



SEXUAL LAW

AND

The Philosophy of
Perfect Health,

BY

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Ph. D., S. S. D.

Sex is the Basis of Creation.

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SEXUAL LAW

AND

The Philosophy of Perfect Health.

CHAPTER I.

SEX THE BASIS OF CREATION.

Sex is the basis of Creation. Whatever is in existence is there as the result of the union of the masculine and feminine elements. Without such union there could be no existent creation.

Will the evolution of man result in the production of human beings with no productive power, or will the growth to the higher plane of Life carry with it the power of reproduction and the intelligent use of it?

The celibate theory that the highest life is where the sexual desire is overcome—which, if it has a meaning, means eliminated and destroyed—seems at variance with the inherent law of our being, and carried to its legitimate conclusion would result in an impotent, dying race.

If the sexual desire is *per. se.*, impure, and hence to be overcome, then Creative Wisdom is impure, or made a mistake in making every expression of Life depend upon the union of the sex elements.

There would seem to be a common sense medium between beastly sensualism on the one hand, and an unmanly celibacy on the other.

LOVE is the SUPREME POWER of the universe, and love in some one of its forms is the controller of the sex relation.

The higher and purer the love between man and woman, the higher and purer their sex relations will be.

Sex is degraded only as we degrade it to ourselves by degraded thought concerning it.

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BY

CHAS. W. CLOSE, PH. D., S. S. D.

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DR. CLOSE:—Manifold duties have made me tardy in writing, but not in appreciating your late treatment of my little niece, to whom you have restored the roses of health.

Perhaps you will not mind my stating that you have effected this in the face of the bitterest opposition, since her parents would almost prefer to die in the old belief than be well in the new.

I shall . . . tempt them with "PHRENOPATHY," and the 12 months series of "THE FREE MAN." Just now these are being read by a friend, who, only this evening, drove in from the country to tell me of the great benefit derived from them. Then a letter from the beautiful Mrs. Trousdale of New Orleans brings intelligence of rapid improvement from your treatment.

How happy I am in this glorious New Thought.

How much we owe you brave, grand thinkers, who have thrown open wide to us the portals of a present heaven!

From being the Mental Scientist, "solitary and alone" here, there are now six of us, with a little circulating library, or "bureau," which we are enlarging as fast as time and means will permit.

Thanking you again for the good work done for us, and with my best wishes for your continued success.

Very sincerely, ALICE CARRINGTON, Clinton, Miss.

PROF. C. W. CLOSE:

CLARKSBURG, MO., Oct. 4th, '98.

Dear Sir:—I desire to report to you the result of the treatment for "Business Success Through Mental Attraction."

You began treatments July 30th last. At that time I was \$450 in debt without a cent to pay with, with business unfavorable in its aspect. Now, by the middle of September I had the debt paid with \$100 extra to my credit, and the present outlook appears to be all right for future success financially.

The statement of the case is this, to wit: First began treatments July 30th, 1898. Now Oct. 1st, have, through business, received \$550 more than when treatments began. Second, I conclude the treatment had something to do with my success, therefore recommend you to others who desire success.

Yours,

DR. W. J. ATKINSON.

When perfect love rules the human family there will be no sex question, for that question will have adjusted itself.

When we overcome sex we shall do the impossible and overcome life, and the race will cease to exist.

All this prurient talk of the advocates of celibacy is the result of a disordered mind, or a diseased body, or both, which perverts the uses of sex law, and sees not that *the law of life is good.*

CHAPTER II.

THE SUBTLE LAW OF SEX.

Every atom of substance is sexed, the masculine being the active, the feminine being the attractive, and their union resulting in creation and growth.

Each individuality expresses itself through a form composed of innumerable atoms of sexed substance, which it dominates and controls in a more or less perfect manner.

Thus there is the man and woman in each and every individual, *i. e.*, the masculine and feminine elements.

In man the masculine element predominates, in woman the feminine element is supreme; yet in each there is the opposite element, and the continual movement of the atomic substance creates what we may term a sex magnetism.

When perfect harmony prevails the individual expresses perfect health. But when an inharmonious sex magnetism is generated, ill health of mind or body, or both result.

While the ideal individuality rules the personality, it does so potentially rather than actually until such a time as through growth, the human soul recognizes its oneness with the supreme ideal Ego, and in the process of its growth its sex magnetism, or aura attracts from the universal LIFE, and also from the personal lives of others certain elements necessary to its own upbuilding. Thus it is that you are attracted by one person and repelled by

another without any conscious reason for it. The one has something in his or her magnetism that your personality desires and needs, while the other, though he may be personally agreeable, has something in his make-up which you not only do not need, but is so objectionable to you that it repels you, sometimes to the extent of causing a person otherwise agreeable, and against whom nothing can be said, to become positively disagreeable to you, so that you say, "I have nothing against him, but for some reason I simply can't endure him."

And again a revulsion of feeling takes place and one for whom you have felt a real love becomes repellent while the one who before repelled you becomes a most agreeable companion. You may not be able to give a reason for these changes of feeling, but you know that a coldness replaces warmth of feeling and *vice versa*.

All these variant feelings have their foundation in the subtle sympathy of sex expressed through the sex magnetism, or aura of the individual.

Two men became close friends because A generates a quality of magnetism needed by B, while B generates a different quality of magnetism needed by A, hence it is a pleasure to be in one another's society, and the pleasure continues so long as the interchange is mutual, but in time they cease to need each other, and the subtle bond is broken and they drift apart, friends still, but no longer necessary to each other.

Or again C may find pleasure in the company of D, while the latter is restless and uncomfortable in the company of the former. This is because the magnetic aura of D contains something essential to C, but the latter has nothing for D. Where such is the case C may force himself upon D, not with any intention of being disagreeable, but simply because he finds D agreeable and naturally thinks D should find him agreeable also, while D, though he feels the drain upon him, cannot muster courage to turn off the unwelcome intruder.

At a later time C has grown to a new plane, where he generates a magnetism which compensates D and they become fast friends.

This subtle sympathy of sex magnetism accounts for the many strange makings and breakings of friendships.

It also accounts for the many inharmonious relations between the sexes, for when two of the opposite sex are thus drawn together, through a subtle need of each other's sex magnetism, it often proves so strong an attraction for the time that they imagine themselves to be "soul mates" and unite for life, only to find at a later period that having become neutralized through growth, they no longer need each other and their union becomes odious, and either divorce or an inharmonious life together remains.

But how are we to avoid these mistakes?

The human is two in one. In every man there is the woman, in every woman there is the man.

Whichever sex you are, the opposite sex is idealized in you, and in that ideal of your other self is the substance of your soul's mate, whose personal expression you will one day meet and know.

If you would make no mistakes realize this ideal in yourself, and hold yourself free until you meet and know this other self. If your mistakes have led to inharmonious complications do not condemn yourself or another to an inharmonious life, but recognizing that all is good, free yourself, and all with whom you come in contact, by recognizing your own inherent right to ideal freedom, while holding the same right for all.

Wherein will this benefit you do you ask? By thus continually affirming the invincible ideal into existence you change your conditions and attract your own to you, while you become strong to repel that which is opposed to your well being.

By thus concentrating within yourself the power of Life, which is Love you not only harmonize your own physical organism, and your surroundings, but you generate an abundance of individualized vitality, sex magnetism, which gives you greater power, and which you may use in whatsoever direction you will to produce whatsoever you desire.

LOVE is the SUPREME POWER of the universe. SEX IS ITS INDIVIDUALITY, while sex magnetism is the most subtle expression of the supreme Power. *It is good*, not evil. *It is to be used*, not abused. And to the extent that we individualize the "I AM that I AM" in every atom of our being, do we generate and control this most subtle and useful expression of LOVE.

CHAPTER III.

THE PHILOSOPHY OF PERFECT HEALTH.

Is disease of the body ; or of the ego ; or is it non-existent ?

To the last clause of this question, but one answer can be given by any sane mind, for the fact of the existence of disease is very much in evidence.

But what is disease and where does it exist ?

Disease is the lack of ease of the body resulting from inharmonious relation to one another of the atoms of the body.

The body is composed of innumerable points of atomic Life, each of which is in itself perfect, diseaseless, and deathless, and they are held together in bodily form by the magnetic force of the Supreme Power in man, the ideal human *Ego*.

This ideal potential human *Ego* is also in and of itself perfect, indestructible, existing in Spirit "from eternity to eternity."

Mankind is the expression of this supreme *Ego*, the "I AM THAT I AM," and the expression, or personality, is determined by the conscious and subconscious dominant mentality of the individual.

When the entire mentality of the individual is in perfect harmony with the supreme *Ego*, or perfect Self, the personal bodily expression is one of perfect health ; but when from any cause there is a lack of harmony between the dominant of the subconscious self and the supreme ideal *Ego*, the inharmony or lack of ease expresses itself in the body as disease, the magnetic force of the ideal human has been deflected, and consequently the harmonious arrangement of the atomic substance of the body has been broken in upon.

Hence in the philosophy of perfect health, while we do not deny the self-evident fact of the bodily existence of disease, we do most positively affirm, first, that the atomic substance in and of itself is indestructible, perfect life, which can neither be diseased nor die ; second, that the real potential, ideal self, the SUPREME HUMAN EGO, is diseaseless and deathless, and third, that the full and complete recognition of the supreme *Ego* restores the harmonious relation of the atomic substance of the body ; and bodily health replaces disease.

But the recognition must be full and complete.

No mere outward recognition, be it ever so sincere, will avail for a complete restoration of harmony in spirit, soul, and body; i. e., in substance, individuality, and personal expression; though such partial sincere recognition will set in motion the magnetic current of life in a direction that may ultimate in perfect recognition, harmony, and health.

The same may be said of the affirmations and denials often dictated by various "schools" of mental healing. If intelligently made they may, and indeed often do give the mind a healthy direction that leads to full recognition.

But the recognition which completely heals all our diseases is the full and complete identification of ourselves in all parts with the SUPREME HUMAN EGO as our abiding reality.

This in brief is the Philosophy of Perfect Health upon which rests the art of practical, rational mind cure.

CHAPTER IV.

WHAT HEALS?

Mind alone never did and never will heal a living soul, for such is neither its nature nor use.

There is but one abiding Reality, which we may call Life or Spirit, or by whatsoever name we will, which is expressed in mind and matter as soul and body, and this prime reality is the healing potency.

Mind is the directing and organizing element of this Reality.

Matter is the visible expression of this Reality, governed in its form of expression by the formative ideal mentality.

The finest "point of force" or "atom" is thus composed of this Reality, with an ideal mentality and material expression, and the aggregate of atoms known as the human individuality is also an expression of prime Reality in mind and matter in which the human ideal is the dominant mentality, controlling, directing, and organizing all the potential mentalities of the innumerable atoms or "points of force" held together by the invincible human ideal or individuality.

In the active brain this mentality finds conscious expression, but in the atoms composing the personality the mentality is subconsciously expressed.

The subconscious mentality is that which determines the bodily constitution and gives what has been commonly termed the "strong" or "weak" constitution, as the case may be, while the conscious mentality determines the status of the individuality.

While the subconsciousness, reacting upon the brain which it feeds, frequently affects the expression of the conscious mentality, the latter also acts with directing, organizing force upon the former, so that the positive, undoubting beliefs of the conscious mind become fixed in the subconscious personality directing the expression of the physical vitality.

Not only this, but each center of Life being a magnet drawing to itself more Life, the human individuality attracts prime vital Reality to be used in accord with the law fixed by its dominant mentality subconsciously expressed; and recognition of this fact by the conscious mind, with that intense conviction which appropriates, attracts a new supply of vitality which is embodied through this conscious direction of the subconsciousness; and the new vitality—which is of one essence with the infinite Reality—is that which heals.

Mind does not heal because it is not its province to heal, but the mental attitude promotes or retards the healing influence of that Reality, which is the spirit of man, who is invincible according to the nature of the individual's fixed belief.

Mind is the mediator between the invincible individuality who is forever in contact with omnipresent Reality or Life, and the personality who gives expression to the conscious and subconscious mental conception of the use of life and the destiny of the individual.

Disease and death do not result from any lack of deathless, healthy vitality—of which there is an unlimited, ever present supply—but from the fixed mental attitude which fails to give this truth that full recognition which would enable the individual to appropriate and use the ever present supply of vital energy.

But new thought changes the fixed mental attitude to one of belief in and recognition of the invincible, eternal character of the human reality, and a new flood of Life flows into the personality

with its healing virtue, giving new direction to the subconsciousness, reanimating, regenerating and rebuilding the body in accord with the new conception of the invincible human.

Thus, while mind does not (*of itself alone*) heal, it directs the healing force, and thus procures the cure for all disease through the renewal of the vital supply and its right use.

What is termed "mind cure" is the art—founded upon a correct understanding of mental law—of fixing the mind in an attitude to attract and use more of the prime *Life principle* for the healing of the body; and thus he who practices the art for the benefit of humanity is correctly termed a "mental healer"—not because his mind heals his patient, for that it cannot do,—but because, through his understanding of mental law he is enabled to mentally direct a new supply of healthy vitality to the subconsciousness of his patient with a force which increases the magnetic quality of the latter's personality, thus enabling him to subconsciously appropriate an increased amount of healthy vitality.

The true healer ever acts from the position of the invincible, ideal Reality, thus commanding the forces of life.

Herein lies the difference between real mental healing—the direction of vital energy by mental action—and hypnotism, which is the control of one mentality by another.

Self-healing is the superconscious attraction of Life through self-knowledge; appropriation by the conscious mentality and direction of the subconscious mentality.

This last is the highest form of healing, one of our "spiritual possibilities," and the true healer seeks to so instruct the patient that he may exercise this self-healing and become a free, invincible, spiritual human.

CHAPTER V.

VITAL HEALING.

"In what respect does the phrenopathic method of healing differ from hypnotism, Christian Science, etc.?" is a question that is frequently asked by my correspondents.

The chief difference may be said to be, that while hypnotism

and kindred mental methods seek through suggestion, religious imposition, etc., to control and direct the patient's mind on the human-animal plane of existence, the phrenopathic method seeks to vitalize the patient's whole being by a thorough recognition of the ideal Ego as the reality of man.

Just as the magnetic healer, through the imposition of hands transfers some of his physical vitality to the patient, so the phrenopathic healer becomes a vital center for the radiation of the finest vital force to his patient.

But the vital healing of the phrenopathic healer is, nevertheless, of a decidedly different character from that of the physical magnetic healer, for while the latter must necessarily be in vigorous physical health, in order to give forth healthy physical vitality, the phrenopathic healer works independently of physical conditions, requires no physical contact, and can act at any distance from his patient, for the reason that he is acting from the inner or real man who is not nor can be sick or diseased.

By his recognition of this invincible Spirit of Man as his most potent reality he concentrates around him uncreated vital substance of the finest quality to be used as he wills.

As the physical magnetic healer is a physical battery giving forth physical magnetism, so the phrenopathic healer becomes a *vital* battery, giving forth from the center of his being—where every human is invincible—the finest humanized vitality.

While in teaching phrenopathy word forms are given, affirming the invincible and real man to enable students to grasp the idea more quickly, the real vital treatment, given by the phrenopathic healer is a wordless recognition of the I AM, and a mental direction of vital force to the patient.

And this is not the act of sitting with a patient and giving a set form of treatment but is rather a vital union between the innermost being of patient and healer, which requires but an instant of time, and once this vital union is consummated it continues during the mutual assent of patient and healer.

If the treatment continues a week, month, or year, it matters not how long, the patient is in continual Spiritual, *i. e.* *vital* conjunction with his healer, and can, if he will receive it, call upon the healer at any moment for renewal of vital forces, and his call will be honored, so long as the healer consents to be thus called upon.

Nor does this deplete the healer of vitality as might be the case if he depended upon his own personality for his power to heal, for it takes nothing from the healer's individuality, the patient appropriating merely the invisible vital elements directed to him, individualizing them according to the degree of recognition given.

The true work of the phrenopathic healer is not then to spend a certain fixed time "treating" a patient, as it is sometimes called, but is first, the constant individualization of his invincible selfhood, and second, by so recognizing the patient's ideal reality as to come into vital conjunction with him.

When a patient is being treated by a phrenopathic healer, he—or she—is not receiving the merely conscious attention of the healer for a few moments daily, but is constantly receiving vital energy from him.

And as the healer is not obliged to fritter away his strength in vain efforts to make his patient think he is well when he knows he is sick, but may give his attention to his real work of concentrating and individualizing vital force, the phrenopathist's sphere of usefulness is greatly widened and he is enabled to answer all calls made upon him with ease, while at the same time he is continually growing.

Phrenopathy teaches the student and patient to become individuals, and in so doing restores physical health and gives a thorough vitalization.

CHAPTER VI.

THE ELECTRIC WILL.

Will is Love in action, and love is the principle of Life.

The will is magnetic and electric in its action.

In its relation to the personality it is electric.

To put it a little differently, the individual will, when acting normally, is negative and attractive in its relation to the Universal Life while it is positive and active in its relation to the personality.

In its negative attitude toward the omnipresent principal of Life, Love, Wisdom and Power, of which it is an individualized

expression, it attracts the elements of all things in proportion to the intensity of its positive electric action upon the personality.

Hence the necessity of cultivating the electric intensity of the will if we would succeed in life, for according as the will is weak or strong is the individual able to attract from the universal life those elements of power needful to accomplishment of any given object.

Now the strong will is not that petulant, unreasoning will often miscalled "self-will," which acts without judgment.

The will is a great force, and often such an unreasoning will carries all before it, only to wreck itself because it had not understanding.

The strong will, in the true sense of the word, is the understanding will.

Therefore, to properly "cultivate the electric intensity of your will," you must give it understanding recognition as controller of your individuality and let it be guided by understanding.

If the electric will is understandingly cultivated it will attract from the universal substance just those elements of POWER demanded.

An understanding will knows its own POWER, and as it never acts blindly, but with a full understanding of its purpose and POWER, it has full confidence in its ability to achieve its purpose, and thus it is that a really strong will sometimes appears to others to be an unreasoning will, because seeing further into the mysteries of things it perceives ideal realities not seen by those on a different plane of Life, and understanding its power, it exercises a confidence therein, which, while it startles those who do not understand, leads him to success.

Such has been the will of those inventors, who, by striking out in new and untrodden paths, have given us the wonders of steam and electricity.

Such was the will of Columbus, which led him to brave unknown dangers and discover a new world, and upset all old theories by demonstrating that the earth is round, not square. He knew it, and by cultivating the electric intensity of his will he fairly forced others to help him prove that he was right.

Such is the will we must cultivate if we would achieve success in business or in any walk of life.

Get the clear distinction in your mind between the magnetic and electric intensity of the will.

The electric intensity creates and gives character to the personality, while the magnetic intensity attracts from the universal Spirit the elements demanded by the electric will for the up-building of the individuality in Spirit, soul and body, or in other words in substance, individuality and personal expression.

One whose electric intensity of will is weakly developed will have but little magnetic intensity, and will have little success in life, while the powerful electric will will succeed anywhere and under the most adverse conditions.

The cultivation of the will should be constantly attended to.

CHAPTER VII.

CONCENTRATION.

In attempting to concentrate the mind many make the mistake of making a tremendous effort to keep one form of thought in mind, and generally fail.

Properly speaking this is not mental concentration at all.

Concentration, to be of value, must be the familiarizing of the mind with an idea in an easy, natural way, *i. e.*, instead of memorizing a form of words by a conscious effort—which merely records that particular form in the memory, while it does not develop the mental concept—it is well to put in the form of a sentence or paragraph the thought you wish to concentrate upon and at stated intervals read it over, and then for a few moments let the thought possess you as much as it will, without making a conscious effort to remember the written form.

By so doing you gradually and naturally impress the idea expressed in written thought, together with all the thoughts developed while giving yourself up to silent meditation, upon the subconsciousness, until it becomes the law of the subconscious life in that direction, and being thus incorporated in your existence as a part of your conscious and subconscious self, it requires no effort to concentrate upon that particular idea, but merely desiring to concentrate the mind in that particular direction will call up the whole line of thought connected therewith.

The advantage of this method over mere memorizing is that each reading and subsequent silent meditation tends to arouse new thoughts which cluster around the idea, ever broadening and increasing its powers and yours, so that in time the most familiar idea will present a new aspect with every renewed concentration.

Concentration, in this sense, becomes a prime essential in the development of mental power in any given direction, and when we devote the mind to various subjects at different periods of time, we become enabled to develop an all round power of mental concentration, and the habit of practical mental concentration becomes fixed, and we find no difficulty in concentrating the mind in any given direction at a moment's notice without conscious effort, because the habit is now a law of our existent being.

In applying the art of concentration to physical healing through the power of the mind a good plan is to write out a form of treatment which embodies a recognition of the soul, and its power to attract from the supreme source of life the vital elements for use in building up the physical organism and its further power to infuse the atomic substance of the body with this newly acquired vitality, in the form of an affirmation; and read it over before retiring at night, and when composed for the night's sleep, as much as may be, *let* the thoughts thus affirmed be your last conscious waking thoughts.

The value of this form of concentration for the purpose of renewing the physical health lies in the fact that sleep is the receptive, growing state, the vital forces being fully controlled by the state of the cerebellum and nervous system, while the cerebrum, the organ of conscious thought, is quiet and practically inactive, and the positive power of the conscious affirmation of health, strength, and power in the soul, acts as a directing force upon the cerebellum, causing it to attract from the universal Life more vital substance for use in the perfection of the physical organism.

And as the idea of the supremacy of the soul becomes more and more impressed upon the subconscious life of the body, the latter gradually takes on an appearance of renewed health.

In this practical use of the power of mental concentration to rebuild the body into an expression of perfect health, while we recognize the soul, the inner Ego, that spark of the divine LIFE

which is the profoundest reality of our individuality, as in and of itself always in perfect health, for it cannot be otherwise, this affirmation is not, nor should it be understood to be, a denial of the self-evident fact of disease in the body.

If there was no disease there would be no occasion to use the healing thought, and it is well to locate the disease just where it is—in the subconscious life—and to know just what disease is.

Disease is a lack of ease in the subconscious life of the physical organism consequent upon the inharmonious relations of the atomic life of the body.

A dog and a cat may be most friendly in a large yard where each is at liberty to pursue his own mode of life, and harmony reigns between them; but shut the same dog and cat up in a confined space and the harmony between them is dispelled, and the cat spits and scratches, and the dog growls and bites, and a lack of ease ensues that may well be called disease; but liberate the animals, restore them to their natural freedom, and they again become good friends and harmony reigns between them again.

Now the human body is composed of innumerable atoms of life which, when in harmony with one another, produce outward health, but when inharmoniously adjusted they are as ill at ease as were the dog and cat when caged together, and the inharmony produces in the physical organism the diseased appearance.

Now the immortal soul, the enduring, positive, human spirit, being Creator of the body, and the mind being, as it is, the organizing force of the soul, a mental recognition, such as is contained in the positive affirmation of the supremacy of the soul, impressed upon the subconsciousness just before falling asleep, *i. e.*, at the very moment when the conscious brain is giving up its control and the organ of the subconsciousness, the cerebellum, is taking full possession of the body, acts as a magnet to readjust the atomic substance of the body in harmony with the ideal human, and when this readjustment is perfect the cure is complete, whether the time required be longer or shorter.

To deny the existence of physical disease, or of the human body or of the visible universe, is the height of absurdity!

To affirm the supremacy of the ideal as the creative and developing power of the physical expression is to get in line with the highest truth of the Science of Life, and open the way to a perfect physical expression of it.

But the mental concentration upon the idea of the supremacy of the soul, the real self, or "I AM that I AM" does more than merely readjust the atomic substance of the body.

It also attracts from the Universal Life the inner vital forces that go to make up a Spiritualized, *i. e.*, a *vitalized* body.

The atoms composing the human body have an inherent life of their own, and when a human soul departs from it, though the body dies as to its human soul, its atomic substance retains its inherent quality of life, and through the process of desintegration each atom returns to its primal form of life to be used in the building up of other forms of ideal life.

But while the atoms are held together and vitalized by the human soul they give expression to the human idea, and when we mentally concentrate upon the ideal reality of the individual Ego, and its supreme power within itself, and thus attract new life, we infuse the atoms composing the body with the finer life, or vitality of the soul, and thus tend to increase the longevity of the existing personality, and it may be readily seen that if by proper training of the mind we can revitalize every atom of the physical organism with this finer vital element of the soul, so that it shall become Spiritualized, *i. e.*, *vitalized* in every part; in other words, so that the soul, the individual "I AM that I AM" shall occupy every atom of the body harmoniously; disease, old age and death will be banished, and the dreams of perpetual youth demonstrated.

That this is not only a possibility but a probability is the testimony of many scientists, both physical and metaphysical, and it is not impossible, but extremely probable, that with a fuller understanding of the science of Life the dream will become an actuality.

Mental concentration on the ideal is, then, not only a means of allaying present physical inharmonies, but is, understandingly used, to become the means of procuring for humanity perpetual youth, health and happiness, here and now.

The method of concentration for health here outlined is to be adapted for developing the powers in any direction, for if we recognize the soul as the supreme source of all power as expressed through the individuality, in the personality, we realize it is invincible, and we have but to concentrate the mind upon the idea that any desirable power exists within the soul to be

brought forth to expression, to attract from out the boundless realm of infinite Life, Love, Wisdom and Power, whose expressions in human form we are, the elements of the desired conditions, to be used by the electric or positive will of the man or woman who consciously realizes his or her own inherent powers.

The recognition of limitless power in the supreme self of yourself is the secret of success in any walk of life.

CHAPTER VIII.

A STATEMENT OF INDIVIDUALITY.

I!

I AM!

I AM I!

I AM LIGHT!

I AM LIFE!

I AM LOVE!

I AM SPIRIT!

I AM POWER! and I DOMINATE MY BODY!

I AM INDIVIDUALIZED!

I AM I, penetrating every atom of the body with Light, Life and Love!

I AM I, the spirit of power vitalizing every atom of the body!

I AM I, bringing every atom of personality into harmonious vibration with the I AM that I AM! I AM I, sending forth the vibration of the Spirit of Power that in truth *I am*, surrounding my personality with the magnetic atmosphere of the I that I AM! I AM I, perfectly individualized in Spirit, which is my substance, in Soul, which is my indestructible Self, and in body, which is my personality, surrounded by the impenetrable atmosphere of the Spirit of Light, Life, Love and Power, radiating from the invincible center of my Being, casting forth all undesirable things, penetrating to the uttermost bounds of the universe, wheresoever my thought goeth, and attracting only that which I desire. I AM I, Omnipotent in the sphere of my own individuality, dominating all below me!

I AM I, fearless and free!

I AM I, and my will is law and must be obeyed!

I AM I, a law unto myself in all things!

I AM I!

I AM!

I!

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CHAS. W. CLOSE, Phrenopathic Healer,
124 Birch Street, Bangor, Maine.

WHY REMAIN SICK WHEN HEALTH IS AT HAND?

TRUTH'S TESTIMONY.

Only for the benefit of those who are suffering, and to give credit to whom it is due, will I write these few lines to show that we do not need to suffer at all—that it is not God's will—For He is love eternal, changless, limitless, which blesses in giving of itself.

We, the expression of this omnipotent Love, are here to manifest completeness, wholeness. Health and strength being our inheritance as God's health, we the children, the expression should not know disease at all for there is no enduring reality in it. Disease is only the reflection of the past, mistaken way of thinking and believing, it is ignorance of this beautiful TRUTH that all is good, even the seeming evil is a reminder that we can do better, that we are here to be happy in doing good, in helping and blessing others, which we can only do when we recognize our invincible Reality as the Supreme power in the body which is ours to control, to perfect, to renew, to use for good only.

But we have to let go the past and live in the now, learning that all is possible to us. When we listen to the spirit within again, it and expect the good, we get the answer as I did when after suffering for years intense pains, I was expected to pass out of the body which they had pronounced a complete wreck, the result of a fall from a very high, unprotected stairway on the second floor against a stone wall on the floor below.

It was in the evening when passing the staircase my foot slipped, the body, balancing over, fell with such force against the stone wall that the skull cracked, injured the spine, six ribs being dislocated from it, the inner organs displaced and injured. The right arm out of joint, the same hand and wrist the bones pushed out of place and the ligaments strained so the physician said I would never have the use of it again. All that was done at the time was to set the bones in the hand and wrist, which proved afterward crooked. It was deemed impossible to operate on my body as even my heart was affected by it. So it was a life of suffering, completely helpless, all expecting me to pass out then. I asked the spirit within me (the Father as I thought) to show me the way and the answer came.

Two hours after a friend who had just recovered came to bring the good news that I should live and manifest the TRUTH. Her explanation about God being our Life which is in all and working through all, producing all action, filled me with confidence and trust and my exclamation was, if this is so, my limbs shall walk and my whole body shall manifest the TRUTH.

I promised to bury the past and only to think of all the good I would be able to accomplish. At times it seemed impossible, when tormented, but I was determined to do all that was necessary to bring out the desired results and with the help of my friend, I walked four months after, to the astonishment of all who had seen me in my helpless condition.

But I desired more knowledge and went through several classes and studied some of the best books on the subject, but did not see clearer than I had been doing from the beginning, although I could help those I came in contact with. I wanted a perfect temple as it was my right to have, and I studied Dr. Close's lessons on Phrenopathy, and his clear and beautiful explanations, through correspondence, opened up the fountain within me and I see and understand now that this one GOD or GOOD, this one SUBSTANCE, the one LIFE, the one Power, omnipotent, omniscient, everywhere present is LOVE, supreme, changeless, eternal, which is expressing itself in and through all creation, and blesses in giving of itself, which knows no evils, no contamination, and casteth out all fear.

The realization of this great TRUTH that "all is good" sets free from all seeming—from all doubt.

And my bones, which had never been set are adjusted, the spine straightened, the inner organs in perfect condition, the whole outward expression becoming more perfect under Prof. Close's powerful Scientific treatment. He can only bless and lift all who come in contact with him. He has earned the lifelong gratitude of one who will gladly answer any questions, of those who apply to Prof. Close for my address.

L. T. G.
NOTE.—If any sincere enquirer wishes it, the full address of "L. T. G." may be obtained by applying, with stamp, to C. W. Close, 124 Birch street, Bangor, Maine, U. S. A.