

In some respects the heresy trial of Dr. Algernon S. Crapsey, of Rochester, N.Y., culminating in his being deposed from the priesthood of the Protestant Episcopal Church December 4, 1906, bears resemblances to the case of J. F. Rutherford, et. al., in the United States Court, Eastern District, of New York, culminating in their conviction June 21, 1918.

Both cases began with the publication of a book discussing without gloves questions concerning the corrupt church, the evil social order and the revolution being brought to pass through various forces at work. Both cases were originally brought to bar through complaints of the clergy. Both were prosecuted by the same attorney, John Lord O'Brian, of Buffalo, N.Y., who in the first case attained fame as a heretic hunter. Both cases resulted in a conviction based on passages in the book discovered by a microscopic investigation of its contents. Both cases appeased the demand by the clergy for vengeance upon the defendants.

THE BOOK IN THE CASE

In the Crapsey case the connection of a book with the case was brought out in an article by Katherine Kilgore in the Arena, October, 1906, page 370, which says;

"This country has had the honor of producing the latest ecclesiastical heretic. As a spectator of that scene, I felt inclined to rub my eyes and to ask whether, indeed, I belonged to a generation which has witnessed the opening of the twentieth century, and talks much of scientific and philosophical progress.

Among the many convictions which his (Dr. Crapsey's) investigations and questionings brought him, one so took possession of him that he determined to cry aloud and spare not. What is that conviction? It is that the spirit of Avarice and the spirit of Superstition are poisoning the life of the Church, and that they must be exorcised by a return to the spirit of Christ's teachings, if the Church is to have any *raison d'etre* (reason for existence) in the modern world. From his pulpit, he, with prophetic fire, urged upon his hearers to mark the signs of the times, to behold the three great spirits at work creating the world that is and the world that is to be: the spirit of scientific investigation, that will know nothing but the truth; the spirit of democratic revolution, which will trust no one but the people; the spirit of social evolution which will call no man common or unclean. These and similar propositions Dr. Crapsey expounds and justifies in his small but now famous book, "Religion and Politics." This volume, when published a year ago, appeared to strike the ecclesiastical world of Western New York like a bombshell. Instead of trying to rise to the height of Dr. Crapsey's great argument some of his brother-ministers, after microscopic examination of his work, succeeded in finding a few sentences that appeared to contradict the generally received or traditional theology of the Church, and a mingled shout and groan of horror compelled the Bishop to take action. The culprit's trial took place not in Rochester where the alleged offense was committed, for fear of an uproar among the people, but in Batavia, a town hard to find.

In the case of J. F. Rutherford, et. al., the book in the case, The Finished Mystery, was a mighty protest found in the interpretation of two books of the Bible, Ezekiel and Revelation. It likewise showed the evils of church and state and their combination, being particularly an interpretation of the Divine denunciation of the iniquities of the clergy. It showed that the investigating spirit of the truth, the spirit of the rise of the

common people and the spirit of the times of restitution of all things to all men would result in the transformation of the present social order into that of the better world to come. The publication of this book in July 1917 and the circulation of 850,000 copies throughout the United States and Canada struck the ecclesiastical world like a bombshell. Instead of rising to the spirit of this book the clergymen of Canada induced the Canadian Government to ban the book, and in the United States the Government after a microscopic examination succeeded in finding a few isolated passages, which in reality were explanations of Scripture, but which by hard straining the Government officials endeavored to show were designedly pro-German and intended to interfere with the enlistment and operation of the army and navy of the United States. The shout and groan of horror of the clergy including the Roman Catholic priests and Jesuits were ~~the~~ seemingly the factor which induced the exceptional zeal of government officials who also were Roman Catholics by faith. The trial took place not in Scranton, where the alleged culprits lived who compiled the book, lest there should be an uproar among the people, but in Brooklyn, N.Y., a metropolitan center, famous for the power of the Roman Catholic priesthood and the Jesuits, and the Protestant clergy in municipal and court affairs.

CHARACTER OF THE DEFENDANTS.

The character of Dr. Crapsey is shown in an article by Harris Addison Corell in the Arena for April 1907, Page 346-350:

His ministrations had always been those of mercy and helpfulness. He visited the fatherless and the widow in their affliction, and kept himself unspotted from the world.

It is told of him that he had such a way of giving away his overcoat to any unfortunate man whom he saw cold and shivering in the blasts of Winter, that the precinct police captain notified his men to be on the watch and if they saw "the little father", as he was familiarly called, bestowing his ulster on some mere pretending rascal, they were to rescue it and secretly return it to the rectory.

Even his accusers on his heresy trial admitted in open court that his character so far as his daily life was concerned is of the highest.

In the case of The Finished Mystery the characters of the eight defendants ~~was~~ not merely above reproach, but all of the defendants for many years had been literally laying their lives down in the endeavor to serve and bless from hundreds to thousands of people each.

THE HERESY IN THE CASE.

Offense was taken by the clergy against what they considered heretical teachings of Dr. Crapsey. Some of these teachings were not heretical, but true. For example, Dr. Crapsey said: "When I say of Jesus that He ascended into heaven, I do not mean and cannot mean, that with His physical body of flesh, blood and bones, He floated into space, and has for two thousand years been existing somewhere in the sky, in that very physical body of flesh, blood and bones. Such an existence would seem to me, not glorious but horrible, and such a conception is to me, not only unbelievable; it is unthinkable."

"What I do mean by the phrase is, that Jesus having accomplished His work in the flesh, ascended into the higher life of the Spirit." (Article in the Arena, April 1907, Pages 346-350).

The new International Encyclopaedia, second edition, 1914, Vol. 6, Page 225, said: "In 1906 Dr. Crapsey was tried by an ecclesiastical court of his diocese, found guilty of heresy, and deposed for heterodox views in his sermons of 1904-05, denying the doctrine of the virgin birth of Christ, and the resurrection and ascension of the literally physical body of Christ, though he had admitted the spiritual verity of the resurrection."

In The Finished Mystery case, while the eight defendants were not on trial in a civil court for heresy, the clergy of the

United States and Canada had already denounced them as heretics in nearly all of their teachings. That it was a profound satisfaction to have the eight convicted and imprisoned was evidenced in the tone of the religious press, and in such statements by prominent clergymen as, "We have got them where we want them."

The Attorney who was heretic-hunter in the Dr. Crapsey case gave equal satisfaction to the clergy in his conduct of the prosecution of J. F. Rutherford, et. al., in The Finished Mystery case.

INJUSTICE OF HERESY TRIALS.

From the Outlook, May 5, 1906, Page 15: "The Church will never rise to its opportunity, never reveal itself to the world, never express the spirit of the Master, until it places the trial for heresy with the duel, the gage of battle and the thumb screw in the museums of the past. Fearlessness, love, tenderness and infinite patience are its instruments; not courts and trials and legal arguments.....Heresy trials have always brought to the front the most offensive and unchristian elements in the Church.....They belong to a low type of religious life."

From the Outlook, Dec. 1, 1906, Page 806: "The Outlook contents itself with reiterating its strong conviction that the trial of Dr. Crapsey was most unfortunate and short-sighted, and that it can bring forth only mischief; that heresy trials are in the nature of things obsolete.....That no church can afford to be suspected of unfairness, and that no condemnation by a court organized as was the court which originally tried Dr. Crapsey can command public respect and confidence. ✓

The Churchman, the leading Episcopal publication, as reported on Page 651 of Current Literature for June 1906, implies that the Crapsey trial was unjust: "The Church has endured and can endure wolves in sheep's clothing, but it cannot afford to act the wolf's part.....Once let a merciless attitude toward heresy be transferred to the heretic, and then the road to persecution is made easy. ✓

"Because we have believed that the procedure in the Crapsey case would produce unhappy, if not unhappy results, we have been constrained to think that the authorities of the diocese of western New York were wrong in refusing to abide by the decision of their own Investigation Committee. (This Committee recommended no trial.) In this attitude we find ourselves sustained by churchmen and non-churchmen, not only in America, but abroad. It is already becoming clear that the authorities of western New York do not even represent that diocese, much less the American church."

(It was to a trial of this character that John Lord O'Brian lent his aid and assistance as chief presenter or prosecutor.)

The vindictive character of the prosecution ordered by the Bishop and conducted by John Lord O'Brian may be surmised from the following excerpts from contemporaneous articles

From the Outlook, June 9, 1906, Page 307: "The Outlook objects to heresy trials for two reasons: it objects to the standards of judgment employed; and it objects to the character of the courts which render the judgment....."

The history of mankind has abundantly justified the conclusion that the only way to secure a just judgment is first to secure an impartial tribunal. In empanelling an jury to determine questions of fact the utmost pains are taken to secure unprejudiced men. In constituting a court to decide questions of law equal pains are taken to secure unprejudiced judges. Pecuniary interest in the case, family connections with either of the parties, publicly expressed opinion on the case, are considered a bar. Professional etiquette, which has all the effect of law, forbids a judge from expressing, even in social conversation, opinions on legal questions that may come before him for adjudication. Some attempt is made to secure for the bench men of judicial temper, and the tradition of the bench tends to confirm that temper when it exists create it when it does not exist.

Finally men are chosen for the bench who possess some measure of expert knowledge of the law.

"In the constitution of ecclesiastical courts for heresy trials these very simple principles are entirely disregarded. There is no attempt to conform to them. There is no theoretical recognition of them."

(It was as an officer of just such a tribunal that John Lord O'Brian acted in the Crapsey case, and later ~~for~~ before other ecclesiastical courts. In "Men of America" 1908, Page 1713, published by L. R. Hamersley & Co., N.Y., John Lord O'Brian is listed as "Church Advocate, Diocese of western New York," which in plain language signifies heretic-hunter for the Episcopal Church.)

A COURT PREJUDICED IN ADVANCE OF TRIAL

From the Outlook, May 26, 1906, Pp 146-7: "It is quite certain that the procedure in the court at Batavia was not the right way. Very serious objection may be taken, in the first place, to the constitution of the court, every member of which was named either by the Bishop, or the standing committee of the diocese; and when Dr. Crapsey used his privilege of challenging two members, their successors were named by the prosecution. When an endeavor was made by the defense to secure an adjournment of three weeks in order that the court might be more fairly constituted by the Diocesan Convention, the request was refused, and the court did not conduct the trial in accordance with the ~~rule~~ procedure of common law. A minister was put on trial on a question of religious truth before a tribunal organized by men who were opposed to him, and tried under conditions which would have been regarded as grossly unfair in a court of law.

The Church has always laid the emphasis of condemnation on the minor heresy, and has too often been indifferent to the major heresy; for the real denial of Christ is not a difference of interpretation in regard to the credal statements of his nature, but the departure from his spirit and a violation of his laws in conduct and character. It is heresy in life rather than heresy in doctrine that has brought confusion upon the Church, cost it the sympathy and respect of hosts of earnest men and women, alienated from it to a very large degree the working men in all countries, and created the most serious problems with which it has to deal. In the face of those problems, of the attitude of great masses of perfectly sincere people toward the Church, such a trial as that which took place at Batavia will seem ridiculous to the cynic and tragically unintelligent to the man who loves the Church and understands modern life.

From the Outlook, June 30, 1906, page 531. Letter from George A. Carnahan, Rochester, N.Y. : "The standing Committee and the Bishop made formal accusations against Dr. Crapsey. But they, the accusers, selected the members of the Court who tried and convicted the accused..... That the accusers of a man should appoint his judges ~~and~~ would have been considered infamous at any period of that (Anglo Saxon) history.

From the Arena, April 1907, Pp 346-35). Article by Harris Addison Corell. "HIS TRIAL SO-CALLED. It will be of interest to note that his trial for heresy was not ordered until after an investigating committee appointed by the Bishop had reported against the advisability of such a trial. By many it was supposed that this adverse report would end it all; but no, the Standing Committee and the Bishop decided otherwise, for had not the Bishop already decided the case?

In defending himself against the charge of heresy, Dr. Crapsey called ten of the most distinguished clergymen in the Protestant Episcopal Church, who were sworn in his behalf, and were severally asked to testify whether in substance his statements of doctrine were within the fair liberty which the Church allowed her clergymen, and not unorthodox. This court, after

taking counsel with those higher up, refused to hear the answers of these distinguished witnesses, on the ground that they (the court, composed of five country pastors of the Diocese of Western New York) constituted the court, and were the judges of whether or not Dr. Crapsey's statements were heretical, and were the best judges of the meaning of the articles of the creed "as the church hath received the same". (The members of the court were not men sufficiently learned to grasp the accused's scope of thought, nor enough versed in civil or ecclesiastical procedure to give what might be regarded a really fair trial)

So the trial (?) proceeded and the court found as the Bishop had found months before---that Dr. Crapsey was teaching as truth what is contrary to the doctrine of the Church.

From the Arena, January, 1907, page 94. Article by Ralph Anderson: "To those who have watched the progress of heresy and the zeal of heresy-hunters, there is nothing surprising in the conviction of Dr. Crapsey for heresy by the Episcopal Church authorities, and the confirmation of the sentence by the supreme tribunal of the Church. Dr. Crapsey's mistake, if he made one, was in cherishing an expectation that there might be a different issue to the "hunt."

From the Outlook, June 16, 1906, pages 35)-1:" Dr. Crapsey enumerates eleven grounds of appeal from the decision; of which the following are the most important: That the court which condemned him was illegally and unfairly organized; that the court erred in refusing him reasonable and proper time for the preparation of his defense; that the court erred in refusing to receive evidence."

CREED, NOT TRUTH, WAS THE STANDARD OF JUDGMENT

From the Independent, May 17, 1906, page 1173: "In his argument for the prosecution Against Dr. Crapsey, Judge Stiness (one of the prosecuting attorneys, of whom the chief was John Lord O'Brian) said that the question at issue was not whether the teaching of Dr. Crapsey was true or false, but whether it was what the Church required him to teach.

This is a very serious statement.... Is it true that in the Episcopal Church, or other churches, the question on trial for heresy is not whether a doctrine promulgated...is true, but whether it agrees with the formularies of the Church?

It is very easy to show that in any such trial it ought to be a perfect defense that the teaching complained of is true, for the truth ought to be the only thing sought, as for hid treasure, but unfortunately the fact is otherwise. For this is a court, not a seminar (gathering for study of truth), nor a laboratory, nor any sort of investigation of searchers after truth,....and the purpose is not to seek the breadth of the possible Christian faith, but to discover whether the view held by the man on trial is such as can be allowed in this particular fraction of the Church Universal? And how is this to be settled? Not by discovering how broad the Universal Church may be, much less what the truth may be, but what are the limitations which the men who composed the written constitution of the denomination have put on the range of its faith.

- That is the reason why a denomination has a creed. They have them for no other reason than to limit the range of belief. It is not truth; it is not even the Scriptures that are to be the test, but the particular interpretations of the Scriptures that are to be the test, or the particular view of truth which the denomination has held. The Creed is formulated and promulgated on

purpose to be used in such a case as this. Otherwise it would not be necessary to add anything to the Bible.

- In the Protestant Episcopal Church the accused heretic is hedged about, not by the truth, nor by the Scriptures, but the formularies of men....If he were to be tried on his adhesion to the truth, or to the Bible, there would be no need of a fixed creed, the purpose of which is to exclude those who do not hold it, and thus to secure uniformity and permanence of belief.

We admit this ought not so to be; that there ought not to be creed and tests, and that the free search of truth is the ideal.

From the Independent, Volume 61, December 27, 1906, page 1541. Article by Rev. Algeron P. Crapsey; "The prosecution ~~held that the accused~~ (of which John Lord O'Brian was chief prosecutor) held that the accused had no right to study the Scriptures for any other purpose than to find in Scripture proofs in confirmation of the received dogma of the Church. It was in the estimation of his accusers a crime for the defendant even so much as to enquire into the validity and truth of a dogma. With the truth of the matter he had nothing to do. It was his duty to teach the dogma without any regard to the fact as to whether in his own judgment the dogma were true or not true. It was said openly that a minister of the Episcopal Church was not ordained to teach or preach what seemed to him the truth. He was ordained to preach and teach the dogma of the Church. He was the paid advocate of his Church's dogmatic system. The effect of such conditions upon the ~~moralis of the clergy~~ intelligence and morals of the clergy calls for no discussion. The decision of the court based upon this principle of the paramount authority of the Church, was in effect to reverse the action of the Protestant Reformation. This decision ~~is~~ bases the Church fairly and squarely upon the doctrine of the infallibility of the Church, as that Church expresses itself in the declaration of bishops and the decisions of courts. If this decision were final, the Episcopal Church, shut away from the great intellectual movements that are carrying the world to a clearer knowledge of God and man, and separated by an impassable barrier from the Reformation concept of religion, would be compelled to seek ~~refuge~~ for refuge the strength in the Church of Rome.

From the Arena, April, 1907, Pages 346-350. Article by Harris Addison Corell. "Where there is no vision the people perish"---Proverbs 29:18. "To do justly, to love mercy, and to walk humbly with his God," constitutes the working formula of the vital religion that underlies his (man's) nature. The church which goes beyond this and imposes an artificial organization, with manifold requirements as to creed, ritual, ceremony, form and ecclesiastical machinery, as essential to human salvation, either for this or for any after-life, sows the seeds of its own downfall.

Prophets have always arisen from obscurity when the priestly class, ~~given~~ grown arrogant and selfish, has neglected the common people and given its energy to its organization for its own sake....Heresy trials are but the futile attempts of the priestly class to suppress the prophet. They may for a time crush truth to the earth, but in the end the organization itself must reform or die. It usually dies.

- Within the last year we have seen such a heresy trial with all the ear-marks of the "dark ages".

From the Arena, January, 1907, page 94. Article by
Alph Albertson: "The church does not propose to be reformed, to
have its doctrines or interpretations changed, nor to grow in
any other ~~way~~ sense than of numbers and gross power.

From the Outlook, May 26, 1906, pages 146-7. Minority
Report of Dr. Francis S. Dunham (one of the members of the church
court which condemned Dr. Crapsey, and under which John Lord
O'Brian was chief presenter or prosecutor): "The respondent (Dr.
Crapsey) constantly affirms his acceptance of all the articles of
the Christian faith as contained in the Apostles' Creed. I find
from his own statements and the evidence submitted for his de-
fense that his error consists rather in presuming to define
what God has not been pleased to reveal, and to interpret those
doctrines in a manner not generally received by the Church,
rather than in a denial and rejection of their truth and au-
thority.

PERTINENT QUESTIONS FOR LOVERS OF AMERICAN LIBERTY

1--Is the present administration of the government of the
United States interested solely in civil matters?

2--Does its conduct of the Department of Justice as re-
gards war matters, indicate a tendency to interest itself in
matters of religion?

3--Out of all the available attorneys in the United
States why should the administration select to handle war mat-
ters under the Department of Justice, this particular attorney,
namely John Lord O'Brian?

4--What was there about the experience and qualifica-
tions of John Lord O'Brian that specially qualified him to handle
war matters?

5--Did not the experience and qualifications of John
Lord O'Brian specially qualify him to be a relentless hunter of
heretics?

6--Is it true, as charged by Tom Watson of Georgia that
early in his career Woodrow Wilson appreciated the great political
power of the Roman Catholic Church, and has employed that power to
elevate himself to power?

7--If the Roman Catholic Church is a powerful factor
in the Democratic administration, would they not wish to employ
means and agencies, if possible, to accomplish their expressed
determination to stamp out genuine Protestantism in the United
States?

8--Did they select John Lord O'Brian, a professional
heretic hunter of the Episcopal Church, as a camouflaged agent
through whom to persecute genuinely Protestant Christians who
dared to protest against the Roman Catholic Church?

9--Does this throw light upon the persistency of John
Lord O'Brian's opposition to any leniency whatever in the deal-
ings of the United States Department of Justice with J.P. Ruth-
erford and his seven co-defendants in the case of "The Finished
Mystery" prosecution?

10--Should the American people be permitted to become
acquainted with such questions as these, or should they be con-
tinue to be concealed from the people?

11--If John Lord O'Brian can with impunity send "The Finished Mystery" defendants to prison practically for life, who is there in the United States who is safe from prison sentence who dares to think and speak against the Roman Catholic Church and the other heretic-hunting churches?

12--Why did Roy McHenry, of Scranton, Pa., a special secret service agent on "The Finished Mystery" case, state that "they" had "put a good many of the little religions out of business?"

13--Why do the heretic-hunting Protestant clergy boast that "We have got them ("The Finished Mystery" defendants) where WE want them?"

14--Why did the private secretary of Thomas B. Gregory in answer to a letter from a cousin of Brother Ochsner of Syracuse, N.Y., and in the face of the fact that by an overwhelming majority the International Bible Students had indorsed in two annual elections of the Watch Tower Bible and Tract Society, state that J.F. Rutherford, and co-defendants "were not the real Bible Students?"

15--Why should the United States government thus interest itself in the internal affairs, of matters settled to the satisfaction of the overwhelming majority of the Bible Students, if said government is confining itself to civil matters and is not meddling in religious matters and hunting heretics?

16--Do the liberty-loving men and women among the laboring classes, the workers generally, and the more well-to-do classes desire that such things should continue in the United States?

17--Will the liberty-loving people of all nationalities and religions do nothing about such things, or will they protest against them to government and state officials against them?

18--Will the American people--the liberty-loving ones--permit the government of the United States to allow subordinates in places of power like that of John Lord O'Brian to so conduct and misuse their power and to make a government which professedly guarantees religious liberty, actually a persecutor of those whom the Roman Catholics regard as heretics?

BIOGRAPHICAL SKETCHES.

Who's Who in America 1918-1919, Page 2031.

O'Brian John Lord

Lawyer--born at Buffalo, N.Y. Oct. 14, 1847. S. John and Elizabeth (Lord) O--A.B. Harvard, 1896--LLB. University of Buffalo, 1898. Married Alma E. White of Buffalo, Sept. 17, 1902. In law practice at Buffalo from 1898. Mem. N. Y. Assembly, 1907-9. U.S. Attorney, Western District N.Y., Mar. 4, 1909 to Dec. 1914--Delegate at large N.Y. Constitutional Convention, 1915--Special Asst to Atty. Gen. of U.S. since 1917--Republican--Prof. Medical Jurisprudence Univ. of Buffalo--Trustee U. of Buffalo--Episcopalian--Member Delta Upsilon, Phi Delata Phi--Clubs: Harvard (N.Y.), Metropolitan (Wash.), University, Saturn (Buffalo)--Home, 150 W. Utica St.--Office, Iriquois Blg, Buffalo.

JOHN LORD O'BRIAN--In Men of America, 1908, L.R. Hamersley, N.Y. page 1713.

Lawyer--Born in Buffalo, N.Y., October 14, 1874--Son of John and Elizabeth (Lord) O'Brian--he was educated in the public grammar and high schools--was graduated from Harvard College, as A.B. in 1896--and from University of Buffalo Law School as LL.B. in 1898--Mr. O'Brian was chief counsel for presentors in the trial of the Rev. A. S. Crapsey, of Rochester, 1906, before ecclesiastical courts. He is professor of Medical Jurisprudence Buffalo Medical School--church advocate Diocese of Western New York--counsel for Medical Society of the County of Erie--member of the Executive Committee, Buffalo Civil Service Reford Assn.--member of Council (trustee) University of Buffalo--trustee of Margaret's School for Girls--member of the faculty of the University of Buffalo Law School--Republican--Member of Assembly, New York, 1907 and 1908 from Second District of Erie County--Episcopalian--member of Delta Upsilon (Harvard) and Phi Delta Phi (Buffalo) fraternities--member of the University Club, Buffalo--married in Buffalo, Sept 17, 1902, Alma E. White--they have one daughter, Alma Elizabeth--Residence, 295 Linwood Ave., office 117 Erie County Bank Blg., Buffalo, N.Y.

*(see if he etc)
holds in
offic*

ALGERNON SIDNEY CRAPSEY-- (The National Cyclopaedia of American Biography, Supplement 1, Vol. 14, 1910, James T. White & Co., N.Y. Clergyman; was born in Cincinnati, O., June 28, 1847; son of Jacob Tompkins and Rachel (Morris) Crapsey. His father was for fifty years a leading member of the Cincinnati bar, and his mother was the daughter of Thomas Morris, U.S. Senator during 1832-6. He was educated in the public schools of his native city until eleven years of age, when he became cash boy in a dry goods store. At the age of sixteen he enlisted in the 79th Regiment Ohio Volunteers, and served four months under Gen. Rosecrans. He was discharged the following year on account of illness, and returning to civil life engaged as bookkeeper in Cincinnati and at the salt works in the Kanawha Valley, W. Va. In 1865 he held a position in the dead letter office at Washington. Thence he went to New York and entered the large printing house of Sackett & Mackay, where he remained until 1868. He now took a course of study at St. Stephen's College, Annandale, N.Y., and was graduated at the General Theological Seminary of New York in 1872. He was ordained deacon June 30, 1872, and advanced to the priesthood October 5, 1873, serving as an assistant minister in Trinity Church, New York City until 1879. He was in that year elected rector of the newly organized St. Andrew's Church, Rochester, N.Y.. He became well known as a missionary, conducting success-

fully conducting a large number of missions or retreats in various parts of the country, and in the Bermuda Islands. He regarded even in the early period of his ministry as one of the ablest preachers of the Episcopalian Church, his power and reputation increased with his years. A prominent colleague said of him, ".....the cast of his mind is well balanced by a most earnest moral purpose, which leads him habitually to deal with great themes. ... Giving voice to his liberal religious views. he was attacked by the more orthodox elements in his church, and despite the efforts of his congregation to whom he had endeared himself he was deposed for "heresy" by an ecclesiastical court December 4, 1906. In the spring of 1907 he organized an independent society known as the Brotherhood for Social and Spiritual Work, which was incorporated in 1909. It conducts religious meetings and carries on work for social betterment. In addition to these duties he devoted himself to lecturing and literature, in both of which fields he achieved distinction. He is the author of "Five Joyful Mysteries" (1883); "Voice in the Wilderness" (1900); "The Disunion of Christendom" (1900); "The Greater Love" (1901); "Religion and Politics" (1907); Dr. Crapsey received the degree of S.T.D. from Hobart College in 1900. He was married June 2, 1875, Adelaide, daughter of Marcus Henry Trowbridge, of Catskill, N.Y., and has nine children.

From New International Encyclopaedia, 2d edition, 1914, page 225, volume 6, Dodd, Mead & Co., N.Y.In 1906 Dr. Crapsey was tried by an ecclesiastical court of his diocese, found guilty of heresy, and deposed for heterodox views in his sermons of 1904-5, denying the doctrine of the virgin birth of Christ, and the resurrection and ascension of the literal physical body of Christ, though he had admitted the spirituality of the resurrection.

From The New Schaft-Herzog Religious Encyclopedia, 1909, Volume 3, page 297, Funk & Wagnalls Co., N.Y.....he was convicted of violating his ordination vows in denying certain statements of the Apostles' Creed, particularly the Virgin Birth. In theology he holds "to the theistic conception of the universe, one God, who is all in all; Jesus the son of Joseph, the manifestation of God in the ethical sphere," while to him "the catholic creeds are the interpretation of God to the Greco-Roman world," and "to love God and man is salvation".....

From Outlook, May 5, 1906: Crapsey trial at Batavia, N.Y., last week; verdict expected by May 15, 1906; defended by Congressman James B. Perkins and Mr. Edward M. Shepard; prosecuted by John Lord O'Brian, of Buffalo, and Judge Stiness of Rhode Island, and by Dr. Elwood Worcester, of Boston.

Trial began April 17, 1906. Final verdict Dec. 4, 1906.

MAGAZINE ARTICLES

Historical Aspect of the Virgin Birth, Arena, 37: 337-46, Ap. 07.
Honor Among Clergymen. Outlook, 05, 81;25-9, 285-6. Sep 2, 30--

Current Literature, 39:534. Nov. 05

Theological Aspect of the Late Heresy Trial, Independent 61:1541-3.
Dec. 27, 06.

Case of Dr. Crapsey. Outlook, 82;825-6; 83:11-2, April 14, May 5;
Independent 61:1295-6, Nov. 29, 06.

Crapsey and the Recent Heresy Trial. H.A. Corell. Arena 37;346-50,
April, 07.

Crapsey Judgment. Outlook. 84:806. Dec. 1, 06.

Crapsey Trial. Outlook. 83;337-8. June 9, 06.

~~Crapsey's~~ Verdict. Outlook. 83;146-7. May 26, 06.

Episcopalian Opinion of Dr. Crapsey's Case. Outlook. 84:865-6.
Dec. 8, 06.

Heresy in the Episcopalian Church. K. Kilgore. Arena. 36:370-2.
Oct. 06.

Heresy Trial in the Twentieth Century. Independent 60;1051-3. May 3,
06; Current Literature 40:650-3, June 06.

Heresy Trials. Outlook. 83:309-11. June 9, 06.

Test of Orthodoxy. Nation 82:255-6. Mar. 29, 06.

Trial of Dr. Crapsey. Arena 37:94-6. Jan. 07.

Heresy Trials: Net Results. H.P. Smith. Independent 61:1332-3.
Dec. 6, 06.

Other detailed data might be obtained from the N.Y. Tribune file in the N.Y. Public Library, the N.Y. Sun, etc. Also from The Churchman files of 1906. And from the stenographic report of the trial which might be obtained in some western New York city. This would give the language of O'Brian, as would the newspaper files, and the impressions of newspaper men at the trial. The files of the Rochester papers might be examined. Dr. Crapsey is living in Rochester, by latest accounts and a \$25 or \$50 fee might secure data on O'Brian, or the same might be secured from some official of his new organization there, or from loyal friends of his in Rochester. The record of the Western Diocese of New York might give data, if accessible, on O'Brian's activities in heretic-hunting for the Episcopal Church.