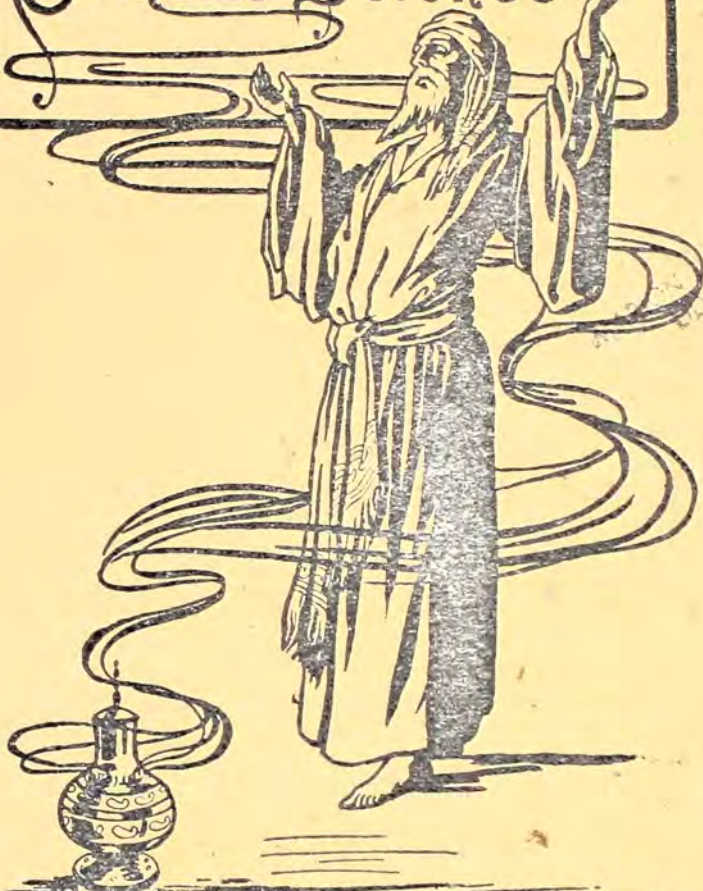


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EASY LESSONS
IN
OCCULT SCIENCE



BY J.C.F. GRUMBINE

A GUIDE TO DIVINITY

Or

Easy Lessons in Occult Science

For the Expression and Realization of
Potential, Divine Powers

Sensitiveness, Clairvoyance
and Inspiration

(THIRD EDITION)

By **J. C. F. GRUMBINE**
B. D. F. S. S. C. (London)

FOREWORD

The hundreds of students of "The System of Philosophy Concerning Divinity," by J. C. F. Grumbine, have found this text-book simple and direct. Many brands of New Thought, occult and spiritual methods of unfoldment are on the market, doing a needed work; but Mr. Grumbine's books stand the test of many new editions, and today the demand is larger than ever.

This is the third edition

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SENSITIVENESS

Lesson I.

In esoteric lore psychometry is a new name for an occult science — that of sensitiveness. As clairvoyance is the science of clear seeing and perceiving, psychometry is the science of clear feeling. Feeling deals with and comprehends the sensations and emotions of the soul; and as nothing is lost, but everything is preserved in consciousness, the feeling however inert, can be revived and reproduced by a series of experiences and experiments. As harmony finds an expression in any instrument however crude, so the soul through feeling offers its own deductions and inspirations. The seer realizes this and finds the past and future in the present, which is an expression of the omnipresence.

The object of psychometry is primarily to substitute, so far as it is possible and feasible, the intuition of feeling for sensation; or, guided by intuition, to allow it to penetrate the effluence or aura of life and so transcend the limitations of matter. It is to learn to rely upon Divinity within each soul and trust rather to such guidance than to popular and standard criteria established and maintained by time-honored custom. It is to open spirit to its own sphere of Divinity. It is to be, not to seem, and to be awake or conscious, not asleep or hyp-

notized amid the illusions of the world. It is to rely ever upon God, upon divination rather than upon necromancy, upon the All-seeing Eye rather than upon sense faculties or inductions which are fallible and misleading. It is to enter the sphere of consciousness and where spirit is realized.

The science itself deals with sensitiveness, which is each one's power, developed or undeveloped, for clairsentience. One cannot feel clearly or from the center to the circumference of life unless one's spirit is quickened and unfolded. The soul of things appeals only to the soul. And to realize the soul of anything one must realize the divinity of his own soul.

EXPERIMENT

No. I.

In this experiment take a name written on paper or any article and hold it in the left hand; if writing, with writing toward the palm, so as to impress the palm with the aura or magnetism of the writer.

Cleanse the hand before attempting the experiment and settle into a passivity or mental repose. If all the conditions are what they should be, the receptive or subjective mind will open up or reveal what is impressed upon it by the delicate workings of the thought alive or immanent in the writing or article. Follow the subjoined formula and jot down the impression you receive according to the questions.

No. II.

FORMULA FOR WRITING.

1. Is this one young or old: and why do you feel that he or she is so?
2. Is this one sensitive; and if so, about what percentage?
3. Give a brief phreniscope; that is, a mental delineation.
4. How about the temperament, the occupation or adaptability to business?
5. How about social, literary, domestic, or other capabilities?
6. Name weaknesses and points of strength.
7. What features of the past life show themselves, and how about the future?
8. Look into the health and life line.
9. What persons, names, faces and things show themselves?
10. Write whatever else you receive.

No. III.

FORMULA FOR ARTICLE

1. What is the history?
2. How about associations and environments?
3. Do you detect anything peculiar or unique about it?
4. Describe some of the people who have come in touch with it.
5. If a mineral ore, state all that you perceive in connection with it.
6. State other matters of a general interest.

LESSON II.

As a science psychometry offers its own law of analysis, synthesis and demonstration. Its facts demand an occult interpretation consistent with their plane and sphere of causality. By this, we mean that as physics is based upon natural causation, so psychometry (witness the noumena of spirit, such as telepathy, clairaudience, clairvoyance, inspiration) is based upon the spiritual causation of the universe.

Psychometry appeals to man in his duality of objective and subjective mind; and, therefore, it is fascinating and absorbing, because while apparently occult and mystic, it can offer supersensient proofs of its law, nature and far-reaching operation. Psychometry deals with life on the objective as well as the subjective planes of expression. It flashes upon the mind from within consciousness the impressions and influences which the mind cannot perceive or receive through the five senses. It, by intuition, warns one of an enemy or of danger, by recording a prescience on one's sensitiveness which, like a coming event, casts its shadow before. And reason can ratify what intuition reveals. This is true not only of its phenomena but of its law. To get at the core of things by this delicate process is our prerogative.

More than this. While psychometry is concerned chiefly with the external in the sphere of the internal life and explains how the soul is free to act independently of material environ-

ments and organism, it does so, not through the law or function of mediumship, but through the free spirit. It is, therefore, a greater science than physics, chemistry or psychology, because occult and supernormal.

Illumination to see and power to penetrate nature belong to man. It is by means of this power which we designate prescience or intuition that man realizes his spiritual nature and sovereignty, while in the practical affairs of life he is instinctively and truly led aright. The more fully this power is unfolded and expressed, the more susceptible is one to divine wisdom and leading. Bankers, merchants and business men in general who look to collateral security and identification as a sufficient guarantee of honesty and good faith, will find a certain and sure remedy for this system in their ability to detect fraud by the method here set forth.

EXPERIMENT

No. IV.

In this experiment take any letter that you receive, and after removing the envelope, hold it as directed in previous experiment (without reading it or observing the character of the writing), and note on paper the results. Try this often until you succeed or acquire a facility for sensitizing influences. Use this formula in noting your impressions.

1. General impression.
2. Sex, stature, age, appearance.
3. Object of letter.
4. Recollections or reminiscences.

LESSON III.

In the evolution of mankind, as the spirit rises above and out of the soil of earthliness into which it is born, the essential character of its divinity becomes more and more a fact. The lily in its blossoming must needs pass through a multiform transformation before it reaches the material apotheosis; so is it with mankind. Each step in the awakening is a fulfillment of the law of consciousness, and in that fulfillment lies the method of this a priori system of teaching. Nature fixes forever her own law of expression. If there is change or differentiation, it is not because the law is set at naught or that its absoluteness is violated, but rather because each phase of existence outworks the universal and unchanging system. Nature is law. No caprice is conceivable or possible.

Hence, such a science of the spirit as uncovers mystery or hidden things and shows the occult operations and leadings of nature, while exact in methods as mathematics, must appeal to every sane person. Such is psychometry. It lays hold of data which are psychical rather than material, spiritual rather than phenomenal, and facts too which, while of spirit, are seemingly illusive and fleeting when viewed from this plane of sense existence. Like a fairy, the visions of the spirit (compositions of thought deduced by inspiration), are airy-like and ethereal, yet tangible and tentative to the adept. They do not

rap on tables; they do not materialize on slates; they do not come into the order of the phenomenal life at all, save as visions evoked by a vitascopic suggestion or environment. They are recollected, as memory recalls past events; but they cannot be handled as things. They are, in short, vitascopic, but not material; metaphysical, but not palpable; felt, but not a matter of objectivity. They belong to the sphere of the soul's inner life, and lodge in a sphere whose planes touch infinitude and infinity.

The point to realize in all this is, that when one does not succeed in experiments or deductions, when visions are not tentative and clear, when the impressions are illusive, he may then know that his psychic vitascope needs adjustment.

Results can never be forced. They will come of themselves or not at all. When one is in right conditions results will follow.

Were the data with which the psychometrist deals altogether palpable to the physical senses, then the science would at once be recognized and taught in the universities of the world. But if its admittance into these schools must depend upon such demonstration, I fear that these occult sciences will never find a tutor or a representation. This will of course be a calamity. For in our great universities occult science will soon be made the object of serious and earnest investigation and experimentation. Every sign points to this.

The aim of the investigator should be to make conditions for the realization of the consciousness, and humbly admitting

the hardships of his task, he should dignify his office by a loyal and honorable consecration. Let him become earnest and sincere and a larger measure of success will await him.

The agnostic and materialist will question or scoff at his victories — but he can afford to work and wait. Knowing that truth is his inspiration, he will reach the open sea of her light and wisdom by following the springs that well up in his soul and flow merrily through the world's mental tanglewood. The vision of the apocalyptic heaven of which he dreams is not far away. Let him love it so well that he will dare martyrdom for its possession. Let the world babble. It can only "crucify him." The light is unquenchable, the truth indestructible. The spirit must cycle on to Nirvana. Let him take the vow of the Sphinx and look to the stars; let him obey the whisperings of angels and follow the light of the spirit eastward.

Apply this teaching by concentration and centralization. This can be done successfully, first by being very much in earnest, and by holding the mind centered; that is, occupied by spiritual contemplation. Vagaries come to a vagrant mind, and tramp thoughts can only be driven out of mind by the love of wisdom.

EXPERIMENT

No. V.

What is your experience of the ephemeral and illusive character of the data which come to you in visions and impressions as you experiment with the soul in psychometry? Are you sure you can distinguish between what is spiritual and what is sensuous? Try until you can. It is a splendid test of spiritual unfoldment.

LESSON IV.

What are psychometric facts?

To answer this question it is necessary to explain the organic structure and nervo-psychic functions of the human spirit before any clear understanding of the science of psychometry can be had. The elements and forces with which the spirit deals, or with which it works, are very little understood by the physicist and psychologist. Many reputed scientists accept the spiritual part of nature or life. A few are more or less agnostic of and silent concerning the occult or involved Divinity of nature. Professor Hare in his age and Professors Crookes, Ramsey, Lodge and Wallace boldly announce a spiritual immanency in matter. The very recent and marvelous discoveries of psychical researches and occult experimentalists have made the most conservative scientists tremble lest historical scientific systems be proved altogether untenable and erroneous.

We maintain, consistent with the researches of the late Dr. Babbitt,* that etheric substances interpenetrate the interstices of matter. Indeed, spirit permeates every point of matter with radiancy and immanency, and thus makes possible the facts of which we speak. Through the microcosm (material world) as through the macrocosm (spiritual world) the

* Philosophy of Light and Color.

divine Spirit vibrates unceasingly. The atom rolls and revolves in its sphere of luminous ether. All elements resolve themselves into ether. As a circle in which every point of the circumference is at one with and related to the center to which it owes its origin and form, so spirit suffuses matter. Matter is akin sympathetically with the finer forces which influx matter and which impress upon it their influences.

In this connection it will be well to notice how the physical organism and all that belongs to it relates to its prototype or correspondent,—the psychic or supernormal. The grosser or cruder material forces and substances often dominate the finer, but never without impressing that fact on the palimpsest of the soul of things. A photograph implies a negative.

The office of the psychometrist is to secure such conditions as will make possible a psychiscope which is a true delineation, so far as can be had, all other conditions being equal, of the person or thing. And the one who can do this is an adept in this branch of occult science.

In a sense an idea or thought of anything contains the germ of all ideas and thoughts, and thus one can have a key to Divinity. A phenomenon is limited. The adept will have difficulty, unaided by Divinity, to decipher the hieroglyphics of the spirit. Indeed, he will never ignore Divinity. Therefore, he seeks for the source of phenomena.

Let the student note the impressions that reach him when psychometrizing. Higher perception, keener analysis, more

penetrative discernment, the most delicate pencillings, will follow in visions as real and palpable as things which one physically sees.

Learn to solve one mystery before dissolving all mysteries in a final or exhaustive psychiscope. Apply the law of spirit to the least and lowest in the order of phenomena and the greatest and highest will follow sequentially. The science which will uncover and reveal the nature of one impression will also open the door of the Temple of the Spirit.

In his "Manual on Psychometry," Professor J. R. Buchanan, and in "The Soul of Things," by Professor Denton, various experiments are given to prove what is here set forth. An element, a rock, a tree, a fossil, animal, person, a photograph, a letter, the ray of light or the sound of a voice, reveal to the sensitive facts concealed from the materially minded. As spirits haunt houses, so souls live in things which seem dead. A new tool is given the scientist, and he can by psychometry understand the arcana of nature and human nature.*

EXPERIMENT

No. VI.

Proceed to apply this teaching and thus perceive its truth. Note what you obtain from a photograph or fossil, a letter, or a piece of ore or the bark of a tree. Do not examine them before you psychometrize them. For this science is not a science founded upon the knowledge of the senses, but the wisdom of the spirit.

* See brochure by the same author on "Psychometry." Fourth edition Revised.

CLAIRVOYANCE

LESSON V.

As psychometry is the psychic or supernormal sense of touch, clairvoyance is the psychic or supernormal sense of seeing. To see in a material sense by the use of the organ of sight is the physical application of a function which is inner and spiritual as well as outer and material in its expression. Clairvoyance is both perceiving and seeing, and while the one is defined by intuition, the other is defined by divination. Both are functional and as such have their respective offices to discharge. The spirit through the ego controls and operates them.

It is very possible that one may use clairvoyance in this two-fold sense and not realize it; or one may become aware of such interior seeing and perceiving and yet not recognize it as such. The fact is that just as immortality is a phase of the life of spirit, clairvoyance is the inalienable endowment of spirit. The ego or spirit resides in the spiritual universe, although functioning in the material. The universe is spiritual as well as material, that part of it which belongs to the sense realm or to which the sense world relates itself being the reflex of it.

The celestial vision should be primal and deductive as the terrestrial vision is inductive. The reason why so

few perceive this is due to the fact that it has not commonly so been recognized or taught, except perhaps vaguely by occultists, and then by them often clothed in mystic symbolisms. The spiritual powers were not recognized nor unfolded, because they were adjudged to be supernatural and not human possessions and were thought to be possessions only of seers or the Christ. Hence they were allowed to lie dormant or were exercised by those calling themselves magicians, necromancers, sibyls, sorcerers, or mediums, who, possessed of familiar spirits, gave expression to clairvoyance, often without understanding it as a function of Divinity.

To recognize and declare the function is of course fundamental to any rational use and unfoldment of it. Each one has a potential clairvoyance which can and should be unfolded. First, that spirit may have access to spirit, to the spirit of the universe as well as to the forms, elements, phenomena, and the dynamic and chemical forces which but manifest them; and secondly, that spirit may realize itself independently and not through any media or vicarious representation such as organism or functional processes.

If psychometry and clairvoyance will ever become popular occult sciences,—as we are certain that they will at no distant time, if the spirit and its divinity will be enthroned in the world's thought and life, if education will work its marvels from within as well as from without, if the innateness of inspiration or ideas as Socrates realized them will be perceived by all—then

the issues of life will inevitably be spiritual. Therefore, to realize these powers and enjoy the luminous Parnassus to which the spirit ever invites, one will make no mistake by thinking and feeling one's way back, forward or inward to Deity, for God is the source of light and form in which clairvoyance and psychometry find a basis for demonstration.

EXPERIMENT

No. VII.

Distinguish between intuition and clairvoyance as thus set forth, and note how one sees clairvoyantly. An easy and simple experiment is to see the idea which lurks in every thought, the vision which is concealed in every form. Art and nature exist, not for their own sake, but for the ideal. Idealize thought and form as an artist or sculptor idealizes nature in color or marble. This will lead you into yourself.

LESSON VI.

The specialization of clairvoyance by students of the new psychology is for practical purposes.

The eye is an organ, but the vision, sense and perception are the mental means by which it functions. The vision is not at all to be confused with the so-called sense of sight or the organ of the eye through which the sense operates. To see admits of a psychic process quite inexplicable to the physicist. The sensory is but auxiliary to a deeper mechan-

ism. The organ of the eye is impotent to gather up, collect and synthesize the rays or images of rays of light cast upon the eye, and is in no way responsible for seeing or the subjective process which accompanies it. It is as a window of a house. Clairvoyance, like consciousness, is a mode of the ego's life by which it displays both intelligence and Divinity and by which the ego becomes aware of itself. It may be compared, but only crudely, with the nervous system which is sensitive to all that plays upon and through it, yet is in itself but a delicate network of ganglia which the ego uses. Clairvoyance implies that which, while seemingly functional, is yet akin to Divinity; we mean that which is essentially spiritual or of Spirit. It works through a two-fold expression of light, the ego itself being the receiver and conductor of all material and spiritual expression of light.

Clairvoyance does not belong wholly to nor is it realized only in the sphere of what Emanuel Swedenborg terms the celestial man, although it originates in spirit, but enables man to function through all forms of being. By it one receives a lucid and spiritual definition of life, because it is by clairvoyance, which may be termed clear or psychic seeing, or seeing without eyes, that spirit penetrates forms and sees things as they are.

How to use this power is a mystery only to those who have not yet awakened to the realization of Divinity or who have not unfolded the higher spiritual self. It is potential in all.

To the adept or hierophant it becomes the key to nature's finer forces and the "pearl of great price." It gives one if he choose to be guided by it, prescience, prevision and second sight. Because it is so clear in its penetration, so definite in its concepts, so lucid in all that it manifests and reveals, it is superlatively useful. To unfold it fully is to invert the natural order and permit it to have a larger sphere of expression in the normal and supernormal life. One should respect the spiritual light and allow it to shine into the material life and world. One should form conditions, first for its recognition and perception, then for its culture, and by rationally expressing it, one will realize its power.

EXPERIMENT

No. VIII.

Note the teachings of Jesus as recorded by John, Chapter I, where he speaks of this light. Try to realize it.

LESSON VII.

The seer alone knows the value of clairvoyance and how to use it, because the seer, divinely led, never subordinates the celestial vision to paltry and personal ends. He does not debase it by forcing or extemporizing prematurely the issues of spirit.

There is a reason for the public distrust of professional clairvoyantes. If the question were asked, what distinguishes such from the seer, the answer is a simple one — private gain over a divine power divinely used.

Clairvoyance is a fact, however it is exalted or debased. Expressions of clairvoyance are of the same order. The only difference between the various forms of it is the use to which it is put. One may use genius for unholy and unlawful purposes, yet genius is a fact. As the light of day is the means which enables the righteous and unrighteous to live their life, both using the light to define their path and career, so the light of the spirit can be subserved for an end good in itself or perverted and made to multiply the vices.

The morale of life proves that the abuse of power ends in the loss of that power.

To be deprived of spiritual sight is a calamity which words cannot describe. That loss may entail physical blindness through one or more incarnations. But the path to the light is as long as the path to darkness.

The power to see and to perceive belong to spirit and cannot be atrophied or destroyed, although they can be organically or functionally abused and silenced.

Often the clairvoyance practised by the magician, sorcerer, necromancer, fortune-teller, clairvoyante and palmist has bewildered the ignorant, while at the same time it has added nothing of real value to science. Such psychic phenomena as

are generically termed supernatural may play through one's nerves and mental organism, just as one may organically function or physically vegetate without adding one thread of truth to the spindles or shuttles in the loom of knowledge; but such only are beneficent experimentalists as wisely set to work to enrich and bless the world by their researches and experiments. What has been the bane of occultism and magic, indeed what has brought ethnic religions—to say naught of universal religion—into more or less disrepute is the fact that a few of its advocates, as practitioners of black art or magic, made preposterous claims for their performances and works. This a Jesus or a Zoroaster would not do. Men like Cagliostro, the arch imposter, put a blot on the escutcheon of occultism which truth alone can efface. Imitation is the sincerest flattery, but truth needs no imitations.

Clairvoyance should be placed, not where it will be ridiculed, or where it will be contemptuously slighted and ignored, but where it will be exalted and so command the recognition and applause of the world. Let the philosophy of clairvoyance be clearly defined, that man may make no mistake when investigating its phenomena or seeking for true guidance. The work of the educator in this sphere alone is one of martyrdom, but however ignominious or futile such a consecrated life and work may be in the estimation of the world, its efforts will not be in vain.

To rescue universal religion and occult science from dis-

grace and a dishonorable name, to put both where the fakir may not counterfeit them, to restore to humanity a social order which was preeminently spiritual and a science so profound and comprehensive that in comparison modern science is as a tallow dip to an arc light—a science that was understood and taught by the wise men of Egypt, Asia, India and Greece—to bestow upon Jesus, Krishna, Socrates, Buddha, Zoroaster and their co-laborers in all ages that halo which is the effluence and radiation of their own spirituality, and finally to make science and religion truly interpret history and civilization, is the laudable endeavor of the seer and his company of humble disciples. To help them we too must let our inner light shine before men. But this can only be done by a spirituality of life, a concentration of will, a purity of feeling and a sublimity of thought, in which the spirit in our spirits becomes self-revealed.

EXPERIMENT

No. IX.

Show how one should discriminate between the motive and work of the seer and that of the artificer and sorcerer. Also note how spirituality clarifies the eyesight and makes seeing more omniscient and omnipresent.

INSPIRATION LESSON VIII.

In these brief lessons no new teaching is declared, nor are any strange or novel methods for experimentation set down. The student will do well if fundamental principles are kept in mind. Some will read even these lessons and not perceive their significance. Swayed by the teaching of some school or the influence of a church, they will neglect their own divine powers. Such are continually misled and in doubt as to the reality and immanence of Spirit.

If the soul is a palimpsest containing on its snowy white tablets a record of Divine rulings and workings, quite impossible of realization save by the illuminated, surely the aim of the student should be to interpret its writings and, if possible, realize the mystery of its divine causality.

Having succeeded in mastering the rudiments of the new psychology and the rationale of clairvoyance, that of inspiration follows. As climbing a mountain range to stand upon the summit of its highest peak, implies the steps which lead to it, so, in the realization of spiritual unfoldment, it is as if one penetrated spheres of mental and spiritual auras until at last the sublime light of the spirit shines upon him in eternal and perfect glory. The ambient, pervasive, enfolding light on the heights is a symbol of inspiration, and this sphere of truth lies actually within each one's personal spirit.

The first condition of success in mastering this special science is the realization of the a priori origin, nature and expression of thought. Thought is essentially divine. It is natural because first spiritual. It is human because deific. It is not causal but sequential to spirit. Spirit is ever causal to it. It has its own light and resultant aura, radiance, magnetic or electrical sphere of manifestation and differentiation. It infills and permeates matter by a rare, indefinable, ineffable immanence. Its noumena, however variable and multiform, have one source and are governed by one law.

To acquire illumination one must become receptive to celestial or divine rays of thought or light, never limiting the mind by material experiences. To perceive the light of the spirit is simply to become consciously aware of its presence. This is attained, first by aspiration; second, by concentration and meditation; and third, by the spiritual life.

Inspiration is in all souls. It is not an exotic; nor is it capricious in its manifestations, now here or there, like a will-o'-the-wisp. It is the thought of God in the soul awaiting recognition and realization. The measure of its hallowed light depends upon the degree of spirituality one has unfolded, and not upon the ability to project spirit noumena and phenomena.

The idea is abroad — and it is a mistaken one — that mediumship or the dynamic expression of adeptship intensifies and objectifies this light or makes it possible. This might be so were the light of inspiration material in quality, induc-

tive in nature, and could it be operated functionally. But inasmuch as it is spiritual it must be so realized. It must be perceived, if perceived at all, from within spirit. It cannot be materialized, externalized or objectified. Seek for it spiritually by traveling as the mystics traveled eastward from the west, following the magic star of the East. Reverse the natural order by seeking for it within spirit, by following the tides which ebb and flow, by the law of breathing and imbreathing within consciousness, touching faintly the sphere of psychic vision. Know well the significance of John's gospel and interpret his symbology esoterically. Read mystically the parable and lesson of the Foolish Virgins, the Transfiguration, and the Treasure hid in the field. And above all do not seek to critically rationalize all intuitions and inspirations, but learn to discriminate between human experience and suggestion and divine thought and leading, seeing to it that conditions are prepared whereby consciousness may afford divine direction. Human thought is personal and egoistic; that is, each one's experience. Divine thought is impersonal and altruistic; that is, wisdom or truth. Keep the mind moist with spirit. Then all doubtful problems will be solved.

EXPERIMENT

No. X.

How does thought bring light, and how is the light of inspiration realized? Perceive that there is no consciousness

without this radiation or illumination. All a priori thought finds its definition and interpretation in this light.

LESSON IX.

The student of inspiration will be able to distinguish between the forms of inspiration which have been common to every people of every age and known as revelation. The process or law through and by which inspiration is perceived and realized must not be confused with its threefold forms; namely, illumination, divine inspiration or intuitive wisdom, or direct and indirect thought.

The first form is really not a form at all, but is the very essence of thought and may be termed the thought of God, and as such is infallible. It is the principle of all culture and civilization, and shapes the spiritual apothesis. It lies at the basis of revelation. It is realized through the spirit. As divine inspiration is perceived through the oracle or the vehicle known in metaphysics as intuition, and as the same is often confounded with the thing, that is, truth, one should be precise in not identifying intuition with illumination. Intuition must, in the final analysis, be conceded to be the oracle through which divine inspiration flows; and as intuition is not a function or a mental faculty, but must be accorded a mental sphere or residence, as is admitted by Sir William Hamilton, Plato and Liebnitz, it is the unfailing source or reservoir of individual, divine guidance. Illumination alone affords perfect understanding or theosophy.

Concerning both the direct and indirect forms of inspiration we should add nothing to what has already been said in the "System of Philosophy Concerning Divinity." *

The form commonly shown and experienced by sensitives and media is produced under hypnotic or trance and suggestive or telepathic influence, when the normal subjective mind is made susceptible to another's will. Inspiration, whether from excarnate or incarnate spirit intelligences, is never infallible, but it may be of truth. What is here insisted upon is, that as such it contains the human and fallible element, and is under the law of reason. Intuition, however, is the law of reason and is its inspiration.

By tuition we mean normal thought or experience which is induced in the evolution of the material and sensuous consciousness, or self-consciousness.

By accurate perception and knowledge of these forms one will be able to place precedence upon human in contradistinction to divine guidance, while the authority and value of the higher form, both for material and spiritual ends, will remain unquestioned.

EXPERIMENT

No. XI.

Give personal evidences of these forms of inspiration.

* Read "System of Philosophy Concerning Divinity." Five series or books in MS. form (mail course), by J. C. F. Grumbine.

LESSON X.

When the neophyte has declared himself and is unfolded sufficiently to define as well as realize the different kinds of inspiration, much yet remains before he can perfect or enjoy illumination. When once he perceives the futility of striving for a vicarious inspiration, an inspiration by proxy or through media and hypnosis, or obsessing influences, he will have removed a colossal stumbling block from his pathway. So few understand the object or office of what is properly termed mediumship, and hence abuse it or expect impossible results from it. No controlling or obsessing influence can give any one an inspiration beyond the normal and supernormal expression or capacity of that one's intelligence. Judge or measure the degree of inspiration by your culture.

What is thus received through such a channel can be perceived intuitively. For anyone whose physical or mental faculties are thus used, has in himself, could he become aware of it, the ability to perceive as well as realize the purest forms of truth. It has been an error to insist that mediumship (which is organic) is a condition of illumination. It is ignorance to maintain that the mental and spiritual capacity and expression of a medium do not determine the sphere of receptivity to inspiring influences, for by the law of correspondence and attraction, contrasts and similars blend in a unity of expression. Every even number has its odd, and every positive force its

negative aspect. One note and color is distinguished from another by tone vibration. So each thought has its representation in one sphere or many progressive spheres.

Ideality and its realization must be here explained. Both ideality and intuition are of equal capacity in all; but under the normal or psychological law of mind it may be but imperfectly manifested. A master may express through a medium inspirations quite beyond and inexplicable by the medium's own state of unfoldment, causing such a one to appear to be a prodigy or a freak—even a god. It in no sense logically follows that where such expression is possible the capacity of the medium should or must be defined by the normal ability of the master.

It is here contended that what is the result of inspiration through mediumship can be attained normally and supernormally were the person who is capable of such normal phenomena of thought resolute upon attaining it. It is a mistaken notion, current among those who are uninformed or who have not had wide or personal psychic experiences, that all such who are of the order of the illuminati or are mediums, are supernatural beings, and hence specially and divinely led. Only in one sense is this true. They have mastered their potential Divinity. He who unfolds his potential Divinity reveals the facts and so establishes his adeptship upon a secure foundation.

Inspiration is possible where expression is crude. One can

be illuminated though blind, deaf or dumb. The senses may be dulled, inoperative or atrophied and yet the spirit free to receive and perceive the sphere of inspiration and illumination. And the student is cautioned against a cultus or practise of development which sets at naught the spiritual life and consciousness.

To become an inspirational speaker, as the phrase goes, or one who can speak with tongues or one who need take no thought as to what he will say, is worth while; but such as are denied this high office in their present embodiment should not cease aspiring for the best. Many are called, but few are chosen. This is literally true of those who, possessing potentially the divinest powers, are not used as hierophants or evangelists. They are used and are useful, but are not qualified to become public or field workers. The reason is obvious.

Another error which hinders the realization of the inspirational harmonies of spirit is the aggressive and selfish seeking after illumination. To reach a spiritual height one must furnish a physical, mental and spiritual condition.

Ignorance and selfishness are material for Babel, but consecration is the condition for illumination. No one can know too much of wisdom or truth or be too pure or spiritual in thought and life. By the divine life one can attain a larger capacity for truth and a more perfect sphere of Divinity. By meditation one can attain added inspiration. To meditate upon the Divine, applying the same to spiritual uses and ends,

is making the path which leads heavenward and opening gateways into celestial fountains of never-ending inspirations. And we therefore commend to the student all such teachers and teaching as will help him to lose himself that he may find God.

LESSON XI.

These are fundamental and axiomatic propositions in Divine Science, which like geometrical theorems can be demonstrated, and yet to a materialist they are regarded as a priori, and in their very nature mere affirmations. They are the postulates of the rationale of supernormal development and all Yoga practices.

The first is: Spirit is, and is divine; the second: Spirit is absolute; the third: Spirit is susceptible to manifestation and expression; and the fourth: Spirit is the oracle and source of illumination, direction, realization, adeptship.

These are theorems which any metaphysical system of philosophy can substantiate in its own field of empiricism. Too much emphasis cannot be placed upon them collectively and individually, as they hold the arcana of all mysticism. All seers and adepts, whatever may be the character of their work or whatever may have been or may be their leading, illustrate these axioms as set forth in their life and works.

Recognizing the phenomenal and functional phases of adeptship as part of the divine order of being, it is quite clear that the office, sphere and law of their lives should be perceived before any philosophy of supernormal unfoldment can be originated or defined. And it is necessary as a corollary of

such a philosophy to observe that spiritual unfoldment or the realization of Divinity as here set forth is not to be confused with necromantic practises.

Let the student seek to explore the sphere of spiritual causality and trace, in the outward pencillings of spirit, in the phenomena, the law and intelligènce which work within at the very center of being. By so doing results of the highest order will be attained. By personal experiments or by applying those theorems to the spiritual life realization will be enjoyed. And by living what is here set forth as the soul's prerogative, failures in psychic unfoldment are impossible.

Having successfully mastered these theorems he is ready to unfold or apply adeptship. The divine sovereignty must be declared and maintained at all times. Each one must realize it, and he cannot do this any more than the blind can declare the existence of the light unless the Spirit and its immanency have become in him a conscious and abiding Presence. The realization of the Presence will at times be foreshown in dim and wavering outlines of reality or flickerings of power, like the reflected light of moonlight or starlight in a brook, but the faintest definition implies receptivity, hallowed meditation and concentrated aspiration to attain the perfect state.

In physical development planes of elevation will obscure rather than reveal the supernal and surpassing light; the steps to the light are less, not more, in number; are closer to the end, not farther removed from it.

Each one should remember that, figuratively speaking, experiences try the patience and the trust of the most faithful, but only to make such as are thus tested and proved true, worthy of victory. The spirit is not unjust nor capricious. No crown is given except in exchange for a crucifixion. Sacrifice of one order of thought to obtain another and higher always entails the loss of the one and a consequent suffering if the loss is premature, before the higher order is born or appreciated. The question is never "Why should I not receive spiritual benefits?" but rather, "Why am I not worthy of receiving them?" No spiritual elevation or success is granted for the mere asking.

Do not deceive yourself by thinking that by any sort of magic or talismanic power omnipotence can be possessed. Violence may take an earthly throne or a crown, but it cannot rend the veil between the seen and the unseen world. Nor is it possible to ensphere, by any other than the most gracious and holy behavior, the angels. Angels have their attractions. An angel can never be drawn to earth by a talisman. A wish is unavailing. All teachings should be unmistakable on this point, and adeptship should lead to the apostacy of necromancy and sorcery.

Unfoldment of spirit means the realization of Divinity. Adeptship is supreme power through Divinity. Sit calmly but understandingly upon the tripod and receive the message of the Divine. Success will surely follow your endeavors.

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