



The Value of
Esoteric Thought,
AND
The Philosophy
of Absent Healing,

BY

CHAS. W. CLOSE, Ph. D.

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YOU CAN BE HEALED!

READ THE FOLLOWING UNSOLICITED TESTIMONIALS:

I was suffering from typhoid malaria fever. I have good reason to believe that I would have died had it not been for your timely assistance.
A. E. MARPLE, Calcutta, W. Va.

WHITEHALL, MONT.
DEAR FRIEND:—I cannot find words to tell you of my improvement this month, not only in physical matters, but in other more subtle ways. The ease with which I conquered at once one disability of seven years' standing amazed even me, with all my faith.
MABEL B. PACR.

SAN. DIEGO, CAL.
DR. C. W. CLOSE, Bangor, Maine.
My Dear Doctor—I am happy to say that your two month's treatment of my wife's eyes seem to have had the desired effect. As I told you the trouble was astigmatism in both eyes, necessitating the wearing, constantly, of especially fitted glasses. Even with them she could not use her eyes for reading or sewing more than an hour or so without severe pain in them. She can now read two or three hours at a time without any trouble, and has not had the glasses on since the day after you began treatment. Her eyes were never very strong, and she had worn the glasses over two years.
Very sincerely yours,

JOHN K. REYNOLDS.

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In order that all who wish to do so may make a trial of the phrenopathic method of cure at a nominal cost, I will give one month's trial treatment for health, to any person who has not been a patient of mine, for one dollar. If you are sick and want to give my method a trial as above offered, send one dollar in Postal or Express Money order or by registered mail—stamps will not be accepted in payment of this offer—and state your name and address, sex, whether married or single, and leading symptom. *Do not send personal checks, I will not accept them.* An express money order, or a postal money order is best. Address

CHAS. W. CLOSE, DEPT. C,
126 BIRCH STREET, BANGOR, MAINE, U. S. A.
*N. B. I neither make nor receive calls, and give
absent treatments only.*

The Value of Esoteric Thought

AND

The Philosophy of Absent Healing.

CHAPTER I.

THE VALUE OF ESOTERIC THOUGHT.



THE heathen Philosopher and Roman Emperor, Marcus Aurelius, said "Life is opinion," which is only another form of Solomon's statement that "as a man thinketh, so is he," and of the modern statement that mind through its power of thought creates the universe and man, and that the latter's relation to the universe depends on the quality of his thoughts, opinions, desires and beliefs, inherited and acquired.

Man's mind (and hence his life) is moulded and guided by the character of his thoughts and the intensity of his desire, will and faith, or belief in the reality or truth of his thought life.

It was doubtless his recognition of the power of a man's belief in the rectitude of his own mentality that led Jesus, the Christ, to lay so great a stress on the necessity of limitless faith to secure ultimate salvation. In teaching the basis of prayer he sought to impress this truth on the minds of his disciples, saying, "What things soever ye desire when ye pray, believe that ye receive, and ye shall have," thus making the answer to prayer depend entirely upon the mentality of the supplicant.

Belief limits the power of thought; but the belief here spoken of is not mere assent but that thorough belief or faith based on knowledge and understanding, such belief as accompanies the simple mathematical statement that twice two are invariably four.

Desire also must accompany belief if the prayer was to be answered, for one could not put vitality into a prayer for the undesirable. In effect Jesus told them that the essentials of a successful prayer are intelligent thought vitalized by a dominant desire, and externalized by an understanding faith or belief in the reality of the thing desired and the possibility of its attainment through mental attraction.

Thought is the mental formation of desire or will, which gives it its vitality. Thought thus formed and clothed with the substance of desire, presents an idea whose externalization depends on the executive belief in its intrinsic merit and power. The power of thought in the human is active on three distinct planes, the sub-conscious, the conscious and the super-conscious.

The sub-conscious action, being the effect of mental states upon the physical organism acting through the cerebellum and nervous system, is subject to the commands of conscious thought. It is the action of the animal soul of mankind which from the first has been under the dominion of the intellectual man. But man's conscious mentality, while ruler over all below it, is the medium of the expression of the super-conscious, intuitive, inspirational mind. It is through this superior mental action that man is capable of grasping and thinking out the higher truths of the spirit of man.

The sub-conscious, or subjective mental action cannot originate new ideas, and can act upon ideas only as they are supplied by objective conscious mind and thought. Mind being universal in its action, the sub-conscious, subjective mental action of the individual is in some degree subject to the suggestions of all objective conscious mind. The degree of the subjection of the sub-conscious mind to the dictates and suggestions of the world's accepted opinions, and to the objective commands of others, depends upon the attitude of the individual's conscious mentality whose commands, based upon a dominant desire and an understanding faith or belief in their essential truth, have supreme control of the individual sub-conscious mental action; and no outside mentality can dictate to the sub-conscious individuality that which is opposed to the dominant will.

If a man believes he can be hypnotized by another, he may be, for hypnotism occurs through the willing subjection of the sub-conscious individuality to the conscious mentality of another, but even then the hypnotist's commands are obeyed only in so far as they do not antagonize the subject's dominant mentality. On the other hand, if a man through a conscious knowledge of the inviolability of his own individuality believes that the hypnotist cannot affect him, his subjective mental action will not respond to the hypnotist's suggestions further than to receive them telepathically, and thus present them to the individual's conscious mentality to be accepted or rejected at will in the same way that he

might accept or reject oral or written suggestions presented to the conscious ego. Nevertheless while the freedom of the individual to make a responsible decision as to the acceptance or rejection of a thought presented through the suggestion of another to the sub-conscious mentality is not impaired, the presentation of a thought to the conscious mind in this manner has a certain subtle power, and if the thought be in harmony with his dominant desires it may be consciously accepted even though a change of belief is necessary to its acceptance; while on the other hand if the thought does not harmonize with the dominant desires it may be accepted or rejected according to the degree in which belief in its truth is strengthened by an acceptance of universal opinion, or weakened by dominant desire.

In one form or another the facts here stated as to the relation and action of the conscious and sub-conscious—or objective and subjective—mentalities have been generally accepted as capable of demonstration by those who have given the subject critical attention; and in view of this fact what becomes of the old theological doctrine of natural depravity?

If mankind were naturally depraved no higher ideals of life would prevail today than with the primeval animal man whose highest ideal was to satisfy his appetites, with no idea of intellectual growth. But as a matter of fact the world's standards were never so high as to-day, imperfect though they may be. Mankind, to-day, has a higher ideal of moral life, a broader scope of intellect; and the average length of life has increased, six years in the last fifty years, according to one high medical authority, Dr. Wm. Hammond, who says: "It is merely a question of time, when the life of man will be extended to thousands of years; and that with an eternity of time, his life also will be eternal;" all of which proves that so far from being naturally depraved, mankind possesses a potentiality that will develop the highest attributes of expressed life.

As the conscious mentality of man approaches a greater perfection it comes nearer to the super-conscious realm of prime ideas, and intuitively and inspirationally perceives the grandeur of new ideas which it incorporates into its mentality.

The greatest idea of the present time is that of the potential perfection, and the invincible character of the human spirit or ego. The power of this thought of the inherent vitality and goodness of

the essential spirit of man, has already done much toward elevating individuals of the human race above the old theological slough of despond, and those who have been raised to a higher plane of life wish to aid others to rise with them.

How is this to be accomplished ?

Many may be and are reached through the various publications devoted to the higher thought, while many more whose mental attainments are ripe for the new truth, receive it through teachers and healers to whom they apply for aid. But how are we to reach the great mass of humanity who will not or cannot read the publications which would aid them, and whose utter unbelief keeps them from applying to those who would give them needed help ?

It must be through the influence of esoteric thought.

In recommending secret prayer to his followers, Jesus Christ apparently recognized the value of right thinking in secret, and if we give the subject careful consideration we may readily see how esoteric thought meets with exoteric reward.

While the dominant conscious mentality of the individual rules his sub-conscious mentality, the latter is telepathically open to all suggestions in harmony with its dominant conscious desire and belief. Furthermore, the existence in each individuality of a potentially perfect ideal humanity gives each member of the human race an inherent impulse and desire to attain the highest individual good. That this impulse and desire is frequently misguided and misdirected so as to produce an appearance of evil does not alter the fact that the prime impulse and desire for good is omnipresent in the human race, and that thus "all things work together for good" to lovers of good.

If then in our secret thought we hold to the reality of the ideal good in all mankind, and direct this thought to the sub-conscious thought of mankind, we send forth to them a thought force in harmony with the innate desire of humanity, and in the degree that it is recognized as truth by the mass of human consciousness is the whole race raised by the true thought. And what is true of the race is true of its individual members.

If we send in secret a thought of truth as perceived through the intuitions of the super-conscious mentality, to the sub-conscious mind of the individual, coming, as it seems to his consciousness, from the realm of his own mentality, it has weight with him and

he gives it a careful consideration which our oral or written words would not receive, and his acceptance of the higher ideal is a part of our reward. It is in this way that so-called absent mental treatment is frequently successful in healing those who have no knowledge of the fact of their being treated, not by hypnotizing the patient by the subjection of his mind to the healer's in any way, but by presenting ideals of universal truth for his consideration in a way that makes them acceptable to him because they appeal to the highest in him.

I have said that his acceptance of these truthful thoughts are a part of the open reward of esoteric right thinking, but it is not all, not even the greatest reward.

The weight of universal opinion opposed to higher truth hampers even those who have accepted the new truth, and while the invincible spirit within must ultimately overcome all obstacles, one of the greatest obstacles to individual freedom is the fixed race belief in sin, sickness and death, and by relieving others from the bondage of this belief, we weaken its power to oppose our individual progress, strengthen our own position, and renew in our conscious existence the vitality of the invincible, free, human spirit.

The value of esoteric thought lies, therefore :

1. In its ability to present absolute truth in the form of uplifting thoughts and ideas to the minds of the individual and the race, without being actively opposed by erroneous belief.
2. In its resultant power of awakening individuals and the mass of humanity to the acceptance of higher ideals of life, through bringing to their consciousness the universal existence of the potentially perfect ideal human ego, thereby raising them to a higher plane of civilization. And :
3. In promoting the growth and freedom of the thinker by the removal of opposing ignorance, and by the added weight of the correct thought of the party immediately benefited to the cause of freedom from false belief of all kinds.

The field for the practice of esoteric thinking is a wide one, for it may be occupied not only by the individual who desires the benefit of friends, or of humanity in general, by organizations for the advancement of truth through esoteric means ; by the professional healers who give their time, strength, and their best thought to the relief of those who may never know to whom they are indebted

for the renewal of mental, moral, and physical health; but also by the many publications of the higher thought that by forming a larger public opinion in favor of the better and higher life increase the esoteric power of thought by decreasing the strength of opposing opinion.

The mission of the written or printed word does not cease with reading. Every book, magazine, or paper that presents a truth in an acceptable manner adds to the influence of esoteric thought. We see this in the influence in politics and religion of the greater political dailies and religious weeklies, which stand for a political or religious principle. Thousands who never read these particular papers are influenced by the luminous thought which the editorial mind sends out esoterically and perhaps subconsciously, when writing in defense of those principles.

And our metaphysical publications send out an even greater secret power because they express a greater truth.

Esoteric thought is the means by which the conscious mind may spread abroad the truths of the super-conscious ideal among those who will not receive the pearl of price openly offered them.

CHAPTER II.

THE HEALING INFLUENCE OF BOOKS AND PAPERS.



WE have frequently heard of those who have been healed of chronic disease by the reading of a book or paper, and to the uninitiated this seems so remarkable as to be unbelievable, and the incredulous listener to such accounts of healing will sneeringly remark that, "it's all imagination," thinking he has effectually disposed of the case; but the person who has been thus healed is very certain that it is genuine healing, and it is.

It has been stated that the healing power of written or printed words lies in the idea they express to the reader, and this is true; but saying that it is the idea that heals, by no means explains how it is that the idea expressed on the printed page heals.

If the bare idea would heal, every reader of a book or paper containing the healing idea, who could intelligently grasp it,

would be healed of all his diseases; but how often students of Mental, Spiritual, or Christian Science remark, "I have an intelligent conception of the idea but cannot apply it to practical healing." Again, if it was the bare idea that healed, it would at all times express the same healing potency, but as a matter of fact we find those who having been benefited at first by some idea of mental healing, have afterwards come to have no power to attract the healing influence from that idea, and cease to desire to either read or hear of it.

While then, an intelligent comprehension of the idea is desirable, it is not that which contains the healing influence.

What then is the secret of the healing influence of books or papers?

If we are to give an intelligent answer to this question we must have a correct conception of the constitution of the mind and its method of action in brain and body.

That the mind is dual, composed of two distinct elements, expressing themselves on the different planes of human life in the various forms of Love and Intellect has long been taught, while of late it has been held that these two elements are distinct minds, this latter idea being deduced from the fact that the mind is capable of acting independently either in the emotional or intellectual realm. In reality, however, they are not two minds but two actions of the one mind.

In the human, the fore brain, or that part denominated the cerebrum, is the organ of the intellect, while the cerebellum is the organ of the emotional or love element.

While the intellect is expressed through the cerebrum, this portion of the brain depends on the cerebellum for its vigor, for while a man may exist with little or no development of cerebrum, an undeveloped condition of the cerebellum is accompanied by lack of vitality, and no matter how great an intellect is expressed in the cerebrum, such lack of vital supply would render its existence precarious.

As the organ of the emotional mind, the cerebellum, is the substance from which the cerebrum develops, so love is the substance of the intellect and is the prime vital mind.

The intellect is powerful or weak according to the development of the emotional element, which is the magnetic or attractive element of life.

There is a third division of the brain, the gray mass at the apex of the spinal column called the *medulla oblongata*, which is the real prime substance of the brain, and expresses prime life and mental substance.

Acting upon the brain, this center of life supplies the vitality, first to the cerebellum and thence to the cerebrum, whose cortical substance is the same as the substance of the *medulla oblongata*, and is essential to the expression of great intellect.

Acting down into the spinal column and into the nervous system this life center sends vitality to all parts of the body.

Having briefly outlined the *organic action of the mind in brain and body*, we may perceive how an idea expressed in written or printed words, becomes clothed with a potential influence that will bring health to the reader.

The author of a book becomes filled with the idea of the oneness of God and man. He has learned that the Hebrew name Jehovah, means "I will be what I will to be," and that this Jehovah is the inmost life of man; and deduces from these facts that man, being of one substance with God, has like powers and may be what he wills to be.

The grandeur of the conception illuminates his mind, and he puts his whole soul into the work, drawing upon his emotional vitality to give force to his intellectual conception until his words express the very substance of his soul.

Two persons will read his book. One without emotion, merely as an intellectual exercise, mentally sees the greatness of the idea but does not carry it beyond the intelligence, and it does not penetrate to the seat of life; the other perhaps grasps less intellectually, but the book appeals strongly to her love nature and for her the book, every word of it, vibrates with the living substance which she needs, and she drinks it in and it goes to the seat of life, nourishing both body and brain, renewing her own vitality.

The first person did what nine out of ten earnest students do, viz: grasped the intellectual idea, denuded it of its emotional substance, and confined its action to the fore brain. This nourished the intellect, but as he fails to appropriate the emotional life contained in the words, he makes an extra demand on his own expressed life, and while his brain grows, his body is devitalized to that extent, and he becomes an incarnation of the idea we hear

so frequently expressed, as, "we are growing weaker and wiser;" he has enlarged his intellectuality at the expense of his vitality.

But the second person embraces the idea in its fullness, and thus her vitality is increased, and both body and brain become stronger, and she demonstrates that weakness is not essential to wisdom, but that in fact true wisdom begets strength.

While number one has an intellectual conception of the idea, that enables him to talk fluently about it, number two knows its truth from her own experience.

But after she has fully appropriated the vitality imparted to the book by the author's thought, she feels the necessity of more vitality. She goes to the book that has helped her so much, but to her surprise and dismay she can no longer attract life from the words that formerly were luminous with the light of life. Now she may fail to understand the reason and conclude that as she has all power in herself she can get no further help from books.

But on the other hand she may pick up a paper containing an article by another writer embodying the same idea, "I will be what I will to be," but in different words, and she is again thrilled with the new life and is again strengthened in body and brain.

Why is this?

Because the new author had clothed the old idea with a quality of life different from that which inspired the book, and appealing to something in her life to which it was attracted she immediately begins to appropriate the life of the idea.

The real secret of the healing influence of books and papers is two-fold; first, the printed words carry with them the vital magnetism of the author's thought; second, the reader brings to the book the power of appropriation. The lack of this latter quality in the reader nullifies the healing influence of the book or paper.

It was Emerson, I think, who said, we can only get from books what we are capable of bringing to them, and this is true. If we bring not the magnetism of desire and will to understand and appropriate the author's thought, we fail to grasp the idea in its fullness. But this art of appropriation may be learned and this is what the New Thought teaches.

The printed words may express a greater or less amount of vitality according to the intensity of the author's thought; also words that vibrate with the life of one person may have no special

message for another, because the second person may have already assimilated that quality of vitality.

That books and papers express the magnetic vitality of the author, the writer has frequently demonstrated, by holding for a few moments a book, when a thrill of vitality would emanate from the volume that would arouse thoughts similar to those expressed in the printed words. Frequently upon receiving one of our metaphysical papers, I have known from simply touching it that it had something for me, and upon opening it have found an article, or a sentence, that filled me with new life. The idea may have been familiar to me for years, but the writer's individuality clothed it with a new vitality which supplied some need of my individuality.

It is this magnetic life that accompanies all thought that gives power to the mental treatment, and it is the same vibrant vitality that gives new value to every new expression of an old idea, and thus makes necessary an increasing number of books and papers, all telling of the same grand truth, each giving it a special vitality of its own which is of use to all.

What great libraries are to those who desire to ascertain the fixed thought of the great thinkers of the past, the numerous metaphysical papers and magazines are to those who wish to appropriate the vitality of the current thought, a veritable mine of health, and health is wealth.

CHAPTER III.

THE INFLUENCE OF THOUGHT ATMOSPHERES.



It is all nonsense! You needn't tell me that my friend had the grip because she thought she was going to. She is not so lazy or good for nothing as that. I don't believe disease is all in the mind."

This remark was made to me by a friend, recently, in response to a statement that much of the sickness called "the grip" is inspired by fear, and as my friend's statement expresses a quite common error of understanding, I shall try to make the subject a little

clearer to my readers.

In saying that fear is in a large measure responsible for

the epidemic called la grippe (which is only a French term for influenza) we by no means intend to be understood as saying that in any individual case a patient has had a conscious fear of the disease, and our friend was quite right not to believe "disease is all in the mind."

As a matter of fact disease is not in the conscious mind at all except as a conscious belief or realization of physical inharmony, if it was it would be utterly useless to attempt to heal a patient through mental force, for disease does not cure disease by any means.

The real location of disease is in the body, and is primarily caused by the inharmonious relations of the atomic substance of the body.

Now the mind is the organizing force of the body.

The body is the visible personal expression of the ideal man, and is so constituted that the conscious mind acting in the brain upon the nervous system acts upon and into every atom of the physical organism.

The mind is a positive force, and by keeping it in a positive relation to the body through constant recognition of the I AM or SUPREME SPIRIT OF MAN, we create in the personality a tendency to perfect health and the harmonious adjustment of all the atoms of the physical organism.

On the other hand if the mind is open and receptive to disease it tends to weaken the physical organism and to make it more susceptible to disease.

Now all substance is given force by thought, and the mass of thought put forth from the minds of the people creates a mental or thought atmosphere that reacts more or less upon every personality in existence. For instance when we put forth strong thoughts of the human as an invincible Spirit we are impregnating the invisible substance surrounding us with health directing thought, and we not only become magnets for the attraction of healthy vitality but we are sending forth the same grade of vitality to all who come within the sphere of our influence.

On the other hand when we think unhealthy thoughts and think "the grip" or any other disease is "catching," and say "we may have it," and "we notice it always goes through a family," etc., we not only create a weakness in our own physical organism that makes us more susceptible to the disease thus thought about

and even other diseases of which we have had no conscious thought, but we send forth an under current of weak thought that impregnates surrounding substance with its characteristics.

We are thus continually creating thought atmospheres of varying intensity, power and quality; and these atmospheres react upon ourselves and others in various degrees according to the various planes of growth to which we have attained, or as some would say, according to our physical constitutions, some being so constituted physically that they subconsciously resist disease and, as they say, do not easily take disease. Such are generally fearless and positive in their relation to outside influences and without apparent effort repel the thought atmosphere that tends to the generation of disease.

Another is so constituted physically that he is always receptive to disease and to such an one these fears of contagion thrown forth from the minds of many act with great force, and though he may not consciously entertain a particular fear, his general subconscious attitude induces an expression of the prevalent disease.

And so it is with every thought sent forth, it helps create a thought atmosphere of its grade and the more there are who think in one particular way the more potent for good or ill becomes the atmosphere impregnated with the thought quality.

Thus we create our environment and project the conditions that affect for good or bad those who are receptive to our thought forces.

So my friend was right in not believing her friend had the grip because she was lazy or merely thought she was going to have it, but she had this disease because her physical constitution was such as to be receptive to it, and she was not sufficiently self-centered in the spirit to resist and drive away the diseased atmosphere.

There is neither sense nor reason in denying the physical appearance of disease but there is the highest reason in declaring the rightful supremacy of the mind, for in such recognition of the real organizing force of the universe, we strengthen our personality and infuse it with our more potent individuality.

Deny no fact of existence but recognizing all that is, realize that you are something more than flesh, blood and bones, that in fact you are a potent Spirit and that your understanding use of mental force will not only readjust your physical organism in

harmony with the perfect ideal, but will tend to create a healthful atmosphere for all mankind.

This is not Christian Science, and some of our friends who insist that "all is mind and there is no matter," may not consider it good Mental Science. but as the writer isn't particular about being called any kind of a scientist, being an individualist who cares more for absolute truth than for all the teaching of the schools, he cares nothing for such adverse opinion.

The fact is that recognition of the *Spirit of Man* as invincible in the sphere of his own individuality according to his understanding, strengthens man's whole expression, tends to increase his vitality and perfect his personal expression, and to give him success in all walks of life, spiritual, mental and physical.

Affirm constantly I AM I, FEARLESS AND FREE, and to the extent of your absolute recognition in every atom of your being will the affirmation be expressed in and through you.

CHAPTER IV.

THE PHILOSOPHY OF ABSENT TREATMENT.



IHAVE been frequently asked how it is possible for a person in Maine to treat a person thousands of miles distant, mentally, for health or success, and do it successfully. To many the idea that such a thing can be done is in the nature of a miracle, and in these days when everything is supposed to be regulated by law the idea of a miracle is apt to be scouted; and rightly so, for there are no miracles in the old sense of something outside and apart from law.

But the philosophy of the absent treatment is not founded on miracles, or supernaturalism, but is based on facts, which though not readily understood by one not familiar with what is termed the "New Thought," are the outworking of natural mental law.

During the closing years of the nineteenth century much knowledge that had hitherto been occult was brought to light by active and advanced thinkers.

In the domain of electricity this has been most noticeable, though its wonders are not yet half understood, and in wireless telegraphy we find a close analogy to the action of the human

mind in what is termed the absent mental or phrenopathic treatment.

In wireless telegraphy the operator at one point, sends through the transmitter a telegram which is received by a receiver at another station, the message traveling through the ether, the electric vibrations recording themselves on the delicate instrument prepared for them. Thus has been physically demonstrated the fact that the invisible ether can be made to vibrate intelligently at the will of man.

In a way similar to wireless telegraphy the mind of man may transmit messages from one brain to another through the vibrant quality of the universal life force.

The human brain furnishes both transmitter and receiver, and the universal life force which permeates every atom of the earth's atmosphere furnishes the ethereal substance for the transmission of the mental force from mind to mind.

The cerebrum or forebrain is the delicate instrument of the thought force and is electric in its action, and from it may be sent forth a vibrant thought force of greater or less intensity, according to the dynamic force of the mind projecting it, whose vibrations go forth upon the universal sea of life impelled toward the object of its desire.

That the thinking brain acts electrically has been proven by Julius Emmner, of Washington, D. C., who claims to have invented an electrical apparatus by means of which one's thoughts can be recorded upon a sensitive film in such a way that these same thoughts may be made to project themselves from the film-like record into the thinking brain of another person so that the second person will rethink the thoughts of the first person accurately.

When this inventor has perfected his think-o-graph the whole world will be convinced of the fact that thoughts are things, having an electric force of their own.

But for one who has made a careful and experimental study of mind force it needs not this invention to prove the electrical action of thought force, nor is Mr. Emmner's marvellous invention necessary to receive and record the thought forces sent out from the human cerebrum, for in the back brain (cerebellum and *medulla oblongata*) we have the most delicate receiver, vibrant to every thought influence that is allowed to reach it.

I say it is vibrant to every thought influence that is allowed to reach it because each individual has the inherent power (developed through the subconscious growth in varying degrees) of refusing to receive the undesirable.

When the conditions are right it is possible for one mind to transmit a telepathic message to another miles away and have it received word for word as it is sent. This we have proven many times to the satisfaction of ourselves and others.

But the conditions for such telepathy are not always at hand, for while one may have the understanding to send out such a message the person to whom he wishes to send it may not be in a condition to receive.

The art of telepathy is yet in its infancy and has yet to be perfected. Will it be during the present century?

But while telepathy as a means of carrying on a conversation with those at distant points is not universally applicable at the present time, there is a form of telepathy that is almost universally applicable, and that is in its relation to the healing art, and this is so because health is at once natural and desirable.

When a patient sends to a phrenopathic healer for "absent treatment" he (or she) is, as far as it is possible to be, receptive to the healer's thought; *i. e.*, there is a desire for health in both conscious and subconscious mentality and this desire makes the organ of the subconscious vitality, the back brain, receptive to the vibrations of a healthy vitality, and this establishes an unbroken circuit between patient and healer.

The healer now acts from his own self center and through the instrumentality of the cerebrum sends out a vitalizing thought vibrating through the universal life till its force reaches the atmosphere of the patient where it is absorbed by the sub-conscious mentality of the patient and enters his system with his breath, and is received and used by the back brain for the benefit of the patient.

But, you may object, if this is so why is it that all are not at once healed, instead of often having to wait for months?

The reason is that all are not developed to the same degree of receptivity.

It must be remembered that in the development of the human, he makes many mistakes whose effects are registered upon the sub-consciousness, and these must be overcome before a cure is effected.

One person may have developed to a point where a single mental treatment may be all that is required to set him right, while another may have become so confirmed in disease that it may take months to bring about the desired results.

Where the latter is the case there is no doubt that if the healing vibration is constantly sent and is as constantly received a cure will result ; but the great hinderance to a cure in a case of this kind is that the patient, not at first realizing any gain, and not understanding the method of cure, gets discouraged and gives up trying before the vital forces are sufficiently renewed to effect the desired cure.

The philosophy of success treatment, so-called, is the same.

The person desiring this treatment receives from the healer a vibration of vital force that tends to increase his magnetic or attractive force so that he can bring more force into his business relations and thus enhance his chance of success.

By this means he becomes more self-reliant, more confident of success, and in every way a better business man or woman as the case may be.

But do not make the mistake of supposing that the success treatment is to be substituted for practical work and practical business methods, for it is not.

There is no miracle to be wrought, and after taking success treatments you need not expect it to rain gold dollars in your vicinity, for it won't.

But if practically applied the renewed brain force will enable you to make a greater success in anything into which you put your whole soul-effort. This has been proven again and again.

Not only this but the so-called success treatment aids you in developing a self-reliant individuality by arousing in you a recognition of the invincible character of your own human Spirit, who is the reigning Lord in the domain of your own individuality.

GREATLY BENEFITTED BY SUCCESS TREATMENTS.

HILLSDALE, MICH.

C. W. CLOSE, Bangor, Me.

Dear Mr. Close:—You will I am sure be pleased with the report I can send you as it is very encouraging.

The benefits of the treatments have not been confined to finances for I have realized so much more fully the truths which set us free. If I fail in any attempt I have no feeling of discouragement but rise with renewed effort knowing that sufficient effort in the right direction *must* bring the results I seek.

In a financial way I find it depends largely upon concentration each day. If a determined amount is not kept in view each day the receipts fall off, while on the other hand, if I am faithful in concentrating each day the receipts will run over the amount demanded.

In fact, we find by comparing the last month with that of a year ago that we have taken in almost three times as much as then.

It is such a pleasure to feel that sense of power which comes with the knowledge of the law of attraction. To feel that we have a perfect right to enjoy all the good things of life.

Enclosed find \$1.00 for which please send me Phrenopathy.

Most sincerely, MRS. GENEVIEVE C. DEY.

PROF. CHAS. W. CLOSE:

BOX 288, Westboro, Mass.

My Dear Sir:—I wish to inform you of my new address and to thank you for the help received from you.

From the time you began treating me for success, everything has gone well and I am daily surprised at the evidence of my power over circumstances. I am glad to give you credit for bringing about this state of affairs or of helping me to.

Respectfully yours, MARTHA PLUMMER.

MR. CHAS. W. CLOSE,

Dear Sir:—Enclosed find \$2.00 to continue my treatment for business success for two months. My business is twice the volume of the previous owners. And the expenses are less.

Yours truly,

S. E. ZANG, 633 Rebecca St., Alleghany, Pa.

C. W. CLOSE, Esq.:

Dear Sir:—Your letter No. 3 at hand. Enclosed find P. O. order for \$3.00, which will pay for treatment for success to Aug. 3d. I know that success is mine, and that ever since you commenced to treat me I have prospered. I wish you every success and happiness you desire, and know that in doing good you reap good, which certainly is a great happiness of itself—to me the greatest one can have.

Thankfully yours,

E. D. BAKER, Rooms 606-607, Park Row Building, New York.

SUCCESS TREATMENTS \$1.00 PER MONTH.

N. B. Those taking success treatment should also secure a copy of the little pamphlet, Business Success Through Mental Attraction, price, 10 cts. per copy.

CHARLES W. CLOSE, Phrenopathic Healer,
DEPT. C., 126 BIRCH STREET, BANGOR, MAINE, U. S. A.