to exercises, drills, etc., for the development of strength and health in the body.

Without physical harmony you cannot take one step in the direction of true occult research. The *foundation* must be solid or the whole structure will fall. We are not placed in these bodies through any caprice of our Creator, but that we may work out and up through sensation and, through the incidental struggle and training, purge our temples of all dross, becoming fit associates for the Invisibles and the angels.

4.—*Sexual Purity*.—Upon this point the Student must be absolutely sure of himself. Here I teach perfect conservation, except for those who desire children, and those who still have the fallacious belief that there must be occasional exercise of these functions in the ordinary way for purposes of health. The latter class are quite hard to deal with, but I never seek to *suddenly* bring about a change. Gradually the desired change will come of itself, if they are truly in earnest to attain the highest. My teaching upon this line is entirely original. No other school in the world, to my knowledge, presents the matter as I have in my personal work. In brief the secret is this: Through the ability to perfectly conserve the life force (as commonly known) there is a finer element created which the student may, through practice, radiate over the whole body. Thus the entire body may be raised into that high state of vibration

and energy which is now found in the creative function alone. When this state is brought about then we have mastered the "world, the flesh and the devil." In a word, we have mastered *all* that life in the flesh has to offer.

Now, upon these four principles rest all occult unfoldment, the secret of inward power and the ability to rise superior to the limitation of everything earthly.

Because of its sturdy, plain teaching, and its perfect freedom from sensationalism and unmeaning terms, W. G. Philosophy may truly be termed the Balance Wheel of Modern Occultism.

Steps Toward the Kingdom.

1. Agree with thine adversary, quickly.
2. Avoid useless talking.
3. Be faithful in the marital relation, if it is your good fortune to be married. Be faithful to the Unseen Bride if it is your good fortune to be single!
4. Resist not evil (*i. e.*, do not seek its enmity).
5. Conquer lust.
6. Give generously; secretly, humbly.
7. Do (secret) good to enemies.
8. Do not accept temporal power, at the expense of your soul growth. Resist the tempter and angels will come.
9. Pray secretly; briefly; in thankfulness.
10. Forbear—Forgive—Forget.
11. Do penance in humility and secrecy; if you *need* penance.
12. Collect the Substance; not shadow.
13. Be faithful to the Present. Live not in To-morrow.
14. Judge no man.
15. Clear your vision before seeking to guide another.
16. Teach those alone who can receive.

17. Drive out error, and Truth and Righteousness will seek entrance before you ask.

18. Repose faith in the Father.

19. Keep in the Strait Way. Few there be that find it.

20. Beware of false prophets. Behold their fruits.

21. Be ye Perfect.—The Teacher on the Mount.

CONQUER—Evils to which the tongue and voice are prone: Anger, Profanity, Argument, Undue haste in speaking, Criticism of the acts of others, sarcasm (tones which imply the same), Useless talking in general, except where "etiquette" or the customary rules of politeness demands. In such cases never descend, however, to "gossip" or criticism of persons. If you must criticise, deal with *principles*.

EXPUNGE—Evils relating more or less directly to the sensations and appetites of the stomach, mouth, throat, etc. Tobacco, Tea, Coffee, Intoxicants and everything (as the awakening soul suggests) liquid or solid, partaking of stimulating qualities, and which do not contain healthful constituents for the nourishment of the body.

EDUCATE—The Eyes, Ears, Hands, Feet, and other physical organs and functions. See that these are kept in paths of *use* and that they do not rule of themselves but are *governed*.

OVERCOME—Everything pertaining to the sensual, or sensational, which tends to take from the *life*. Refuse to take part in the beginnings of temptations, if you would be Master.

I have sought herein to display the material necessary for the Structure Eternal. It now remains for you to lay hold of the rough blocks, square them, polish them, raise them to their proper positions, and as the building goes on, see to it that all the walls are plumb, and that the pillars are selected and placed, not so much with an idea of conformity to the custom of the spiritual architecture of this age, but rather have in view strength and symmetry. Build independently. Do not imitate your brother's style, for he builds to his own peculiar needs and knows not your requirements.

The misfortune (?) of to-day fills us with darkness and gloom. The blessings of yesterday, as well as the grand possibilities of the present, are swallowed up in our childish mourning and complaint. We view just an infinitesimal portion of life and pronounce it a failure. Wait until the vision broadens and see how easily the seemingly in-harmonious sections fit themselves into the Perfect Whole.

Remedies.

There are so many different "remedies" and so many widely divergent methods and systems for solving the weighty social problems of the times!

One man says, "Private property, individual wealth, must be prohibited by law." Another says, "Public ownership of monopolies." Another, "We must have free land and free rent." And so on to the end of the list, if the list really has an end!

Each "reformer" is apparently very sincere and earnest. Each thoroughly believes in his own pet theory.

They are *partially* right; none of them in possession of the Remedy of Remedies. Grant each in turn a full and fair trial of his plan and in a few years the affairs of humanity would settle right back to the same old level. Let a committee of the brightest minds among the reformers be selected, and let the many plans be put into full practice with the people. In fifty years the "last condition shall be worse than the first." I say fifty years, but doubtless ten would be ample time to test it.

Impossible to find the remedy from *without*. It will never be done.

The unrest and the suffering in the external world is EFFECT. The greed of monopolies and trusts is EFFECT. The starving poor, the wars; every crime known to the age, is EFFECT. Enact more laws to regulate these things and you continue to work at the wrong end. You continue to concentrate effort upon effect.

Take a lot of loose straw and place it upon your window ledge. Open the windows throughout the house so that there will be a strong current of air through the room. In the twinkling of an eye your straw flies away. Chase it around the block, and having captured one of the pieces, bring it back and carefully place it in its first position. Then go hunting for another. It will furnish you steady employment, and you can keep thinking, meanwhile, as to whether you have power to bring those straws together superior to the power of the wind to scatter them again!!

Having exercised yourself in this manner for a long time you will *close the window*. For the open window is the *cause*.

It is so with the human problems to-day. There is an open window. Men must get right within. Until they do it is useless to protest against inharmonies of the external world.

Re-Incarnation.

There is, within, a strange collection,
A vague, unformed, and sad conception
Of half-remembered things of yore,
That now arise — unwelcome lore.

That life, now gone, was dreamed away;
My soul ne'er felt the light of day;
The dance, the play, naught else I saw,
My eyes were blind to higher law.

At times, in unresisting flood,
This former life, so bare of good,
In startling shape itself portrays,
And shows me things of other days.

So strange it seems, weird thought of mine,
That this, my soul, and all in fine,
Was once encased in other form
And gave it breath through one life's storm.

And now, when eons long have fled,
I wake as from among the dead;
The shadows are no longer real,
And life I seek in trembling zeal.

C. H. M.

Immediately cut loose from belief, system or theory of yesterday which the Higher Law of to-day renders useless, notwithstanding men may scoff and sneer at your "inconsistency". Do not, however, condemn the bridge which spanned the stream to the Beyond.

Re-Incarnation.

I have been asked if "re-incarnation" is a *fact* to me, and if I actually remember previous states of existence. I will say that I do *not* remember and it is not at all necessary for me to remember in order to have the utmost faith in the principles of re-incarnation.

There are events which took place yesterday which I have already forgotten, and yet should a sympathetic course of incidents arise this moment making it essential for me to remember, then I should have no difficulty to recall them and know that I played my part in them. It is so with re-incarnation principles. I have lived before this present earth life. Up to now there has been nothing in my present life and environment to make it at all necessary that I should be informed concerning events of the former life or lives. But when that time comes *I shall remember.*

To some people it may be essential, to the end of making them thorough believers, that they be furnished objective proof, such as remembrance. To me this is not at all needed. I am just as sure as if

I were this moment given vivid views of the Past; for this reason, I suppose, I have never "remembered" previous lives.

The "previous life" is, however, just as much a fact to me. Just the same kind of a fact as the fact of my having passed through the period of gestation; or the fact of my having lived from the time of my birth (1859) until two years later (1861) when I "remember" our civil war and Abraham Lincoln. The previous two years are a perfect blank, but those two years are as much a fact to me as the two years just ended, '98 and '99.

I have lived *somewhere* continually from the Beginning. Always with human attributes and in human form; always with *soul life*. There have been no lapses and I cannot conceive of "annihilation." There has been *rest*, corresponding to sleep of the present existence, but even in this we may remember and trace a perfectly continuous and reasonable connection of events.

I may have taken part in affairs of the 12th century with Malcolm IV., or I may have been Malcolm IV. myself, this does not signify, and if I could remember in full it would add little to my faith. Likewise if I could recall the incidents connected with the first month of my present life it would not add to my certain knowledge that I really "lived" during that first

month which now is a complete blank to me. Let it remain a blank for the time being.

There is enough in the Now to occupy my attention. Later I shall remember other chapters and I have no doubt that they will, when unsealed, prove of intense interest.

Study of occult principles usually detracts from the power to accumulate wealth, etc., provided the student is truly in earnest to get at the *deeper* secrets of life. If, however, he is upon the mere surface, he will attract that which "moth and rust doth corrupt." For that which we most ardently desire we shall surely get sooner or later. But the sincerely occult student, when his discipline and training has been wisely applied and when he can safely be *entrusted* with wealth and knows its use, *then* he will attract it in volumes just as large as he can distribute.

A *theory* of purity, going before an inconsistent life, yields little good to humanity and brings disaster to the theorist.

What is a "Master?"

Perhaps the occult student has looked *too* intently and too far away in his search for this mysterious species. A master, in the true sense of the term, is nothing more or less than the soul which has made the full conquest of the lower attributes of the human organism, and has emerged into consciousness of the Divine will, becoming a co-worker therewith. The "master" is not necessarily a worker of miracles, except through the production or manifestation of that greatest of wonders, namely, the perfect control and guidance into paths of *use* the attributes of the lower self-hood. In contemplation of this great mystery, he has no time to devote to the by-play of useless phenomena, but leaves it all for those who lack faith and experience necessary to urge them forward into the *real*.

Beware of all *unseen* "masters" save God. We all have the divine privilege and right to draw inspiration and assistance from that Universal Head. There are intermediate, suggestive, or advisory agents or mediums, seen and unseen, who often bring us great assistance by impressions, by actually and

audibly expressed ideas, and by *example*. Such, in the body or out of it, are masters in different degrees of unfoldment, and as long as their communications are *suggestive* and not oracular or authoritatively positive, then it is well to listen and heed as far forth as your own divine monitor shall permit.

Beware of the "master" who INSISTS that this path is right, that another is wrong, etc. You may conclude at once that he has failed to comprehend the first lessons of spiritual culture. He should only *advise*, leaving all else to you. There are hundreds of awakening souls now being retarded in their growth, I believe, by waiting for the command (!) of a *master*. They will not take one important step without first getting the "word," in the form of advice or permission by one of these irresponsible, and too often ignorant, external influences, which I really think are frequently no more reliable than advanced elementals or common spirit "controls," referred to in spiritualistic writings. Of course, it often happens that the recipient of these communications is so mixed with error that, however reliable the advice received, it is impossible to divorce it from the confusion in the human mind, and then eccentric action is quite likely to result. But the conclusion of it all is to become our own masters and guides. Herein lies the true secret of all real growth.

The methods for living the higher life have all been given, and are extremely simple of comprehension, but O, so very difficult to carry out, because of our lack of faith and perseverance. The vital need is that we move forward and avoid all tendency to drift. The "master," in all the simple word suggests to me, is the *summum bonum*, King of Peace, in fine, the regenerate man, in all the term implies. And when I say "regenerate," I do not mean *one* thing — *celibacy*. That is no more true regeneration than is the state of thievery, drunkenness, and lying, in the man who has given up the use of tobacco, and who indulges these vices more than ever, in order to satisfy his sensual cravings to counterbalance the penance (!) which is entailed by the giving up of *one* vice.

Let us understand that to be master we must make a systematic study of *every* weakness. We must take our child (the body) with its countless weaknesses, under the direct and constant care of the higher powers of the mind and soul. For these constitute "I," and until the body and its selfish demands are fully under the direction and control of the higher, then it is no part of us, but is external and rebellious. When however, we succeed in getting the victory, then we have a most obedient servant and *co-worker*. Even as the ordinary and wilfull child is hard to manage if

given its "way" a few times, but becomes especially docile, gentle, and serviceable when made to understand that it *must* obey, so the physical, when all its little brain centers have been fully instructed in the methods to pursue according to the dictates of the higher consciousness, then it will find ever increasing pleasure to co-operate in bringing fully to ultimatum the plan for "peace on earth," and "Thy will" to be done on earth as it is done in Heaven.

One of the first tests, which come to the soul just opening to the higher truths, is that old plea which really has its origin in the senses of the physical, namely, lack of opportunity. That is, you reason: "These attainments may be all very well for those who have the time and opportunity for them, but *I* have neither. My time is too much taken up with other things which *must* be done, and I have no opportunities for unfolding spiritually, as I am so closely held down to material things." However, after a few weeks' consideration of the matter, and when the true methods of unfoldment are found to be made up of the simple circumstances of the hourly environment, then other reasons and threats, even, will be forced upon the mind and soul-consciousness.

You will be asked frequently if you are ready to go to the extent of giving up every pleasure and pastime which you have always enjoyed; if you care to run

the risk of losing your *capacity* for innocent (1) pursuits. The latter is sometimes found to be a very potent method made use of by the lower nature for the purpose. But toward all such false reasonings preserve the same unwavering front. You will not be long tormented by a wavering state of mind, but will attain the plane where you *know* that you are right.

Don't allow your environment to trouble you for a moment. Meet the duty of *now*, and take no thought of that which is in waiting, for it will never come in exactly the same form which you anticipate, and you can do nothing to prepare for it except to execute the present commissions faithfully. The only thing which need trouble you is dearth of opportunity. Up to a certain point in your growth you are fortunate indeed if you have constant trials and adversities, and have strength to overcome and understand.

Have we all made the full resolve? Are we all determined to properly instruct our "child," the physical? Have we the strength of purpose to become masters, as we now understand that term? Watch carefully and note with what persistence the child tries to have its "way." Look, listen, and be systematic in your consideration of this point, for it is of vital importance. Either the body will rule you, or

you must guide and direct the body. It is the old puzzle of God and mammon. The child has had its way twenty, thirty, forty, fifty years since you have known it, and *ages*, in the care of your parents, grandparents, etc., and you must needs find it a very weighty responsibility to commence its correct education at this late day. It is, however wholly within your ability to do, and remember that the greater the struggle and the longer the warfare, the more valuable your mastership will be to the Father who is lovingly waiting to receive you as a conscious co-worker in His vineyard.

Patience.

Have you been *very* patient during the past week or month? This God-like attribute appears to be the principal means of "grace," as well as the step upon which we are to raise ourselves into knowledge of the Divine powers and harmonies. Ah! what a constant, bitter conflict this campaign of the microcosm, and how often the lower senses almost succeed in convincing the semi-conscious soul that the "game is not worth the candle." But still the higher self-hood keeps the eye single to the ultimate of absolute perfection, and there can be only one method of ending it all, namely, *victory*, VICTORY full and unconditional, and the soul will at last be a partaker in the peace and usefulness to which it will so truly and fairly become heir. The degrees of advancement are so very short, and so imperceptible from day to day, that it is quite to be expected the old life will make strenuous effort to become reinstated, and desire to again assume its iron-handed mastership. But the path is now so plain to the awakening soul that it is only for a moment, a moment of gloom, that the thought can find entrance, then the beauties and harmonies, which the physical eye cannot be-

hold, nor the physical ear define, will fill us, and we are once more straight upon the way, stronger than before. Yes, it is patience after all that takes most of the thorns from beneath our feet, and adds that invisible something to our spiritual structure which makes the great mystery yet a trifle nearer the solving.

The Adept of the Occident.

The study of occult subjects and the initiation into the varied and mystic ways of the "adept," are matters which have heretofore been inseparably associated with the Orient, more particularly India. It has also been very generally considered that a life of seclusion at the commencement of such studies was indispensable to the higher growth. That class of men who are now in possession of the "inner mysteries," believe America to be well adapted to the evolution of the true adept. *Locality* is not of paramount importance. Be it India, America, or Europe, the soul which yearns for conscious touch with the whole will have its yearning satisfied at last.

The very highest "mystic" of this age will be him who has attained the growth through adherence to the broad principles of Christ. Every vestige of the mystical must be stripped from his beliefs, or he will continue ages in his present condition and environment; thus fulfilling the law which he so flippantly talks about, but so slightly comprehends—re-incarnation. America, perchance, has developed adepts, than which no greater have ever lived. The

fact that they have never been known as such may prove their greatness the more indisputably. The men who have lived the perfect life have generally been nameless and unknown to the people. So, therefore, with this unlikelihood of earthly fame, there are comparatively few students in this greatest of sciences.

The neophyte at once, though to his credit let me say, *unconsciously*, launches upon the "path," in the earnest spirit of discovering something mysterious. He will outgrow this if his purpose is undeviatingly fixed toward the accomplishment of a worthy object, but usually this purpose weakens when he finds that the "miraculous" will not come at his bidding. Then it is that the test comes regarding his stability and strength of soul. The fact here dawns upon him, if only for a moment, that his real, true growth into the occult mysteries and harmonies must come through faithful and simple adherence to the duties and demands of his own present environment. If he pauses for a space sufficient for this idea to fully enter his mind and soul, then he will probably take the upward trend, and go through the "fires" with safety and much benefit to himself. But, as is usually the case, he will persist in chasing the false leadings held out in lodge rooms, and in the arguments of his brother occultists, (1) and will pass years in talk-

argument, and defence of his pet subjects, instead of *living* his theories, and thus taking the only sure route to adeptship.

The requirements which are necessary to the development and bringing to consciousness the inner mysteries of man, are simple and very easily understood. Every form of sensational, sensual experience must be renounced, and only that which is known to be of *use* can be retained. The principles embraced within the "Sermon on the Mount" must be lived just as faithfully as the student's opening soul-powers will allow.

Great consideration must be given the physical. Contrary to the doctrines of a certain class of occultists, the body must be taken care of with that attention which the tiller of the soil, expecting large yields, gives to his vineyard. For the physical is the vineyard, and in it we shall find that the fruits of higher growth have found root. Then there are special drills, which the neophyte will find very useful if properly considered. These, however, may not always be needed to the man who has really dedicated his life to the solution of the Divine mysteries of his being. He will be given the Light as he needs it, and is able to bear it.

The "People of High Ideals" are earnestly engaged in the solution of the mysteries of the microcosm; a problem, rightly solved, re-opening Eden and ensuring harmony in all affairs, domestic, social and national.

As to Diet.

In reply to many queries regarding meat-eating I will say that it is impossible to suggest a common diet for all. Upon general principles the occult student should be a vegetarian, but there are circumstances when he *cannot* be such without doing violence to his health. And the moment we do this we are foolishly and sinfully giving our own precious life for the preservation of a lower order. The pith of the whole question is right here. After one has consistently sought to live the pure, regenerate life for a series of years he has become "a law unto himself," and no man, outside himself, can become his guide. As to his eating and drinking it matters little, for his previous faithful training of the physical has caused that department of his being to accept whatever is best for his own good and reject that which is of no use.

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the

belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man; but to eat with unwashed hands defileth not a man" (Matt. 15). . . . "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake; for the earth is the Lord's, and the fulness thereof. Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience? . . . Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10.)

These passages are of deep esoteric significance, and, pitiful to admit, are often quoted in support of sensual or intemperate habits. I can readily see that the student who is truly in the "spiritual" obtains a widely different meaning from him who cannot go beneath the mere "letter." If we do all to the "glory of God"—i. e., if our *desires* are pure and unselfish we cannot commit offence as to modes of life, personal habits, etc., but our example before

men should be consistent and without possibility of censure, else a weaker brother will find a "stumbling block" in our life at once.*

* These thoughts are addressed more particularly to those who have risen superior to the "lusts of the flesh," NOT to those who are but just commencing the higher life. I believe it is not only helpful but absolutely necessary that the neophyte pass at least one year upon a strictly vegetarian diet, and continue thereafter as long as his higher self suggests. The idea in point is to discipline and control the physical, so that it shall not demand and obtain those indulgences which hold the soul in bondage and veil from it the things eternal.

Three Vital Principles.

West Gate Philosophy contains the following, among its most important principles:

- 1st. Faithfulness to present environment.*
- 2nd. Purity of speech.*
- 3rd. Physical and mental exercise.*

The first of these has caused more inquiry, I think, than all other points of our "21 steps" as briefly enumerated from the Sermon on the Mount. It is simply impossible for me to tell exactly what faithfulness to *your* present environment means, or in what special lines you must make the conquest. This point can be determined and understood only by the individual himself. But the general principles of the idea are these: You are placed in present situations in conformity with laws of growth and development which apply to your own peculiar organism. There is no other place in the world so well adapted to your growth as this one. There have been no "mistakes" made regardless of the fact that your friends may tell you that you are below your rightful

sphere. This is an impossibility unless you have wilfully refused to take a more advanced position which destiny offered. In this case you may, perhaps, prolong your experience in spheres which are of no further use to you. But even in such a very rare case as this, I do not think a person can long remain stationary, for his higher self will too strongly urge him forward, in spite of the temporary and selfish desire to cling to conditions which have lost their service to him.

Thus faithfulness to present environment means that the environment will change and broaden and disclose greater opportunities as soon as its conditions have been understood and applied. Patiently labor in the sphere which destiny has placed you and await the voice which bids you change. The invitation will come just as soon as you have proven that you are fitted to step one more degree upward, while if you undertake to force the change yourself you will find that your restlessness has brought you further trials and more tedious tasks to perform.

Faithfulness in the marital relation comes under this head, also forbearance and kindness toward every member of the house-hold and your associates in general. Remember that the more consistently you are able to carry out this idea the sooner will come the "command" to enter the higher plane.

Regarding the second principle, above mentioned. At first consideration of this matter the student fails to see its great importance, and only from extended and well directed effort can he grasp its full meaning. Upon this point turns nearly every phase of the true regeneration theory. Other matters which various teachers lay great stress upon, sink into insignificance and uselessness until this one has been considered.

Upon the correct understanding of the alphabet depends the child's ability to comprehensively convey his thoughts, and if his teacher gives him a treatise upon Rhetoric before the *foundation* is well laid, his advancement will be very slow and imperfect. Purity of speech, is comprehensible to us all. It is a basis upon which we can work in safety and with perfect understanding. It develops the will as nothing else with which I have had to deal, is capable of doing. It is an ever present opportunity, while other methods advanced as aids in development of will, are of infrequent occurrence, and not always available to all classes of individuals in their multifarious environment. Conquest in the speech brings future victories right to the door, and aids you to clearly perceive the "Path."

Allow me to fortify this position by quoting one of the most remarkably convincing scriptural passages, which I urge you to often read and digest.

. . . "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body . . . Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. . . . Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

. . . Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! . . . And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind;

. . . But the tongue can no man tame; it is an unruly evil, full of deadly poison. . . . Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. . . . Doth a fountain send forth at the same place sweet water and bitter?

. . . Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both

yield salt water and fresh. . . . Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."

This passage will be found in the third chapter of James, and I submit it to your serious consideration. It is a most valuable epitome of the whole Logos mystery, and as it is more thoroughly read and thought upon you will see new truths and beauties.

I hope that the reader will speedily get at the real spirit of this question. Purity of speech will lead you by natural and easy steps to further conquest, and still higher planes. Master this problem first if you would approach the next step with that confidence which proficiency in preceding experiences always imparts. There are many and divers attractive methods for rushing through the preliminaries, and attaining to the ultimate by one brilliant leap, but alas! where is the *successful* one who has passed these desperate measures and emerged into the true light? Far better to learn the alphabet first, and thus build the foundation deep and sure, upon which may safely rest the structure of Perfect Manhood.

There are many who will not consider these simple beginnings. I think the solution of this is found in the fact that they have not the ability or patience to learn even the "alphabet" and when

they partially comprehend their state they attempt the task which is still harder, but which they vainly hope to accomplish. An ignorant man, aware of his condition is to be pitied and we should essay to aid him, but *ignorant* ignorance is a lamentable state, and we can be of little use to such an one. In this connection I will quote an Arabic proverb:

Men are four:

1. He who knows not and knows not he knows not. He is a fool; shun him.
2. He who knows not and knows he knows not. He is simple; teach him.
3. He who knows, and knows not he knows. He is asleep; wake him.
4. He who knows and knows that he knows. He is wise; follow him.

Now regarding this 4th maxim I will say that I do not believe in "following" *any* man; rather seek the Divine and original light within. This spark of divinity is latent within the breast of every human being who has felt the desire to progress. It will kindle, if fed properly, and illumine your whole being, so that you no longer feel the need of a teacher other than this wise counsellor who is always with you. Yet the suggestions of men who have

gone the way before you must always possess a true value, for they incite to additional effort and deepen your desire to mount higher.

Thus in purity of speech: the example of a man who has gained control of his tongue so strongly enters *our* life that every incident leading to closer acquaintance discloses new interest and beauty in his calm happiness and fills us with a resolve to go and do likewise, that we, also, may know the same ineffable peace. Oh! brother, sister of the Mystic Way you have the grandest possibilities within your grasp, if you can only comprehend this principle. One and all have the *opportunity*. Not one can be deprived of his divine right to take part in this great test of Patience, Endurance and Control. Whatever your environment you are exactly in the *right place*, and will be tested thoroughly as to your fitness for higher spheres and broader possibilities. Only be faithful in the attempt to comprehend the lesson of NOW and all will be well. Keep the heart pure; free from all anxiety. Trust in the absolute wisdom of the Infinite One who placed you in your present sphere. If a friend betrays you speak not bitterly, if "adversities" beset you, complain not. Consider all necessary to your initiation to a higher plane, and silently endure. Through silence in suffering purification is assured.

Precious metal is melted and detached from the dross, only through intense heat. Open the door of a furnace and there cannot be perfect combustion. So with the mouth. Most people, through speech, throw the greater portion of their trials upon their friends, thus losing that great acquisition of soul-force which careful resistance and control would have given them. Turn upon your "devils" and they slink back into outer darkness. "Resist the devil and he will flee from you." Look within for the source of all trials and all moods of disquietude, and when these come upon you most severely redouble your watchfulness over self, and labor still more diligently to purge the error which makes this apparent inharmony possible.

The third principle is most vital. Without a sound mental and physical constitution we really lack *all*, for these form the basis of all our works while united to earth and flesh. If we seek to build our eternal structure upon diseased minds or bodies we build upon the shifting sands. The solid rock of a well developed mind and body is the only principle which the ages will prove to be enduring, and the *one* support of sufficient strength to bear the constantly increasing weight of the experiences and degrees of passing years. I have but to cite numerous living examples to prove the sad truth of all this.

A teacher in spiritual lines appears to flourish for a time but defects in the *foundation* sooner or later crumble the proud edifice into semi-destruction and his usefulness is greatly curtailed. In the desire for the purely spiritual we forget that the "purely spiritual" is found only through the redeemed physical and mental and if we neglect these lower (?) agents we endanger the whole edifice, from lowest basic support to highest turret.

The mental expands and strengthens through *exercise*, even as the muscles grow through their application to objects of resistance. Many times the intellect craves food and life and fain would master the contents of some good book or in other ways add to its growth, but the physical objects and plainly forbids. *It* chooses lazy, useless inaction and sinfulness. But the lower should always be subservient to the higher, and the intellect has full power to claim obedience. After repeated and constant struggle the lower gives way and becomes a help instead of a hindrance. Harmony is then present, for a consciousness between the two has evolved making both of one purpose in the desire to still more fully come into the Divine presence and lovingly contribute their mite toward the ultimatum of the Infinite design.

The physical must be controlled and properly guided. Get a forceful comprehension of this and a

great stride forward has been taken. Ignore it and you will stumble again and again until affliction and suffering compels its proper consideration. But the physical cannot be guided aright except the mental development and the spiritual unfoldment be always a little in advance of it.

Add force and strength to the intellect by carefully absorbing and seeking to comprehend the incidents of your daily life. Question man and nature and try to get a clear understanding of them. Read books which deal with facts and re-discover those facts by experimentation, for until *you* have demonstrated, you possess only a partial knowledge. You can select no better method of adding strength to your mental, than through systematic study of the heavens. Not necessarily taking an exhaustive astronomical course but by becoming familiar with the appearance and general situations of the heavenly bodies. The scientific treatment of the study; its mathematical exactness, etc., is not necessary. Leave this portion for those who are called to it, and be not discouraged at the outset because you feel incompetent. Rest assured that you will have the deepest satisfaction when you shall have really entered the domain of this ennobling study. Your mind will broaden here as you never dreamed possible for it to do, and you will gain that balance and power which few studies can give you.

Then, as to memory. A good memory is the result of *attention*. Do not allow the mind to wander. If you are supposed to be listening to your friend's story, *listen* and do not pretend. If you are reading a book and having reached the foot of the page and cannot tell what you have passed over, go back and compel your truant brain to do its work properly.

All this is of vital importance if you would add force and beauty to your temple. Many and varied methods will suggest themselves as your existence broadens. Consider them carefully and extract the use from all. Follow this suggestion also in the development of the physical. Do not hesitate to apply whatever may be of *use*, whether it be in the line of eating, drinking, associations, or methods for enhancing the strength, and symmetry of your body. All the earth travails to produce the Perfect Man, and brings to your aid everything necessary to the carrying out of this object. Seize hold of the contributions which she lays before you, and select the material suited to *your* purpose. In doing so remember that there are no useless creations. Arsenic has its use, and in its sphere is of no less importance than wheat or corn. The vital question is: "How shall I determine the usefulness of things?" By *living* your highest conception of right *today*. This will broaden to-morrow's vision. Only step by step,

through constant exercise of patience and determination can you hope to succeed. But success is already emblazoned upon your life when you have once *fully resolved*. All else, though accompanied by sore trials and great suffering, follows in rapid succession, and of *necessity* will urge you toward the perfect ultimate — the re-established Eden.

Labor to abolish all forms of disagreement between the higher and the lower, but make no concessions of the former, to the end of giving power to the latter which may be misused.

Instruct the lower and guide it aright, as carefully and lovingly as you would educate your child. Soon it will unite with *you* and contribute toward the attainment of the Object of Life. Prayerfully seek the solution of these divine mysteries. In silence and harmony live that portion of life which you alone are capable of living. The Light will gradually dawn as you are fitted to take one more step into the hitherto Impenetrable. If the wall of Blackness will not recede, know then that you are not yet quite ready and must wait a little while in patience, never relaxing the determination to achieve the final victory.

A West Gate Legend.

There were once two farmers, who from their marked characteristics were called "Toil" and "Loaf." They owned farms in a mountain. "Toil" prospered, for the simple reason that he was true to his name; "Loaf" had constant bad luck for living true to *his* name!

There came a time of great drought and the brook which flowed between the estates of the two farmers became dry or nearly so.

Each day, after the scorching sun had set, Toil would carry water from the brook to the fields and thus kept the corn and potatoes from dying outright. Loaf would not take this extra trouble but waited for rain. Consequently his crops were already quite spoiled. But Loaf had one tract called Shady Field which the drought had but slightly touched. This field was his pride and his only hope. It was beautiful because within the shadow of the mountain where the sun's rays could not burn. It did not, by any means, owe its beauty to effort of its owner.

Well, day after day went by. Still the sun continued to rise and set hot and red. Even Shady Field began to look yellow.

Toil regularly watered his fields, for the brook contributed sufficient water each day to fill the depressions in the channel.

Finally loaf could endure the conditions no longer and decided to *go to work!* This was what he did: In the night he went up into the mountain and with pick and shovel built a dam high and strong.

Really the only thorough piece of work he had ever done.

Then he went home and waited. In two days he saw the effect. Not so much as a drop of water was left, even in the deepest holes of the channel, and Toil's fields now must burn and scorch! Must they? Before sunrise next day Toil had scooped out a big hole at the base of a hill above his fields and had found sufficient water to save his crops yet a little while longer.

This set Loaf to thinking how he should next proceed; for he was determined that if *his* crops were ruined so also should his neighbor's be ruined.

But Something was near which he had not considered before. The Something which never fails to appear, in one form or another, at exactly the right time and place. This Something was Rain. Rain in torrents. It began about dusk and the fall seemed to grow heavier and heavier each succeeding hour during the night.

Toil's land was in such a position that a great volume of water running in the brook might inundate his fields. He set to work early next morning to throw up an embankment, but it was not necessary.

Loaf had protected him with the dam.

All were dumfounded at the small volume of water which came down the brook. All save Loaf. *He* knew and he waited in satisfaction for the time when his dam should become full to overflowing and then would give way, and *then*——!! But for once in his life Loaf had done a fine, strong piece of work.

The dam did not give way.

It held, and it backed the water until a good sized lake formed above it and then it overflowed, but not in the direction its creator had planned.

It seldom does overflow in that direction!

It broke over at the side, and, strange to say, not at the side next to Toil's farm. It started slowly at first but soon dug a channel for itself and made straight for Shady Field. It *found* Shady Field and took a big slice along down into the valley, bearing away not only the corn and potatoes but valuable soil.

And this is one of the Ways which Justice (so often long delayed) takes to prove that Evil holds no power over Good.


"Divine Healing."

Not long ago a "syndicate" was started in New York, founded upon the idea of borrowing money and paying ten per cent per week for the use thereof. Owing to the fact that the country contains a great surplus of men and women ever on the watch for some method whereby they may invest a dollar and receive two, five, or ten dollars back again, this syndicate reaped a rich harvest. It is probable that the men who backed it gathered in more than a million dollars. When the scheme was ventilated and when it was known the extent to which people had been robbed, then the newspapers and the public in general were horrified. But in reading over the absent treatment plans of some of our advance thought teachers I can see very little difference, in principle, between the syndicate and the plans of these teachers to bring success to any and all who will remit a dollar! In return for the dollar your name is taken "into the silence" each day and success warranted!

Now let us suppose the thing possible, is it not putting yourself in a very humiliating position in the sight of Divinity and your higher self? Is it not saying, "Give me ten dollars for one?" Honestly look into your heart and say if this is not what you are after when you send these foolish teachers (?) your dollars for "treatments." I say "foolish" advisedly, for no wise or awakened person could possibly assume such a position. An awakened teacher, a wise teacher, too well knows the law and the retribution

which ultimately will follow all such plans. Have nothing to do with such schemes. They are just as delusive in the end as the "ten per cent per week" idea. The people who put money into that scheme deserved the loss of it, and so will you if you try to get something for nothing. By sending your dollar to these would-be teachers who, themselves may not have reached the first steps leading upward, you admit that you are of a smaller calibre than they. You look up to them as to a superior being. You demean yourself, and take from the divine power within you, which alone can bring you out of present darkness.

I do not write thus with the slightest ill feeling toward the occultist who *promises* to do these things. Rather I think that many of them really believe in their own power to "treat for success." My object is to warn you of the puerility of all such schemes, and to assure you that the only real and lasting thing you will get in return for your money is "experience." If you care to pay their prices in order to gain new proof that you cannot be benefitted by these methods, well and good.



The above article appeared in my monthly paper, the "Oracle," issue of April, 1900. Its sentiment was not wholly acceptable to certain contemporaries of the Oracle. Some of them looked upon it as a personal criticism of their work. But it was not intended to be even remotely personal. It was not intended to bear upon one writer or teacher more than upon another. It was written in a spirit of fairness.

Quite recently a "divine healer" was stopped in his work by U. S. postal officials. It was stated that

his business had grown to enormous proportions; that he employed a large corps of stenographers, typewriters, etc., and that his weekly mails brought him thirty thousand dollars. I saw one of his big advertisements in a New York paper. This advertisement pictured throngs of invalids, cripples, etc., hobbling into one entrance to his office and running forth from the other door perfectly healed!! In the same Ad. were many strong testimonials from people who had been healed, or claimed to have been, through this person's methods. It is this sort of healing that my article especially disapproves. It is this condition into which the smaller teachers will surely drift unless checked by law, conscience or their own lack of success.

There are some teachers today who started as honest "mental science" writers, who have been so successful in winning financial support that they are dangerously near the pitfalls which have brought disaster such as that mentioned above. I cannot see why these smaller teachers should find anything in my article to pain them *unless* they have ambitions in the direction of the thirty thousand dollar per week man.

I am in receipt of quite a number of letters of complaint from people who have employed the "treatments" for success, restoration of health, etc. I recall one case of recent date. A young man wrote me regarding my method and prices of lessons. Incidentally he mentioned that he was under treatment and instruction of a certain mental science teacher. In replying to his letter I advised him to continue with this teacher until a fair trial had been given before commencing the study of the West

Gate principles. I told him that it was not wise to rush from teacher to teacher and from book to book; that each should be treated justly. I took some pains to impress this idea upon the young man's mind, for I never try to disparage another man's effort. Were the spirit present within me to personally disparage I might publish some of the "complaint" letters. The case in point had been forgotten when another letter came from the party stating that although the "treatment" had been continued up to date yet no benefit in the way of business improvement or restoration of health had been noted. He sent an order for some of my essays and sought my advice. It is not always thus, however. In this case, for example, the young man *might* have had an entirely different experience. He might have found the success which he craved. At least the person's faith and the new set of mental vibrations might have produced conditions, whereby a position with salary attached would have been forthcoming at once, or some bodily ailment have been "cured." This is not the point. I am not denying that almost miraculous things are done in these lines. But the trouble is here: they must be done *over again* by the person himself, by his own effort, before the "miracles" *come to stay*. It is simply this: A man is swimming across a river. He is a good enough swimmer and has sufficient strength to get across all right. In mid-stream he meets you (a teacher) in a boat. You say "Come, climb in here with me and I will give you a pleasant sail." He climbs in, takes the sail and then is left where you found him, to finish his swim shoreward, the conditions at the bank being such that a boat cannot approach. He had im-

portant business over there which needed attention and his ride with you in the boat delayed matters that length of time. But *your* intentions were good and *he* got the "experience"!

The absent treatment idea, the divine healing idea, as at present before the public, is a monstrous delusion. It takes self reliance from the student and it implants a still deeper habit in the mind of the teacher to get *more* money without right effort.

I condemn no one of these teachers for I think they are usually honest, tho' "foolish" as stated in the article. My argument is in the line of showing my people, and others who are ready, that the idea is delusive; that all power is within; that the teacher can show you how to awaken that power but that when he undertakes to send money or "success" directly, he immediately assumes an impossible position, regardless of "testimonials" which declare otherwise.

Dollars and cents should not be associated with divine healing. If a teacher has lessons or books which are useful to the people let him set his price upon them and sell them as demanded; they cost something in dollars and cents and must be paid for in dollars and cents. But the *divine healing* issue is another matter. He cannot *receive* such power through payment of money and he cannot sell it by such a method. His "payment" is in a far different way,—the way which demands the very life, yet it gives more than it receives. And so his compensation will come from the Unseen, and in no other way should it be asked or expected.

Some of the absent treatment teachers take pains to assure the student that the object in view, through

the treatment, is for the purpose of awakening dormant powers and that when these powers are known success in all lines will surely come. Now if the teacher really tries to follow this course he is doing a most noble work and will render the student an actual service. I cordially endorse all such, and my remarks about absent treatment teachers in general do not apply in the least to these.

The simple and honest spiritual teacher and healer of today is doing a grand work. So long as he keeps in the path pointed out by conscience his work will grow beautifully and healthfully. But, as just stated, an unusual degree of success is apt to turn his head. Then he is not content with a comfortable income and the respect of a few hundred followers but rushes into glaring prominence which the daily press, through its advertising columns, can so easily bring him.

The daily press is a most powerful ally, either for good or evil. Through its influence results come quickly. For example,—it may launch a mammoth plan for cheating the public, or it may exercise the same power to warn and save. Often it will participate in a scheme by advertising said scheme and forcing it upon the people's notice, accepting enormous sums of money for space up to the very moment of exposure. Then, no more advertising contracts being in sight, how lustily and how *guilelessly* it cries out against the fraud! In this connection witness the recent "Lucky Box" craze here in Boston. Possessing a lucky box the owner would henceforth and forever be assured of good health and plenty of money! How could any sane newspaper man accept copy for the sensational Ads. which

brought that scheme before the public? And yet the papers printed this matter week after week until the postal officials ended it by holding mail for investigation. At this point it is reported that 700 registered letters, the same number of money orders and 20,000 letters, (all, presumably, containing money) were held at the postoffice addressed to the lucky box people.

In passing I will remark that this indicates the willingness of certain people to make money without effort! But I was thinking more particularly of the *papers*. Now a good big per cent of the ill-gotten gains found its way into the newspaper treasuries. Then, publishing flaming accounts of the "exposure," another harvest is secured through the sale of papers to the already fleeced public. Thus two channels are always floating cash into the coffers of the press. One agent (the one who runs all risk of imprisonment and disgrace) is unanimously condemned and branded a sneak and a rascal,—the other who plays a perfectly safe game and reaps a double harvest from one sowing, and without whose help such schemes would be comparatively powerless—not only suffers no censure but goes right along doing business through the usual methods. Perchance building a *new* "lucky box" in its advertising section while, in its news columns, tearing to pieces the old!!! . . . "But how about this idea of luck?" I am often asked for advice in this line. I emphatically say there is no such thing as "good" luck or "bad" luck. There is only justice. Good luck is when you buy a lottery ticket and win the capital prize. Bad luck comes ten years later when that ill-gotten prize takes wings and dis-

appears at the time when you most need it and it takes other things along. It takes "other things" so that the account shall be fully balanced; this is "interest" and it is a very important item; it is never overlooked in the book called Justice. The good luck which comes to stay comes as a result of effort,—right action. . . .

I am sometimes taken to task by new students because of my decided attitude against this divine healing craze. A great many people when first becoming interested in my teaching ask me to "treat" them. My invariable answer is this: "I don't know how to do it." My philosophy has nothing to do with absent treatment ideas. It teaches you to heal yourself and to show others how to become whole, but it does not "heal" you at a distance without effort on your part," and exercise of your own divine powers.

Often I am told of cases where treatments have done great good, etc.; to which I reply that the benefit is derived from the mental state of the patient more than from any power of the distant "physician." A degree of faith will often bring healing qualities regardless of the puerility of the operator. Again I am told that a patient is healed without his knowledge. Perhaps this is sometimes done; if so the degree of faith is present in a *friend's* mind and has its effect upon the patient. The operator having little or nothing to do with it, except to act as a point in the objective to aid in concentration of forces. Then the real benefit which a patient receives is usually of a mere temporary sort and he often sinks back to a more deplorable condition than before.

There is but one true way and that way is through personal, individual effort to *heal yourself*. The teacher's province is simply to point the way for you to proceed. But he cannot do the work for you and he can bring you only the most unsatisfactory and transitory results. At last you must go over the full length of the path by yourself and acquire the true power.

What I say of treatment for health and strength is also perfectly true regarding money matters, business success, etc. The glaring advertisements of modern "healers" and teachers are absurd and in many cases misleading and fraudulent. They are not far removed from the average patent medicine idea. The only difference that I perceive is that the patent medicine man sends you a box of pills, or a bottle of harmless liquid, while the "new thought physician" sends you *nothing*. If, as he claims, he really sent you a "healing thought," it would be some return for your dollar; but the average healer can no more send a thought than he can walk to Mars. This is because he has not studied concentration and knows little or nothing about the real power of thought. When finally he awakens and *does* learn something about the control of thought waves then he no longer advertises to "treat" either for health or business.

The absent treatment business must be a very easy and lucrative one to follow. From what I have been told regarding the lives and methods of some of the healers, the vocation of healing at a distance is followed with very little trouble to the operator. I have been informed by reliable witnesses that during the vacation of certain healers, the work is carried

on by clerks! That when the letters from patients arrive the clerk extracts the dollar, and (if clerical duties permit) sends the healing thought himself. Perhaps in many instances the healer is totally unaware of the whole transaction. Yet the effect on the patient is just as potent.

I am saying nothing against the healer as an individual. He or she may be pure in heart, if the expression may be applied to immaturity and a degree of ignorance. My remarks are directed against the *principle*, and I seek to awaken you to a full realization of the vital importance of possessing truth first hand. Careful, patient, systematic training of every faculty, as pointed out in our philosophy, will show you the way.

True occult research may serve to bring man from a state of animalism to the state celestial; where he shall realize harmony in his every function, and with God, and shall have come into his rightful inheritance.

Absolutely refuse to consider your "Adversities." They are but the shadows of your innumerable blessings. Do not look backward and you will not be troubled by these chimeras of the timid soul.

Those who have entered the path will find more aid within these pages than can be perceived at first reading. Study every thought, and apply to your daily lives, if you would advance.

THE ASTRAL OCCUPANT.



BY CHAS. H. MACKAY.

Founder of West Gate Philosophy.

The relation of the soul to the external man may be likened to a master builder who takes up his position at the center of the temple and whose means of communication with his laborers is by aid of numerous electrical wires. These wires are laid in all directions and reach every section of the unfinished structure. Many of them cross each other so nearly that they sometimes actually collide, in which event confusion and misunderstandings are sure to result. The messages always *start* correctly, but the medium through which they are transmitted often distorts the true meaning. And sometimes the foreman or the laborer to whom the message is directed has his hearing so thoroughly occupied with the noises of the street that confusion and lack of comprehension of the *silent* message is quite sure to follow.

Another cause of the frequent trouble is found in the fact that in all unfinished buildings there is more or less debris, such as heaps of rejected material, timbers, piles of brick, stone, etc. Frequently the wires get buried beneath this rubbish, and here again, their offices become crippled and serious interruption temporarily follows.

The position of our "Astral Occupant" is so simply illustrated by the above that further comment is needless. The soul is the "Master Builder," possessed of so great an amount of knowledge that could ~~we~~ (the external, the objective—physical and mental) get into that state of harmony, balance and receptivity

whereby direct and uninterrupted communication with the Inmate could always be assured, then we would no longer be subject to the ordinary limitations of life. We would become veritable gods and conscious co-laborers in creative designs. Now it is entirely possible to attain this state of harmony. But like all precious things it cannot be possessed by those who would misuse and profane it. The prize is too valuable to be lightly won. Yet the path that leads to it is so apparent to the "initiated" that it seems strange that another way could be thought of.

The key note of the entire mystery is to concentrate every effort in the direction of *raising* the quality of the physical and mental functions to that degree of vitality whereby their vibrations accord with the vibrations of the soul. This may sound ambiguous and unmeaning to the majority of my readers and I will try and make the statement in a more comprehensive form.

Conservation of force and regeneration of the body are subjects treated very thoroughly in my private lessons, and these points need no explanation to those who have taken said lessons; but for the benefit of the general reader it may be interesting to know the W. G. ideas regarding the application of these theories to human life and conduct. Very briefly, therefore, I will state what I mean by "conservation of force:"

First, by repelling all quality of thought suggestive of things which the soul detests. Secondly, refrain from speaking impatiently, angrily or in any manner other than with calmness and evenness. Thirdly, study the actual *needs* of the physical in the way of eating and drinking and never go beyond the point of accepting that alone which nourishes and builds. Fourthly, take such systematic studies, exercise and recreation as conduce to physical and mental healthfulness. Fifthly, aspire to an ideal state of perfect purity in all details of

—WHAT IS WEST GATE PHILOSOPHY?—1. It is an impersonal system of teaching designed for all advanced minds.*** (2) It demonstrates that "heaven" is a condition of harmony to be established between the physical, mental and spiritual attributes of each individual, and it suggests drills, exercises, concentrations and practical methods to the end of bringing about this ideal state.——(3) It shows that fasting, seclusion, etc., are not always necessary, but that the secrets of the subjective world are already pressing upon us, regardless of present environment, and these secrets will enter at that moment when the conquests of the flesh shall have been made.——(4) Its disciples are veritable philosophers, who accept life's discipline, not in the light of punishment but as training for a higher plane of usefulness. They know that "bad luck," illness, etc. are silent monitors, warning against some weakness within. They do not desire a lighter burden but new strength to bear that which they know hastens them along the path of true attainment.——(5) The entire structure of W. G. P. rests upon these four cornerstones: (a) *Purity of Speech*, (b) *Faithfulness to environment*, (c) *Physical and Mental Harmony*, (d) *Sexual Purity*.

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* * *

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