

CRAPSEY QUILTS THE MINISTRY

Bows to Will of the Episcopal Church But Refuses to Make A "Cowardly Retraction."

MAKES APPEAL TO PEOPLE.

Idea That Christ Was Born Without Human Father Without Historic Foundation.

Rochester, N. Y., Nov. 25.—Bowling to the will of the church, but refusing to make a "cowardly retraction" of the belief which induced the church to terminate his ministry, the Reverend Algernon S. Crapsey, rector of St. Andrew's church of Rochester, New York, today renounced his ministry in the Protestant Episcopal church, in a letter to Bishop William David Walker of the western diocese of New York. In this letter the Rev. Mr. Crapsey reaffirmed his belief that the "notion of the origin of Jesus the son of man, was born without a human father," is without foundation in history. He also asserted that "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 2,000 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."

Declaring that he is about to carry the case to the free intelligence and enlightened conscience of the world, he counsels the "hundreds of clergymen and thousands of laymen in the Protestant Episcopal church, who have reached the same conclusion," as he has not to be dismissed and to stay where they are.

"I appeal," he says, "from those in places of authority in the church and to the great body of the people."

He asserted that he does not blame his judges, and though he bows to their will and feels that it is final for him, he says, "I am equally certain that it is not final for the church. When the great tribunal of free thought has decided this contention, the men who administer the church on earth will conform to this decision."

Having let go of the "temporary and unstable interpretations of the creed," he declares that he holds more firmly to the gospel.

LETTER OF RENUNCIATION.

In his letter the Rev. Dr. Crapsey says: Under existing conditions I deem it my duty to make a formal and final renunciation of the ministry of the Protestant Episcopal church and in consequence I ask that you will for reasons as to time already given not earlier than the 1st, not later than the 5th of December, take order under canon 21 of the general canons of the church to accomplish my deposition from the priesthood.

"I am certain that you will be glad to acknowledge that I am not compelled to this action by anything that centers in my moral integrity or calls in question my faithfulness as a pastor. My sole difficulty lies in the fact that a careful, conscientious study of the holy Scriptures has compelled me to come to certain conclusions concerning the pre-natal history of Jesus which are not in physical accord with the letter of the creeds and since have compelled me in order to hold the creeds to give to certain articles an interpretation that will harmonize them with the truth as I find that truth in the teaching of the holy Scriptures."

"But recent judicial decisions have declared that any such harmonizing of the creed with my own convictions of the truth is not permissible in the Protestant Episcopal church. In my own case I recognize the right of the constituted authorities of the church and in order to hold fast to the truth, must let go of the creed as now interpreted by the courts. I am not now and never have been conscious of any dishonesty in giving such interpretations of the various articles of the creed as are demanded by present conditions of thought and the present state of knowledge, any more than I am conscious of sincerity when I say the sun rises and sets, though as a matter of fact the sun does nothing of the kind."

"If I am to hold the creed at all I must give to certain, if not all, of its articles, a spiritual, rather than a literally heretical interpretation. 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 2,000 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 this phrase is that Jesus, having accomplished his work in the flesh, ascended into the higher life of the spirit. Also when I say of Jesus that he was conceived by the Holy Ghost, born of the Virgin Mary, I do not mean that the great and living God in order to get into the world had to violate his wonderful law of human generation, break into sanctities of marriages and cause a son of man to be born without a human father."

"Such a notion is most repugnant to my ideal of a wise and holy God. I was not, therefore, alarmed; I was relieved, when a careful study of the holy Scriptures convinced me that this

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notion of the origin of Jesus was without foundation in history. Jesus was not lessened in my worship. He was ennobled by this discovery. When I reached the conclusion, as I did some years ago, that the "in-lane" stories were not historical, I did not cease to believe in Jesus. I believed in Him all the more, and I gave to the words "conceived by the Holy Ghost, born of the Virgin Mary," an interpretation that harmonized with my knowledge of the facts. He was the child of the holy seed, sanctified from His mother's womb. A Son of God all the more, in my estimation, because He was the son of man.

"Now this conception of Jesus, based upon a careful study of holy Scriptures, is of the very warp and woof of my intellectual and spiritual life. And it is not probable that it will ever change. I will carry it with me into that spiritual world, where I shall see Jesus face to face. But I am told by judicial decision that this conception is not permissible in the mind of a minister of the Protestant Episcopal church. I bow to that decision. I cannot change my mind. I therefore leave the church. I do not blame my judges; they acted according to their light—do not blame me if I follow my light, which is lightening me to the everlasting day. But whether they blame or not, I cannot do other than I do—I must obey God rather than men."

"But while I thus feel that their decision is final for me, I am equally certain that it is not final for the church. I have reason to know that there are hundreds of clergymen and thousands of laymen who have reached the same conclusion that I have, and, sir, I beg to say to them in this letter to you, that their position in the church is just as tenable as it ever was."

"This judgment affects no person except myself. Let no one be dismayed. Let every man stand in his place, speak his mind boldly, and the truth will soon have such a multitude of witnesses that all in the church must hear. So confident am I of the truth as it is in Jesus that I appeal from those in places of authority in the church to the church itself, to the great body of the people, secure in their wise, sane, supreme possession of the truth. Again I exhort my brethren of like belief to stay where they are. I am about to carry my case to the high court of the free intelligence and the enlightened conscience of the world, and if I win it there, I will win for every church and every soul in Christendom. If I fail in that court, it will be because I am wrong in my conception of truth; and then I will be glad to fall, for my contention is not for my conception, but for the eternal truth of God."

"Let my brethren within the church abide the issue of this trial. For when the great triumph of free thought has decided this contention, the men who administer the church on earth will conform to this decision. It is to this work of showing that God is in man and man is in God that I consecrate the rest of my life."

"Let no one think for a moment that I do not love the Lord Jesus Christ, and would not have served Him to the last in this church, which is to me the historic church of the great English-speaking race. If only its men in authority had let me. All asked of them was tolerance. But they have refused to extend tolerance to such as I, and I must, with a grief, which only my heart knows, accept my dismissal from the service of the church."

MURDERED BY DRUNKEN THUGS

Proprietor of a Kansas City Hotel Killed Because He Refused To Give Up Money.

NEGRO PORTER ALSO SHOT.

Officers Pursued Fleeing Murderers, Shot One and Finally Captured Both.

Kansas City, Mo., Nov. 25.—In an attempt to hold up and rob J. Frank Emery, proprietor of the Kentucky house, a second rate hotel at 905 North Sixth street, in Kansas City, Kan., this evening, Emery was shot and killed and Lee Simons, a negro porter, was shot in the shoulder and slightly wounded. Charles Rumble, aged 32, an iron molder from Independence, Mo., one of the would-be robbers, was shot in the cheek by officers, who pursued him, and Sam Hutton, a negro, down Minnesota avenue, the principal street in the city. Rumble's wound is not serious. Both Rumble and Hutton were arrested. Hutton's hope is in Kansas City, Kan.

Rumble and Hutton were intoxicated. They entered the Kentucky house and, walking over to the desk, told Emery to hand over his money. No guests were in the lobby at the time. Emery told them to get out, that he had no money. The men staggered from the desk, apparently to make their departure. When they reached the door, however, Rumble, brandishing himself against the negro and with a shaky hand fired two shots at the hotel proprietor. Guests rushed into the lobby and found Emery dead, lying across the clerk's desk. One bullet from Rumble's revolver went wild. The second had pierced Emery's chest just below the heart, causing almost instantaneous death.

Rumble and Hutton fled down the rear staircase. There they encountered Simon, the porter, who had been attracted by the shots and was just ascending the steps. Rumble fired a shot at Simon that struck the porter in the shoulder, and the two robbers pushed by him and bolted for the street. The police station is situated immediately across the street from the hotel and officers were on the scene a minute or two after the first shot rang out. Rumble and Hutton were seen by the officers on Minnesota block from the hotel and gave chase, firing as they ran. One bullet struck Rumble a glancing blow on the cheek and caused the molder, because of his drunken condition, to stagger and fall. Hutton stopped running when he realized that Rumble had been shot, and the pair were soon placed in jail.

Simon also was taken to the station and his wound dressed. There it was stated that the wounds of both Rumble and Simon were slight. The robbers secured no booty.

Rumble appears to have forced the negro Hutton to join him in the attempted hold-up. After the two men were arrested, a woman who saw them enter the hotel door and ascend to the office, which is situated on the second

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