

**PROCEEDINGS OF THE SECOND
ANNUAL CONVENTION HELD
AT NEW YORK, N. Y., OCTOBER
23-26, 1900; PP. 10-226**

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THE INTERNATIONAL METAPHYSICAL LEAGUE

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PREFACE.

Since the holding of the first Convention of the League in Boston, in October, 1899, the progress which the Metaphysical Movement has made has been very widespread and positive. Rev. George H. Hepworth says, in a private letter, "The New Thought is penetrating every nook and corner of Christendom." It is modifying the preaching in all denominations and the practice in all lines of healing. It is wakening the social conscience. It is helping mightily to solve the great social problems on the basis of human brotherhood. It is lifting the ideal of life higher and higher, and clearly pointing the way toward practical realization.

In every land and among every people its beneficent influence is being felt in constantly increasing measure. It is becoming the great evolutionary factor on which rests the hope of humanity.

aggrandizement, material treasures and the vain and fleeting delusions of this earthly life. How pitiable and sordid is the condition of the man who permits himself to be limited in his aspirations by such narrow and superficial bounds.

Possessing, perhaps, greater natural advantages than his fellows, he seizes the opportunities afforded by these conditions to exact large tribute from them and to gain still greater worldly possessions. Selfishness, avarice, and the lust for unrighteous power soon become his all-engrossing ambition. Unwholesome greed pollutes the pure life currents of his physical being. He becomes satiated with the gratification of his selfish and unholy desires; anxiety and corroding care feed upon him and existence at last becomes a phantasy and a burden. He cries out in his agony of soul, "Verily all is vanity and vexation of spirit." No more unhappy mortal exists than he who has thus bartered away his divine birthright for a mess of pottage. How trivial and worthless appear all these gifts of the lower world when contrasted with the wonderful and inestimable treasures bestowed upon mankind by the Supreme Life who created all things.

And God said, "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over every creeping thing that creepeth upon the earth." Made in the image and likeness of God, the Infinite Father, creator of all the worlds, the manifest life in every realm of being, supreme in power, omniscient in wisdom—man may put all things under his feet. Thou hast made man a little lower than the angels and hast crowned him with glory and honor.

We are thus brought face to face with the vast inheritance bestowed upon man by his Creator. As we contemplate it we are lost in wonder and amazement; in wonder that God should have invested man with such sovereign powers and responsibilities, and given him unrestricted liberty to use them as he might elect; in amazement that mankind, following down through all the ages, has so signally failed to recognize this bounteous inheritance. Notwithstanding his innate consciousness of omniscience and omnipotence, in spite of the teachings of the holy prophets and inspired writers of ancient times, he has remained blind to those

divine mandates and willfully perverse in disregarding their wise and beneficent precepts. In the later dispensations, made to the world through Jesus Christ, man is counselled to seek wisdom and understanding, rather than gold; to seek first the Kingdom of God and his righteousness, and it is declared that all these other things "shall be added unto him." The image and likeness of the Father has been buried beneath the incrustation of false and baneful teaching. The spiritual vision of mankind has been blinded by the delusive splendors and the hollow allurements of his temporal life. The noble inheritance which should have exalted him to heights but "little lower than the angels" has been debased and trampled under his feet. The princely realm over which he should have had dominion has been neglected and abandoned to noxious weeds and tangled vines.

In the fourth chapter of the gospel of St. John, Christ, while conversing with the woman of Samaria, made this declaration, "God is a spirit. Worship him in spirit and in truth." St. John, in his first epistle, says, "God is love." A noted writer has said, "God is a spirit infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, truth and love." We must add this also to the legacy bequeathed to man. If it be true that the likeness of the Father has been transmitted to him, then man is spirit; he is possessed of attributes infinite and divine, of wisdom, power, holiness, justice, goodness, truth and love. It is not an unreasonable assumption that, possessing these superior qualities, he was created for a higher and far nobler purpose than the exercise of the selfish and animal instincts of "eating, drinking, and being merry."

Having in his keeping the rich endowments bestowed so lavishly by his Creator, in what manner has mankind employed them? Looking backward through the ages as far as any authentic record will permit, we find little evidence, in the habits, thoughts or actions of man, of any deep recognition of his spiritual province, or of the great responsibilities resting upon him as the chief authority under God to hold dominion over the earth. We find him ever cruel, selfish, brutal and relentless; ready to shed the blood of his brother man upon the slightest provocation, when his envy, jealousy or malice has been aroused; taking unfair advantage of