

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

"WHICH IS THE TRUE GOSPEL?"

"I am not ashamed of the gospel of Christ" (Romans i, 16).

Portland, Me., Sept. 11.—The International Bible Students Convention is in session here with an excellent attendance and deep interest manifested. Pastor Russell of Brooklyn Tabernacle delivered two addresses today, one being in Jefferson Theatre. We report one of them from the text foregoing:— Three weeks ago today Christendom was startled by a communication which announced that the Christian Alliance had lifted a collection of \$60,000 in a few minutes—\$300 in cash, the balance in promises. Then followed the startling announcement of Brother Simpson, its President, that the collection lifted would probably be the last at Old Orchard, because the Camp Grounds Directors had rented its Auditorium for three days for the use of our Association. He declared that he disagrees with our theology. This, of course, was a veiled threat that the Directors of the camp ground must break their contract with the Bible Students. This they promptly did, and we accepted back the money paid in advance, rather than to Law. It is for this reason, dear friends, that we are having our Convention "outside the camp." We are glad that its fence does not separate us from our great Redeemer and Teacher, the Joy of whose blessing I see in your faces.

Secular editors were astonished! They had been congratulating Christian people that the days of the rack, the thumb screw and the stake were past and that from every quarter were coming appeals for Christian Union which, it was hoped, might eventually include all denominations of Catholics and Protestants. Yet here they had to listen to the contrary—a suggestion that Christian people in alliance were so opposed to Bible Students that even a year would not be sufficient to purify the air of Old Orchard and to permit them to meet here next year to take up another collection. It seemed funny, too, to these editors, that anything could drive a Christian Alliance meeting away from a \$60,000 collection!

Explanations Surely in Order. Since Brother Simpson will not care to tell the whole truth about the matter and since the Christian public is interested and ought to know the facts, I must tell them. The unpleasant duty, however, will not necessitate my saying an unkind word concerning Mr. Simpson and the Christian friends who are in alliance with him.

There are two reasons why Brother Simpson thought it doubtful if he could come next year following our three days of this year.

(1) He knew instinctively that his collections would be smaller, hardly worth coming for, if the people should begin to get the eyes of their understanding more widely opened respecting what really constitutes the Gospel of Christ.

(2) The \$60,000 "raised" was not cash and a large proportion of it never will be. Some of it is promised over and over again and telegraphed over and over, as was the case with the young woman who in the spectacular manner offered her jewels from time to time and had it mentioned in the papers. Such repetitions of charitable work are considered entirely proper by many in connection with religious work in various denominations. "For the good of the cause." Subscriptions are given publicly without hope of payment, to influence others who are more sincere—some of whom in the excitement give more than they can afford.

Chicago Stockyard Method. This same method is illustrated in the Chicago Stock Yards. A fine, large, trained bull gallops out to meet the cattle designed for slaughter. He waits before them and becomes their leader. Following him is a grand rush for a narrow passage they crowd one another to the executioner, who knocks them senseless. A special place just large enough for himself is provided for the decoy bull, who, later, goes out to lead on another herd for the slaughter.

We do not mean to say that those who give their money are slaughtered or otherwise injured. We believe that they are blessed—that everyone is blessed who sacrifices anything heartily unto the Lord, or to what they suppose to be his service, whether it is or not. It is the method of getting the money from the people and the deception practised which we deplore. However, the Alliance has plenty of company in this method in larger Christian denominations. It is part of the "business" method of recent years. Some who did not understand this "business" method wondered where all the money apparently contributed to the "Christian Alliance" work was spent. An investigation of its financial accounts was made, which revealed the fact that they were chaotic, and other "business" methods were advised.

"The Darkness Hateth the Light." Some one may inquire why the Christian Alliance should fear us and whether or not we have ever done them harm. We reply, Never have we injured them in the slightest degree, nor ever even publicly mentioned their name before. Their opposition to us is on the lines of general principles mentioned by the Great Teacher, "The darkness hateth the light." "All things that are revealed are made manifest by the light" (Ephesians v, 13). Our

work is to proclaim the true Gospel—to invite Christian people to Bible study in the light of the Bible's own testimony and without sectarian speculations, which, in the past, have so distorted the Word of God and set it forth in false colors.

As Christian people come to see the grossness of the errors by which they have been blinded, the light not only has a blessed and transforming effect upon their minds, but it influences their pocketbooks also. They no longer appreciate the "business" methods of the Alliance nor the brand of Gospel which it sets forth. The more God's people come to a correct understanding of the teachings of His Word, the smaller will be the collections of the Christian Alliance. That is the real secret of their opposition. I would that it were true that they would never take up another collection at Old Orchard! The heathen have already had too much of their Gospel of damnation. God's name has already been slandered and blasphemed enough by the false Gospel message that nine hundred and ninety-nine out of every thousand of humanity ever born are to suffer eternal roasting because of father Adam's sin and the ignorance, stupidity and meanness which have resulted.

Let the Truth Prevail. If the intelligent men connected with the Alliance really believe the horrible nightmare of the Dark Ages which they are proclaiming as the Gospel of Christ, then, of course, they are excusable for preaching it. It is not for others to judge of their honesty in this matter, but it is for others to decide that they will no longer assist or cooperate in the spread of such horrible travesties upon the Divine character—no longer assist financially or otherwise in binding upon the poor heathen at home and abroad increased ignorance and superstition.

Everybody knows that the word Gospel signifies "good tidings." And everybody ought to know that, as Christian people, we have for centuries misused the word, applying it to the bad tidings of great misery to all people, except the mere handful of the elect. We did this because it was handed down to us by our forefathers. What Jesus said to the Jews has been true of us Christians, "Ye do make void the Law of God through your traditions." Thank God that, as in the natural world he is sending us now the electric light instead of the tallow candle, so through Bible study helps, concordances, etc., his Word (the Lamp to his people's footsteps until the day dawn, is now shining brighter than ever before.

Which is the True Gospel? Catholic and Protestant orthodoxy have set forth for centuries two general views of the Gospel of Christ. To whatever extent they now disagree with these they should publicly disown and abandon them. Until then they are besmirched with whatever odium attaches. The Catholic Gospel (Good Tidings) is that all the heathen, all Catholics and all Protestants, except a mere handful, go to a Purgatory of awful suffering, terrible anguish, lasting for decades, centuries and thousands of years, roasting, boiling, agonizing, and thus purging away their sins and dress that they may ultimately attain to heavenly bliss for the remainder of eternity. If that is good tidings it can be considered such only in contrast with something more horrible, if that be imaginable.

Our Protestant Gospel. Our Protestant Gospel, of which we are so proud that we want to thrust it upon Jews and Catholics and heathens everywhere, we should thoroughly understand, enjoy and appreciate before we waste good time and money giving it to others. Here it is: Four centuries ago our forefathers were not Protestants but Catholics and believed in Purgatory, etc., as above. Then what was known as the Reformation Movement set in. Catholics, Jews and Infidels will admit with Protestants that a great blessing of enlightenment and civilization has come to the world in the train of the Reformation Movement. But none of us is prepared to admit that the Reformers were perfect, nor their work perfect.

The Reformers criticized the Catholic teachings which they had formerly believed. They examined their Bibles and found nothing there of the effect that Mary was the mother of God, nor that we should pray to saints, nor that we should use pictures or images in our worship, nor that their sacrifice of Christ in the mass was proper, nor that there was a Purgatory anywhere. The Reformers threw out these things as unscriptural. They completely demolished Purgatory in their minds, declaring that it had never been anything more than imaginary. Then came another thought, viz: What must we do with the thousands of millions of mankind that we and our fathers for centuries supposed were in Purgatory roasting, stewing, tortured, but hoping for heaven. They looked at one another in consternation. They had hearts and sympathies and felt that as it had devolved upon them to smash Purgatory, it must also devolve upon them to re-locate all those thousands of millions whom they had on their hands. They felt the weight of the responsibility. Could they demand of God that they should be put

into heaven? Surely not! Surely only the saintly few are fit for heaven! They, as well as all, recognized that fact. Then, with blank consternation, they determined that they must crowd the entire mass into a hell of eternal torture and shut the gates upon them forever and write upon the gates, "Who enters here abandons hope."

Brother Calvin to the Rescue. Taking from practically all humanity all future hope made the Reformers for the time heartsick. It would be awful to do that for one person, but to thus "do" all humanity seemed terrible. And then to be obliged to label that gospel "Good Tidings" must certainly have been a trying experience for the Reformers.

But Brother John Calvin helped them amazingly and took from them their burden. He told them that they should not worry, because it was all God's fault and not theirs. God had predestinated them to that awful future long before he created man. Now they should merely try to think of themselves as the "elect" and try to forget everybody else. Of course, it seemed horrible to charge all these things against the God of all Justice, Wisdom, Love and Power. But it was the only solution which occurred to them. John Calvin's theories were afterwards embodied in the "Westminster Confession of Faith." And that confession of faith became the foundation of nearly all Protestant creeds. Brother John Wesley afterwards objected but admitted that only the saintly went to heaven and everybody else went to eternal torment. His protest was that, instead of this being by Divine foreordination and intention, it was, on the contrary, because of Divine wisdom and incomprehensibility.

"Good Tidings of Great Joy." Surely no sane person can any longer defend any of the above "Gospels" as the true one, of which St. Paul was not ashamed! Surely St. Paul never preached any of those Gospels, nor did any of the Apostles—nor does the Bible support such theories, except by the turning and twisting of language, mistranslations of the original and misinterpretations of some parables. The plain statements of the Scriptures are all directly to the opposite.

The Bible teaches that "the wages of sin is death," not Purgatory nor eternal torment. "The soul that sinneth, it shall die." Adam, the perfect, was placed on trial for life eternal or death eternal. He sinned and the sentence against him was, "Cursed is the earth for thy sake; thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread until thou return unto the ground from whence thou wast taken" (Genesis iii, 17-19). St. Paul declares the same: "By one man's disobedience sin entered into the world; and thus death passed upon all men, because all are sinners" (Romans v, 12).

Looking about us we find this true. Everybody who is not dead is dying. As the Bible says, we are living under a reign of Sin and Death. Nothing that man can do can either eradicate sin or lift us out of our dead and dying condition. God alone can help us. He proposes to help us and the message respecting that help is, in the Scriptures, called the Gospel. Its announcement by the angels on the night of Jesus' birth is full, complete, satisfactory, viz: "Behold, we bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David a Savior (life-giver) which is Christ the Lord" (Luke ii, 10).

Ah, now we have the Truth! The penalty of sin is death. And the "good tidings" is that God has provided for our recovery from sin and death. The Savior gave his life for the cancellation of our sin, for the satisfaction of Justice, that in due time Adam and all his condemned and imperfect race might be released from the condemnation and be lifted out of the sin and death conditions which now prevail. That uplifting is Scripturally called the resurrection of the dead. Hence the preaching of the early Church was, "Jesus and the Resurrection"—the Redeemer and his work.

Still More Good Tidings. The good tidings for the race in general is that the Redeemer in God's due time will become King of kings and Lord of lords—the Messiah of glory, God's glorious Representative. For a thousand years the regenerating work for Adam's race will progress (Matthew xiii, 28; Acts iii, 19-22). God's Chosen People, Israel, will be the earthly agents of the heavenly and invisible King of glory. By the close of his reign the whole earth will have been transformed into the Paradise of God. "He will make the place of his feet glorious." And mankind will all be perfect again, in God's image. There will be no more sin, no more sickness, no more dying, because all the things of sin and death will have passed away and he who sits upon the Throne will have renewed all things (Revelation xxi, 5). All who, after coming to a full knowledge of the Truth of God's love and gracious provision, still love sin and hate righteousness, will be destroyed in the Second Death, from which there will be no redemption, no resurrection, no recovery; as St. Peter says, "They shall perish like brute beasts."

Saved by a Dream. "Hints conveyed by dreams are occasionally worth heeding," says the London Chronicle. "The late Lord Dufferin when in Paris dreamed that he was in a house on the way to the cemetery. A few days later, as he was about to enter the elevator of a certain hotel, he was startled to find that the attendant was a double of the driver of the hearse in his dream. He thereupon promptly left the elevator and walked upstairs. The car ascended without him, but as it neared the top something in the mechanism gave way, and the passengers met their death. Had they also, one wonders, been forewarned in a dream?"

AN IVANHOE TEST FOR LOVE.

Miss Ellenora Sears Requires Valorous Deeds of Two Suitors. Newport, Sept. 17.—Miss Ellenora R. Sears, the society girl, who plays polo, golf and tennis, rides to the hounds, shoots, hunts, boxes, fences and goes in for divers and sundry other sports with a vim and dash that have won her a world-wide reputation, has two rivals for her hand, Paul J. Rainey, the arctic hunter, and Harold S. Vanderbilt, the son of Mrs. O. H. P. Belmont. It was rumored today that she had made her choice, but she declined absolutely to discuss the matter.

The rivalry between the shooter of polar bears and young Mr. Vanderbilt is said to have reached a stage where they are going to be put to the test not unlike those to which the ladies fair of the middle ages subjected their knights. In other words, Miss Sears is going to make the lucky suitor go some to get her.

Rainey she sent almost to the north pole to get her some bear pelts. Before he sailed toward the top of the world early in June it was rumored he had begged the young lady to give him a letter to be opened in the ice fields in which he would be informed how he stood in her heart. He wanted a "yes" or "no" in this letter, and he got a letter, but, judging from the attitude of the much-sought-after maid upon his return, it contained neither a "yes" nor a "no," but probably told him that after he got the bear pelts she wanted he would have to go a bit more.

And while young Rainey was away amid the aurora borealis, H. S. Vanderbilt has been having his turn at going some and by rapid strides is becoming an athlete like unto which no one has yet appeared in his distinguished family. To follow the footsteps of the light of his life, Harold has had to play tennis in the broiling sun, golf till the soles of his feet cracked and trout an occasional bucking broncho when he would save much preferred reclining upon a silk divan.

Miss Sears is not the sort of girl who cares to sit out dances or loll back in the cushions of a Victoria while her swains whisper sweet little things in her ears. Said suitors can whisper their sweet things as they take a 5-barred fence or a water jump with her. If they are skillful enough, or they may murmur their love plaints over a tennis net if they can get the ball over and past Ellenora's terrific back and forehead. Also it was allowed to Mr. Rainey, who has been a guest here to Mr. and Mrs. Joseph Harriman, to relate his thrilling tales of arctic hunting at some length, and, if he were shrewd enough, worm in a word or so of love between killings.

Although a Bostonian, Miss Sears does not go in heavily for Emersonian culture. In fact, she is all for outdoor life and is regarded by many as the most robust girl of her generation. She is an expert swimmer and what she doesn't know about horse-riding has yet to be learned. She is a leader in almost every contest of skill and strength that interests the athletically inclined. She can run like a deer and outwalk all the Westons and O'Learys, her friends declare, and is now turning her attention to aviation.

Miss Sears plays polo in trousers and walks in a divided skirt. She has taken Harold Sterling Vanderbilt out on some walks lately that have brought him home in a state of weary wilt, while his adored looked fresh as a daisy. Whether or not Miss Sears has boxed with Harold is not yet come forth from the buzz-centers of gossip, but there are other young men with whom the young lady has crossed mitts who come off with the small end of the encounter. The young lady is just as expert in the "gym" as she is in the field, and has proved her prowess at many private exhibitions.

FEDERAL OR STATE CONTROL?

A Question That Looms Up Before the Irrigation Congress.

Pueblo, Colo., Sept. 17.—What is to be done with the "Roosevelt Policies"? This is one of the questions which looms large before the delegates to the eighteenth national irrigation congress at Pueblo September 26-30.

"Conservation versus conservation" promises to become one of the major questions before the irrigation congress," states Arthur Hooker, secretary of the congress. "There are conservationists and conservationists. At the coming meeting the lines promise to be sharply drawn between those who favor federal control of natural resources and those who advocate the state control and supervision of their development or prefer to leave this to private enterprise."

At the last meeting of the house of governors, Governor Shafroth of Colorado ably supported the states' rights doctrine, and this has many supporters in Colorado and the other public land states.

Judge Frank H. Short of California, will speak on "Water Equities and the Control of the States Over Irrigation, Conservation and the Development of Their Resources," and there will not lack supporters on either side.

FAMILY COURT MAKES GOOD.

In New York 45 Erring Husbands Are Brought to Time.

New York, Sept. 17.—The Domestic Relations court of Manhattan, which opened last Thursday, produced good reasons for its creation in the first week of its existence. Magistrate Cornell, the complainant clerk, Miss McQuade, probation officer, and Albert Creelman, clerk, have had their hands full taking care of wives who have been deserted by their husbands.

There were only five working days in the first week of the court, and in that time forty-five erring husbands were arraigned on a charge of deser-

tion. Eight were discharged, four were put under bonds to pay their wives a stated amount weekly and thirty-three were paroled on their promise to do something for their families.

The experience of the first week shows that about fifty deserted wives or wives who claim to have been deserted, apply for relief every day. In the first five working days of the court ninety-five summonses and thirty warrants were issued.

It has been found that many wives do not serve the summonses which they take away from the court. Evidently the information conveyed to a forgetful husband that his wife has applied for a summons is sufficient to bring him to time.

Every effort is made by the attaches of the court and the judge to bring about an amicable adjustment of the family difficulties, without recourse to the extreme measures of the law. Yesterday, for instance, forty-eight women applied for warrants for their husbands. After they had told their stories thirty were persuaded to go home and make another attempt to get along.

WHY GIRLS GO ON THE STAGE.

Sextet Members in "Our Miss Gibbs" Admit They Seek Husbands.

New York, Sept. 17.—It's a queer sort of bridesmaid who wouldn't rather be the bride and the sextet of "Our Miss Gibbs" is no exception to this rule. These six pretty girls are playing the part of bridesmaids on the stage because they want to play the part of brides in real life. It's not the glamor of the footlights or the call of the wild that has attracted them to Broadway, but the hope of dancing their way into the heart of some nice man with the price of a wedding ring and perhaps a million or so to spare.

It was Freda Braun, the youngest of the six, who first confessed to hankering after domestic joys. "Why I came on the stage just to get married," she said last evening as they gathered in the dressing rooms at the Knickerbocker after the play.

"Oh," exclaimed the others in horrified chorus. "I bet the rest of you came on for exactly the same reason. A girl enters the profession either to become famous or to get married to a better man than would have come her way if she'd never gone on. Now isn't that true?"

The others nodded their heads in reluctant agreement. "And do any of you think that you are going to be famous?" there was not a little sarcasm in her voice, as she put the question.

Nobody ventured to say that she did.

"Then there you are," said the little cross-examiner with a wave of her hand. "You're right, Freda," admitted one of the other girls. "We're all looking for husbands. Any good looking girl on the stage can find one in less than a year if she wants to. There's an air of romance about the stage that attracts the men. You read about princes and dukes who have fallen in love with chorus girls and it's a common complaint with millionaires. Perhaps one of us will have the same good luck."

NOW LET THE SPIRITS TALK.

New York, Sept. 17.—The fact that several spiritualistic meetings recently asserted that they have received messages from the late Prof. William James of Harvard, one of whose favorite themes was the possibility of communication between the dead and the living, has led the Metropolitan Psychological society here to propose a test as to the validity of all such assertions.

The society offers a prize of \$1,000 to any medium who will obtain from the spirit of Professor James, when it speaks through them, a statement of the contents of a certain letter sent by him a few days before his death to W. S. Davis, secretary of the society.

Mr. Davis has the letter from Professor James in his safe. No one else has seen it or has received from him any inkling of its contents.

The president of the psychological society, in making public the prize offer, makes the following comment on the alleged "messages" thus far put forward by various mediums:

"The great difficulty with all the messages which have so far been published is that they are vague, indefinite and trashy and could have been concocted by anyone. Such alleged communications have invariably followed the demise of all persons of note in the spiritualistic field, but the very simple test herein proposed would considerably narrow the question down, and should easily be within the capability of any person actually in communication with the spirit of the late Professor James.

"We recognize in Professor James a great and open-hearted investigator. We have striven to maintain his same spirit of open mindedness toward all assertions and have endeavored to give them a full hearing and fair try-out. That we have never encountered any phenomena of a superhuman kind does not wholly discharge us from looking into any fresh assertions advanced to the existence of such."

WHEN THE CAR GOES BAD.

Women Passengers Need Not Waste the Golden Moments.

New York, Sept. 17.—It has remained for the feminine motorists to discover a use for the time hitherto wasted when the motor refuses to go. While gliding through the countryside in an alluring pastime sitting by the wayside when the car breaks down and spending the shining minutes or hours watching the masculine boots which protrude from beneath a dis-

abled machine, does not appeal to the average woman.

No longer, however, is this necessary if women motorists take the suggestion of a certain Labor day party. A large touring car found itself stalled on the main road north of Stamford, Conn. The men piled out as usual, and the women followed. But the latter retreated to the shade of the nearest tree and, seating themselves on the turf, drew forth from their capacious dusters two large silk bags. These contained, as passers-by discovered, scissors, thread, needle, thimble, embroidery silk and pieces of the owner's latest embroidery.

Thus the women sat working roses and violets in the shade while just out of earshot the men continued tinkering at the internal workings of the motor car.

LIFE TOO EASY FOR WOMEN.

Lack of Housework Causes Gambling and Extravagance.

New York, Sept. 17.—Lack of the housework and small apartments are certainly increasing gambling, extravagance and drinking among the New York women.

This statement was made by Dr. Anna Wells Bloomer, a woman physician, who has been practicing in this city for ten years. In her work she has had ample opportunity for observing women in their homes. The doctor is a robust, energetic woman with a strong taste for domesticity and homeliness.

"It is absolutely shocking," she continued, "to observe the change in the home conditions in New York in the last eight years. And not only in the homes themselves, but in the women who live in them, in their tastes, occupation and manner.

"Well, the change began with the advent of the apartment hotel, and has continued with the 3-room apartment and kitchenette. This small apartment living is productive of very much evil, both mental and physical, among the men and women, but chiefly with the women has the greater amount of havoc been wrought.

"When a woman ceases to love her home she becomes restless and this is the condition that is growing every day among all classes in this city. Housekeeping is being made too easy to the woman who has no other occupation. She has all sorts of conveniences. Her mechanical sweeping apparatus, her dishwashing machine and a hundred other arrangements all make housework a mere thing, and are creating indolence to a dangerous degree.

"New York never was what might be termed a home city, but now it is less so than ever. Women have become pleasure mad.

"Whoever hears of a woman doing her own baking now, making her own cakes, putting up preserves? She can't; she doesn't know how. Besides, it would take too much time from her bridge and other such amusements.

"One of the great evils in a physical way resulting from such living is with the digestive organs induced by high living in restaurants, alcoholic stimulation, lack of rest and improper breakfasts.

"Such living not only brings about troubles of this character, but it is one of the prime promoters of bad habits. Few people of the present time sit down to a restaurant table for dinner or luncheon without ordering their cocktail and wine.

"The great drinking in public among women has come, I think, to a great extent from this dining out. They not only get in the habit of drinking with their dinner, but frequently during the day drink in their homes. This is resulting in bad nerves, irritability and discontent. This kind of living is promoting gambling among women.

"Daughters of these mothers are learning the same mode of life. They have their card parties of an afternoon, their late suppers and dinners out, their automobile rides, their gowns and money to spend as they please.

"There is another very serious side to this question—the bank account. It makes a man who works for a salary keep up an establishment far beyond his means. Restaurants cost five times as much as a private table and saving money is impossible. As a result you have a worried, nervous individual who can think of nothing but making money and talk of nothing else."

PARIS FLOOD FUND STOLEN?

Few Sufferers Have Seen Any of the Relief Money.

Paris, Sept. 17.—Residents of Paris suburbs who suffered loss from the floods of the Seine and the Marne last winter have a genuine grievance. Though many thousands of dollars intended to relieve the misery of the sufferers and assist them in the work of rehabilitation pouring into Paris, a very small proportion it appears, ever found its way to persons in real need.

To this day the work of distribution has never been seriously undertaken. When the relief money first appeared sufferers were promised that loans would be granted them. Months have passed and these have not been arranged. Property owners who suffered losses were assured, too, that a portion of their taxes would be remitted but the amounts have proved absolutely out of proportion to the necessity of the case in many instances.

Residents of Asnières, a suburb in which the suffering caused by the floods was very great, recently held a mass meeting and protested against the action of the government. They planned to march into Paris and hold a monster demonstration in the streets of the city, but Louis Lepine, the prefect of police, heard of the plan and prevented its consummation.

At the time of the floods some of the conservative business men of Paris questioned the wisdom of accepting

outside aid. But when the Seine and the Marne overflowed not only did other departments of France send money intended for the relief of the stricken district, but nearly every other civilized nation sent large sums to France.

The United States contributed more generously than any other country. Certain newspapers had grossly exaggerated conditions here and the general opinion of the disaster, as entertained in America, was out of all proportions to the facts in the case.

So the money rolled in and the government accepted it without betraying the slightest misgivings or qualms of conscience. But the men for whom it was intended say now that they have never seen it. An official investigation to determine what become of the funds is likely to be ordered soon.

FORGAVE MRS. BURKE ROCHE.

A Reconciliation With Her Aged Father, Frank Work.

New York, Sept. 17.—After having once publicly disowned her, Frank Work, the aged and eccentric millionaire has taken back his daughter, Mrs. Burke-Roche, and there has been a complete reconciliation. Mr. Work has grown very infirm and it is expected that Mrs. Burke-Roche will return to his home to live.

It was on Christmas eve, 1905, that Mr. Work drove his daughter from his home because of her extravagance and, after her marriage to Aurel Batonyi, the widely known whip, he publicly disowned her. Recently she divorced Batonyi. She is now at Newport, where her beauty and vivacity gave her rank as a social leader. A few days ago she visited the home of her father 13 East Twenty-sixth street, and it was then that the long standing quarrel was settled.

Methodists at Fullerton.

Fullerton, Neb., Sept. 16.—Special To The News: The north Nebraska Methodist conference opened here with a temperance meeting.

The following officers were elected for the temperance society: President, Dr. H. H. Millard; vice president, Rev. J. M. Leidy; secretary, Rev. W. C. Kelley; treasurer, Rev. J. F. Yost; trustees, Dr. H. H. Millard, Rev. John Shick.

The conference session opened at 8:30 a. m. with 150 ministers present at roll call. Bishop John L. Nielsen of Omaha presided and administered the sacrament of the Lord's supper. The ministers transferred out of the conference are Rev. Charles C. Gorst to New England conference, Rev. J. V. Hawk to southwest Kansas conference, Rev. L. W. McKibben to west Nebraska conference, Rev. F. L. Loveland to Kansas conference, and those transferred in were: Rev. V. O. Wright, Rev. E. E. Shafter, Rev. T. M. Ransom, Rev. A. S. Euell, Rev. G. C. Albion, Rev. John A. Ellis, Rev. O. W. Rummel.

Rev. G. L. Goodell of Pilger is leaving the ministry to engage in real estate business for one year. Other ministers are likely to be transferred to other conferences. The officers elected for the year were Rev. W. A. Rottmager for secretary, and assistants were Rev. G. B. Warren, Rev. Charles Lang, Rev. J. W. Kirkpatrick; treasurer, Rev. E. E. Hosman, assistants Rev. K. W. G. Hillier, Rev. M. M. Long, Rev. E. E. Shafter, Rev. H. G. Langley, Rev. E. T. Antrim, Rev. C. F. Steiner, Rev. W. C. Kelley; statistical secretary Rev. W. J. Brient, assistants Dr. C. W. Ray, Rev. M. W. Rose, Rev. T. C. Ransom, Rev. E. Bowen.

Dr. E. T. George read his report for the Neligh district and Rev. G. H. Main for Grand Island district. Dr. D. K. Tindall for Norfolk district and Rev. William Gorst for Omaha district.

Dr. C. N. Dawson presided at the brotherhood meeting, at which Dr. Alexander Bennett of York gave an inspiring address.

The evangelistic meeting was led by Dr. W. F. Sheridan of Kansas City. The foreign missionary meeting at 8 a. m. Wednesday was led by Dr. C. W. Ray of Norfolk, at which service Dr. S. M. Mansell of India spoke on "The Needs of India."

To Deport Insane Man.

John Haverkost, the incurably insane patient of the state hospital, whose desire to return to Germany became so great Thursday that he escaped from the authorities but was later captured by Chief of Police Marquardt, will have his wishes fulfilled. R. T. MacNulty, a government inspector and a deputy of the bureau of commerce and labor, was in the city and all arrangements have been completed to deport Haverkost to Holdenberg, Germany, on the ground that he is not a citizen of the United States.

Haverkost came here some time ago from Pender, where he has relatives. He believes he is of royal blood and has much money deposited in banks all over the country. While at large Thursday he called at a local railway station, where the ticket agent was ordered to make out a ticket to New York. The ticket was all made out, but when it came to the time for Haverkost to pay, the ticket agent was taken by surprise by being told he had no money, but would go to the bank and get it. He called on Vice President J. E. Haase of the Citizens National bank, to whom he told his desire to return to the fatherland. He wished to "borrow" a few hundred dollars, but Mr. Haase told him, "The man who loans the money is not in."

At this moment Chief of Police Marquardt, with much diplomacy escorted Mr. Haverkost to a conveyance from the Institute. Haverkost's coming departure for Germany was announced last evening by Superintendent Peckel, who says the man will be sent away within a few days.

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