JOB RANKS WITH HAMLET.

DR. ABBOTT TREATS OF THE BOOK AS A DRAMATIC POEM.

The Brooklyn Divine Believes Job Is, with the Exception of the Covenant, the Oldest Book of the Bible—If Not, He Says, Its Author Was a Genius or Inspired.

Dr. Lyman Abbott, D. D., delivered the twelfth in his series of Sabbath evening lectures on the Bible as Literature, at Plymouth Church, Brooklyn, last night. His subject was the Book of Job, which Prof. Genung of Amherst College has called an epic of the inner life. Dr. Abbott said in part: "The Book of Job is a dramatic poem, undertaking to present a drama of the human experience, not of the outer acts, as in the epic of Ulysses, but of the innermost soul.

"It depicts the wrestling of faith with skepticism in the night of ignorance and in sorrow, without guidance from revelation or prophecy. It is not didactic, but purely dramatic; its author enforces or enunciates no philosophy, but portrays the actual experience of life, and leaves us to draw our own conclusions, which we, in this day, are better able to do than he was at the time he wrote.

"The story is a simple description. A man of upright life, who believes in God, suffers sudden calamities; his friends, believing calamity to be a punishment by God, insist that he has sinned. He maintains that he has not, and stands for his integrity. Sometimes, under the pressure of his friends' arguments, he accepts their issue that calamity is a punishment, and reproaches God; sometimes he does not accept this issue and seeks a reason for his suffering. He concludes that no man can understand the problem: that it is one mystery that must be left for the future.

"We may look in vain for consistent philosophy in the book. Who is consistent when the heart is rent, the eye blinded, the soul wrecked with sorrow and beaten upon by seeming injustice? The epic stands among the very first dramas of spiritual life in literature; it ranks with Prometheus Bound, Faust, and Hamlet; in some respects, including an audacious courage in dealing with truth, it is the first. The author and the date of his composition are unknown. By the older scholars, Job has been regarded as one of the oldest books of the Bible, but modern scholars place its date as subsequent to the time of Solomon. I hesitate to differ with the concurrent view of modern scholars, but I am inclined to hold to the older idea, and would make Job, with the exception of the Covenant, the oldest book of the Bible. First, because, dealing with an age long anterior to Moses, centuries prior to the time of Solomon, it is almost without an anachronism, though all historical dramas contain anachronisms; there are only two written in modern times that are even approximately free from them. If Job was written in Solomon's time, the author either had extraordinary genius or else wrote under inspiration. Secondly, the simplicity of form and structure is more like the Homeric Age than later. The time represented in the action is about the time of Abraham the Patriarchal Age.

"I shall not speak of the pictorial qualities of the epic, but of its moral aspect. Four men discuss the relation of sin and suffering without a single reference to any event in Jewish history or law. The object of the epic is to portray the mental condition of a soul deep, earnest, profound, spiritual, and devout, outside of and anterior to revelation, discussing the great problems of theology and religion simply, and under the laws of nature.

"The scene of the prologue is in the celestial sphere; Jehovah, in the presence of the sons of God, who report to him, like inspectors, the conditions of the world, commends to one of them, a cynic, called the Adversary, who enters with pure and upright angels, the uprightness of Job. The Adversary insinuates that, deprived of his prosperity, Job would be less upright and God-fearing. Jehovah permits the test, providing his person is not harmed, and that evening Job's property is seized by enemies, his children are killed by a thunderbolt, and other disasters overwhelm him. He accepts all, and praises God. 'Naked I came into the world, and naked shall I leave it; the Lord gave and the Lord hath taken away; blessed be the name of the Lord.' Again before Jehovah the Adversary suggested that 'All that a man hath will he give for his life,' and Jehovah said: 'Behold, he is in Thine hand; only spare his life.' And as Job sat, tortured with boils, his wife bade him renounce Jehovah and die. It goes hard with a man when, in the hour of his temptation, his wife turns temptress. And Job's three friends do not support him. They feel his sorrow, and share his grief; they come and sit with him seven days and nights in silence; but they do not believe in his integrity—they become his critics. It is their theology that God is just; that suffering is the punishment of sin required by justice, and that, therefore, Job has sinned."

Then, with occasional explanations, Dr. Abbott read selections from Prof. Genung's translation of the Book of Job. He told how, after seven days and nights, Job opened his mouth and cursed the day he was born; how Eliphaz apologetically pleaded, as consolation, the justice of Jehovah; how he followed philosophy by exhortation, and Job protested; how Bildad continued the argument, suggesting that Job's children might have sinned; how both became angry, and Job refuted with natural argument the conventional reasoning of the friends; how Job tried to believe in another life—something beyond the grave to rectify the wrongs on this side of it; how Zophar continued the argument and Job became more calm as his friends grew more angry; how the thought came to Job that Jehovah was trying him; how Job used the simile of mining for the mystery of life, and finally challenged Jehovah to disprove his integrity; how Jehovah spoke from the storm that came upon the four as they talked, and how the story ended in eloquent pictures of the mystery of life, and in the epilogue Job was recompensed twofold, and the Adversary still preaches utilitarianism and shrugs his shoulders over righteous men.

"As our lesson from this story," continued Dr. Abbott, "We may note four points: First fidelity is always better than falsity. The man who challenged Jehovah stands commended before men who lied before God. Secondly, there are some problems too great for our understanding; we must admit a truth in some points of agnosticism—there are some things it is best for us not to know. Thirdly, suffering is not always a punishment for sin here; sometimes it may be penal, but a deeper understanding reveals a deeper mystery in it. There is offered a dark back ground for the cross of Christ, by illustrating what natural religion will do for men who have not the light of revelation and prophecy. Job's prayer for guidance has been answered in Christianity. To the justice of Jehovah we now add the love of God in Christ Jesus our Lord."

A SERMON ON THE PRESS.

The Rev. Dr. Eaton Talks of Its Responsibilities.

In the Church of the Divine Paternity last night the Rev. Dr. Charles H. Eaton preached the third of a series of sermons "Lessons for Young Men in the Lives of Great New Yorkers," his subject being "Horace Greeley and the Responsibilities of the Press." Dr. Eaton said:

"The origin and growth of the modern newspaper come within the present century. The modern newspaper is the product of the power press, the telegraph and railroad system. With the tools came the men to use them and the ideas to frame policies. Among the great men who, early in this century, arose to direct these new agencies of civilization there are none more interesting than Horace Greeley. His boyhood training, his public career, his high ideal of journalism, his love of liberty and humanity commend him to all students of noble man. The fact that he was for many years a worshipper in this church adds for us a peculiar charm to the sketch of his life."

Dr. Eaton sketched the life of Mr. Greeley up to the time when, at the age of 30, he started the *New York Tribune*. His decision to found this newspaper, Dr. Eaton said, was first announced in a political sheet, called the *Log Cabin* and edited by Mr. Greeley.

"The first number of the *Tribune* appeared on the day of the funeral solemnities," said the preacher, "with which New York honored President Harrison. It began with 600 subscribers. The first issue was 5,000 copies. At the end of the week the receipts amounted to $92 and the expenditures to $1,000. A new era in the life of Greeley began with the appointment of Thomas McElrath as business partner. Much of the remarkable success of the *Tribune* has been due to the business sagacity of this man and his long line of worthy successors."

Speaking then on the power and responsibility of the press, Dr. Eaton said:

"A writer or editor can take 10,000 or even 50,000 people aside in the hours of the day when they are freshest and most impressionable and give a bias from which they may never recover. This is repeated day after day. The newspaper is the only reading matter of large classes of the community. The school addresses itself to one period in a man's life, the pulpit speaks to a limited congregation, and mostly on Sunday. The newspaper influences every stage of a man's life, and is published every day and sometimes twice a day throughout the year. It has become therefore to many people the Magna Charta of their liberty and the Bible of their religion.

"The power of the press is seen also in the character of the men engaged in its creation and development. No vocation has more honored names than journalism. Among them are such conspicuous ones as Milton, Brougham, Leigh Hunt, Palmerston, and Henry Morley in England; in America, Bryant, the publicist, poet, economist, and partisan champion; George Ripley; Henry J. Raymond, catholic and many sided; Bennett, of tremendous enterprise and administrative ability; Garrison, the Abolitionist, and Greeley, the friend of humanity. No believer in the free press would hesitate, though the proprieties of the occasion forbid the mention of names of living men, would be ashamed to point to distinguished upholders of the character and worth of the press of to-day.

"The click of the printer's stick is taking the place of the click of the gun. The white messengers of peace float over all the land and settle upon the home of the rich and the poor, the educated and uneducated. As perhaps no other agency, it is assisting in the creation of a universal brotherhood. Great as its power has been in the past, it is destined to still further influence. It is a universal law that power brings responsibility. We have a right to ask of the press, as of every other great institution of civilization, that it realize this obligation and seek to fulfil it.

"Newspapers differ as much as individuals. The faults of the press and of the pulpit are the faults of individuals of whom they are the products. Recognizing the impossibility of perfection, we yet have a right to demand that the public press shall be marked, first, by accuracy; second, by decency, and third, by definite ideals. There are perhaps a half dozen daily papers in New York that are substantially accurate, and that are characterized by moral self-restraint and more or less lofty ideals. There are several New York papers that are neither accurate nor as decent as we have a right to expect.

"One of the growing evils of the time is personal journalism. It is the privilege and even the duty of the press to discuss a man's relations with the public. His personal affairs, the affairs of his family, clients, and customers, are outside the legitimate domain of a newspaper. A libertine newspaper man is a pander among gentlemen. He listens at keyholes; he stands at the club house door; he follows, like a detective, in order that he may gratify the real or assumed craving for personal gossip.

"It will be said, and with a degree of justice, that evil-minded people make an evil-minded sheet possible. If there was no demand for immoralities printed in leaded lines and with horrible pictures of the latest assault or murder, they would not be furnished. I am of the opinion that the newspapers have reached as high a level of morality as the people. If it is believed that certain papers are undermining the sense of purity in the community and dulling the moral sensibilities of our children, let us not forget that we have the means of reform in our own hands.

"When it is demanded that the newspaper shall be clean, critical rather than partisan, representing lofty rather than ignoble ideals, the demand will be met. The press and the pulpit alike have become badly sensational. As a people we love personal gossip too much.

"Let us raise the level of public feeling and opinion by the encouragement of art, by the development of literature, and the rational interpretation of religion. The pulpit, the theatre, and the press rise and fall on the shoulders of the people. It is necessary, however, would we make the press what it ought to be, to return to the lofty ideals of the founder of the *Tribune*."

PRAYED FOR THEIR CHURCH.

A Peculiar Service at the Church of the Redeemer—Its Building Debt.

A peculiar service, taken from the ancient order of the Church and rarely seen in this country, was performed yesterday morning at the Church of the Redeemer, Park avenue and East Eighty-second street, of which the Rev. William Everett Johnson is the rector. This ceremonial is called the processional litany, and is a penitential function, used only when it is wished to invoke the prayers of the Church that it may be preserved from some difficulty into which it has fallen. Yesterday's ritual was of the most elaborate and impressive character, the church and altar having been decorated in purple, the penitential color, while the priests in the procession around the auditorium from the chancel wore vestments of the same hue.

The church was well filled with the members of the congregation and their friends, for the announcement had been made from the pulpit on the preceding Sunday that yesterday would be set apart as a day for special prayer in behalf of the parish, which is on the verge of dissolution by reason of its heavy burden of debt. The solemn procession started from the sacristy at 11 o'clock, led by the thurifer swinging the incense. Then followed the crucifer, lifting aloft the processional cross, with a torchbearer on either side. Behind the crucifer and the torchbearers came the priest, the Rev. Father Johnson, wearing a purple cope and accompanied by two torchbearers. As he walked the priest sang the litany of the Prayer Book, and the rest of the clergy and the choir, all appropriately vested, sang the responses.

The procession descended from the chancel and, with the lights of the torchbearers burning, passed completely around the church and up the centre aisle, as in the early ages of the Church, such solemn processions were wont to march through the streets of a town at night on occasions of unusual stress, the lighted torches being used to cast their rays on the Prayer Book of the priest as he read the service. At the termination of the processional a solemn mass was sung and a special prayer for "The Preservation of the Church Under Difficulties," taken from the ancient books, was said after the collect. The congregation was then dismissed without a sermon, according to the old ritual.

At the close of the service Father Johnson said that he deemed the ceremonial especially appropriate to the present troubles which harass his people. He said that the Church of the Redeemer was the first to introduce the processional litany into the service of the Church in the United States.

In an address to the clergy of the diocese, the Rev. Mr. Johnson tells of the existing distress in his parish, referring incidentally to the desertion to the Roman Catholic communion of his former colleague and associate rector, the Rev. Henry A. Adams. In this appeal the preacher says:

"We are not Congregationalists, and I am not at the head of a separate organization from that to which you owe your loyalty and devotion. I am your servant to whom has been committed the spiritual care of a certain very heavily populated section of this city. I came to this work fully aware of the tremendous burden resting upon it, and the small means within the parish for meeting it. During the past four years we have not only had to carry this burden, but have had to sustain the overwhelming shock of my associate's perversion to the Roman Church, and three years of financial distress familiar to every one.

"Through these adversities I have endeavored to uphold the duty placed upon me, sustained by a congregation whose self sacrifice is proverbial in this city. Not only has this congregation sustained the overwhelming burden of debt and uncertainty, but, while bearing its weight, has built up a work on the east side of the parish, which has drawn forth the unsolicited commendation of our Bishop, and attracted well-merited attention from the secular press, because of its unique and successful character. During three years you have most nobly devoted thousands of dollars to various religious and charitable institutions of our church in this city, but during these years not one hundred dollars has been offered to this church, so well known, as working under such tremendous adversities.

"I am well aware of the multitude of appeals that crowd upon you from all sides, but can it be that nothing, however worthy, is to receive attention except through the power and persistency of its voice? Is this work to go down because it has so poor a mouthpiece as myself, and this congregation to be scattered because I don't know how to make an appeal? No! it is not consistent with the American spirit of fairness and justice that we should go to the wall with abundant help all around us, or with the far higher spirit of our Master that we should bear all the burden of this calamity, and all the responsibility of this most glorious opportunity."

The total amount of debt resting on the parish is $90,000, divided into two mortgages, the first of $65,000, held by the city of New York, bearing interest at 4 per cent.; the second of $25,000, bearing interest at 6 per cent., held by J. Pierpont Morgan. Unless the first mortgage shall have been satisfied within a few weeks, the church will be sold under foreclosure. If Mr. Johnson succeeds in raising the sum required to meet this obligation the second mortgage can be so placed on a new loan, at 4 per cent., that the interest can readily be met. Mr. Johnson said yesterday that he hopes to be able to pay the city's mortgage and feels grateful with the generous responses he has received to his appeal for aid.

TO PREACH TO YOUNG OFFENDERS.

Sunday Afternoon Services to Be Held in the New York Juvenile Asylum.

A committee consisting of the Rev. Dr. Mornay Williams and John Seely Ward, Jr., has been appointed by the directors of the New York Juvenile Asylum to arrange for a system of religious instruction in the institution. The asylum, which is at 176th street and Amsterdam avenue, is the largest Protestant institution in the city for receiving children for destitution, disobedience, truancy, and other delinquencies, as the New York Catholic Protectory receives children of Roman Catholic families. The asylum is not sectarian, and employs no chaplain of any denomination.

Recently, however, the directors of the institution came to the conclusion that some religious instruction should be given the children under their care, but they feel that such instruction should be without sectarian bias. Upon these limitations, therefore, arrangements are now being made to secure the services of a number of clergymen and laymen who shall make addresses to the children on Sunday afternoons in the chapel of the asylum. The service itself is to be one hour in length and will consist of singing by the children, reading of the Scriptures, and the address by a clergyman or layman.

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WHAT IS CHRISTIANITY?

THE REV. MINOT J. SAVAGE ASKS AND ANSWERS THIS QUESTION.

He Traces the Changes of 1800 Years, and Declares That It Never Has Reached a Fixed Form and Never Can—No Standard of Orthodoxy Possible, He Thinks.

The Rev. Minot J. Savage, D. D., delivered the fourth of his series of sermons on "Religion for To-Day" at the Church of the Messiah, Thirty-fourth street and Park avenue, yesterday. His theme, "What is Christianity?" or "The Changes of Christianity in 1,800 Years," was, he said, in line with the questions recently raised by Dr. Lyman Abbott's series of sermons on revelation in the bible and kindred topics.

"The storm of protest caused by certain of Dr. Abbott's utterances has caused a controversy in which clergymen, the press, and the public are interested. THE SUN published an editorial last week, a long, clear, carefully worded article, discussing the question of whether Dr. Abbott is a Christian, and arriving at the conclusion that he is an infidel. From the old point of view this judgment is accurate. If it be necessary to believe in the infallibility of the Bible and of the old creeds to be a Christian, then Dr. Abbott is an infidel. But others say that it is not at all necessary to believe these things in order to be a Christian. This is a theme that will probably be discussed in many churches this morning.

"What are the essential things in Christianity? To judge by the claims of ecclesiastical authority, denomenational papers, and creeds, Christianity came suddenly, full grown and developed, into the world—leaped from the thought of God, as Minerva, equipped and armed, is fabled to have sprung from the forehead of Jupiter. You would suppose the world to have been in a special condition of loss, and that this plan of salvation was suddenly revealed through Jesus and the Apostles. Yet it is a curious fact that the Church of Rome regards the Greek and Protestant churches as astray from the true faith, that the Greek Church regards itself only as right, and that Protestants regard the other two as departing from original simplicity and containing forms and ceremonies from pagan sources. If Christianity was revealed completely developed, is not this confusion and contradiction strange?

"Christianity in its development is in line with evolution, and is an example of it. It was planted as a seed; and it grew, gathering material from pagan and Christian sources. It has never reached a final and fixed form; it never will, or can. Everything grows, or else it decays; and nothing stands still. It has been said that 'progress in theology is absurd;' but let us look along the line of historical advance. The first element of Christianity was the growth of belief concerning the nature and authority of Christ himself. The disciples were called Christians first in Antioch. This was a nickname, and maybe a term of reproach; but what distinguished a Christian in the time of Paul? Only one thing was necessary to convert the Jew to Christianity; the Jew believed the Messiah was to come, and the Christian that he had come—that Jesus was the Christ or Messiah. This was the burden of Paul's testimony; but it was only the beginning. Is it strange that the process has gone on?

"At that time among the Greeks and Romans it was the commonest thing in the world to deify men. There was no god in the Roman empire more worshipped in the time of Augustine and afterward than Augustine himself. This apotheosis was strange to the Jews, among whom God was withdrawn by nature from this world; the idea was blasphemous to them, and Christianity grew rather among the Greeks and Romans. The next step was the belief in the second advent, which is mentioned by Paul, when Jesus should be at the head of a new spiritual order of humanity, that should supersede the old carnal order. As the third step, Jesus was regarded as preëxistent and to have come from heaven. At last, as the final step, Jesus was elevated to the position of sharing with the Father His own divine nature. This process of development before Deity became orthodox extended over 300 years, and there were no Christians for 300 years if to be a Christian it is necessary to believe in the Deity of Jesus.

"From these four beliefs the Nicene Creed was reached in 325, not because of new evidence or because people had more wisdom, but from philosophical speculation to bridge the imaginary gulf supposed to exist between God and the world. In the council there was a bitterer fight over the adoption of this creed than has ever taken place in Tammany Hall, and the final action was taken through the weight of Constantine's imperial decision, given, not for principle, but for governmental policy. The Apostolic Creed was framed anonymously and without authority in the sixth century, and if a Christian must believe in it, there were no Christians for 500 years after Christ. The Athanasian creed, which contains the first complete idea of the Trinity, and is the creed of the Anglican Church, was framed in the ninth century, and contains the so-called damnatory clause, which asserts that unless a man believe this entire creed he shall no doubt perish everlastingly. If this be so, what becomes, not only of the whole world for many thousand years, but also for the first 800 years of the Christian Church?

"According to these creeds not an Apostle, or Jesus himself, was a Christian. In none of the Gospels is Jesus said to refer to the idea of the Trinity; in John, which was not written by an eyewitness, an often-quoted text asserts, 'I and my Father are one;' but in the context the disciples are said to be one with Jesus in the same way. There is also a conspicuous absence of all evidence that a belief in doctrines is essential. The doctrine of atonement, for one, has undergone twenty transformations. For 1,000 years it was believed that the sufferings of Jesus were a price paid to the devil by God for the salvation of men, and that God cheated the devil, who knew not the divinity of Jesus and His consequent final escape from him. Christianity was not revealed complete; there is not one single thing that all who call themselves Christians can agree upon to-day as a test of Christianity. There is nothing in doctrine or ceremony essential to modern Christianity; the one great, original contribution of Jesus was His ideal of life, character, and spirit, His love, sympathy, and tenderness. Doctrines are all destined to pass away. Our future task is to ascertain all truth, and to make it the form and framework for the theological side of Christianity, and combine with it the spiritual attitude of Christ, which seems to me simply perfect. I am not speaking of His thoughts, which were but a reflection of His time and are now outgrown in many cases, but His trust in the Father and His relation toward His fellow man."

Dr. Savage drew an impassioned picture of this spiritual attitude of Christ as evinced in His prayer on the cross, and closed his discourse by touching on the conditions of entering heaven as shown by the scripture lesson, the latter part of the twenty-fifth chapter of Matthew. In summing up, he declared that if Christ were in New York to-day, and the usual questions regarding His belief were asked Him, not a church in the city would receive Him into membership, although He would find himself at home in the simple Unitarian service.

A TRIBUTE TO THE QUEEN.

Stained Glass Window to Be Placed in the Church of St. John the Evangelist.

As a tribute of respect to Queen Victoria, and in honor of the approaching sixtieth anniversary of her accession to the throne, the members of the Anglo-American Free Church of St. George the Martyr propose to place a handsome stained glass window in the Church of St. John the Evangelist, in whose building, at Waverley place and West Eleventh street, the former congregation also worships. This parish was organized in 1845 to build a church and hospital for British immigrants, and it obtained a grant of land on Fifth avenue, between Fifty-fourth and Fifty-fifth streets, upon which to erect the church and hospital.

This property was subsequently transferred to St. Luke's Hospital Association, a part of the consideration for the transfer being that a ward or wing, capable of holding twenty beds, should be known and designated as the ward of St. George the Martyr. For many years the congregation worshipped here and there, with no settled church of their own, until more than twelve years ago they united for worship with St. John the Evangelist, the Rev. B. F. DeCosta serving as pastor to both congregations.

Ever since its foundation the people of St. George the Martyr have held the Queen of England in tender memory, and have set apart certain days for services in her honor, notably on St. George's Day and the Queen's birthday, when stated prayers have been said. This, so far as is known, is the only church in the United States where such recognition takes place. It is hoped that the window will have been completed so that it may be put in position for the coming anniversary. A large number of Anglo-Americans in this city have interested themselves in the matter.

Where Yesterday's Fires Were.

A. M.—12:35, 8 Broadway, Produce Exchange, damage $1,000; 2:30, 546 140th street, Michael Condon, damage $75; 4:20, 620 Broadway and 62 Crosby street, Schlos Brothers and others, damage $20,000; 7:40, 246 Bowery, damage trifling; 8:45, 241 East Ninety-third street, Louis Bergen, damage $10.

P. M.—5:40, 176th street, west of Carter's avenue, damage $5; 8:35, 169 West Sixty-sixth street, Joseph Wass, damage $75; 11:25, 209 Pearl street, Y. Pender and Alvarney, damage $5,000.

Children Cry for Pitcher's Castoria.

LIVE TOPICS ABOUT TOWN.

Gen. Horace Porter was in unusually good form at the dinner of the Sons of the American Revolution, who celebrated on Saturday night the 119th anniversary of the alliance between this country and France. Several Frenchmen were guests at the dinner, and Gen. Porter said most complimentary things about their country. He gradually edged around to what he was after by saying that this Government looked upon foreign countries as cheap schools in which to learn the language and took pains to send men on foreign missions who would take advantage of the opportunity. Sometimes, however, it made the mistake of sending men who already knew the language, and straightway Gen. Porter dropped into French to show what he could do. The crowd howled with delight. In speaking about Washington's dropping shells into the city of Boston, Gen. Porter said: "As if he could. Boston is not a city; it is a state of mind."

The Calumet Club is determined to make a struggle to maintain its existence as a separate body, and since its application for union was denied by the Racquet Club it has been decided that no combination with another club will be sought. None other was so well suited to the Calumet's purpose, and it never was proposed to make that petition to any other city club. As it is, the determination to preserve the club's existence has been greatly strengthened since the action of the Racquet Club. The members are anxious to show that the club can exist whether or not it has the support of a stronger organization. The first scheme proposed was to be a request of $100 from every member, or, as an equivalent, the promise to secure at least one new member for the club. But that plan was not followed, and the real effort to rehabilitate the club has just been made. The members have all received requests to propose for membership all whom they regard as eligible, and as an extra inducement to new members their initiation fees will be waived. The notice insists with particular emphasis on the fact that the names to be proposed must be up to the club's former standard. It is thought by the officers that any reduction of the standard just at this time would be fatal to any chance for renewed prosperity that the club may have. So, while new members may be admitted without the customary fees, there will be no other concession made to them. One club which was in a bad way several years ago adopted this plan, and it succeeded admirably. It was found that there were many desirable members who could be obtained with such a concession when, with the necessity of paying the high fees demanded, they would never have become members. So the Calumet has started with this plan on a scheme of restoration which promises to be very active and persevering. The Racquet Club's unexpected action had the effect of awakening the Calumet's members to the necessity of a very vigorous course. As a matter of fact, the club was turned away by a majority of only six votes. With six more men in its favor, the Calumet would now be one with the Racquet.

The possibility that Mlle. Calvé might appear in the costume of *Cherubim* at the rehearsal of "Le Nozze di Figaro" at the Metropolitan yesterday morning attracted rather a larger number than usually attend these functions. But Mlle. Calvé did not appear in the page's suit, so there was disappointment in store for those who went to the theatre in expectation of a premature private view. Mlle. Calvé wore a dark dress and a big hat and so delighted even the veterans of the chorus in some of her scenes that there were exclamations of "*Cara*," "*Cara*," from more than one of the massive women who were sitting in the orchestra chairs watching her during the rehearsal of the disguise scene. Mlle. Calvé was her usual variable, whimsical, and wholly attractive personality. She was extremely decided with Signor Bevignani during one of her songs, told him she would not sing at all unless he played the accompaniment more rapidly, and emphasized her determination by stopping completely. She renewed singing when the little question of the tempo was settled, and she seemed embarrassed enough over what had happened. So she was pointedly amiable and charming to the conductor after the little episode. She wore a feather boa part of the time, and before the rehearsal came to an end she had wrapped it around her neck, around her waist, and tied both her arms up in it. The ingenuous, childish manner which she assumed on the stage is seemingly natural to her. Mme. Eames, who is always in the society of some intimate women friends, had them with her at the rehearsal, and the ballet girls sat about in their usual bewildering fashion, with their muslin skirts in the air. Nothing astonishes the casual spectator at these rehearsals so much as the appearance of the ballet in their rehearsal costumes of short white skirts and tights. Any kind of a bodice from a linen shirt waist to a low-cut satin affair is regarded as permissible. The incongruity of the thing is striking to a stranger, and the entirely matter-of-fact air of the dancers as they sit awaiting the time for their appearance or walk arm in arm through the corridors is the striking characteristic of their unusual appearance.

One of the committees which considered the question of the best site for the Academy of Design incidentally looked into the rapid multiplication of picture exhibitions in this city. The frequency of these exhibitions would surprise anybody not especially familiar with the matter. The increase in number has come very rapidly within the past few years, and not long ago, during a period of eight weeks, there were fourteen public exhibitions, as well as eight club exhibitions, in this city. Another change in conditions which this committee observed was the increase in the number of foreign firms that have established branches in this city during the past few years, and the altered fashion of selling pictures, which, it appears, are disposed of now by auction rather than at the exhibitions. The well-known artists who formerly showed their pictures at only the exhibitions are now in the habit of exhibiting alone, or with some other artist, small collections of their works.

One of the new singers to be heard next winter at the Metropolitan will be probably Signor Borgatti, a young tenor who has been attracting attention in Italy. He sang the title rôle in "Andrea Chenier" when the opera was given first at La Scala in Milan, and he may be among the singers at Covent Garden during the coming spring season. He is a very young man and is regarded as one of the most promising of the younger Italian tenors. One of the absurd rumors about next season refers to Signor Ravelli, who, under no circumstances, will ever be engaged at the Metropolitan Opera House. He is no longer a young man, and when he sang in this country years ago, the qualifications for a prominent singer were very much less exacting than they are now. He sang only in Italian when he was here, and, judged by present standards, would cut a poor figure among the Metropolitan's artists. His last appearances at Warsaw are said to have been complete failures, and it is not more likely that Ravelli will sing at the Metropolitan Opera House than that Del Puente, Vicini, or any of the singers associated with Col. Mapleson's old régime here, will be re-engaged. He is believed to be anxious to return, and Maurice Grau has frequently been approached in his behalf. But there is not the least likelihood that he will ever sing at the Metropolitan.

Johnson, of course, will rule the carriages that will bring Mrs. Bradley Martin's guests to her ball, and he will also see to it that only those who have been invited get past the door. This privilege is his inheritance from "Old Brown" of Grace Church, who made himself so useful to society that without his aid no social function was complete. He was all powerful, as far as the outside details of baptisms, weddings, funerals, and receptions were concerned, and he made it his business to know the face of every one in society. After Brown came Johnson, the first, and he proved his genius on many occasions. The number of people who were recognized as being in society had increased largely since Brown's time, but Johnson knew them all. He was a silent man who took his pleasures in life seriously. If his duty as "outside man" didn't detain him late he might be found regularly every night eating a modest supper in a well-known Sixth avenue oyster house. He was always alone. Johnson was a discreet man, and the people who employed him valued his discretion. When Johnson died several years ago his son, who is now about 30 years old, succeeded him. He had worked with his father ever since he was old enough to know the difference between a nighthawk cab and a private carriage, so that from the standpoint of an outside man he knew society thoroughly. Johnson knows professionally only the "best people," and it doesn't do to ignore him. If an entertainer whose social standing entitles him to Johnson's services neglects to engage him, he is pretty apt to pay the penalty. There may be a great confusion among the carriages, or some one who hasn't been invited may get into the house. Johnson guarantees that neither of these misfortunes will befall any affair that he manages. Johnson is more accurate than any élite directory. He makes it his business to know whether people are in town or not, and if they are away he knows their addresses and when they are coming back. The late Ward McAllister recognized the genius of the Johnsons, father and son, and among the most cherished memories of the present Johnson is the praise that came from the social leader. While Johnson stands at the door the dance may go on, and joy may be unconfined, because every guest knows that every other guest had been properly urged to be present, and that when the time to go arrives he may get his carriage without trouble.

CHURCHES IN WARDSHIP.

LEGISLATURE KINDLY ARRANGES TO SELL THEM UP.

"What Impertinent Fool Framed Such a Law?" Asks Dr. Savage—"Governing Bodies" for Congregationalists, Baptists, and Other Firm "Independents"

There are several persons in this town who would like to know just who was responsible for that chapter of the laws of the State of New York, passed by the Legislature in 1895 and amended in 1896, relating to religious corporations. The persons who are finding fault with the law are not of the class who are always looking for a head to hit. On the contrary, they are peaceably inclined ministers of the Gospel and members in good standing of some of the leading metropolitan churches. These persons are not finding fault with the chapter as a whole. It is section 15 of Article I. and section 85 of Article V. that fall beneath their condemnation. As was stated in THE SUN yesterday, it was not generally known that such a law existed until it was discovered by a member of a Congregational church in Brooklyn the other day. Then he told his pastor, and his pastor told somebody else, and now the pastors and members of all the churches in this region, save those which are excepted under the law, are up in arms about it. They believe that if the letter of the law were observed, they might, at any time, be turned out of their churches, and, at best, they find that they are no longer legally able to attend to their church business in their own way.

It was pointed out in THE SUN yesterday that, under section 15, any church, except a few, may be declared extinct and its property forfeited whenever the "governing body" of the denomination decides that the church "has failed, for two consecutive years, to maintain religious services according to the discipline, customs, and usages of the governing body" of the denomination to which the church belongs. Section 85, which is considered to interfere with churches attending to their own business in their own way, reads as follows:

"At a corporate meeting of an incorporated church * * * the following persons and no others shall be qualified voters, to wit: All persons of full age, who are then members in good and regular standing of such church by admission into full communion or membership therewith, in accordance with the rules and regulations thereof, and of the governing ecclesiastical body, if any, of the denomination or order to which the church belongs, or who have been stated attendants on divine worship in such church and have regularly contributed to the financial support thereof during the year next preceding such meeting; except that of a corporate meeting of any Methodist Episcopal church in the city of Brooklyn, only persons who shall have been members thereof for at least one year prior thereto, shall be qualified voters; and any incorporated church in connection with the Congregational denomination, may, at any annual corporate meeting thereof, if notice of the intention so to do has been given with the notice of such meeting, determine that, thereafter, only members of such church shall be qualified voters at a corporate meeting thereof. The first named of the following persons who is present at such meeting shall preside thereat, to wit: The minister of the church, the officiating minister thereof, the officers thereof in the order of their age, beginning with the oldest; any qualified voters elected therefor at the meeting."

It appears that the Congregationalists and Baptists are most exercised over the provisions of the newly discovered law, but the Presbyterians and Unitarians are somewhat concerned over it. The attitude of the Presbyterians is interesting, and in the opinions expressed yesterday it was not difficult to see that the cases of Dr. Briggs and Dr. Preserved Smith have not yet passed out of Presbyterian memory. Those who in former years were known in the Presbyterian Church as anti-Briggsites were inclined to speak mildly of the law. The Briggs men, however, either pooh-poohed it or said that it was not applicable to the Presbyterian Church. The Rev. Dr. Hastings, President of Union Theological Seminary, said:

"I am sorry for the Congregationalists and Baptists and, were I a member of either of those churches, I should consider the law monstrous. It cannot, however, have any bearing in relation to Presbyterian churches. Section 15 of this law provides that the incorporated governing body of any church 'may decide that a church, parish, or society in connection with it, or over which in has ecclesiastical jurisdiction, has become extinct, if it has failed, for two consecutive years next prior thereto, to maintain religious services according to the discipline, customs, and usages of such governing body * * * and may take possession of the temporalities and property belonging to such church, parish, or religious society and manage; or may, in pursuance of the provisions of law relating to the disposition of real property by religious corporations, sell or dispose of the same and apply the proceeds thereof to any of the purposes to which the property of such governing religious body is devoted, and it shall not divert such property to any other purpose.'

"Then the law goes on to provide governing bodies for the Congregational and Baptist churches, because they haven't any. Now I assume that when the very essence of the government of these two churches lies in the fact that they have no such thing as a governing body, it is an impertinence on the part of any Legislature to provide them with one. But our brethren of these two faiths must settle the question for themselves. As for the Presbyterian Church, the law has no effect.

"The governing body of our Church is the General Assembly. But it is an ecclesiastical body, having everything to do with the spiritual affairs of the church and nothing to do with the temporal. The General Assembly does not hold property. It may say to a minister preaching in Wyoming, 'You are not preaching the doctrine of the Presbyterian Church. You must stop or we will expel you from the Church.' If the minister does not obey the mandate he may be expelled. But his church has been built by the contributions of the members of that church. The General Assembly has no more right to appropriate that church property than I have to steal your watch.

"There is a board of trustees of the General Assembly and for the Assembly that board holds property, but the trustees are not for one State, but for the United States. It might seem, at first blush, that in a State whose laws permitted such a thing, as appears to be the case in this State, the trustees might seize the property of any church which the General Assembly saw fit to declare extinct. What standing, though, would those trustees have in the courts of this State? A law is unconstitutional that permits a person to seize the property of another against that other's will. Therefore, how would the trustees of the General Assembly enforce the Assembly's decrees. In the Briggs case the General Assembly tried to take possession of Union Theological Seminary, and would have done it quickly enough if they could. It couldn't, it found out, under the law, and the attempt was dropped. There is no occasion for Presbyterians to worry over this matter."

The Rev. Dr. Robert S. MacArthur, pastor of the Calvary Baptist Church, said:

"I see that the law stipulates that the Baptist Missionary Convention shall be the governing body of the Baptist Church. So far as I'm concerned, I don't object to that. I have no objection to being governed by our convention. I can readily understand, however, that some other Baptist minister or some other Baptist Church might object.

"Therefore, if, as I understand it, the law compels every Baptist Church, which from time immemorial has considered itself free from any governing body outside itself, the law is an outrage. It should be repealed at once."

The Rev. Minot J. Savage, pastor of the Unitarian Church of the Messiah, said:

"What impertinent fool framed such a law as that? I should really like to know. If we are going to have such a law as that on our statute books we may as well restore all the other laws and customs of the Middle Ages. I don't see that it affects the Unitarian Church at present, but, if the Legislature can name a governing body for a church like the Congregational, in which I was reared, and which knows no governing body, then it can say, and quite as sensibly, that the Board of Trustees of Moss Hills shall be the governing body of the Unitarian Church. It is impossible for any to say that this law was enacted through ignorance or carelessness. The fact that it was amended the year after it was enacted proves that. In its amended form the Congregational Church Building Society is named as the governing body of the Congregational Church, instead of the American Congregational Union. The person or persons who framed that law acted, as the lawyers say, with malice aforethought.

"Section 15 is a monstrosity. Section 85 is asinine. The idea of compelling the pastor of a church, if he be present at a church meeting, to act as the presiding officer! Suppose the meeting is called for the purpose of increasing or decreasing the pastor's salary or for the purpose of asking him to resign. It is possible that the pastor might want to be present at a meeting called for any of these purposes. He would cut a figure that would delight him and his parishioners, as the presiding officer, wouldn't he? But, according to this law, he must either stay away or preside, or the proceedings are illegal. But, supposing the pastor is not there and the oldest officer of the church is. He must be the presiding officer. The old gentleman may be deaf and blind.

"I venture to say that the man who thought up that section is known as a meddler in the community where he lives—a person who can attend to everybody else's business better than he can his own. I am going to Boston to-morrow, to be gone until Thursday. When I come back, I shall be glad to do anything I can to wipe that law from the statute books."

A well-known lawyer, who is a member of the Presbyterian Church, and who has been counsel in some of the most important controversies the Church has had, said:

"It strikes me that this is something that most intimately concerns the Congregational and Baptist churches, and that other denominations would better keep out of it. The history of that law is this: When all the laws were codified a few years ago the laws relating to religious bodies were all brought together and embraced in one chapter. There was no intention to do any injustice to any church, and, no matter what the provisions of the law may be, the United States Supreme Court, in the case of the Walnut Street Church of Louisville, held that the governing body of no denomination could deprive a single church of its property. That decision, until it is reversed, will protect churches of any denomination against any such law as this. So far as the Presbyterian General Assembly goes it would never think of availing itself of the provisions of this law, even if there were no decision of the United States Supreme Court. The General Assembly is an ecclesiastical body and does not meddle in temporal affairs."

Perhaps the best-known Congregational clergyman in this city, who did not care to be quoted, said: "If this is the law of the State the Congregational Church had better go out of existence, and the Baptists would do well to follow our example. Further than that, no matter what is said to the contrary, the Presbyterian and Methodist churches are in the same boat. It is the greatest piece of legal impertinence I ever heard of. As soon as the Congregational Church has a governing body, it is no more a Congregational church than a Texas steer is a bird of Paradise. But why were certain churches excepted under this law? Let me see, the Roman Catholic, the Greek, the Dutch Reformed, Reformed Presbyterian, Lutheran and the Protestant Episcopal churches are the ones excepted. Why were these exceptions made? It may be said that they have governing bodies. So have the Presbyterian and Methodist churches. I see no reason why there should be these exceptions, unless some members of the committee that drafted the laws or codified them were members of those churches and didn't care to be made subjects of their own laws. But this thing will be investigated, never fear. The Congregational Church, if it has to go it alone, will make the investigation. We'll find out what was behind this law, and if it is possible to repeal it, it will be repealed."

DR. BRIGGS'S FAREWELL SERMON.

Significant Remarks Upon the Eve of His Departure for Europe.

Prof. Charles A. Briggs of the Union Theological Seminary preached a farewell sermon yesterday morning, prior to his departure for Europe next Saturday. He occupied the pulpit of the Manhattan Congregational Church, of which the Rev. Dr. H. A. Stimson is the pastor.

Prof. Briggs spoke of Christ and his unfailing love in the redemption of the world. During the course of his sermon he said:

"We are passing into a period which will demand, I think, more and greater consecration and Christian heroism than any previous age in the history of the world. Consider what the situation actually is in our times! Every department of life, every profession, every calling is uttering a yearning, agonizing cry for heroic men and women, real leaders, to save it. Science stands on the threshold of discoveries more wonderful and transforming than those already made. Heroic men of patience, untiring industry, insight, and comprehensive knowledge are called for who will risk property, strength, and life in research.

"Medicine calls loudly for young men and young women to do battle with microbes and poisonous influences in the interest of humanity. Law calls for men who will leave to others the fat estates, the great corporations, the service of the rich and the powerful and who will devote themselves to the reform of law, the redress of grievances, the enthronement of equity, the improvement of legislation, and the purification of government. Banking and manufacture, commerce and trade, have duties to the community and loving service for men.

"They ought not to be mere machines for the accumulation of wealth for the few at the cost of the people. Heroic men are needed who shall face the great social, economic and industrial problems of our time and undertake lives of ignominy, reproach, suffering, and death in order to redeem our civilization from the industrial and socialistic war which is threatening to destroy it.

"Theology, too, calls for men who will undertake the reconstruction of doctrine demanded by our age at any cost, for Christians have long enough remained in the babyhood of simple, justifying faith."

Prof. Briggs will remain away a year on a leave of absence granted to him by the seminary. He said to a SUN reporter last night:

"I am going away to relieve myself of certain literary obligations with which I have been burdened for some time. The seminary people promised me a leave of absence at the close of my trial, but I did not care to take it while I was under fire, and especially as my health did not demand it then. The first part of my vacation will be spent in Oxford, where I will prepare a commentary on the Psalms, and then I will go to Rome to study the Roman Catholic controversy with special reference to the union of the churches.

"I think that Pope Leo XIII. has the cause of church unity at heart, and his words to the various Protestant and Oriental bodies have certainly been statesmanlike."

A "GYM" IN A JERSEY CITY CHURCH.

Rev. Dr. Rainsford at the Dedication Tells Why Churches Decline.

A new and elaborate gymnasium, which has just been added to the Lafayette M. E. Church in Pacific avenue, Jersey City, was dedicated yesterday afternoon. Among the clergymen who assisted the Rev. C. Little, the pastor, in the dedication services were the Rev. Dr. W. S. Rainsford, rector of St. George's Episcopal Church in this city; the Rev. T. J. Kommers, the Rev. Dr. George C. Wilding, and the Rev. Mr. Cronin. The principal address was delivered by the Rev. Dr. Rainsford. He congratulated the church on having established the gymnasium, and said it would give the young people an opportunity to secure recreation and amusement within the fold of the Church. "Character, recreation, and enjoyment," he said, "are a combination very easily acquired if the proper course to that end is pursued.

"With more freedom from orthodox restraint the people will sing better and become more earnest in the performance of their religious duties." Dr. Rainsford said it was a sad fact that within the last twenty-five years forty churches in New York had gone out of existence, and he felt convinced that all churches which do not cater for the common people will go out. These churches decline because they persist in going on in their same old way and do not progress with the advance of intelligence. Give the young people a chance to amuse themselves and they will be more susceptible to the rules of the church.

INFLUENCE OF MINISTERS.

Registrar of Arrears Powell Quite Sure They Haven't Any in Politics.

Mr. William Everett Hicks of New Jersey addressed the Philosophical Association at the Long Island Business College in Brooklyn yesterday afternoon on "The Real Mission of the Christian Church as Revealed in the Last Election." Mr. Hicks thinks that Mark Hanna "lined up" the clergy of the country on the side of the plutocracy. He accused the Rev. Arthur Pierson, a Brooklyn evangelist, of having said in May, 1895, in the West Presbyterian Church of this city, that "God could make every one rich if He liked, but that He kept some poor so that the rich might have a chance to cultivate benevolence and charity." The fact that Russell Sage was in a front seat when this was uttered seemed to have caused Mr. Hicks additional pain.

In the discussion which followed the lecture Mr. Henry A. Powell, Registrar of Arrears in Brooklyn, denied that the Christian clergy had influenced the election in favor of McKinley, and, in fact, that they had any political influence whatever.

"Some years ago in Brooklyn," said he, "there was a man up for office against whom the ministers were united. They held meetings to oppose his election, and what was the result? He was elected by a larger majority than ever his party could have hoped for."

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TEMPLE OF THE MYSTERIES

THEOSOPHISTS TO START IN AND TEACH LEVITATION.

Want to Be Occult?—Want to Slough Your Body Once in a While and Soar to Six Higher Planes?—They Will Show You How Out in California If You Will Wait

At last Theosophy is to have a home of its own, built after its own design, and according to its own principles, wherein the young idea, and the old as well, may be taught to shoot along esoteric lines at unfathomably mystic targets. This home is to be at San Diego, Cal., and the corner stone will be laid within two weeks. Within the building to be erected will be enlightenment regarding all the glory that was Greece and the grandeur that was Rome, and the mysticism that was any nation's anywhere in antiquity. The duty of revealing the past to the present is in charge of the "School for the Revival of the Lost Mysteries of Antiquity," incorporated at Albany on Dec. 22, 1896, with the specified objects of comparative study of religions, investigation of the secret mysteries of antiquity, and performance of charitable and benevolent services. The officers are: President, Dr. J. D. Buck of Cincinnati, author of "Mystic Masonry," and a man high in the councils of Theosophy; Vice President, Frank M. Pierce of this city, and Treasurer, E. Augustus Weresheimer of this city.

TEMPLE OF THE MYSTERIES.

These gentlemen have chosen for the site of the institution a plot of ground 132 acres in extent, at Point Soma, a part of San Diego, which Charles Dudley Warner has characterized as one of the three beauty spots of the world. It has other and superior qualifications for a Theosophical centre, however. A few millions of years ago, more or less, before Atlantis was irrigated out of existence, a broad and energetic civilization full of mysteries flourished in America, and on this hill of Point Soma stood one of the temples wherein were given matinées every day in the week, with the S. R. O. sign (or whatever corresponded to it in those days) conspicuously displayed at the portal. Eventually the Pacific Ocean arrived on the scene and worked considerable havoc with the civilization, and all the outward and visible signs thereof. But its soul went marching on. That's how E. Augustus Weresheimer, who stands for this bit of ancient history, comes to know about it. You can believe it or not, just as you like, but he knows. His knowledge is in some way connected with reincarnation and other matters beyond the grasp of the lay mind, as there are no remains of the temple there. Part of the mystery is that the "masters of wisdom" guarded this hill against desecration, and cast a certain spell which prevented humans from building edifices upon the spot or inhabiting it. Mosquitoes have done the same for certain parts of New Jersey. But this wasn't mosquitoes. It was something mystic, which did not, however, prevent some enterprising Californian from planting a lemon grove there and making large profits therefrom.

The lemon grove was only an interregnum. For countless ages that particular spot has been jutting up into the soft ocean air waiting for Messrs. Buck, Pierce, and Weresheimer to come and plant a temple upon it, and now its patient vigil is to be rewarded. At the beginning there will be only the preparatory building, of which the picture is here shown. Eventually, when the colony has waxed great, it is anticipated that there will be many buildings like those of the big universities.

The temporary building to be dedicated this month will be of Grecian design and have a large library and study and living rooms for students and pupils. The permanent cornerstone will not be put into this building. It will be of four pieces, each put together in the form of a cup, in a manner known to Theosophist stone masons. Each pyramid will be furnished by a different country—Egypt, Scotland, Ireland, and America. The American stone comes from Six Nations Reservation in upper New York State. The foundation stones will represent hundreds of cities and States in the United States and abroad wherever there are organizations for occult study, interested in the revival of the mysteries.

In the matter of instructors the theosophical theory obtains that all through the ages there have been certain "masters," having knowledge of matters unknown even to the savants of science. In the prospectus given out by the Theosophists is this passage:

"Franz Hartmann, the mystic philosopher, recently called attention to the remarkable fact that all the ingenuity of modern science had failed to reveal the nature of ancient mysteries of antiquity. Plato writes of the mysteries and confesses himself an initiate, but refrains from giving any definite hint of their nature."

Plato, unfortunately for the purposes of the School for the Revival of the Lost Mysteries of Antiquity, is dead and buried, and reincarnation has brought down to the nineteenth century other souls as learned as his, or perhaps his very soul in the person of some Blavatsky, born to blush unseen, thus far. The prospectus continues:

"Among the teachers will be a number of highly perfected men, who are initiates in the mysteries and are asserted to have taken part in those of Greece and Egypt. But not all of the teachers will be of such high rank. There will be many grades of advancement in the lowest being, persons who have only a measure of advancement. They will have functions similar to those of schoolmasters, but all will have a certain proficiency in occult science. These masters will come from both the far East and the far West, and among them will be Charles Johnson of the Royal Arabic Society, a well-known Orientalist."

The teachings will be along the lines laid down by the Theosophical Society here. Some of them are set forth as follows in the prospectus:

"Mankind to-day has knowledge of only one of the seven planes of nature. That one is the physical, the lowest and least important of all. It is the purpose of this school to initiate into the mysteries of the six higher planes. One fundamental thing which will be demonstrated in it is that man is an immortal soul. Every person can develop the power of leaving his body at will if he pursues a certain training. To such the possibility of existence separate from the body becomes a fact, and the question of soul is no longer a theory. This power is one of the many things which will be proven.

"The method of teaching will be the Platonic, as the teachers will assert certain things to be facts. The pupil will accept the theory, and then receive directions by means of which its truth can be ascertained. He must provisionally accept the statement as true and then test it by practice. In this way all knowledge becomes so much actual development.

"One principal thing that will be proved is that there is no such thing as empty space, but that seeming voids are thronged with intelligent life—intelligences, gods, powers, and entities of varied degrees of consciousness, extending in an ever-ascending scale from the consciousness of an atom to the omniscience of the Supreme. All the laws of nature are executed by these intelligences, and all forces are directed by intelligent regents.

"There are two propositions which all who enter this school and hope to obtain practical results will have to accept provisionally:

"First—That man is the framer of his own destiny; that his present condition and character are the results of his own past actions and exertions, and that he can make the future what he will by his present actions.

"Second—That he is immortal; is reborn again and again and has all eternity in which to gain the perfection for which he strives.

"In a nutshell the object of the student will be to gain an ultimate perfection, by first understanding the laws of life and the universe, and then by gradually enlarging and expanding his sympathies and consciousness until he attains to a feeling of oneness with the whole of nature.

"The school of mysteries will be open to the wide world, and there will be no distinctions of race, creed, color, or sex, but all teaching will be secret, and the outside world will never learn its nature.

"Whether or not applicants will be accepted or rejected will be determined solely by their moral character. The standard of morality and unselfishness which will be required will be such that only persons deeply in earnest will care to persist. All will be put on probation and will have to prove themselves worthy through years before they will be intrusted with any of the real secrets of initiation.

"We desire it to be understood that the principal idea back of the establishment of this school is to develop men and women into beings of greater power and knowledge, but the strict condition of all progress is that the powers and knowledge gained must be used for the benefit of the world and not for selfish purposes. Each person will be shown the way to development only in exact ratio to his development in unselfishness, and in this way misuse of powers such as is witnessed in the world to-day by unscrupulous hypnotists will be impossible."

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