

THE Witness

10¢ A COPY

April 27, 1950



PIERPONT V. DAVIS
President of the Episcopal Church Foundation
(Story on Page Three)

A DISCUSSION OF VOLUNTARY EUTHANASIA

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer.

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer. Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

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CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

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Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

—STORY OF THE WEEK—

Episcopal Church Foundation Set Up as Corporation

**A Group of Leading Industrialists Will Use
Funds Entirely at Own Discretion**

★ Believing that greater material resources must be made available to the work of the Church, a group of twenty or more business and professional men from Baltimore, Boston, Chicago, New York, San Francisco and other cities, have founded The Episcopal Church Foundation, it was announced today by Pierpont V. Davis of Harriman, Ripley & Co., president of the foundation and a vestryman of Trinity Church, New York. The announcement followed a meeting of the board of directors.

The establishment of the foundation was unanimously endorsed both by the House of Bishops and by the House of Deputies at the General Convention held in San Francisco last September.

Mr. Davis said further that he and his fellow-directors will seek gifts and bequests—and at their discretion will appropriate funds—for special projects not covered by the annual budget of the Church. The foundation's field of interest will embrace the entire scope of the work of the Church. Projects to be considered by the board will range from possible aid to theological seminaries through the support of their ministry at home and abroad.

"A strong, alert Church," said Mr. Davis, "must look ahead, as every sound business and educational institution today tries to do. It must lay out its pro-

gram for the coming years with vision and wise strategy and measure its needs with faith in the support of its members. Our aim in the new foundation is to provide a channel through which supplementary funds may flow from those who have the means and a strong social and spiritual consciousness."

Presiding Bishop Henry K. Sherrill, who is chairman of the board of the foundation, said that the basic objective of the Church must always be a more effective ministry and that its needs over the next decade are, therefore, conceived essentially in terms of a larger, better trained, better equipped and better paid clergy.

Bishop Sherrill said that to meet these needs, at home and abroad, the Church has estimated its ten-year costs—in addition to the annual budget—at an aggregate of \$18,500,000. \$5,000,000 could well be used in the field of theological education. Religious work in American colleges will represent \$1,000,000. Improvements in facilities at five Negro educational institutions identified with the Church will cost a total of \$985,000. The expanding program of religious work in towns and in rural areas will need grants totaling \$750,000, of which \$140,000 will be used for buildings and equipment at the Roanridge training center in Parkville, Missouri.

Plans for work overseas in-

volve a total of \$7,204,500. Of this \$1,978,000 will be devoted to rehabilitation in the Philippines, including \$1,000,000 for replacement of the buildings of St. Luke's Hospital and school of nursing in Manila.

George Whitney, president of J. P. Morgan & Co., and a vestryman of St. John's of Lattingtown, Locust Valley, N. Y., is treasurer of the new foundation. Edwin S. S. Sunderland of Davis Polk Wardwell Sunderland & Kiendl, president of St. Luke's Hospital and a vestryman of St. James' Church, New York, is secretary.

The other directors, all of whom are laymen, are Harry M. Addinsell, chairman of the board, First Boston Corporation, a member of the National Council and treasurer of St. Bartholomew's Church; Prescott S. Bush of Brown Bros., Harriman & Co., vice president, the Seabury House corporation, a vestryman of St. John's Church, Fisher's Island, New York, and a former vestryman of St. Anne's Church, Kennebunkport, Maine; William W. Crocker, president, Crocker First National Bank, San Francisco, director of the corporation of the diocese of California; Richard C. Curtis of Choate, Hall & Stewart, Boston, member of the cathedral chapter of the diocese of Massachusetts; Champion McD. Davis of Wilmington, N. C., president, Atlantic Coast Line Railroad, a member of the National Council and warden of St. John's Church, Wilmington, N. C.

Also Russell F. Dill, a director of the Delaware and Hudson Railroad Corp., and treasurer of the National Council; Gayer G. Dominick, president, the Roosevelt Hospital and a vestryman of St. James' Church, New York; Alexander F. Duncan of

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Baltimore, chairman of the board, Commercial Credit Corporation; Edmond duPont of Wilmington, Del., of Francis I. duPont & Co., a vestryman and former senior warden of Christ Church, Christiana Hundred, Wilmington, Del.

Also Jackson A. Dykman of Cullen and Dykman, chancellor of the Diocese of Long Island; Harvey S. Firestone, Jr., chairman of the board, Firestone Tire & Rubber Co., Akron, a trustee of the diocese of Ohio; William B. Given, Jr., president, American Brake Shoe Co., a trustee of the General Theological Seminary and a vestryman of Trinity Church, New York; Byron S. Miller of Greenwich, a vestryman of Grace Church, Honesdale, Pa. and chairman of the laymen's committee of the diocese of Bethlehem; Edward L. Ryerson, chairman of the board, Inland Steel Co., Chicago, warden of St. James' Church, Chicago; Eugene W. Stetson, chairman of the executive committee, Illinois Central Railroad Co. and senior warden of St. James' Church, New York; Walter C. Teagle, former chairman of the board, Standard Oil Co. (N. J.), a director of the Seabury House Corporation and a vestryman of Christ Church, Greenwich; Langbourne Williams, president, Freeport Sulphur Co., a trustee of the American Church Institute for Negroes; Humphrey F. Redfield, a former vice-president of John Price Jones Co., Inc., will serve as executive vice-president of the foundation. Headquarters have been opened at 74 Trinity Place, New York.

BISHOP BAYNE SPEAKS AT CONVENTION

★ Bishop Stephen F. Bayne of Olympia was the speaker at the banquet on April 17 held in connection with the convention of the diocese of Oregon in Portland.

EASTER SERVICE TELEVISED

★ The first Protestant Easter service to be seen in television in the Boston area was the 10 o'clock service of holy communion and sermon at Christ Church, Cambridge, on Easter Sunday. On Easter Sunday, 1949, WBZ-TV telecast the service from the Roman Catholic Cathedral in Boston with Archbishop Cushing as celebrant. This year WBZ-TV decided to telecast a Protestant service and picked out this historic church in Cambridge.

Christ Church is one of the most beautiful colonial buildings in the United States, but like so many colonial churches, the roof is supported by many pillars. This made the problem of vision more difficult than it would be in many other churches. In addition, the beautiful crystal chandeliers that hang from the ceiling cut the view from the

rear balcony so that there is no one spot in the church from which all parts of the church may be easily within range of a camera. Therefore, two cameras were necessary one which was set up in an end pew and another in the balcony. As the cameras make no noise, except for the camera in the forward part of the church, the fact that the service was being telecast would hardly have been known to the congregation.

The result of the telecast on the individual television set was extremely beautiful. The rector, the Rev. Gardiner M. Day, received telephone calls Easter afternoon and mail the day after Easter from shut-ins and others telling how deeply they had appreciated being able to view the service as well as to be with the participants in spirit.

In the parish leaflet the following Sunday Mr. Day wrote, "I want to add my own expression of appreciation and admiration for the helpful way in which the representatives of WBZ-TV did their work. Because of the small size of the church it was impossible to be inconspicuous. Because of the pillars in the church it was very difficult to find a location for the cameras and controls which would not interfere with the service of worship. These difficulties were overcome with extraordinary skill, so that one was scarcely conscious of the presence of the cameras. In addition, the men acted throughout with the greatest care and reverence.

"Since Easter not only have many members of the parish expressed appreciation for the broadcast, but many people belonging to other churches who happened to listen in expressed themselves similarly. Particular gratitude was expressed by a number of shut-ins who have not been able to go to church for years."



ST. JOHN'S, Buffalo, is one of the most beautiful churches in the country. Rector Walter P. Plumley announces that the 105th anniversary of the founding of the parish, and the 25th anniversary of the erection of the present church, will be observed this year with special events

ST. MARTIN'S FORUM TO HEAR NEARING

★ The second of four spring forums will be held next Sunday, April 30, at St. Martin's, New York, at four o'clock. The speaker will be Dr. Scott Nearing, economist, who will speak on the economic outlook in the United States. The speaker on May 14 will be Miss Mary van Kleeck, until recently the director of industrial studies of the Russell Sage Foundation. The final meeting of the spring series will be held May 28 when the speaker will be the Rev. Joseph F. Fletcher of the Episcopal Theological School, who is at present a delegate to a peace conference in Australia. He will speak on the outlook for peace.

BISHOP THOMAS IS RECOVERING

★ Mrs. William M. M. Thomas, wife of the retired Bishop of Southern Brazil, has written the National Council that the Bishop is recovering from his recent heart attack. "After more than two weeks of terrible anxiety, we can say that Bishop Thomas is really recovering from his attack. The doctors are pleased with his marvelous recovery, but warn him that his convalescence will take a long time."

HOTEL ORGAN GOES TO CHURCH

★ An organ which is located in a Portland, Oregon, hotel, often heard played over a local radio station, has been given to St. Paul's Church, Oregon City, according to Rector Hal R. Gross.

NATIONAL PARK HAS NEW CHURCH

★ Expected record-breaking crowds of visitors to the Great Smoky Mountains National Park this summer will see in Trinity Church of Gatlinburg, an architectural contribution worthy of the "Tennessee Gateway" to the park. The foundations have already been constructed and it

is expected that the church will be used for services during the approaching tourist season. Among the more than a million and a half visitors to the park are thousands of Episcopalians from every state in the nation and many Canadian provinces and it is to provide these with facilities for worship that the small but enthusiastic congregation and the diocese of Tennessee have undertaken the construction of the church.

MISSION IN HAWAII BECOMES PARISH

★ St. Christopher's, a mission of the diocese of Honolulu, becomes a parish on May 1. This brings the number of parishes in the district to seven. The rector is the Rev. Richard M. Trelease Jr. who is said to have done wonders with the mission during the two years he has been vicar.

CHURCH SCHOOL MEETS ON MONDAY

★ At St. Paul's, Stockbridge, Mass., the Church school meets on Monday afternoon at 3:15. Judging by the attendance the innovation is well liked by both children and parents.

DISPLACED PERSONS PROGRAM

★ Two and a half months remain for reaching the Episcopal Church's goal of resettling 1,200 displaced person units by June 30. Since the blanket assurance was given in September, more than 600 units have been covered by individual sponsors. Over 100 a month have been covered since the new program of pre-selections began on January 1.

Displaced families and individuals are now being assigned to the Episcopal quota by the overseas staff of Church World Service at the rate of 30 or 40 per week. When they are assigned, their photograph and history is sent to the National Council, and they are started on the involved process of qualifying to come to this country. It is estimated that the time between this first step and arrival here is about three to four months.

The pre-selections contain large numbers of family units, couples and single men. Family units are of all sizes and cultural and occupational backgrounds. More than half of them have children under three years old. Several have one or more aged



THE REV. DAVID H. BROOKS greets members of his congregation at St. Michael's, Tallahassee, Florida

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persons who are their dependents and will come with them. Couples vary in age from 20 to 60. Most of them are eligible for placement in double jobs and have applied to come that way. Single men represent about 20% of the pre-selections. More than half would be suitable as farm hands or unskilled laborers.

Occupations represented most heavily in the pre-selections are farm work, domestic work, engineers and mechanics, and locksmiths. There are some DP's, however, from almost any occupational group. Those with possibilities, who are nevertheless difficult to place, are doctors, chemists, technicians, teachers, artists, lawyers, electricians, radio men and technical factory workers.

There are almost no single women being assigned and very little chance of designating one for new sponsors since there is a backlog of 40 assurances waiting to be matched with single domestics.

RECORDS BROKEN AT EPIPHANY

★ The total attendance at services during Lent and Easter at the Epiphany, Washington, D. C., was 45,103. There were 32 noonday services that averaged 609, with the top attendance going to two non-Episcopal clergymen, the Rev. Ralph W. Sockman and the Rev. Joseph R. Sizoo who both averaged over 1,500. There were 7,148 at the three hour service, with Easter services attended by 2,338.

NEW YORK CHURCHES ARE MERGED

★ St. John's and the Comforter, New York City, are to be merged May 1. Formal legal action is not yet completed but the congregations are to begin worshipping together on that date. The parishes will be known as St. John's and the Rev. Charles H. Graf is rector.

WELLES CONSECRATED FOR WEST MISSOURI

★ Edward R. Welles, formerly the dean of St. Paul's Cathedral, Buffalo, was consecrated bishop of West Missouri on April 19th at Grace and Holy Trinity Cathedral, Kansas City. The Presiding Bishop was the consecrator, with Bishop Spencer, the retired bishop of West Missouri, and Bishop Powell of Maryland the co-consecrators. Bishop Scaife of Buffalo read



BISHOP WELLES

the epistle, and Bishop Fenner of Kansas the gospel. Attending presbyters were the Rev. Sewall Emerson of Norwalk, Conn., and Dean Sprouse of Kansas City. The candidate was presented by Bishop Ivins of Milwaukee and Bishop Lewis of Nevada. Other bishops to take part in the service were Bishop Jones of West Texas, Bishop Pardue of Pittsburgh, Suffragan Bishop Armstrong of Pennsylvania, Bishop Matthews, retired of New Jersey. Also taking part in the laying on of hands were Bishop Jasinski of the Polish National Catholic Church, and two bish-

ops of the Church of England in Canada, Bishop Luxton of Huron and Bishop Bagnall of Niagara.

Other bishops attending the service and taking part in the laying on of hands were Dagwell of Oregon, Clingman of Kentucky, Gardner of New Jersey, Block of California, Kirchhoffer of Indianapolis, Brinker of Nebraska, Gray of Connecticut, Mallett of Northern Indiana, Mason of Dallas.

The sermon was preached by Bishop Bayne of Olympia.

ATTENDANCE AT ST. MARTIN'S

★ There were over 4,500 persons attending the services on Easter at St. Martin's, New York, with over 1,600 making their communion.

PARISH FEATURES DISCUSSIONS

★ A series of eight meetings, with guest speakers, was launched on April 12th at St. Luke's, Bladensburg, Md., and continue Wednesday evenings through May 31. The speaker on the 12th was the Rev. Charles Martin, headmaster of St. Alban's School, who spoke on education. Other speakers were the Rev. W. Robert Miller, rector at Silver Spring, who spoke April 19 on the conquest of fear; and the Rev. J. L. B. Williams of Alexandria, Va., who was the speaker this week. The Rev. C. Randolph Mengers of Washington speaks on visual presentation of the holy communion on May 3; the Rev. Robert S. Trenbath of Washington on May 10 speaks on education; the Rev. W. F. Creighton of Bethesda, Md., will present missions on May 17th, while the Rev. Frank Wilson, assistant at St. John's, Washington, speaks on the Bible on May 24. The series closes on May 31 when Canon Richard Williams, director of social re-

(Continued on Page Twelve)

EDITORIALS

VOLUNTARY EUTHANASIA

THE editors of The Witness spent the better part of a recent meeting discussing voluntary euthanasia. At the conclusion, one of the men was asked to write an editorial on the subject. He submitted it the following week, but here likewise, there was such differences of opinion among the editors that it was decided to present signed editorials offering different points of view. The only thing the editors as a group could agree upon as a result of two lengthy discussions was that it is an important subject.

SHOULD BE LEGALIZED

By WILLIAM K. RUSSELL

Rector of St. Bartholomew's, Brooklyn

THE recent court trial of a Connecticut girl for the mercy killing of her father, a cancer victim, and the trial of a New Hampshire physician, in a similar case, have pointed up the whole question of euthanasia and demand the serious attention of churchmen.

In the ancient pagan world of Greece and Rome, moralists saw nothing wrong in a man taking his own life under certain circumstances. These circumstances so Epictetus taught, were like the commander's trumpet sounding the retreat, which, when he heard, the good soldier would not hesitate to obey. This obedience was regarded as entirely honorable and courageous. It was not an act of disobedience to the divine will, but of submission to it.

The Christian religion, however, has changed this view of death. Although it has at times commanded human beings to sacrifice their lives for their religion or for their fellowmen, it has not permitted them to take their own lives in order to escape from agony. It has taught that the decision as to the time of their own deaths is in the hands of God and that human beings must submit to pain and endure until God in his wisdom puts an end to their agony.

This same theory as to the will of God in relation to human suffering was applied for many years to all degrees of illness and to human efforts to alleviate suffering. Many sincere Christians violently opposed the use of anaesthetics, particularly in cases of child birth, believing that pain was a "natural" accompaniment of surgery and of child-bearing and therefore an

expression of the will of God. Christian scruples against the use of anaesthetics have now generally disappeared. The growth of scientific knowledge of the human anatomy has been accompanied by more humanitarian conceptions of the will of God as it relates to human suffering. The observation by physicians and clergymen of cases of extreme suffering has altered the notion that all degrees of suffering have an ennobling effect on the human being. As a result, it is accepted that we should practice mercy in the alleviation of pain. Many physicians and clergymen have gone a step further and have concluded that our conception of mercy should be widened and that in cases of extreme suffering where recovery is impossible and where the patient makes written application for the shortening of his life, a quick and painless death should be substituted for a slow and painful one.

Now Practiced

IN 1947, 1100 New York State physicians signed a petition addressed to the New York state legislature, requesting legalization of voluntary euthanasia. The petition assumed that euthanasia is not a new technique but one that has been practiced for centuries and is now being practiced. Dr. Charles Francis Potter stated that euthanasia is now being practiced "... secretly and surreptitiously and often bunglingly by desperate relatives and friends who give the boon of release to the sufferers but at the risk of their own lives ..."

Following an inquiry from the Euthanasia Society of America addressed to New York State physicians, 3272 physicians, 80 per cent of those questioned, replied that they were in favor of legalization of the practice.

The legislation proposed in New York State would provide for the administration of lethal doses of drugs when the patient makes written application and a board of physicians certifies that to the best of its knowledge there is no hope for cure, and when the actual permissive order is entered by the court.

In support of voluntary euthanasia, 386 Protestant and Jewish clergymen in New York state petitioned the legislature for its legalization. They stated their conviction that "the ending of the physical existence of the individual at his request, when afflicted with an incurable disease which causes extreme suffering, is, under proper safeguards, not only medically indicated, but also in

accord with the most civilized and humane ethics and the highest concepts and practices of religion."

The conviction of these clergymen was based on the belief that the personality is degraded and disintegrates through the prolongation of existence by the administration of deadening drugs. They concluded that God has endowed humanity with the responsibility to determine human destiny and that this responsibility includes the responsibility of mercy. The petitioning clergymen affirmed their responsibility to uphold the sacredness of human personality, but they denied the worth of "mere existence" or "length of days."

Proponents of such legislation have argued that if it is wrong to shorten life in any circumstances, then it is also wrong to interfere with the natural processes by lengthening life through medical treatment. They state that in considering voluntary euthanasia, the choice is not between life and death but between a long-drawn out agonizing death or a quiet peaceful one.

It is true that the Christian Church has sanctioned existing legislation that permits capital punishment, killing in self-defense, and mass slaughter in war for purposes of political security or territorial aggrandizement.

In considering legislation to permit voluntary euthanasia, it must be assumed that no individual or group can devise a law that will presuppose all eventualities. Human judgment is fallible, and the law would, therefore, be an imperfect measure of control. In practice, it would be subject again to human judgment, inherent in which are errors, abuse and misuse.

These elements of imperfection are present in every sphere of every relationship of man with his fellowmen. It follows that the same imperfections exist in all controls that man has devised to protect, advance or improve the individual in society. The problem before us, then, is not to base our decision on this question on an unrealistic hope for the creation of the perfect law that will enable man to cut off suffering in a perfect way.

The problem is to decide whether we are willing to extend the field of legislation to embrace a practice already in effect, on what we assume is a limited scale, and to broaden the Christian concept of mercy in order to permit its exercise in the case of incurable sufferers.

WARNECKE'S ARTICLE

The article by Dean Frederick J. Warnecke of Newark, which began in the issue of April 20, will be concluded in the issue of May 4th, rather than this week as previously announced.

SHOULD NOT BE LEGALIZED

By KENNETH R. FORBES

Clergyman of Philadelphia

TWO recent murder trials in New England, given wide and sensational publicity in the daily press, have drawn popular attention again to the controversial subject of euthanasia in general and so-called "mercy-killing" in particular. The resulting arguments, pro and con, are being carried on in smoking-cars and hotel lobbies, in clubs and in family groups, in "letters-to-the-editor" and are beginning to appear in popular magazines.

On the whole, one may believe that such arguments are wholesome; that it is well to get the subject out of the hush-hush stage and into the open where the issues involved may be frankly faced. The Euthanasia Society probably welcomes this development and convinced opponents of euthanasia ought also to take the opportunity to make their views more widely and clearly known.

As to just what euthanasia means, we may take as authoritative the definition of the "Encyclopedia Of Ethics" which says: "Euthanasia may be defined as the doctrine or theory that in certain circumstances, when, owing to disease, senility or the like, a person's life has permanently ceased to be either agreeable or useful, the sufferer should be painlessly killed, either by himself or another." From this definition it is clear that euthanasia has a much more far-reaching application than so-called mercy killings. If a person may be legally or rightfully killed when his life has ceased to be "useful," the path is obviously open to the sort of procedures Nazi Germany indulged in years before the wholesale murdering of Jews and prisoners began. The records show that "all those unable to work and considered non-rehabilitable" were marked for death and that 275,000 Germans of this class were actually killed.

The America Euthanasia Society of course advocates no such drastic outrage as this. Its proposal for legislation provides that the patient himself shall first ask to have his suffering terminated by death. His physician must then certify that he suffers from a fatal illness. The local court then appoints two other physicians and one lay person to visit the patient and consider the case, also giving him the opportunity to withdraw his original request. If the patient persists in his desire, the board of three may then appoint someone to kill the patient. Such is at present the most definite and carefully considered proposal for legalizing mercy-killing. As the Rev. Willard L. Sperry, dean of the Harvard

Divinity School, very cogently points out in a recent magazine article, these proposals of the Euthanasia Society contain two exceedingly weak spots: 1st—placing the primary responsibility on the patient is putting the burden of this grave decision on the shifting moods of a desperately ill person who may feel sure on Monday that he wishes to be put out of his misery and even feel so again when the court's board visits him, but, a week hence—if he is permitted to survive that long—be of an entirely different opinion. 2nd—shocking abuses of such a law will be almost certain here and there, from time to time, namely the persuasive pressure of relatives, to whom the patient is an unwelcome burden and expense, upon the sick and highly suggestible mind of the sufferer.

Setting Clock Back

MERCY-KILLING is usually advocated by individuals and societies who pride themselves on being liberal and socially progressive and they present euthanasia as the next logical step in the relieving of human suffering. It is, they maintain, in the same class, morally and physically, as the use of anaesthetics, which were originally opposed by conservatives of that day as interfering with the course of nature and preventing what might benefit the soul of the sufferer. As a matter of historic fact, however, the legally authorized practice of mercy killing would set the clock of wholesome progress back and not forward. It was in pre-Christian ages among civilized peoples that euthanasia was both advocated and practiced. In the classic period of Greece, as well as in the beginning of the Roman Empire's degeneration, something of this sort was pretty much taken for granted. And today, in backward areas of the world, where organized social life is still simple and elementary, euthanasia is a part of the scheme of things. No, mercy killing and other forms of euthanasia are no sign of social progress, but rather of social regression. It may be and is, by some considered desirable, but can by no means be thought of as new, either in principle or practice.

It was only after Christ came into the world and his fellowship had gained strength and influence that the western world at large realized that the Hebrew-Christian ethic was something radically new. Child-murder and suicide had long been practiced and were considered moral and quite respectable in society. Now the Christian Church, which was gaining control of civilized life in Europe, condemned both practices unconditionally and enforced heavy penalties for ignoring the ban. The sacredness of human person-

ality, based on our Lord's life and teachings, with the background of Hebrew ethics, became one of the basic principles on which the Christian Church began the long task of building European civilization. The rightness of this as a moral principle and practice was never seriously challenged—through all the vicissitudes, revolutions and ferments of Europe's common-life—until the coming of Hitler and Nazi Germany. All war is, of course, a denial of the principle of the sacredness of human personality and after every great war attempts to break down this principle of life in one form or another increase notably in strength and virulence, so conditioned has the general public become to indiscriminate slaughter and to the low rating of human life as such, which military thinking involves. So it should surprise no one that the doctrine of euthanasia becomes increasingly a challenge today to the general public.

Soul Growth

EVERY Christian disciple who has been soundly instructed in the principles of Christian faith and life and who takes his religion seriously, believes in the soul as the enduring basis of human personality. Man's sojourn in this world, from birth to death, has for its primary purpose the steady growth of the soul by God's grace. Prayer, meditation and the sacraments of the Christian family, together with the manifold experiences of the individual with his fellows in the world—experiences happy, indifferent, sad and painful alike may contribute to that growth. The realization that this soul-growth is life's primary purpose has been strikingly re-enforced in our generation by the discoveries and teachings of modern psychology. This science avoids the religious terminology and talks of the "unconscious" rather than the soul as the enduring and basic element of the human personality, but it is the same reality that it deals with. Probably never in the history of human thought has it been made clear to so many that the soul—or "unconscious"—has a mysterious, profound life of its own, largely independent of man's conscious awareness, although continuously affected by physical conditions, conscious thoughts and the actions and thinking of others. No one—be he psychiatrist or layman—who has discovered, in his own experience or in the recorded experiences of others, the reality and extraordinary range of the life of the "unconscious," can possibly doubt that the soul has an independent existence and experience of its own, not unaffected, of course, by physical sensation, but by no means completely controlled by it. To claim, then, as advocates of voluntary euthanasia do, that severe, long-

continued pain or the deadening effect of drugs results necessarily in a deterioration of personality is an assumption not warranted by the facts.

Bearing this truth of religion and science clearly in mind, it becomes difficult or impossible to justify the practice of euthanasia in any of its forms. Its advocates concern themselves solely with the fact of the conscious suffering of the body or the value of that body to the state or community. What may be going on in the mysterious level of the soul they fail to concern themselves with. Even under the heaviest opiates, the soul is living and growing. If the Christian religion has any validity, the soul can still be reached by the prayers of the faithful and by the grace of God in many forms. What possible right, then, have we arbitrarily to cut that soul off from its process of growth in this world? What do we know of the possibilities of that soul in the last weeks or days or hours of its journey through this world? Obviously nothing at all. God alone knows. We do "interfere with the course of nature" in man's life constantly and increasingly as science and experience enlarge our knowledge—by medicine and surgery, by diet and devoted nursing, and everyone approves—Christian and pagan alike. But all such "interference" is for the prolonging of life and the betterment of its physical and mental conditions, that the soul may have yet longer to grow and better opportunities for growing. But the interference of euthanasia is the reverse of this. It confines its attention to the physical body of man and, by implication, denies the reality of the soul and the possibility of its development, alike in prosperity and adversity, in joy and in pain until, in God's own time and way, it shall be severed from the body and continue its experience in "that body that shall be." A vivid and realistic Christian faith must say "no" to euthanasia, even as the ancient Hippocratic Oath, centuries before the coming of Christ, caused physicians, then and now, to say "I will give no deadly medicine to anyone if asked, nor suggest any such counsel."

Yankee Philosophy

YOU see my kind of loyalty was loyalty to one's country, not to its institutions or its office-holders. The country is the real thing, the substantial thing, the eternal thing; it is a thing to watch over, and care for, and be loyal to; institutions are extraneous, they are its mere clothing, and clothing can wear out, become ragged, cease to be comfortable, cease to protect the body from winter, disease and death. To be loyal to rags,

to shout for rags, to worship rags, to die for rags—that is a loyalty of unreason; it is pure animal; it belongs to monarchy; let monarchy keep it. I was from Connecticut, whose Constitution declares "that all political power is inherent in the people, and all free governments are founded on their authority and instituted for their benefit; and that they have at all times an undeniable and indefeasible right to alter their form of government in such a manner as they may think expedient."

Under that gospel, the citizen who thinks he sees that the commonwealth's political clothes are worn out, and yet holds his peace and does not agitate for a new suit, is disloyal; he is a traitor. That he may be the only one who thinks he sees this decay, does not excuse him; it is his duty to agitate anyway, and it is the duty of the others to vote him down if they do not see the matter as he does.

—From Mark Twain's

A Connecticut Yankee in King Arthur's Court

PRAYER FOR TODAY

A GOD, who hast revealed thyself in the glory of the heavens and in the burning bush, in the still small voice and in the dread power of the Hydrogen and Atom Bombs; Make us aware of Thy presence as Thou comest in judgment in the events of our time. Grant us to stand in awe and sin not. Let us so use the fearful powers Thou hast permitted us to know that we may work not to man's destruction but to his fulfillment. Lift us above the suspicions and fears of our day that we may bring peace, righteous and just, among all men. And this we ask, anxious, yet quiet in Thee; perplexed, yet certain in Thee; weak, yet strong in Thee; through Him who is the savior of us all, Jesus Christ our Lord.

—CHARLES MARTIN
Canon Washington Cathedral

Getting to Church on Time

By WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

THERE is an old saying that we get out of a thing what we put into it. Certainly the attitude we have about anything makes a difference about what we get out of it. This is true in reference to going to church. If we are prepared and in the proper frame of mind, we will get more than if our attitude is poor.

A very good habit to develop to help in our attitude is that of getting to church on time. That does not mean getting there just the moment the service begins, but early enough to get composed, to say a prayer, and to bring our thoughts to the service about to begin.

Some people get into the habit of always coming late. They are not only late to church, but to other appointments. Sometimes we cannot help being late to things. Unforeseen matters come up, accidents happen, plans go awry. But the person who is always late ought to rearrange his plans so that he can be more prompt. It is often just a matter of management.

Getting to church five minutes before the service at least will do much towards putting us into the right physical and spiritual condition conducive to good worship. Getting there five minutes late will probably find us hurried, harried, and flustered, and it will be just that much harder for us to worship or for the service to help us.

Of course, "better late than never" is true, but try to be on time.

Perpetual Presence

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

A GLOWING sense of God's constant presence is the best protection against such pious mistakes as "vain repetitions" even though what is repeated is the Lord's Prayer, and formal prayers even though couched in glorious English and offered by vested priests in fine churches.

That sense should strike us the instant we waken in the morning and bring from us a word of grateful greeting to God before we wonder about the weather. It should be in the background of our conversation at breakfast and during the morning's work, breaking out from time to time in acts of unselfish love done in his sight and for his satisfaction.

At noon a moment of recollection should bring us a glimpse of the man on a cross loving us enough to die for us and should stir us to plan how we can show some reflection of that love in the hours ahead.

At night as we realize what we have done that brought a cloud between us and our ever-loving, ever-present Father and check over the items we did not get done because we were too busy about ourselves, we may well say how sorry we are and turn toward the rest of the night and the new chances of tomorrow with a sure sense of God's forgiveness, understanding and promise of fresh strength.

Is that a fair summary of what goes on in you each day? Yes? Then you are living a life of prayer. Thank God! And remember that even when you forget him, God is always present loving you and looking for openings through which he can pour into you.

Poor Relations

By CORWIN C. ROACH

Dean of Bexley Hall

THERE is a boasting about relatives which is natural and normal. The small boy who indulges in a bit of hero-worship for his big brother or father is touching and appealing in his ingenuous pride. He looks forward to the time when he will grow up and be like his hero. The trouble with some people is that they do not grow up. They continue to boast of their relations and rely upon their relatives instead of making the most of their own opportunities. The same thing will happen to them as happened to the ancient Hebrews. We are told in the opening chapter of Exodus that a king came to the throne who did not know Joseph and all Joseph's relatives had to go to work. That has happened to many a boss's son or nephew in the centuries since. The gap between boast and bust is sometimes very narrow.

Dubious as such boasting is when it concerns human relations it is much worse when we boast of our relations to God. That is what St. Paul is condemning in his epistle to the Romans, "Boast of your relation" (2:17). It is what Jesus condemned in the Sermon on the Mount, relying on the Lord but not doing his will (Mt. 7:21). St. Paul goes on to say that such boasting in God really blasphemes his name. Where do we stand as Christians? Do we dishonor the name we bear? Do we show by our complacency and indifference what poor relations we really are to God?



NED COLE JR., new rector of Grace Church, Jefferson City, Mo., is greeted by Warden A. L. Lockwood (left) and his father, E. R. Cole

EPISCOPAL CHURCH NEWS

(Continued from Page Six)

lations of the diocese speaks on social action. Each address is followed by discussion, according to the Rev. Claude S. Ride-nour, rector.

BISHOP DAGWELL SPEAKS ON MITE-BOXES

★ Bishop Dagwell of Oregon spoke on the meaning of the mite-box offering of Church school children, at a diocesan service held at Trinity, Portland, April 23. Slides of Japan were shown and also a motion picture.

FRIENDLY SOCIETY GIRLS ARE PEN PALS

★ Girls of the Girls' Friendly Society have been making inter-national and interracial under-standing real to them by writ-ing to girls in other countries. Mail has gone between over

3,000 different correspondents, to ten countries. Some friend-ships have grown to include whole families, and at least one romance resulted when the navy brother of an English girl vis-ited the American pen pal's home during the war.

Now with so many Japanese young people anxious to try out their English, the GFS is swamped with letters from Ja-pan from boys and girls, mostly between the ages of 16 and 22. "The plum blossoms are in full bloom. The lark's on the wing. Day is getting longer." "I like the United States so well that my classmates call me a fan of America, but they exceedingly like U. S. A. too." "I want to correspond with young Ameri-can." These are excerpts from recent letters from young peo-ple in Japan, asking for pen pals.

GREEK CHURCH HAS SCHOOL

★ According to a statement from the department of inter-church aid and service to refu-gees of the World Council of Churches, a theological stu-dents' hostel has been opened in Athens by the Orthodox Church of Greece on the grounds of an old monastery. It will be oper-ated in conjunction with "Apos-toliki Kiakonia," the Church's home missions college, the only school of its kind for Orthodox students in the Balkans. The Greek Church is aided in this and many of its other projects by the Presiding Bishop's fund for world relief item in the 1950 budget.

The college trains priests and lay theologians, offering courses designed to supplement the-ology with practical work in counseling, in discussion tech-niques, in organizing Sunday schools and other youth work. Classes are also offered in Eng-

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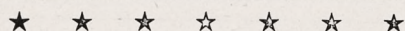
lish, French, bookkeeping and stenography.

Interchurch aid first provided a hundred beds and mattresses for the hostel, which was acquired by the Greek Church in 1948. Before it could be used, however, the building was requisitioned by the government, and it served as a military hospital during the Greek civil war.

Undaunted by this temporary set-back, the Greek Church converted a small wing of an old monastery building to serve as

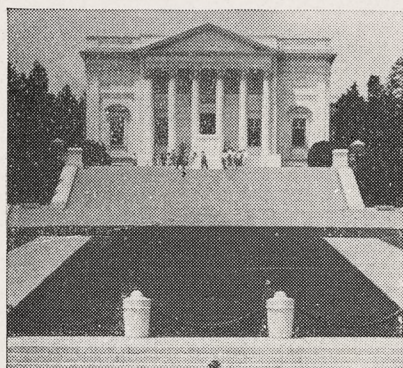
a temporary hostel, and took in a number of students for special training in home missions work. Just before Christmas, 1949, the requisitioned building was returned to the Church, and fifty students moved into the new hostel.

The hostel, which will provide food and shelter for students attending the home missions college, is a fine, modern, three-story building which has now been partly redecorated. Another fifty students are expected to be accommodated shortly.



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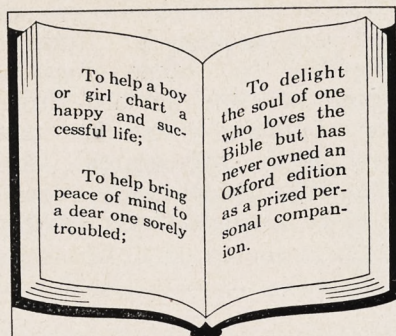
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PEOPLE

CLERGY CHANGES:

H. RALPH HIGGINS, dean of St. Mark's Cathedral, Grand Rapids, Mich., becomes rector of St. Mark's, Evanston, Ill., May 1st.

HENRY T. EGGERS, rector of the Epiphany, Rochester, N. Y., becomes rector of Trinity, Lumberton, N. C., May 14th.

DAVID S. AGNEW, rector of St. Mark's, Marine City, Mich., retired from the active ministry on April 15 because of ill health.

EDWIN E. WEST, formerly vicar of Christ Church, Oswego, Ore., is now rector of St. John the Evangelist, San Francisco.

JAMES M. DUNCAN, rector of the Atonement, Chicago, becomes rector of the Ascension and St. Agnes, Washington, D. C., May 15.

EDWARD T. THEOPOLD has resigned as rector of Trinity, Morrisania, New York City, but continues as rector of St. Simeon's, Bronx.

F. VIRGIL WOOD of the diocese of Washington is now assistant at the Resurrection, New York.

JOHN H. PAYNE JR., formerly curate at St. Paul's, Pautucket, R. I., is now rector of St. Paul's, Gardner, Mass., and vicar of Emmanuel, Winchendon.

ORDINATIONS:

FRED KING was recently ordained priest by Bishop Bowen at St. George's, Englewood, Colo., where he is vicar.

PAUL J. HABLSTON was recently ordained priest by Bishop Bowen at St. John's Cathedral, Denver, where he is director of youth work.

MARSHALL V. MINISTER was ordained deacon by Bishop Bowen on March 25 at the Ascension, Denver. He is to be vicar of St. Paul's, Ft. Morgan, when he finishes his seminary work this June.

EDWARD P. WROTH JR. was ordained deacon on April 12 by Bishop Sawyer at Trinity, Warren, Pa. He is the son of the late Bishop Wroth of Erie.

DEATHS:

FRANCIS C. HARTSHORNE, 81, died at Bala-Cynwyd, Pa., April 17. He was executive vice-president of the Church Foundation which administers trusts for the diocese of Pennsylvania.

ANNIE FUNSTEN JETT, wife of Bishop Jett, retired, of Southwestern Virginia, died on April 12 after an illness of several weeks.



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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

C. C. BURLINGHAM
Layman of New York

The election of a suffragan bishop of New York at the diocesan convention next month has raised once more the question of the sort of man the diocese needs.

One qualification would seem indispensable—no matter what his type of churchmanship may be, he should be a fair man who appreciates the comprehensiveness of our Church and will not favor high, low or broad, nor discriminate for or against Evangelicals or Anglo-Catholics. This of course is far more important for a bishop than for a suffragan; but in New York we have been tending toward choosing our bishops from suffragans, and we may do so again.

In this diocese we have a huge population in Manhattan and the Bronx. We need a man who understands the problems of social life and work, and with our large rural area it would be of great advantage if one of the bishops at least had had experience in a country parish.

What we need most is unity. Bishop Gilbert has done all within his power to break down the wall of partition that separates the Evangelicals from the Anglo-Catholics, but during the last 30 years that wall has stood strong and appears to have been built higher and higher. The voting in the diocesan convention shows this, with solid blocs of unyielding voters.

Three hundred years ago John Selden, a great churchman and the greatest lawyer of his time, put the case thus: "They talk (blasphemously enough) that the Holy Ghost presides over their general councils, when the truth is the odd Man is still the Holy Ghost."

T. D. BULL
Layman of Kansas City

One of the features of *The Witness* I most enjoy is your presentation of news of other churches and churches overseas. It seems to be obvious if we are to bring order out of the chaos which now exists in the world that we must know what others are doing, both in the churches and elsewhere. I like the comprehensiveness of *The Witness* and its forward look.

MISS RUTH SERVICE
Churchwoman of New York

In view of the overwhelming victory of the forces supporting the

Melishes in the parish election (Witness, Apr. 20) it seems to me that the Christian thing for the Bishop of Long Island to do is to admit, in all humility, that he was wrong in starting the court action. It is obvious that the people of the parish want their present ministers; it is also clear that they are going to do everything in their power to retain them—a right which I think they have.

MRS. R. N. WILLCOX
Churchwoman of Dunkirk, N. Y.

Are we not to have more of Mr. Entwistle and his adventures. They have been delightful and I am sure many agree with me that they should be continued. Could Mr. Barrett be persuaded to tell us something of his and Isabel's experiences with the "soul affinity" that seems to crop up in every parish?

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

World Revolution in the Cause of Peace. By Lionel Curtis. Macmillan. \$2.50.

Here is a timely and urgent appeal for the establishment of an effective international government as the only means of securing permanent world peace. Mr. Curtis urges that the procedure of the thirteen original colonies of the United States, the sovereignty of each of which was sacrificed to secure a Union, be followed by the nations of the West. The book is an interesting contribution to the cause of "Western Union."

—POWELL M. DAWLEY

Science and Cosmic Purpose. By Kelvin Van Nuys. Harper. \$3.00.

The author shows that science cannot prove the existence of cosmic purpose, but can also not disprove it, since science investigates the processes of nature and since "values are not rooted in nature" (p. 101). Only faith can give the key to the problem. He believes that a dynamic idea of good, instead a static one, enables us to understand the existence of evil. Purpose is prior to existence, as Plato taught. In order to find out whether science is compatible with the idea of cosmic purpose, the author studies and examines some modern scientific and philosophic views. He discusses the ideas and theories of Alexander, Whitehead, Bergson, Dewey, and many other thinkers; his own position seems nearest to Whitehead, but he has probably not yet reached the final state of his development: he is still in a "dynamic" movement of thought.

—RICHARD KRONER

Old Age and the Life to Come. By Canon Peter Green. Morehouse. 75c.

Canon Green is one of the most practical teachers and preachers in the Anglican communion. This little book contains a message that deserves to be widely spread. So much of our present day preaching is addressed to youth and middle age, that we sometimes forget the older people in the congregation.

Gods and Heroes. By Gustav Schwab. Pantheon, \$6.00.

This famous old book, on which generations of European children have been nurtured and made familiar with the gods and heroes, the myths and epics of ancient Greece, is now available in English. This edition has two magnificent advantages: There is an introduction by Werner Jaeger of

Harvard, one of the leading Greek scholars of the world (author of "Paideia," for example); and it is illustrated with 100 Greek vase paintings—reproduced in reddish brown, very appropriately. All in all, it is a book of delight for young and old, for everyone in fact who loves Greek myths.

This Nation Under God. By Elbert D. Thomas. Harper. \$2.75.

Senator Thomas of Utah belongs to the "God Is My Partner" school, and his book is an argument for the iden-

tification of prosperity, democracy, and Christianity. There is a wonderful chart at the end of the book showing our rise in population from 1730 to 1950, accompanied, more or less, by a rise in per capita income from \$216 in 1799 to \$1149 in 1949. Unfortunately the argument is vulnerable, although unquestionably not only America, but individual Americans, are far more prosperous than people in most other countries. (Sweden is an exception—it has steadily pursued "the middle way," and has no extremes of wealth or poverty, has no colonial possessions, and it stayed out of the war). For one thing, there is no mention of the new 60 cent dollar, or of the vastly increased cost of living. The church had better think twice before rushing into complete alliance with capitalistic "democracy."



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