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SUPPLEMENT  
— TO —  
WELTMER'S MAGAZINE

DECEMBER, 1906.

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REPORT OF THE  
Fifth Annual Convention  
OF THE  
World New Thought Federation

OCTOBER 23, 24, 25, 26, 1906.

CHICAGO, ILL.

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ERNEST WELTMER, Publisher.

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CONVENTION SUPPLEMENT

# WELTMER'S MAGAZINE

DECEMBER, 1906.

## "Cozy Chats" About *The* Convention

By Grace M. Brown

(Mrs. Brown wrote this beautiful sketch for her "Cozy Chats" pages in the Weltmer's Magazine but its length and its strength decided us to publish it with Ernest Weltmer's account in the form of a supplement to the Magazine.—Editor.)

Great, breezy, bustling, many-sided Chicago has opened wide its hospitable doors to the New Thinkers from near and from afar, these beautiful October days, and is giving them the cordial hand clasp of fellowship in their work of unification and accomplishment.

The brilliant little association hall is royally decorated, its cheery coziness made more evident by the artistic floral decorations and the beloved flag of our country.

Even as to music, Chicago is most generous. Mrs. Gertrude Radle Paradis, of the Centralizing School of Piano Forte Playing and the Ogden-Maclean School of Voice Culture, most generously provide our music and their students prove their artistic ability in a most delightful manner.

It is one of the points in our philosophy which one may always prove that whenever we need or are ready for anything it always comes to us, and it is certainly demonstrated in this almost pioneer work of the federation; as it grows in power and advances in recognition it attracts the support which it requires for its rapidly developing life.

And the dear friends of our thought world whom we know so well and meet so frequently and love so dearly in the world of literature—how beautiful it is to meet them in the warm atmosphere of our human relationship.

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Tuesday afternoon, October twenty-third the World New Thought Federation assembled for the first meeting of its fourth annual convention.

The glorious words of the song, "Glad Tidings, Oh Glad Tidings," swept out over the beautiful auditorium into the rushing whirl of life outside—as the assembled seekers for truth united in the gladness of association and the joy of co-operation.

The bright little stage all glittering with light and radiant with ruddy autumn wreaths and fragrant with roses and ferns, was peopled with the officers of the Federation and the speakers of the afternoon.

The President, dearly beloved, not only by the students of new Thought but by the students of life in his home city of Chicago, took the chair and in his usual dignified and gracious manner, assumed



his place at the helm of the convention craft, which is so surely sailing out of the sheltering harbor of its research into the deeper waters of active accomplishment.

It is one of the beautiful customs in the New Thought meetings to enter the silence which is simply to relax for a few moments in the quietude of one's own soul. They usually allow one supreme love thought to remain in the mind and to diffuse itself over the entire being while they are poising themselves in the mystic realm of the silence.

The President introduced Mrs. Mary Slonaker of Chicago who led the silence with a few words of power for the advancement of the New Thought work.

A vocal solo by Mr. Wm. Griswold Smith was beautifully rendered and was followed by the address of welcome on behalf of the city by Col. J. Hamilton Lewis who represented Mayor Dunne of Chicago.

Mr. Lewis is an eloquent and forceful speaker and his address was enthusiastically received by the members of the Federation.

President Northrup responded gracefully in the name of the World New Thought Federation and the fourth annual convention was fairly launched on its way.

The next musical number, piano solo, by Miss Helene Scott was exquisitely rendered giving promise of the really excellent music which was to follow.

Dr. Pratt, one of the grand souls of the earth, big on all planes, and recognized in the city of Chicago as one of its most skillful surgeons, yet has the generosity to give some of his valuable time and many of his dollars to the work of the newer immediacy. Dr. Pratt is president of the Chicago New Thought Federation and in his own original style, extended its courtesy to the visitors.

A reply was made by the vice-president of the World New Thought Federation, Grace M. Brown of Denver, Colorado which was most cordially received.

Announcements and music closed the first session of the federation and the hospitable Chicagoans and their guests all felt that the success of this convention was assured.

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One of the really delightful parts of a convention of this kind is the visits of the "between session," when people get acquainted and have nice little cozy chats in the corners and private boxes and even in the aisles as they pass by.

It is at these informal times that we meet those whom we have read about and talked about and thought about—It is here that we realize the charming humanness of the world's workers and the spirit of love which upholds them as they work.

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Tuesday evening's session was opened by the beautiful song of Omnipresence and it struck a fitting note for the words of eloquence and power which so closely followed.

Henry Frank of New York, one of the vital personalities of the world and one of its few orators, spoke upon the Universality of Truth.

Henry Frank is the leader of a work in New York which is a stimulating force in that great city. He is a man so alive in his own consciousness and so keenly attuned to his conception of Universal Consciousness that his subject evolved through his glowing words, with a beauty and force which always accompanies the recognized combination of intellect and spirituality.

His God lies in the glory of nature expressed—of beauty expressed. Truth is the expression of nature's laws.



"Each man must find truth for himself. Man finds the truth of himself when he expresses his convictions. There is no dictator of the truth. Knowledge has come to man always and only when he has compelled the invisible to manifest in physical forms.

"The universe is an incarnation of the invisible forces which dwell within its forms. We are more invisible than visible. What we call error is only man's misinterpretation of nature's power manifested in the expression of her laws.

"In these days of science, the scientist is dealing more with the invisible than with the visible and there is no unprejudiced scientist who will not say that his labors are more concerned with the finer forces of nature than with the material forms which he handles."

One of the strong statements which Henry Frank made is this: "I believe in every day life. I believe in the commonplace. I believe in men and women as we find them in the common walks of life. Forever has man waited for his savior and forever have his redeemers been crucified. He wants his redemption now, not in some future time.

"Despite the differences in religions, they have always been searching for truth and for happiness, for joy and for peace. Religion means the making of a man or woman, the building of a home; it means sobriety, honesty, integrity, simplicity of life and nobility of aspiration. Jesus was incarnate God because all men are incarnate God.

"The God which is realized in life is revealed to the physical perception of man as well as to the spiritual, and man expresses the God of his discernment in the activities of his life.

"He realizes God, as he portrays the beauties of Nature in his art.

"In the richness of his language, in the rhythm of his music, in the coloring of his painting, he realizes God in the harmony of the universe and in his own perception of its beauty.

"And finally man realizes God when he looks into the faces of humanity and discerns in it all its phases of beauty and happiness and luxury, as well as its stages of agonizing poverty; he feels the awakening that came to Buddha when he saw the diseased and the destitute—then indeed he sees God for his heart is awakened by love and love is God."

Henry Frank was followed by Dr. J. A. McIvor-Tyndall at present of Denver, Col., where he is editing a New Thought page in the Denver Post, which is the only newspaper in the world which has opened its columns to the New Thought.

Dr. McIvor-Tyndall is a man of marked and distinct personality. He is a forceful and magnetic speaker, and invariably charms his audiences.

Individuality is Dr. McIvor-Tyndall's hobby and he commenced his address with the statement that the assignment to him of that particular subject was proof of the truth of the New Thought principles that we attract to ourselves whatever we most desire—because of all the subjects given "Individuality" was the one he would have chosen. The substance of his message was this:

"Upon the awakening of the individual consciousness rests the success or failure of the New Thought message. The world is filled with systems, cults, creeds, methods of reform; enough surely to bring peace into the world if it could be accomplished that way and so it would but for one thing—that thing is individuality.

"If human beings could be lumped together and driven like sheep according to the plans of our dear old mother orthodoxy, some of those methods would have



won out. But this subtle unconquerable thing called individuality always asserts itself and some of the sheep have refused to be driven to shelter without investigating the manner of their sheltering and knowing something of the character of the fold into which they were being driven.

"So there have been individuals along the march who have stepped aside and who have reported the advantages of freedom from the limited devices of those who would lead them.

"The individual can never be labelled nor can he be classified because he realizes that what he knows today is but a step toward what he may know tomorrow."

Very skillfully Dr. McIvor-Tyndall evolved his conception of the individual expression of man as he enlarged toward this point that it is only where we recognize our unity with the all power that we dare to stand alone.

The beautiful aria from Nadescha was exquisitely rendered by Mrs. Augusta Newman Posner, and then came our beloved little sister, Jennie H. Croft, of Kansas City, than whom no one in the ranks rests more securely in our hearts. Jennie Croft fills a peculiar niche in the work of service—gentle and serene; persistent and patient; always with a tone of restfulness and always ready with her quiet strength, she fittingly closed the speaking of an evening of brilliant speakers.

Mrs. Croft's idea is that we must control and direct our thoughts because the thought controls the quality and condition of our lives. She said: "There are none of us who do not think that we can be greater and better than we are at present and if we are not mere dreamers we spend our force and energy and time in striving to realize our aspiration.

"We must control and direct our thoughts for we are manifesting the character and

the quality of the thoughts we think. We can be only one thing, if we choose to be the one we cannot be the other; if we would be the thing we choose we must let the other thing which we do not want alone.

"Concentrated thought is creative.

"God works with us but he does not work for us.

"With soul and body co-operating in the present, we are endowed with power to solve all our difficulties and problems if we place our minds upon the plane of good wherever our desire rests."

The first evening of the convention came to a close by singing the hymn well known to New Thinkers "God's Hand."

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Wednesday morning we held our first business meeting. There were many questions to be discussed and many phases of the work to be considered.

We were about to say they were all discussed in an amicable manner, but possibly, amicable is not exactly the correct word. At any rate they were discussed, and perhaps it is because as Henry Frank would express it, of the "phantasmagoric complexity of the New Thought;" that we do not feel inspired to suggest special amiability in the manner of discussion.

However diversity of opinion is most useful and leads to a better understanding and in most convention gatherings there is abundance of such diversity.

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Wednesday afternoon we again met in the association hall and after singing together the song "God's Precepts" the audience entered the silence led by Mrs. Mary Slonaker of Chicago.

Dr. C. W. Burrows was the first speaker of the afternoon. We are not acquainted with Dr. Burrows and cannot speak of him "with authority," but he held his



audience with close attention as he gave a history of the New Thought from his observation of it.

Dr. Burrows thinks that the New Thought commenced with spiritualism and that its next step was Christian Science as presented by Mrs. Eddy. He regards Helen Wilmans as the next leader of advancing thought and then Mrs. Cramer who represents what we know as Divine Science.

His remarks were closed with a eulogy upon the work of the Federation.

Dr. Burrows was followed by our own blessed Judge Benson of Kansas City. One never knows just what to say about Judge Benson. He is so full of love for everybody; so imbued with faith and so altogether child-like in his nature that one feels like using his own words when a student asked him what to say when she was suddenly called upon to do something rather unusual to her.

"Oh," said the Judge, "just say words of blessing—just bless all the time—bless everybody." So all we feel inspired to say about him is, "God bless him"—and He surely does.

Judge Benson spoke on the evolution of New Thought. He said that to him New Thought is the incarnation of God in life and that men should be immune from sickness and poverty and death.

To him it is a philosophy of healthy mindedness; of relaxation and don't worry. At present people are so strenuous that they will not even relax while they sleep.

Here are a few aphorisms taken from Judge Benson's eloquent address.

"The first great New Thought was born when man received the breath of life into his nostrils.

"In order to ascend into heaven, you must descend into hell; in order to save your life you must lose your life.

"Man has now become a living soul and is flooding heaven with a question and a prayer who am I?

"The greatest New Thought which ever came into the world is the conception of the oneness of God.

"The brooding spirit of the eternal has spread itself over the race as man in his search toward God has gone through many evolutions.

"All is good but some things are better.

"Woman stands forth in her beauty and completeness the culmination of the expression of the New Thought.

"When humanity shall come into its own, man and woman hand in hand shall reach the realm of realization together not separated.

"The great spirit of the movement today is to become so conscious of the God within you that you can spiritualize yourself beyond sickness and poverty into love.

"The distinguishing feature about the New Thought is that it is practical."

One of the strong features of Judge Benson's lectures is that he never speaks over twenty-five minutes at a time. He says that is his limit and it is a wise limit. We have always observed that a man who is forceful and who has something worth while to offer, is the man who has the ability to condense his language to meet the concentration of his thought.

Professor S. A. Weltmer of Nevada, Mo., editor of Weltmer's Magazine, closely followed Judge Benson.

Like many of the leaders on these lines Prof. Weltmer has demonstrated his philosophy in his work. He teaches nothing he does not know and preaches nothing he does not practice.

Here are a few of the statements made by Professor Weltmer in his lecture Wednesday afternoon:



"Healing grows out of the broader concession religion and science make to each other.

"Science has discovered that there is a principle which may be demonstrated, which accounts for the existence of everything.

"When man is sick it is not because God loves him, but because in some way he has transgressed God's law.

"There is no natural law working the destruction of anything; natural law always works toward perfection and perpetuation.

"The average human mind is grasping the necessity of having perfect human bodies as well as of having perfect horses and cows.

"Men realize today that the source of their creation has inexhaustible power.

"Science teaches us that we can receive no power, no wisdom and no life from any other source than that which created us. Religion teaches us that God is all and in all and Science is proving that God's is the power lying back of the creation or manifestation of all things.

Science will soon be able to demonstrate the positive truth of every statement which Jesus made.

"Man is the only being we know of that can communicate with nature in all of its phases.

"There must be a time when truth will be so thoroughly comprehended that men will reach freedom by recognizing truth; when every human being will know his relation to all other creatures and to the source of all life."

Briefly stated Prof. Weltmer drew the conclusion that all truth is unified and that the truth of Science and the truth of religion is one.

The beautiful trio "Lift Thine Eyes" from Elijah, here lent inspiration to the afternoon and then we were introduced

to Dr. Sheldon Leavitt whom we were all anxious to meet and to hear as we have known him for a long time in his writings.

There is a good deal of Dr. Leavitt. He looks big and he acts big and he talks big—possibly he feels big—he had a big subject, "Volition as a Healing Factor," and he looked as though he could move the earth, his part of it anyway, by the exercise of his will.

Dr. Leavitt declared himself a beginner in the New Thought work but he certainly did not prove himself a beginner for his discourse was opened most wittily and continued in a manner which showed culture and experience. He said:

"Faith is the pivotal element around which all healing is accomplished.

"Will is purpose and attention leading from and to mental accomplishment; it is a factor leading from every act.

"All action is voluntary.

"There is very much in New Thought literature which requires apology; we must accept things as they are and not attempt vague explanations.

"The two cardinal elements of accomplishment are desire and faith. We need not expect to gain our desire unless we have the faith that we can do so.

"Men are reaching the place where they are conscious that they are responsible for their every action."

A double trio followed by the hymn "Stillness" closed one of the most interesting sessions of the convention.

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The Wednesday evening session opened with the beautiful hymn, "Nearer My God to Thee," which was a most fitting introduction to the session, in which the first speaker was Chas. Fillmore of Kansas City.

If ever a man lived and breathed and had his being in the consciousness of the God of his ideal, that man is Chas. Fill-



more. For years he has worked in and with and enfolded by the idea of truth and one could but feel as the sweet old melody filled the air, that truly the nearness of God was a living truth to this man who was waiting to address us. He said:

"Everything is the result of the creative power of the mind; it makes no difference who it was who first discovered the creative power of thought, but we must realize that thought is the formative creative power in the universe.

"Thought in its movement has an ego, an identity; each idea draws to its center certain cells; those cells are constructive and our bodies and all that we see about us are the aggregation of a great power and each of these is a thought.

"Spiritual healing proper, is of a higher character than thinking. There is no difference except the difference in the movement of the mind. We all heal through the power of thought, but it makes a mighty difference as to the consciousness of the mind.

"A demonstrator of the great New Thought must get back into the absolute. Abraham was a man of faith, but one must get even beyond faith.

"In the perfect healing we find there are certain testimonies in the science of mind found in all the religions. As New Thought people we have no authority but we accept the truth wherever we find it.

"God is absolute, is perfect in all respects and in order to get results we must rest entirely in the absolute.

"When a cross current gets in the thought a certain dissolution of the physical results; perfect healing must come through perfect silence.

"It is dangerous for a rich man to get sick in these days; if he was like a dog he could crawl under the barn and stay there until he got well, but being a man he requires all kinds of attention. Invalids

are often waited upon to their detriment. It is necessary to do something; we make too much of the luxuries of life without developing the muscles of our minds.

"Every disease has consciousness. It is doing something from the standpoint of mind action and may be talked to. The spiritual healer rebukes and speaks directly to the disease.

"All the senses are under the dominion of the I Am which is omniscience, omnipotence, the sign of the inner consciousness of every one of us, we are all in touch with the spiritual and can do everything which Jesus did if we can rise to the superconsciousness which he had.

"It isn't the mentality but that which masters the mentality. It is the mind within the body and no matter what you teach or what you know you must recognize Jesus Christ as the master. If you recognize anything else you will fall short of the absolute."

Our next lecturer failed to appear and Mrs. Mary Slonaker of Chicago was called upon, literally at a few moments notice, to take his place.

Mary Slonaker is a beautiful woman; a woman with a charm of manner and graciousness of presence most delightful. Evidently Mary Slonaker is a woman of efficiency as well, because she met the trying suddenness of the situation and gave an interesting talk on the subject in order which was "Suggestion."

Mrs. Slonaker told a story of a man who was called upon so frequently to take some body's place that he called himself a "professional filler" and added that she was beginning to think that her special place in life was that of professional filler and that she has learned that she can do anything and everything which comes to her to do.

In speaking of suggestion she said:



"There is nothing we do that is not suggestion; one may walk across the room and suggest something; one may close the door behind him and suggest a lot.

"There are those who read character in the shaping of a shoe and there is suggestion in everything we wear and in everything we do.

"Every thought and every word is the suggestion of thought lying in the subconscious mind.

"Physical quality is the suggestion of the mental radiation; suggestion is not only an everyday thing but a something which is the cause of effects."

"There is one point of suggestion which is very close to my heart. It is contained in the word 'opulence.'"

"I am impressed that the body of people in the world today who come under the head of New Thinkers, as some phrase it, need opulence in all lines and I want to see them have it. I do not like to be associated with poverty of any kind. And I do not want anybody to be associated with me in poverty if I am the child of God. We have a right to all the good things of the world as well as all of the good things of the universal mental atmosphere.

"I notice that the birds sing opulently. They withhold not a note whether anyone hears them or not. I notice the flowers give out a fragrance, according to their kind, opulently. They never withhold. Everything in nature is opulent. But I notice also that I cannot breathe in any atmosphere today which I do not need to use today. I cannot breathe tomorrow's, today. Neither can I use today's, tomorrow."

Mrs. Slonaker spoke at length upon the suggestion lying in the word opulence and closed by saying:

"We will generate the force to attain anything as we need it, and we will need it as we want it; but we will never attain anything if we allow the word fear to enter our consciousness and suggest to us the idea of impossibility.

"The sublimated golden rule means the everyday practice of it and when we are ready to do unto others as we would have them do unto us, we shall have attained the fullness of life and shall be practicing New Thought."

The duet "Love Divine" was charmingly rendered by Miss Gertrude Helene Ogden and Mr. Wm. Griswold Smith and was followed by a talk on "The Power of the Spoken Word" by Miss Nona L. Brooks, pastor of the Divine Science College of Denver.

Nona L. Brooks is one of the glorious women of the hour; her radiation is of a quality which is purity itself. Her strength has the might of universal love embodied in most beautiful womanhood.

In her large and rapidly increasing work this woman moves with a perfectly attuned consciousness of her responsibility and her power, and in the many years during which we have known her and heard about her, we have never heard her mentioned, and she is very frequently mentioned, except in words of devoted admiration and love.

Miss Brooks said:

"In a convention of this kind the key note would be missing if we did not have on our rostrum the things practical.

"Some time ago I gave a great deal of attention to this subject of the spoken word because it seemed to me that in giving it so much attention some people were laying the stress in the wrong place; the idea that every word has its mathematical position and even that the letters had an important significance was not quite reason-



able to me. But I have come to see the importance of the spoken word and to recognize that the idea which lies back of the word is strengthened when the word is spoken.

"We must speak words of power; words which embody that constructive force, then we shall know there is no power but of God and no force but of construction.

"Personal conviction is the force which bears upon the word as we utter it; the word may revivify my whole consciousness and being. There is the conviction that I am speaking something which is acting with the constructive power and when one speaks a word with that idea it accomplishes that which we intend it to accomplish.

"We are not sufficiently careful of our spoken words, if we only spoke the thing which we really believe; only embodied the idea of our true convictions in words; then all that is false in our being would melt away into the stillness and we would prove the truth and the power of our spoken words.

"We are living in a universe; we are living in a world where every force, every form of expression is co-operating with everything else.

"Our ancestors were obliged to depend upon guesses; we are not. We have a new wealth of facts, data, knowledge which is true today, was true yesterday and will be true for all time.

"It is all right to hold the thought but it should be accompanied by action.

"The joy of life should radiate from us; through our words as well as through our thoughts, and it will when our words are based upon truth and principle and when we live that truth.

"There is no place in truth for criticism or for unkind thoughts and we should be supremely kind to ourselves by only speak-

ing words of love and strength to everybody.

"We are in truth one body going forth in the one life."

Thursday afternoon was the session for five minute talks and after the usual silence and a piano solo by Mr. Robert Lip-pitt, Dr. C. B. Charles was introduced.

The speakers were all chosen from the ranks of the workers on New Thought lines and the subject given them was the New Thought practice.

Dr. Charles is well known to Chicago audiences and he has had a wide experience in the work. He said:

"Eternal vigilance is necessary for success in New Thought. In the exalted self consciousness of realized power, it is not the healer who heals, but much depends on the relativity of the patient and the healer.

"There is such a lot that we don't know and a half truth is a whole falsehood.

"From the intelligent spiritual co-operation of the whole we note the perfect manifestation of life in intelligent co-operation with God."

Miss L. R. Wells of Chicago who is the editor and manager of the magazine known as "The New Thought" was the next speaker. She is an exceptionally bright woman and filled her five minutes with good things.

In her opinion each man must find his own particular niche in the world that he may bring into action the principles for which he stands.

The next and freest bit was from Sercombe himself. Parker H. Sercombe is a genius. He impresses it upon his magazine "Tomorrow" and upon the platform. When he speaks he has something to say and he does not stand upon the order of the saying either. Dr. Sercombe said:



"We are trying to aid the world in reaching a higher standard of purity. Talk seldom agrees with life but in this gathering of the new prophet, we realize there is an open network of knowledge which points the way to the great purification of the world.

"This universe is one of order and harmony and is not a mad house; the harmony of today is an addition to the harmony of yesterday and not in contradiction to it. We have a network of facts, not folly, to guide us. If we lived under simpler conditions with less artificiality we would have better physical bodies and less confusion of environment."

Prof. L. D. Triplett of Akron, Ohio, followed Dr. Sercombe. Prof. Triplett was a helpless seemingly hopeless invalid for many years. He was entirely restored to health at the Weltmer Institute and since has been practicing the Weltmer method of healing in his home city. He spoke briefly of his many patients and was enthusiastic in his faith as it is proved in his work.

Rev. Mrs. Lewis of Detroit certainly has weird ideas. One of them is in her division of herself. She calls her soul Lady Beatrice and seems to find Lady Beatrice a wonderful source of inspiration.

J. B. Woodstock, Montreal, who followed Mrs. Lewis, said in part:

"I think I am right in saying that the main object of New Thought is to produce unity and oneness in the great human family. Health will produce that. This discord that we find in the world today is the lack of health."

Laura Fixen of Chicago, the next speaker, is one of those great fearless souls who radiate their wonderful force in every motion and through every word. The very lights in the building took on an added twinkle as the audience enthusiastically welcomed this grand woman whom it evi-

dently knew and loved. She said:

"The New Thought practice is to carry out the New Thought principles. To be the owners of all creation and with that realization to perceive your own divinity and to live up to it, that is New Thought practice.

"It is only practical as it regenerates you and as it makes you more useful to the world.

"Do you remember the time when the saw dust spilled out of your doll; the illusion was broken and you cried for a real live child to satisfy the longing of your heart? That is the situation. The saw dust is spilled and the illusion of the old is vanished and the New Thought is the live child which has come to take its place.

"New Thought shall be expressed on all planes, physically, mentally and morally: it shall be expressed in service, for the greatest honor in life is to serve and you shall stand face to face with this great honor you have sought so long in vain."

Harry Gaze was exactly the person to follow Laura Fixen's breezy strength. Harry is so absurdly young, and so entirely sure that he will always and forever be just so young, that he fills everybody with the joy of his "Living Forever" philosophy.

Harry Gaze commenced with his usual original manner: "My dear girls and boys, old thought people are getting ready to die; New Thought people are getting ready to live.

"The disease called old age is consciousness of maturity. Youth means unfoldment; the New Thought is the great thought of unfoldment; some people become old by forgetting to grow.

"What we want to do is to renew every day. Build a new body by perceiving the ideal of what you would like to be and



then go forth to embody it in yourself. Put the life thought in what you desire and then go forth in joy and gladness to demonstrate it."

C. S. Tisdale of Illinois was next introduced and spoke beautifully and comprehensively on the law. He said:

"It is the law of the universe that all must be expressed by its law on each and every plane.

"When we recognize this law our growth is from within outward which is the true way of development."

The five minute talks were here diversified by a solo by Miss Rita Morey and the announcements by the secretary after which Mrs. Clara L. King of Clarksville, Iowa, was presented. Mrs. King is a graceful speaker and used her five minutes most acceptably.

S. M. Reynolds of Terre Haute, Indiana, followed. He gave some interesting thoughts: "The Creator has already answered every prayer which a human being could utter, but man does not answer the prayer of God which is for brotherhood.

"Self realization can not come until the whole of humanity has received our attention. It is not a question of old thought or of new thought but a question of all thought. We must go out and give what we have to the world."

Mrs. C. H. Besly, the next speaker, is not only a beautiful woman but a strong woman and she has impressed herself upon the hearts of the workers of the Federation by her enthusiasm and efficiency.

Mrs. Besly said:

"Inspiration is given to everyone, but everyone does not listen to the voice of his inspiration. Many lives are saved by inspiration and in the inspiration of motherhood lies the safety of the race.



"We must do and be and dare to be true to our inspiration and that is New Thought practice."

Mrs. Standard of Illinois said that confusion exists whenever there is diversity of thought. Healing of the body is nothing compared to the peace of the soul for the health of the body results from peace of soul.

M. A. Pottinger of San Francisco was enthusiastically received. He evidently believes that it is the mission of the New Thought to transmute death into life. He spoke of the great slaughter houses of Chicago and what terrible suggestions are naturally sent out from them; but the power of thought can even dominate that mart of death.

"We can solve the money problem by spiritualizing it. We can spend our last cent and then depend upon the law to supply us with our daily bread."

Mr. Pottinger is a man who has made a profound study of the law of correspondence and of astrology. Even in the few moments at his disposal he proved himself most interesting.

After short talks by Mrs. Janet Van Buskirk of Cincinnati and Mrs. Aila A. McHenry of Excelsior Springs, Mo., the Thursday afternoon session was closed with appropriate music and a benediction by Judge Benson of Kansas City.

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The large audience Thursday evening showed the increasing interest in the meetings; it was at this session that we all had our pictures taken.

Mr. Robert Lippitt played one of Paderevski's compositions with an ardor worthy of that artist and then A. P. Barton of Kansas City was introduced.

Everybody Knows Mr. Barton—such a personality is bound to be felt.



A. P. Barton does not always look pleasant, indeed he doesn't always speak pleasantly, he is a lawyer which may account for it) but we are ready to bank on it that A. P. Barton always acts pleasant when it comes to doing exactly the square thing. He is one of those great strong souls who are such a power in the New Thought world of writers and speakers who has proved in his life his faith and understanding.

Mr. Barton said that he never would have gone into the New Thought if it hadn't worked. He said further:

"The importance of the word is a great discovery, when you speak a word it represents a thought. Thought is the soul of the thing which is manifest. The artist has the thought picture before he has the picture on canvas.

"The rose is an embodiment of the rose in the infinite mind. Nothing in essence has ever been created it is as original as God. The body should be a perfect manifestation of self.

"Many people have no order of thought. They really do not think except in chunks. Then others think idly or misdirect their thoughts. Idle thoughts are the most common and not so injurious as misdirected thoughts which are of a different character and much more serious because they come back in the form of what we call failure, such as accidents, sickness and death.

"Thoughts of love are in accord with truth, sending them forth creates a vibration in infinite mind which goes forth forever. You can sit in your room and preach a gospel to all the world—no man or woman or beast or serpent but is helped by your thought of love.

"Affirmations do not create anything that is real but they dissolve the seeming unreality.

"Make the affirmation of infinite wisdom and then throw it off of the mind. It is better to say I am strength than to say I am strong. It is better to say I am truth than to say I am true.

"The actual facts of life must modify every expression of life."

Cora L. V. Richmond, beautiful, cultured, masterful, graceful and gracious in the consciousness of a long life of service in the cause of that expression of truth which she so gloriously represents, was our next speaker.

Her language was so exquisite; her art of delivery so perfect that we almost forgot to remember the things she said but here are a few aphorisms taken from her charming lecture:

"Vagrant thoughts are the most external expression of mind.

"We have come to worship brains in modern times.

"There is no greater mistake than commencing at the outside to arrive at things.

"Words are the imperfect expression of the outside.

"Science is attempting to bore a hole into all the new methods.

"New Thought is not New Truth but it is a new method.

"When the science of medicine is converted to new methods there is something new under the sun.

"Truth was never evolved by thinking.

"What natural law is to the material universe, God's love is to the spiritual universe.

"You never can think about anything you know nothing about.

"All thought is predicated upon knowledge."

John D. Perrin was our next speaker.

He is an ardent worker in the New Thought world, and a deep student of the law. Mr. Perrin has that deep spiritual



consciousness of the truth for which he stands that he feels the responsibility of service, to an unusual degree and one only needs to come into his atmosphere to recognize his position in the great work of upliftment.

Mr. Perrin gave a practical and eloquent address. His subject was "The Public Mind the Result of Individual Thinking" and he spoke strongly of the responsibility of the individual. His idea of thought is that thoughts are not things but the cause of things and that one must commence with himself and in his home before he can expect to spiritualize others. He said "When you find the man who realizes his home responsibilities you find the man who realizes his value as a citizen."

The solo by Miss Gertrude Helene Ogden "The Omnipotent" was beautifully rendered and after the announcements and congregational singing the session was closed.

. . .

The Friday morning business meeting was devoted to the election of new officers and directors of the board; and to a discussion as to the next meeting place.

There were two invitations somewhat unusual, one was from Niagara Falls and one from Denver, Colorado.

The invitation from Niagara Falls was like a fairy tale—auditorium free, hotel accommodations of the Waldorf-Astoria quality, with boarding house prices. The services of an orchestra. Automobile rides, receptions, luncheons—the whole town ready to do us honor.

Henry Frank asked the gentleman who represented the city if he would meet us as we arrived with a brass band and an escort; but the young man was quite serious and after further consideration at the afternoon meeting his offer was accepted and the next convention of the World New

Thought Federation will be held at Niagara Falls in nineteen hundred and eight.

Friday afternoon we were called to attend the board meeting and missed hearing the very excellent speakers, Rev. E. T. Bunting, Pastor of the Church of Practical Christianity at St. Louis and Alfred Lanphere of Chicago.

Chas. Brodie Patterson was unable to be present but his time was delightfully occupied by Dr. Pratt of Chicago, if one might judge from the applause and laughter which penetrated the doors of the ante room where the board was solving poky problems and wishing it might be assisting in the applause, for Dr. Pratt is so perfectly splendid and does say such fine things and is so thoroughly worth while that one doesn't want to miss a word he says.

. . .

We were to have had the pleasure of a talk from Elbert Hubbard Friday, but his memory proved inconveniently unequal to meet his promise, because after accepting our invitation he forgot to appear, and of course a man of Elbert Hubbard's strength would have had the grace to mention it if he found he could not fill the engagement, even to so humble a body as the World New Thought Federation.

However Paul Tyner, whom everybody knows for his beautiful spirit of construction as well as for his speaking, came from Athens, Georgia to be present at the convention, and as he did not arrive in time to fill his place on the program in the afternoon, we had the pleasure of hearing him Friday evening.

Paul Tyner always has interesting things to say; always gives you something to think about for days to follow. His subject was "The Relation of the Environment to the Individual." He said: "All the conditions around a man's life have



their genesis in the very beginning of time. The religious and political and social conditions are environment and we must seek them way back in the beginning of history.

"The material side is only one side; the psychic side is another, each depending upon the other.

"Environment presents itself as man's treasure house, out of which he draws and it feeds him on all planes.

"A demand of nature is environment, the demand for interpretation and all man's effort is his endeavor to interpret his environment.

"The master has put into our hands a harp and bids us play. Some of us get hold of one string and keep harping upon it until it is worn out and all the other strings are out of tune; others get hold of two or three and a few grasp all the strings and reproduce the music of the spheres.

"As we produce harmony or discord, we give the praise or blame to the composer, not seeing that it all rests with the individual.

"Individuality and environment are complementary parts of one great whole. Life is not merely for the human but for every part of the whole.

"Man has a higher possibility and as an individual has the power to make or mould his environment.

"It is possible for the mountain to be made to go Mohammed if Mohammed cannot go to the mountain."

This inspiring talk was followed by an address by Chas. O. Boring of Chicago in which he roused the weary officers and the patient audience and the generous musicians to enthusiasm as at the close of his talk he turned to the flag poised over

the stage and requested them to give it the Chautauqua salute.

Chas. Boring is a man of the finest culture. We would not attempt to mention how many languages he speaks and writes fluently; nor would we pretend to think about all the marvellous things he knows. He is president of the Microscopical Society, and is a most original thinker and inventor.

Mr. Boring is a man of strong magnetic personality. He has attracted into the ranks of the World New Thought Federation many of the leading thinkers of the world, among them the well known scientist Ernest Haeckel. Where he finds the time and how he accomplishes so much and still attends to his work in the business world is one of those surprising problems which we meet occasionally in the ranks of the New Thought workers.

Mr. Boring makes no claim of being an orator but his address bordered very closely on the realm of oratory as he held his audience entranced with his vital words of truth. We give a few aphorisms from Mr. Boring's address:

"This is not the day of fulfilment but the day of recognition.

"It is our business to get acquainted with each other and recognize each other.

"Men do not know what is coming and it is our business to tell them.

"The work of this Federation is to bring about the great unity of consciousness; every one knows there is something the matter, and the business of the World New Thought Federation is to awake the great mass of sleeping people.

"We have much to do and much to think about; this great body has a wonderful future before it.



"We have it in our power to use all God's omnipotent force, all the physical, social and spiritual power that there is in God's universe and we have the might to use it and to claim it."

Dr. Juan C. Maclean, who has been such a delight to the music lovers and such an inspiration to us all, again raised his beautiful voice in song as we realized that the convention of 1906 was over and soon would be but a memory.

The installation of officers is always a combination of joy and pain. Good-bye is a sad word no matter how thoroughly you realize the goodness of it—and when our ex-president, T. G. Northrup, who has given his time and his service and his strength and his money to this cause, with a most graceful address transferred the symbol of authority into the hands of the incoming president, John D. Perrin of Chicago, we could not help feeling, as Dolly Varden would say, sort of funny inside.

Our president responded with assurances of his appreciation and of his devotion to the cause, and very eloquently met the applause as he gave his conception of and his determination to fill the responsibilities of his office.

He then introduced Nona L. Brooks of Denver the first vice-president, and Judge Benson of Kansas City, the second vice-president, who were heartily welcomed by the members of the Federation.

The unison of voices in the stirring song "Our Country is the World" closed the last session of the fourth annual convention of the World New Thought Federation, and the beautiful part of it all is, that while it is seemingly past and relegated to the realms of memory, its spirit is of enduring quality and whatever help-

ful radiation we absorbed from it, abides with us for all time.

. . .

What a glorious thing it is to come in touch with the great souls of the earth; we meet them and greet them and say a few commonplace words but the impress is there; the contact has been made and the soul relation established.

There are a few people, nay many people we met at this passing convention whom we would have traveled much farther than Chicago to meet. There is Cora L. V. Richmond, her gentle dignity, her words of power give us a newer love for humanity. We do not conform to her views—rather we have not exactly her view point—but that doesn't matter. Her view of truth is just as true as ours only we can not quite see it.

And there is Dr. Pratt. We have no difficulty in coming exactly to his point of view because we were already there. Why, just to know Dr. Pratt is an added strength and to see how the truth students of Chicago love him is proof positive of his notable quality.

We can't tell about everybody, because the printer man has not time to wait, and isn't it a pity we may not speak of Mary Slonaker and John D. Perrin and Mrs. Besly and Laura Fixen and Mrs. Unstott and such a lot of these grand souls whom one so luxuriates in thinking about.

Yes the convention is over with its work and its worry, its joy and its praise and one more experience and many more possessions are added to our storehouse.

And from it comes the newer realization of our responsibility in the work we have chosen.

Truly, all of love, all of joy, all of the consciousness of our relation to God is expressed in the word service. Blessed indeed is the man who is privileged to serve.



# Echoes of the Convention

By Ernest Weltmer

When I read over Mrs. Brown's "write-up" of the convention, before sending it to the printer, I said "that's fine, now I shall not need to write anything about it, and even if I wished to, I should not dare to print it alongside of what she has written." But later when I saw that there would be some space left in the supplement we had planned, I decided that I might as well use it and that perhaps some words about the business side of the convention and the plans made for the future of the Federation, would be interesting to our readers, many of whom are members. So, setting aside all my fears of appearing to disadvantage on account of the comparison, and trusting to the interest of my subject to cover up and hide the lesser and soften the more glaring faults in its expression, I am addressing myself to the task of setting forth the business side of the convention as it appeared to me.

\* \* \*

The fourth annual convention of the World New Thought Federation came at a most critical period in the career of this organization. Three conventions had been held before this one and three years had been passed, and aside from the great good that had come to the limited number who had been able to attend the conventions, the Federation had accomplished little toward the relief of the conditions it indirectly aims to correct and had done little to help those constituting its membership. Three years had been consumed in organizing and in finding out just what to do and what not to do. It had become time to do something and the entire future of the Federation depended upon this convention.

The Federation had made big plans at the convention in Nevada, which lack of funds and lack of concerted action of the committees and the officers of the Federation made it impossible to carry out as proposed. The same was true of the previous conventions and the other officers and committees who had tried to do the Federation work. They had all been willing enough but were always hampered by the lack of money and by the lack of proper understandings. Then too, they were not very sure what would be the best thing to do, for lacking experience and having nothing to guide them, they had to feel their way, as one might say, until they could determine just what was needed and how to supply these needs. All things taken into consideration, those who have had the work to do have done well, but the fact remains that the individual members of the Federation had so far got very little good from their membership. In fact many were decidedly disappointed in the results, for they had been promised things that they did not get and had hoped to receive other benefits they had never realized. But all seemed to feel that success would surely come some time and all did what they could toward its final achievement. Contributions of money have come in steadily, in insufficient amounts for the prosecution of the work in hand, but enough to show that most of the members felt an interest in the work and only need to feel sure that they are on the right plan to contribute enough to make their plans successful. Many have made personal canvass among friends for the purpose of increasing the membership and the majority express their willingness



to do all in their power to assist with the work.

But in spite of this interest, we had been working on plans which have proven that they are not the right ones; that they needed to be changed.

Every one attending the Chicago meeting realized the necessity for re-organization and agreed on this point, it did not take long to come to an understanding of the needs to be met and the means to meet them. Reorganization was one of the first things that came up for consideration and a committee appointed to consider amending and revising the constitution was promptly appointed and set to work.

Mr. Henry Frank of New York, was made chairman of this committee, his choice being a singularly fortunate one. His associates, Mrs. Mary L. Slonaker and Dr. Geo. W. Charles both of Chicago and intimately associated with the Federation work, were thoroughly qualified by their experience, to give Mr. Frank every as-

sistance he could need in the performance of his task.

Mr. Frank, with characteristic energy, called a meeting of the committee as soon as the business meeting was over and with his associates set to work bringing order out of the confusion presented by the great number of miscellaneous suggestions given them by different members of the Federation. So rapidly did they work that they had their report ready for the next business meeting on the following day, when the matter of the constitution was again brought up for consideration. After hearing the report of the committee, it was voted to take up their recommendations one by one and discuss them in the open convention. This was done and after considerable discussion the constitution was amended to read as follows.

I am printing both the old and the revised constitution in order that the reader may readily see what changes were made in revising it.

Constitution before it was revised by the Chicago Convention.

### CONSTITUTION.

#### Article 1—Name.

The name of this organization shall be **The World New Thought Federation.**

#### Article 2—Purpose.

The purpose of the Federation is: To promote the better and wider knowledge and appreciation of the unity of all life, and to assist in the manifestation of this unity by means of co-operation; to stimulate faith in, and study of, the higher nature of man in its relation to character, health and prosperity.

In accomplishing this purpose, the Federation in nowise shall interfere with, infringe upon, or be responsible for the

Constitution of the World New Thought Federation. Revised October 25th, 1906.

### CONSTITUTION.

#### Article 1—Name.

The name of this organization shall be **The World New Thought Federation.**

#### Article 2—Purpose.

The purpose of the Federation is to promote a knowledge of the oneness of all life, the identity of discovered truth in Science, Religion and Philosophy, the Vitality of Thought in the art of self mastery and the development of character; to harbor all influences that tend to encourage the unselfish life of service, and the betterment of society through the unfoldment of the individual.

And it is the further purpose of the W.



teachings and interpretations of affiliating individuals or organizations.

#### **Article 3—Officers.**

The officers of this Federation shall be a president, two vice-presidents, secretary, assistant secretary, treasurer, auditor, a board of directors (the president, vice-presidents, secretary and assistant secretary, ex-officio members of this board,) and an advisory committee.

#### **Article 4—Terms of Office.**

All officers and the board of directors shall be elected by written ballot at the annual meeting of the Federation, and they shall serve for one year, or until their successors are duly elected.

#### **Article 5—Duties of Officers.**

Sec. 1.—The president and vice-presidents shall perform such duties as usually pertain to their respective offices. The president shall fill all vacancies occurring during his term of office. He shall, with the assistance of the Board of Directors, appoint the members of the advisory committee.

N. T. F. to be an international center for the reception and promulgation of the worlds best and highest thought relating to human progress in Science, Art, Philosophy and Ethics.

To this end the Federation shall in no wise interfere with, infringe upon, or be responsible for, the teachings or interpretations of affiliating individuals or organizations.

#### **Article 3—Officers.**

The officers of this Federation shall consist of a president, two vice-presidents at large, of as many additional vice-presidents as there are leaders or presidents of auxiliary district Federations; a secretary, treasurer, auditor and a board of directors, and an advisory committee.

#### **Article 4—Terms of Office.**

All the officers and the board of directors, excepting the secretary who shall be chosen by the board of directors, shall be elected by written ballot at the general convention of the Federation. Two members of the board of directors shall hold office for one year, two for two years, and three for three years, the classes to be chosen by lot between them. All the other officers shall serve for two years, or until their successors are duly elected. The board of directors is authorized to manage all the official business of the Federation during the biennial sessions and the intervening interim.

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Sec. 1.—The president and vice-presidents shall perform such duties as usually pertain to their respective offices. The president shall fill all vacancies occurring during his term of office. He shall with the assistance of the board of directors, appoint the members of the advisory committee.



Sec. 2.—The secretary shall make and preserve complete records of all meetings of the board of directors, and keep on file all reports of committees; he shall receive all funds belonging to the Federation, keep an accurate account of same, turning them over to the treasurer and taking his receipt therefor.

Sec. 3.—The assistant secretary shall perform all the duties of the office of secretary in the absence or inability of the secretary, and in case of vacancy shall succeed to the position of secretary.

Sec. 4.—The treasurer shall have the care and custody of the funds of the Federation, shall keep an account thereof, and submit a report to the board of directors whenever called upon. He shall pay only such bills as have been approved by the secretary and at least one member of the board of directors.

Sec. 5.—The auditor shall audit all the accounts of the secretary and treasurer at least once each year, and at such other times as may be directed by the board of directors, and shall report thereon to the board of directors.

#### Article 6—Board of Directors.

Sec. 1.—The board of directors shall be composed of not less than five or more than seven elected members. It shall have charge of all the business and interests of the Federation, and shall govern the expenditure of funds, except as hereinbefore provided. It shall fill all vacancies occurring between the annual meetings of the Federation in its own membership. Three members shall constitute a quorum for the transaction of business.

Sec. 2.—The advisory committee shall be composed of twenty-five or more members. The advisory committee and its members shall offer suggestions, advice and assistance to the board of directors.

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Sec. 2.—The advisory committee shall be composed of twenty-five or more members. The advisory committee and its members shall offer suggestions, advice and assistance to the board of directors.



#### **Article 7—Membership.**

Sec. 1.—Recognizing that there is a world-wide movement passing under the name of "New Thought," this Federation invites into its fellowship all societies or persons who are in sympathy with its purpose, and shall apply for membership.

Sec. 2.—Each individual member shall be entitled to a copy of all notices and reports which the Federation may issue.

#### **Article 8—Voting.**

Each individual member present shall be entitled to vote at all business sessions at the annual meetings.

#### **Article 7—Membership.**

Sec. 1.—All individuals and organizations that are in sympathy with its purpose and formally apply for membership shall be accepted as members of the Federation. Each affiliated organization shall be entitled to a representation in the general conventions of one delegate at large, and an additional delegate for every twenty-five members of the affiliated society.

Sec. 2.—Each member shall receive from the secretary a copy of all notices and reports of proceedings which the Federation may issue.

#### **Article 8—Finances.**

The accumulation of funds for the defrayment of all expenses shall be secured by the free will offerings of the constituency of friends of the Federation, and by such other means as the board of directors may deem wise, consistent with the spirit of this article.

#### **Article 9—Voting.**

Each individual member present shall be entitled to vote at all business sessions, at the annual meetings.

#### **Article 10—Organization.**

The board of Directors shall be authorized to district the entire membership of the Federation in such consecutive sections as shall be most convenient for cooperation, following as nearly as possible, the following territorial divisions: the membership lying east of the Alleghanies to be known as the eastern district; the territory lying between the Alleghanies and the Mississippi River to be known as



the middle district; the territory lying between the Mississippi River and the Pacific coast to be known as the western district.

That all countries other than the United States be organized according to natural territorial divisions by the board of directors from time to time as the constituency of the Federation enlarges.

#### Article 9—Annual Meetings.

Sec. 1.—The annual meetings of the Federation shall be held at each general convention called by the Federation, the date and place of which shall be determined by the convention in session. Twenty-five members shall constitute a quorum for the transaction of business.

Sec. 2.—The fiscal year of the Federation shall be from November 1st to October 31st of the following year, inclusive.

#### Article 10—Parliamentary Rules.

All meetings of the Federation shall be conducted in accordance with general parliamentary usage.

#### Article 11—Amendments.

The Constitution may be revised or amended by a two-thirds vote of the members of the Federation.

#### Article 11—Biennial Meetings.

Sec. 1.—The biennial meetings of the Federation shall be held at each general convention called by the Federation, the date and place of which shall be determined by the convention in session. Twenty-five members shall constitute a quorum for the transaction of business.

Sec. 2.—The fiscal year of the Federation shall be from November 1st to October 31st of the following year, inclusive.

#### Article 12—Parliamentary Rules.

All meetings of the Federation shall be conducted in accordance with general parliamentary usage.

#### Article 13—Amendments.

The Constitution may be revised by a two-thirds vote of the members voting at any biennial meeting of the Federation.

The reader will notice that some changes were made in the second article which defines the purposes. These changes were for the purpose of making the statement more definite if possible without making it limited. Some statement of purposes is necessary, the organization must have an end in view, but great care must be taken that that statement does not limit us and does not attempt to dictate what we shall believe. Our constitution does not say, "we believe" and it does not question the beliefs of applicants for membership. Anyone who asks to be a member is welcome to join, it being taken for granted

that no one will apply unless they wish to see the success of our efforts. It does in a way, by inference, declare that we believe in Monism, (the oneness of all life) still I do not think that it makes this declaration in an exclusive sense. In the last part of this article the Constitution provides that the Federation shall not be held responsible for, and shall not place any limits upon, individual belief.

In fact, it seems to me that the one thing above all others that the New Thought and the New Thought Federation stand for, is the development of individuality. We name a common end or pur-



pose and then place no limits on the methods to be used in arriving at that end. We make it necessary that each individual shall work toward the common goal in his own fashion. And right here I think that the Federation finds its most important field of usefulness, in keeping the New Thought movement united on some broad lines so that it shall not become restricted, divided into sections that limit and build barriers around each other. At present the label "New Thought" does not mean anything very definite and bearing it does not limit any man in the things he shall study and the things he shall teach so long as those things make for the betterment of the race along the lines of self development and unfoldment. At present, being a new thoughter rather places a man under the necessity of doing his own thinking and being original in his expressions. And this is the way we want it to continue, and this is the way it will continue as long as we can keep divisions and party and creed distinctions out of it. As long as we all recognize a common name and unite with the understanding that we are all free men and men who are responsible for our own lives, so long will it be possible to bear the name "New Thought" and still be free to think for ourselves. But as soon as the movement is divided into a lot of "isms" and "osophies" bearing distinctive titles which name a difference in belief, then we shall be either the follower of this or that "faith" or we will be clear out of it. It will be just as it is now with Christianity. In order to be a Christian and be received as a brother human being by your fellows, you must be either a Methodist, a Baptist, a Presbyterian or some one or other of the several hundred distinct "ists" or "ians" founded on different interpretations of the same thing. Each

one of these limits the other and each new one adds to the fictitious value of creeds, codes and forms of interpretation and worship. It is a wonder that there is anything left even so faintly resembling Christianity, with all the churches that pretend to interpret it to the exclusion of each other. The idea of there being a church of anything that people shall live by, is in the first place preposterous, except to those lazy mortals who form such a large but at present, decreasing majority, who wish to have their thinking done for them by others, and who feel that they must depend upon authority; who mistrust themselves so very much that they are unwilling to try to live by their own ideals. Each one of these says, by his action "God has not made me right, I am very imperfect and it is necessary for me to guide my foot steps by the council of some others whom He has made perfect." They accuse their deity of discrimination, if not of injustice and make Him to recognize degrees in the creation of His human children. Yes, and there are a lot of other evils that come of creed-limited organizations.

We want just as little of such restrictions and just as much of freedom as possible in the New Thought. Of course, there will be leaders and distinct schools, but these can never have a very strong limiting effect if their adherents recognize each other through some common organization. Of course this is only my own opinion and does not pretend to be an official utterance in any sense of the term.

The Federation proposes to also assist its members in becoming acquainted with progressive literature, teaching constructive theories. In doing this it will not only assist the individual members but will also assist the publishers of such literature by enlarging their list of customers.



The next important change in the Constitution is in article four, in the manner of employing the secretary. This is a very important matter. As the old Constitution stood, the secretary was elected by the convention at the same time that the other officers were elected. Now a convention cannot examine an applicant for the office, to see if he is qualified for the position. Under the old plan he must be elected as all other officers are, on account of the good impression he has made on the people assembled or on account of the number of friends he has in the voting body. This office is a clerical one, and one that in justice to the Federation, must be made a salaried one, and an applicant for the office should be examined by those competent to see if he is fitted for the place. Heretofore, the secretary in common with the other officers of the Federation, has served without compensation and so, has been forced by necessity, to make the Federation work take second place. It is very unlikely that a man could be found who could afford to give his whole time to the Federation for the love of the work and still the secretary must give this office every minute and every energy if he is to do the work which falls upon him. Recognizing this, the present board of directors have decided to pay the secretary for the next two years, if the funds permit. That they will permit those who know the situation, do not doubt.

A new article, number eight, relating to "finances" was added to the old Constitution. This article defines the position of the Federation on this important subject. It puts into expression the belief that an organization of this sort which aims at the union of men, should have as few bonds as possible. We do not place any obligations on membership, in the matter of fees and dues, any more than we do in the matter of beliefs, believing

that the interest of the members will lead them to contribute of their own free will, as much as or more than could be collected of them in fees, besides placing no hardships upon those who wish to be associated with the Federation and assist in its work, but are unable to pay a fixed fee for membership. Personally, I think this a very good clause in the Constitution. The Federation wants to keep men together in a brotherly union and indirectly, looks to the realization of the ideal of universal recognition of the human brotherhood, and it tries to do this in a manner which will develop individual strength. It could not achieve these ends, it seems to me, by placing bonds on men, of any kind, either of creed or of duty. None but the weak can be brought together in that fashion, and such herding (it is nothing else) tends to increase weakness and dependence instead of their positive opposites. There is nothing in the Federation association to make one feel pauperized by the receiving of what benefits it is able to render and there are few who feel a sufficient interest in it to join, who will not wish to contribute money to its treasury. I think there will be no trouble about funds when the Federation really gets to benefitting people, when it realizes some of its ideals, which it promises to do shortly. Of course money is needed to work out these plans. Money has to be expended before anything can be done, but that will come. Until men are ready to willingly work for the ends we have in view, it is useless to try to force them to. They are never ready for a salvation that has to be forced on them; that has to be bound upon them by rules, and when duty or obligation enters into one's conception of an association of the kind that the Federation promotes among men, the best of its spirit is lost.

There are only two more important changes in the Constitution, those made in



articles ten and eleven. These are very important, however. Article ten, on Organization, satisfactorily meets a very general demand heard during the past year, by providing a plan for local organizations. Without these local organizations, the needs of those sections of the country distant from the Federation headquarters cannot be met. Only a small proportion of the membership could attend the annual general conventions on account of the expense entailed by travelling great distances and yet, there was no provision made for holding conventions where they would be accessible to all. By districting the whole of the membership, in this country and in others, it will become easily possible for every section of the country where there is any number of new thoughters, to have an organization which may hold annual or semi-annual conventions, and it should be an easy matter for every person interested in New Thought to attend one or more of these meetings during the year. This is bound to have an immediate effect of adding to the interest of members remote from the Federation headquarters. It is also calculated to give them all opportunities of meeting with those who can assist them in their search for better ways of living and calculated also to broaden their views by bringing them into contact with others who think along the same general line from a different view point. Then, when the biennial conventions of the Federation meet, each one of these local organizations will be represented by a regularly accredited delegate, competent to represent them in the business of the Federation. I am very glad indeed that this measure has been adopted. My work during the past year has shown me the necessity of it.

The amendment made by article eleven calling the meetings of the Federation

every two years instead of annually, is a very good measure. This will give us a chance to make the biennial meetings the unqualified success they should be and coming every two years, many more people will feel that they can afford the luxury of attendance than if they had to attend every year or miss some of them.

On the whole, I think that the present Constitution is a much better instrument than the old one, and furthermore, I am sure that every thoughtful reader will agree with me. It can no doubt be further improved and I hope that it will be remodelled as often as a progressive organization finds in its experience, that it should be. It is very nice to talk of making things perfect, but I have noticed that those things which are perfect today are imperfect tomorrow unless they are some dead thing dealing with dead things. So far as I can see, Life recognizes no perfections of types altho she manifests all ways perfection of stages of growth and of adaptableness. Living things are growing things and rules that we make for the governance of ourselves and for the forming of our institutions, must be constantly expanding and growing if they are to continue useful tools.

We will some day be through with the Federation, if our efforts are successful: we will one day arrive at the place where something better will be needed, and when that time comes, we want to be big enough to abandon the Federation and make and support the new thing. We want to avoid making the Federation an end. It is to be only a means, only a step toward the end. There is a tendency for men to forget this fact when they become associated with some organization for any length of time. It is just as if a workman should come to look upon the tools he is using as being of more importance to him than the things he is making. If the ship-build-



er thought more of the art of using his adz than he did of the ship he was building, he would not be likely to make much headway with the ship, however expert he might become in the handling of the adz. It is very necessary that he understand how to use his tools but he should make the art of the tool a step to the building of the ship. Art for art's sake is never so noble as art for the things that art can enable one to do, when those things are themselves noble.

The Federation is very dear to me, but I stand ready, personally, to abandon it at any time that anything offers which I think presents a better chance of achieving the things we are striving for. I think we shall never know the time when we cannot improve and grow, and the boast that I have heard, "my church has not changed for a thousand years," seems to me a very poor one, a confession of a weakness rather than a demonstration of strength and worth. That really means it has stood still so long.

Perhaps a short summary of the other most important matters discussed and acted upon by the voting body of this convention would be of interest to our readers. I shall make no effort to arrange these matters in any order, but shall give them in the order in which they appear on the minutes of the meetings.

A good part of the earlier sessions were taken up with the discussion of the proposed amendments of the Constitution. Among the other things which were done were the following: Carl Michelson's Magazine (Denmark) was made the Scandinavian organ of the W. N. T. F. This was in the nature of an official acknowledgement of Mr. Michelson's courtesy in offering his magazine to the Federation and the measure was adopted with the understanding that it was not to be taken as a precedent for the treatment of other

publications which might desire to be known as representing the Federation. Mr. Michelson has shown a great deal of interest in the Federation in the past in his letters to Mr. Boring, the chairman of the committee on membership and organization in countries foreign to the United States. His standing in Europe and his acquaintance with the leaders of liberal thought make it possible for him to be of great assistance to the Federation in acquiring a large European membership.

Just here, I wish to say something of Mr. Boring's work as chairman of his committee during the past year. He has corresponded with prominent progressive thinkers in nearly every country on the globe and has awakened a great interest in the Federation in nearly all lands. He has letters from Ernst Haeckel and from men in other countries whose names I do not remember but who are no less prominent in their countries than this great German savant is in his; he has letters from the Monist Bunde, the Monist Society of Germany expressing a desire to co-operate with us and as well from other liberal and progressive societies in Europe. He has done a great deal of good work for the Federation and will continue to do good work as he was re-elected to that committee for the coming two years term. Mr. Boring's position as the head of the microscopical society in this country and as an author and authority on mysticism and religious literature, and his wide foreign and domestic acquaintance with men of influence and achievement, makes him especially fitted for the position he holds in the Federation.

The board of directors was authorized to provide for the suitable remuneration of the secretary. Motion made to send fraternal delegate to the World's Woman Suffrage Convention to be held in Amsterdam in two years, also to the convention



of the organization represented at this convention by Prof. M. F. Knox, of Seattle, which will meet during the fair in Seattle in 1909.—Unanimously carried. The board of directors authorized to appoint a committee to carry out the recommendations of the Lecture Bureau Committee contained in their report to the convention. (I herewith publish this report in order that the reader may understand what this committee is supposed to do. If they carry out the plans laid down for them, and there is every reason to think that they will, it will soon be possible for any one who wishes to engage the services of a new thought lecturer, to get such services through the Federation. When any lecturer is given credentials and comes recommended by the Federation, the applicant may feel sure that he has engaged a competent man and one who is working on constructive lines. There will be no censorship placed upon the utterances of the teachers accredited by the lecture bureau, but credentials will be given only to such as are doing constructive work.)

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### Report of the Lecture Bureau Committee to *The W. N. T. F.*

The Lecture Bureau Committee was appointed at a meeting of the Board of Directors and Advisory Committee of the World New Thought Federation held at Chicago, Ill., January 16th, 1906.

#### Lecture Bureau Committee.

It is the specific office of this committee to compile a list of the names of all lecturers, teachers and healers who are working in the New Thought field, and to arrange for and supply lecturers, teachers and healers on application from any point.

The individuals, centers or societies making application for lecturers, teachers or healers must guarantee railroad and ho-

tel expenses, and in addition, for services rendered, voluntary contributions are accepted, or a fixed amount may be arranged for between applicant and Lecture Bureau Committee.

All lecturers, teachers and healers registered in the Lecture Bureau are members of the World New Thought Federation and are working for its interests and for the universal good of all mankind.

Lecturers, teachers and healers are supplied with membership blanks by the Lecture Bureau Committee to be used for obtaining members for the Federation.

At the completion of work at any point the lecturer, teacher or healer shall invite all to become members of the Federation on the free will offering plan. The names addresses and contributions thus secured are to be forwarded to the secretary of the Lecture Bureau Committee, with a specific report of the work in territory visited. Blanks for this report to be furnished by the Lecture Bureau Committee.

The Lecture Bureau Committee,

Mr. Le Roy Moore, Chairman.

Mr. John D. Perrin.

Mrs. Catherine Lanphere.

These matters were all that came before the convention, which would be of general interest, the remainder relating to small business details, and reports of committees and the like. Nearly the whole of one session was given over to the election of officers. The results of the election were as follows: Rev. John D. Perrin, Chicago, Ill., President; Rev. Nona L. Brooks, Denver, Colo., First Vice President; Judge H. H. Benson, Kansas City, Mo., Second Vice President; Mrs. Chas. H. Besly, Treasurer. Board of Directors: S. A. Weltmer, Nevada, Mo.; Henry Frank, Montrose, N. Y.; Mrs. Grace M. Brown, Denver, Colo.; Mrs. Jennie H. Croft, Kansas City, Mo.; Dr. C. W. Burrows, Detroit, Mich.; Mrs. Cora L. V.



Richmond, Chicago, Ill.; and Prof. M. F. Knox, Seattle, Wash. Secretary (employed by Board of Directors) Ernest Weltmer, Nevada, Mo.

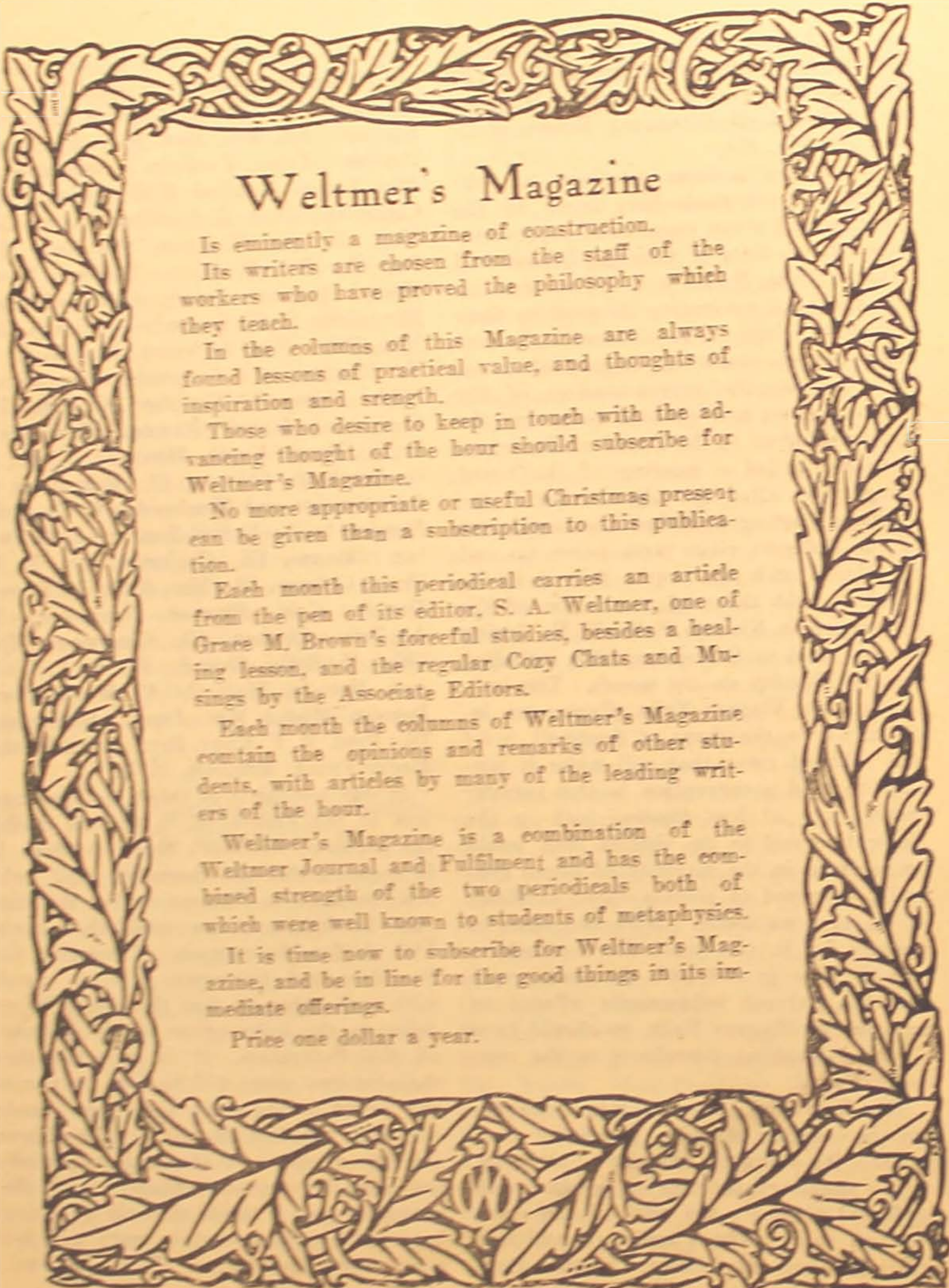
One of the business meetings of the convention was made very lively by the speeches and other remarks of representatives of the cities of Chicago, Denver and Niagara Falls, N. Y., who had come to invite the next convention to meet in their respective cities. The discussion became quite heated, consisting largely of a debate between the representatives of the different cities and resulted in having the matter referred to the Board of Directors. President called a meeting of the board immediately after the adjournment of the business meeting and then the invitations of the different cities were taken up and considered with the result that it is decided to hold the next convention of the Federation in Niagara Falls, N. Y., during the last week in September, 1908, including the last Sunday in the month. The invitation from Niagara Falls offers many inducements in the shape of free hall, hotel and railroad rates that will make it possible to hold a convention in this popular resort town at less expense both to the Federation and to the visitors than would be incurred in the majority of towns generally supposed to possess cheap facilities of the kind we desire. With two years to prepare for it, two years for the Federation to grow in and with the cheap rates and the natural inducements offered to travelers by Niagara Falls, we should have a record breaking attendance at the next convention.

The Board of Directors met twice after the meeting already mentioned appointed the standing committee, authorized the necessary printing to be done and perfected plans for the work of the ensuing two years. The standing committees appointed were as follows: Lecture Bur-

eau Committee:—Henry Frank, Montrose, N. Y., Chairman; Mrs. Jennie H. Croft, Kansas City, Mo.; Rev. Nona L. Brooks, Denver, Colo. Publicity Committee:—Miss Louise Radford Wells, Chicago, Ill., Chairman; Chas. E. Prather, Kansas City, Mo.; Ernest Weltmer, Nevada, Mo.; Dr. J. W. Winkley, Boston, Mass.; Henry Harrison Brown, Glenwood, Cal.; Mrs. Cora L. V. Richmond, Chicago, Ill.; Mrs. Helen Van Anderson, New York, N. Y. Program and Suggestions Committee:—Mrs. Mary L. Slonaker, Chicago, Ill., Chairman; Joseph Stewart, Washington, D. C.; Henry Frank, Montrose, N. Y.; T. G. Northrup, Chicago, Ill. Committee on Organization and Membership in Countries Foreign to the United States:—C. G. Boring, Chicago, Ill., Chairman; Dr. E. H. Pratt, Chicago, Ill.; Mrs. Grace M. Brown, Denver, Colo. Finance Committee:—M. A. True, Chicago, Ill., Chairman; Mrs. Chas. H. Besly, Chicago, Ill.; S. A. Weltmer, Nevada, Mo.; Dr. C. W. Burrows, Detroit, Mich.; Mrs. Dana, Springfield, Ill.; Prof. M. F. Knox, Bryn Mawr, Wash.; Henry Frank, Montrose, N. Y.

It was decided to establish the headquarters of the Federation in Chicago during the present President's term of office. It is required that the Secretary shall make his residence in Chicago during the time that headquarters are established there. This is for the purpose of bringing the President and Secretary in close touch with each other so that there need be no delay in the carrying on of the business of the Federation. It is expected that the next two years will be very busy ones and every arrangement has been made that will expedite the work. The officers and the members of the various committees are all very enthusiastic over the prospects and I think there is no doubt but that the coming two years will see more accomplished than all of the past.





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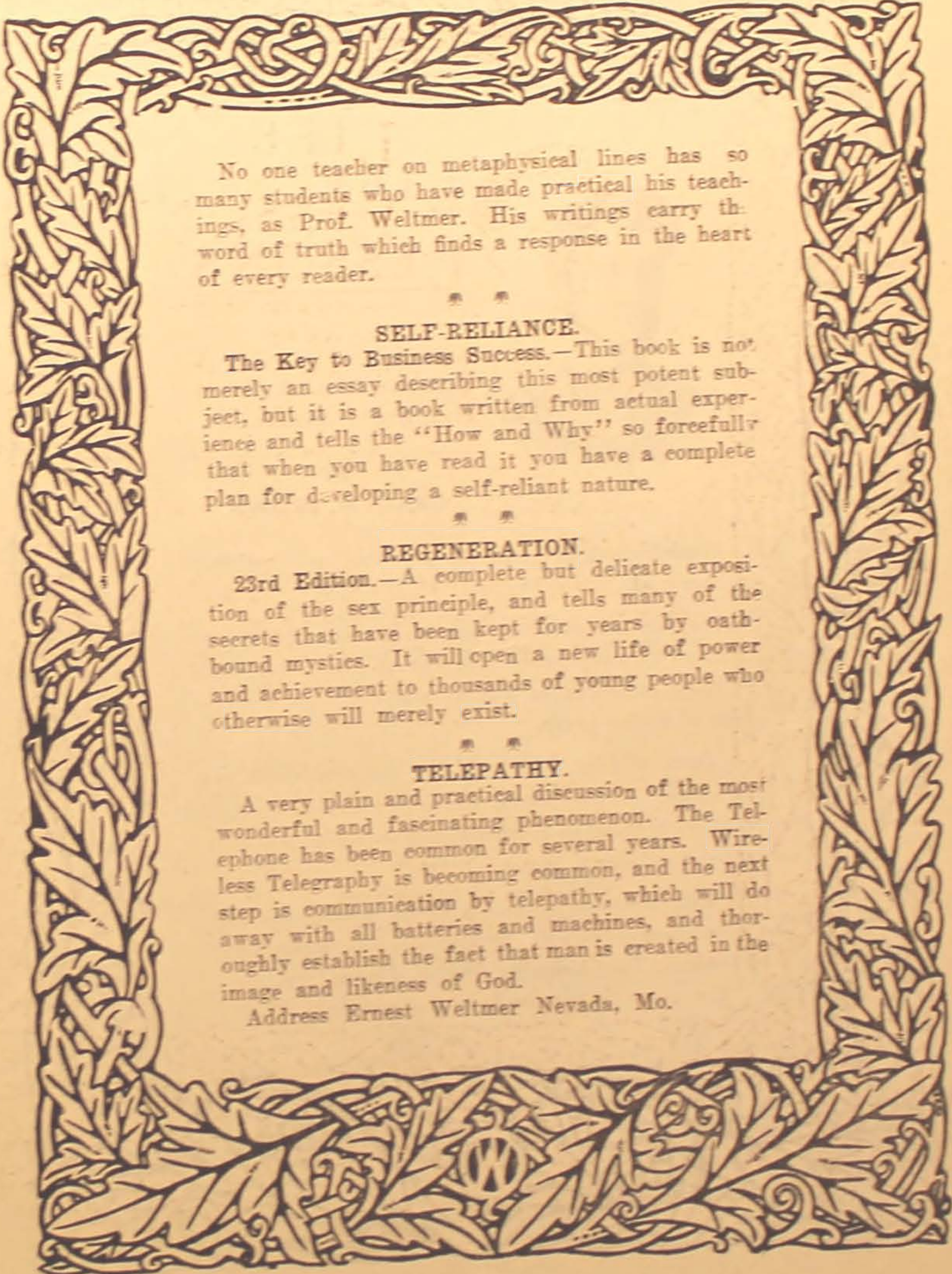
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