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EXPONENT OF THE WEST GATE PHILOSOPHY.

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CHARLES H. MACKAY, Editor and Publisher.

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THE INNER VOICE.

The intellect, or the reasoning powers, should become the faithful servants of the soul, rather than, as with most people, to undertake the ruling according to their very human methods. The soul never suggests a course for us to pursue which would be detrimental or impossible to fully carry out, but it is always necessary that the reason shall use its full force and power in the guidance and control of the physical according to the suggestions of the soul. It is the province of this inner voice (or the soul) to correctly impress its "steward" (the mind) as to a certain path to follow, then if the mind is faithful to the suggestion all will go well, but if the servant undertakes to carry out its own ideas rather than the instructions of the master, there will surely be discord and mutiny throughout the whole house.

In the majority of people there is a great uncertainty as to when the soul speaks. It is difficult for such to determine whether the impression comes from the centre or the surface, and they are consequently in doubt as to the wisdom of obedience. Now there would never arise this question of doubting, if these people would take that course which the first clear impression indicated, instead of halting and weighing the matter over and over with the reason and finally allow the whole physical structure to enter into the debate. When this occurs there is always the same decision, namely, that decision which is most agreeable to the sense-child, the body. The soul acts instantly, and the impression always reaches the

brain in ample time for it (the brain) to carry out the order before the usual external agencies have an opportunity to assert opposition. The danger arises from hesitation on the part of the servant. This hesitation allows of the news reaching the senses, and since the flesh revels in the things of the flesh, it follows that every brain centre of every physical organ is immediately upon the alert to oppose a course that will tend to take from their pleasure. An impression comes to us like the momentary lighting up of the clouds in a thunder storm, but instead of reading the divine command by the aid of that flash, we are too prone to "wait a minute" and become foolishly and very ignorantly fascinated and over-awed by the noisy rumble of thunder.

During the "flash" there is always time to bring the reason into harmonious action and thus assure the carrying out of the suggestion which cannot fail to result in good to the whole being. The agents of sense can be easily conquered if the action takes place at once, but if there is the slightest hesitation, then the higher nature is very apt to become the vanquished one in the silent battle. Therefore the conclusion of the whole matter is this, act instantly, regardless of the fact that afterwards you may reason that another course would have been better. Listen not to this deceiving external tormentor, for it is one of the sense arguments, and it is used for the purpose of assuring a victory for your lower nature at the next opportunity.

If there is the faintest chance for a doubt to come in, after having acted according to the promptings of the higher nature, you may always be sure that the sense will make the very most of the opportunity, for this is one of their favorite methods of procedure in order that they may weaken your confidence in the wisdom of obedience to this intangible something within. But regardless of the fact that there are many times when the reason tells you that another course would have been just as well or better, do not be influenced by such but abide faithfully by the impressions received from the di-

vine one within. I know too well that it is a struggle in the dark for a long distance, but it is this or nothing; it is life or death, as far as these terms may be applied to the present state of existence. It is the uncompromising discipline and control of the lower nature, in conformity with the instructions and impression received from the unseen one. According to our determination to obey, or weakness in living in the senses, will this divine guest carry forward the eternal work in us now, or be compelled to abandon the task until some future opportunity.

Easter.

In silent prayer let us yearn
 For clearer comprehension of this Day;
 In faith and trust we will learn
 Each step which leads the Master's way.

And if depressed by earth's grim care,
 Yet will we ne'er lose sight of Home;
 He triumphed o'er these foes of air,
 He beckons us: "Arise and come."

C. H. M.

ARIES PEOPLE.

People born between the dates March 21 and April 19 of any year, come under this department. Perhaps one of the first characteristics of Aries, is a peculiar sensitiveness, amounting often to jealousy. Not jealousy which embitters the life of others, but of that sort which is nurtured within the individual's own breast, as something profoundly secret. If you are married to an Aries woman, your life will be miserable unless you give her the semblance of leadership. Openly acknowledge that she manages things far better than you are able to, and the chances are your life will be a period of bliss, even though you *quietly* keep the reins firmly and unyieldingly in your own hands. If you are married to an Aries *man*, he will lead anyway, whether you will or no! Aries is lovely until opposed. This is one of the fire signs, and you know that it is easier to avoid calamity by being

cautious, than it is to quench a conflagration when well started. Aries cares more for a true friend than for ardent love. This sign yearns for loyalty rather than devotion. The other fire signs are : Leo (July 22-Aug. 22) and Sagittarius (Nov. 22-Dec. 21). In love, business, and social affairs, Aries will find people of these signs easy to get along with, and helpful in the attainment of wealth or happiness.

Aries people well known to the world, are Schuyler Colfax, (born March 23, 1823), Geo. Francis Train, (March 24, 1829), John Tyler, (March 29, 1790), Thos. Jefferson, (Apr. 2, 1743), Washington Irving, (Apr. 3, 1783), Raphael, (Apr. 6, 1483), Wm. Wordsworth, (Apr. 7, 1770), Henry Clay, (Apr. 12, 1777).

Following we append a more complete list of Pisces people than was given in last issue : Joseph Jefferson, born Feb. 20, 1829 ; Geo. Washington, Feb. 22, 1732 ; James Russell Lowell, Feb. 22, 1819 ; Margaret Deland, Feb. 23, 1857 ; Geo. Wm. Curtis, Feb. 24, 1824 ; Henry W. Longfellow, Feb. 27, 1807 ; Pope Leo XIII, March 2, 1810 ; Samuel Houston, March 2, 1793 ; Alex. Graham, March 3, 1847 ; Gen. P. H. Sheridan, March 6, 1831 ; E. P. Roe, March 7, 1838 ; Edwin Forrest, March 9, 1806 ; Alexander III, of Russia, March 10, 1845 ; King Humbert of Italy, March 14, 1844 ; James Madison, March 16, 1751 ; John C. Calhoun, March 18, 1782 ; Grover Cleveland, March 18, 1837 ; Cardinal McCloskey, March 20, 1810.

PHYSICAL DEVELOPMENT.

PART IV.

BY DOUGLASS F. HOTCHKISS.

The relaxing exercise will be found of use for apparent reasons, in obtaining control of the breath. We are now prepared to resume the breathing exercise.

(h) Direct the breath to a point between the breasts.

(i) Direct it to a point half way between the former position and the sides.

- (j) Direct it to the armpits.
- (k) Direct it to a point half-way between the armpits and the middle of the back.
- (l) Direct it to the middle of the back.
- (m) Take a gentle abdominal breath, inhaling one-third as much air as you conveniently can. Hold the breath during as long a period, or longer, than was consumed in its inhalation. Without allowing a particle of the breath to escape, take a second inhalation as before. Now, inhale a third time, preventing the escape of any air from the lungs, and after holding the breath a moderately long time, exhale it in three periods about equal, shutting off entirely the escape of the air at the end of the first and second period. This exercise can be applied with great profit to all parts of the lungs to which the previous exercises direct the breath. No one breathing exercise will develop greater lung power and breath control than this. Use great moderation at first.

(n) After inhaling a full, deep breath, exhale it through a small glass tube, or the stem of a corn cob or clay pipe, emptying the lungs as completely as convenient. The use of the tube or stem will enable the student, in time, to thoroughly empty the lungs.

(o) Direct the breath to the front upper chest—to the collar bone. The use at first, of short, quick inhalations, will assist us to perform this drill. In other words, breathe as you do when “out of breath.”

NOTE—It was erroneously stated in former issues of the ORACLE, that the toes should point out in the sitting, standing and walking positions. The proper position for the feet is straight ahead. Any deflection from this, whether inward or outward, indicates an unbalanced interior condition.

[To be continued.]

—*The Altruist* will be sent six months to any person sending ten cents and the names and addresses of several friends interested in formation of communities, etc. A sample copy of this bright monthly may be had freely, by writing the editor, Mr. A. Longley, 1719 Franklin Ave., St. Louis, Mo.

The Moon's Position by Hours, April, 1896

EASTERN TIME.

Moon enters the sign:

Sagittarius,	April	1	at	4 p. m.
Capricornus,		3		3 p. m.
Aquarius,		5		6 p. m.
Pisces,		8		6 a. m.
Aries,		11		2 a. m.
Taurus,		13		8 p. m.
Gemini,		16		6 a. m.
Cancer,		18		9 a. m.
Leo,		20		11 a. m.
Virgo,		22		4 p. m.
Libra,		24		11 p. m.
Scorpio,		27		3 a. m.
Sagittarius,		29		2 a. m.
Capricornus,		30		midnight.
Aquarius,	May	3		2 a. m.

New moon, April 12th, 11 p. m.

Full moon, April 27th, 9 a. m.

Conjunction of the moon with:

Mars, April 8th, at 5 a. m. Venus, April 10th, at 11 p. m.

Mercury, " 12th, at 3 p. m. Neptune, " 17th, at 7 a. m.

Jupiter, " 20th, at 3 p. m. Saturn, " 28th, at 2 a. m.

Uranus, April 28th, 11 a. m.

—Be thankful for any sort of an existence except that state of lethargy and animal contentedness of the average successful business man. Be thankful, even, for acutest suffering, rather than this dangerous sleep of death. While you suffer there is hope that you are nearing a solution of your difficulties, but if you are hypnotized by business or social success, and are possessed of no higher aspirations than these, then, indeed, are you needful of commiseration. Aspire to be infinitely greater than your avocation, and then it will not enslave you.

—If you receive an occasional copy of the ORACLE and are not a regular subscriber, do not conclude that we are trying to *compel* you to take it. Such is far from our intention, and when sample or extra copies are sent you, they are entirely free. If the little messenger possesses no interest for you, or if you have duplicate copies, we would consider it a great favor to have them thrown into the hands of appreciative readers.

—*We want teachers.* The 16 manuscript lessons contain the foundation for a long service of personal instruction. Any occult student of average ability can take these lessons and successfully instruct a class or deliver a course of lectures. Here is an unlimited field for you, provided you have a desire to aid those who are farther down the ladder of attainment. *You* must commence to impart that which you have gained before you will know your own power. Thus will truth flow in as you seek to spread it before others.

—I dream of a time when all my dearest hopes will be fully realized; when, among other things, the “People of High Ideals” may “dwell together in unity.” And by this I do not mean, necessarily, that we all live in a colony or community and be subject to man-made laws, but, rather, that we shall have arrived at that plane of development whereby each shall be a law unto himself, and when truth shall be so thoroughly within our hearts, that we shall have no further desire to go wrong; when each shall stand ready to help his neighbor and shall realize that “neighbor” signifies the person who is nearest at hand. My ideal of a society of an occult nature, is mainly in the line of perfect reciprocal activity. The members must be bound together by ties of mutual love, and with desires to aid in all possible ways those who *need* aid or sympathy. Perhaps the time is not yet ripe for the materialization of this society, but all in good time it will surely come. It is simply a matter of individual discipline and training of a very few men and women. When this simple individual task shall have been correctly outworked in the individual’s present environment, then will the grand plan be successfully inaugurated.

—We would esteem it a favor if our readers would constantly bear in mind that we wish to reach all advanced thinkers,—Theosophists, Spiritualists, Christian Scientists, and all liberal minded church people. For carefully prepared lists of 50 names, we will send a free copy of *Vibration*, a set of our *Higher Theosophy Lessons*, or Vol. I of the *ORACLE*; for 10 names, we will send our *Star Map*, or a copy of either of our *Songs*, advertised on last page of cover.

—An acre of growing grass has more power than a mighty tornado. And the power of the grass is constructive, while the other is destructive. So the things which light up the world and rescue men from sin, are the unnoted persuasive influence of quiet lives. If we could turn the leaves of any heart history which has hope, we would find written there as determining facts, not great events, but numerous little deeds of kindness, simple words of love, gentle courtesies, looks that only the heart can translate, services rendered without thought of reward, fellowship of the hearthstone, unwearied ministries of parents, fragrant memories of home which unselfishly gave itself to build other homes, infinite patience with slow minds and stubborn hearts, encouragement, pity, tenderness, love. Years can't efface such influences. The strain of a cradle-song makes a grave man a child again, and tears come unbidden when we revisit places made sacred by voices and forms now scattered or silent in the dust. Blessings on the quiet forces: the common joys, the magic of home, which enrich the soul, shape the character and make for that larger life beyond more effectually than all the wisdom of the might of the world.—The Medium.

—Only God can value man; he knows how he made him; what music there is yet in the untouched chords of the human soul; he knows how terrible would be his own loneliness if the child of his heart were lost. But some men are vulgar; true, yet they are men still, but must be refined. All the gifts of man are to have a downward influence as well as an upward tendency. Refinement is to refine others. Culture is to be an inspiration, not a terror to those who are still rude. The criminal is to see in the judge what he himself might have been, and what even yet he may become. The chaste woman is to be the hope, not the dread, of her fallen sister. Education is not to enclose itself in an unapproachable hermitage, but to move among the rude humanities with a subduing and inspiring grace.

Ecce Deus

—“The Heartsease Echo” is the happy title of a neat little monthly which has recently found its way to our exchange list. It is edited by Mrs. Mattie E. Gammons, Natick, Mass., and its mission impresses us as being very noble and aspiring. Write to Mrs. G. for a sample copy, enclosing stamp.