

**THE EMMANUEL MOVEMENT IN A NEW
ENGLAND TOWN; A SYSTEMATIC ACCOUNT
OF EXPERIMENTS AND REFLECTIONS
DESIGNED TO DETERMINE THE PROPER
RELATIONSHIP BETWEEN THE MINISTER AND
THE DOCTOR IN THE LIGHT OF MODERN NEEDS**

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The Emmanuel movement in a New England town; a systematic account of Experiments and reflections designed to determine the proper relationship between the minister and the doctor in the light of modern needs by Lyman P. Powell

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LYMAN P. POWELL

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ST. JOHN'S CHURCH, NORTHAMPTON, MASS.
Photograph by Katherine E. McClellan.

The Emmanuel Movement in a New England Town

A Systematic Account of Experiments and Reflections
Designed to Determine the Proper Relationship
between the Minister and the Doctor in the
Light of Modern Needs

By

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Art of Natural Sleep"; and Editor of "Historic Towns
of the United States"

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To
ST. JOHN'S CHURCH

WHOSE COMMUNICANTS AND CONGREGATIONS HAVE SHOWN
ME MUCH CONSIDERATION IN THE CONDUCT OF AN
EXPERIMENT OF MORE THAN LOCAL
INTEREST

PREFACE

THIS book is the third in a trilogy of related books which I have published in the last two years. The first, *Christian Science*, was written with the purpose of setting forth the merits and demerits of a cult which is attracting wide attention, and incidentally to make clear the principle of suggestion, re-enforced by a novel faith, which Christian Scientists employ, without admitting it, in all their healing efforts.

The second, entitled *The Art of Natural Sleep*, was the outgrowth of a year's experience in the successful application to the cure of sleeplessness, of the principle of suggestion, re-enforced by the historic Christian faith common to all branches of the Christian Church, in cases due to psychical rather than to physical causes; it was designed by the author to be so defi-

nite in its statements and so comprehensive in its facts as to prove conclusive in its arguments.

The present volume has two ends in view:

1. To show the possibilities of the principle applied in Northampton to a wide range of cases of so-called nervous functional disorders.

2. To indicate that far wider reach of the whole Emmanuel movement which in one way or another is destined, I believe, to re-energise the entire Christian Church and to make it more useful to society.

There were various reasons why this book seemed to me to be called for:

1. It was needed to complete the trilogy. The specific claims made in the two earlier volumes as to the universal availability of the principle of suggestion for Christians of every fold as well as for the Christian Scientists, could be maintained only by a demonstration covering a large field. Allowing as liberally as one may for unintentional

exaggerations, errors, failures, and relapses, the reader of this volume will, I am persuaded, be convinced that all the good which Christian Science, New Thought, and various other cults are to-day offering can be obtained without renunciation of the specific faith one holds, whether Catholic or Protestant.

2. *Religion and Medicine*, an epoch-making book if ever there was one, needs to be supplemented. In spite of the clear statement therein found of the Emmanuel principles, there are in the book some terms and concepts unfamiliar to lay minds. A book, based upon Emmanuel principles and yet practically free from scientific terminology, ought to carry the good news of "God with us" to many who may not yet have heard it. Dr. Worcester and Dr. McComb are of course fully competent to speak for themselves again as they have convincingly spoken in *Religion and Medicine* and they have no responsibility of any sort for this volume; but there would seem to be a place for a book