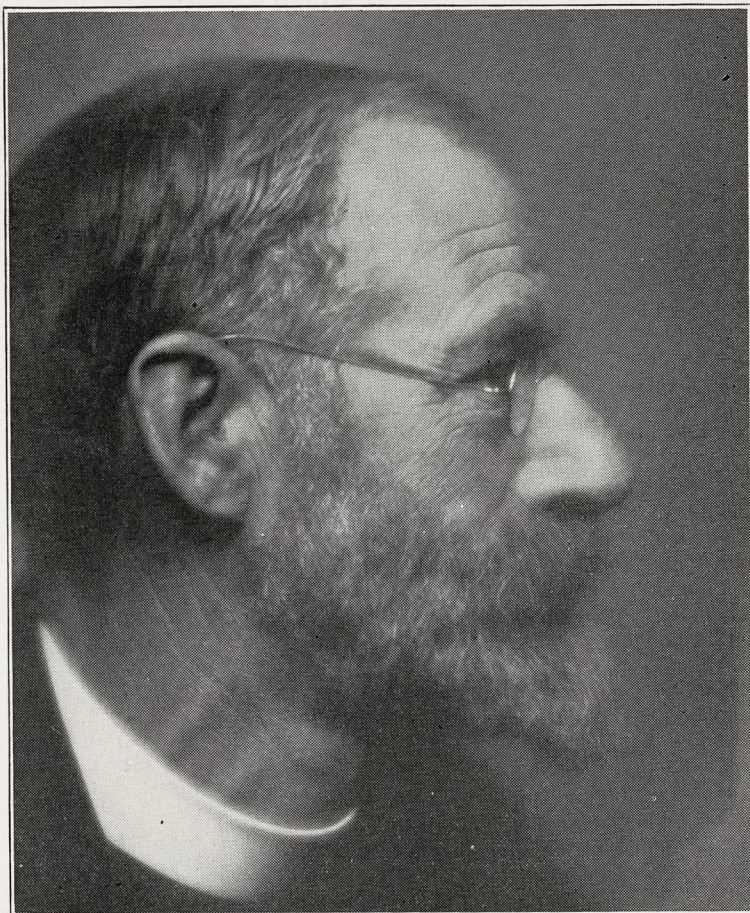
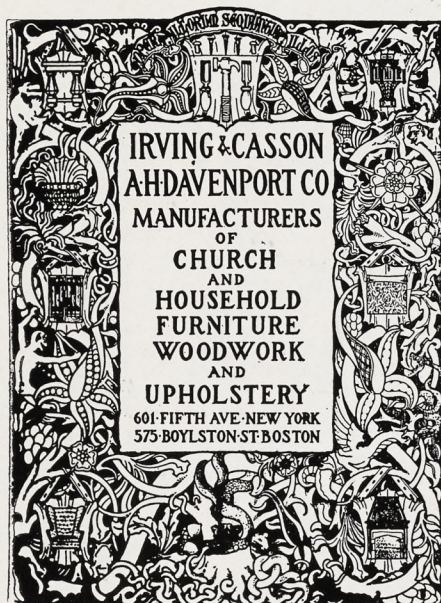


The **WITNESS**

CHICAGO, ILL., DECEMBER 10, 1931



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Writes on Science and Religion



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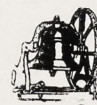
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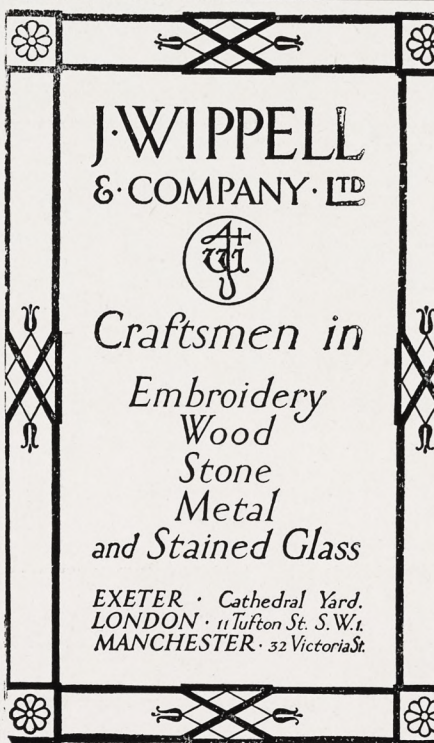
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KAGAWA—SERVANT OF CHRIST

By

PATRICK COWLEY

SINCE Toyohiko Kagawa has lived and suffered, the world can never be quite the same again. This human marvel of Japan has added to his own country, and through her to other lands, something that is vitalising life and clarifying the meaning of Christian Discipleship.

Kagawa was born in 1888 and educated in a Buddhist temple and a Japanese middle school. It was in the latter place that he first made contact with Christianity through the medium of a Bible Class, with the result that he became a devout follower of Jesus Christ. His family suffered financial ruin while Kagawa was at school, and if it had not been for the assistance of a wealthy relation from Awa, his school-days would have early terminated. However, this financial aid ceased when the boy, refusing a diplomatic career and a university education, elected to enter the Southern Presbyterian Theological Seminary at Kobe.

During his stay in Kobe, Kagawa came face to face with the dire poverty of the people. Confined to a small area, colossal crowds were living well below the level of subsistence. The worst locality was Shinkawa, and it was here that Kagawa heard Christ's call to service. Consequently, he took up his abode among the people, and, living their life in all its austerity and grimness, by word and deed he preached Christ as the Lord of all Life.

At the age of 22 Kagawa brought Haru as his wife to share this life amid grinding poverty, nauseating dirt, and rampant disease, and it will remain to her lasting credit that Mrs. Kagawa has never failed her husband in their glorious work. For 13 years in perfect devotion and strenuous service they lived and toiled amid the outcasts of Kobe's economic underworld, but then the birth of their child in 1923 necessitated a change of residence.

During the years in Shinkawa, living mostly simply and being the servants of all, by degrees the voluntary heroism of Kagawa and his wife thawed the frigid hearts of some men and women whose natural

good nature had been expelled by the severity of material conditions. In time slum-land became interested in Kagawa because it realised that there flowed from him some strange peace and power that ordinary people did not possess.

KAGAWA does not merely preach the Gospel, he acts it. When in Shinkawa, he controlled a miniature hospital, ran an imitation school, organised a kind of parish relief, and went every evening among the wreckage of the slums and in the open preached the Gospel of the Living Christ. In all this social work his wife assisted. She was elected the first President of a women's organization called *The Awakened Women*. She has also written of Shinkawa two autobiographical works entitled, *My Life as a Maid-servant and as a Factory Girl* and *Stories from the Slums*.

As preaching is necessarily limited Kagawa himself is a prolific author. His books, which provide the means for many of his social activities, are religious and practical, such as *The Religion of Jesus*, *The Love of Jesus for All Mankind*, *The Science of Love*, and others. He has also written novels dealing with the social problems to which his alert mind and big heart are so sensitive; for example, *Before the Dawn*, *A Shooter at the Sun*, and *Listening to the Voice of the Prison Walls*. As is to be expected from one who is pre-eminently a mystic, Kagawa has composed many books of poetry.

Added to all this vast literary work, Kagawa is a ceaseless student of economics, philosophy and theology. In social and political work he is ever foremost in seeking to apply the principles of his Faith. He is the co-founder of the first real Trade Unions in Japan, namely the Labourers' Benefit Union and the National Peasants' Union. He himself in politics is a reasonable Socialist who fully comprehends the dangers and difficulties of economic transformation. However, he refuses to ally himself with any one party. He is definitely opposed to the Russian regime.

and endeavours to direct popular allegiance away from the unreliable sway of the Soviet.

THE Government in Japan has at times been alarmed at the activities of this real Christian, and has sought to curtail his influence. Likewise, the Christian Churches have been somewhat frightened at Kagawa's methods and message, and as a sequel he lacks any unanimous support from his Christian Brothers who are supposed also to be disciples of Him whom Kagawa so deeply loves and so truly serves.

"One million souls for Christ in Japan"—that is Kagawa's aim. If anything will achieve such, surely it will be the picture of human love, suffering and working. Half-blind, tuberculous, sworn to poverty, Kagawa reveals the limitless capacity of a love that goes and gives madly heedless of even health and death. This amazing human phenomenon of today, St. Francis of Assisi modernized, intellectualized and orientalized, reveals the titanic appeal of Jesus Christ

to the flotsam and jetsam of Japan and to others to whom the story of His life becomes known.

"Father, if it is Thy will, I will go anywhere, even through fire, water, heaven or hell." Kagawa wrote those words of his Lords, but they are true of himself. He has given everything and gone everywhere for God. He was summoned to the impossible life, and he is showing that with Christ it can become possible. Crucified by ill health and overwork, Kagawa labours on, thinking naught of pain but only of those million friends for Christ. He has heard Love's Challenge, and henceforth there is no reckoning of losses or crosses, since all he can do is live for Love as seen upon the Cross.

"Love is my master. For love I am created. I cannot flee from love. The bonds of love are my joy. Love draws me to the scaffold; yet I cannot forsake love. The sorrow of love is changed into a great evangel, a great art. Again I declare, love is my all-in-all; love is my joyous destiny."

BOOKS FOR CHRISTMAS

Suggested by

WILLIAM B. SPOFFORD

THERE is no gift for Christmas quite as acceptable I presume to readers of this paper as good books. So if you are a bit puzzled about that gift, or if you are given money which you wish to turn into a permanent remembrance, you may be glad to have a word about a few of the new books which experts tell us are worthy of attention.

The greatest authority on Mahatma Gandhi is probably a priest of the Church of England and an intimate friend of the Indian sage, the Rev. C. F. Andrews. He has already produced two books about Gandhi and a third has just been brought out by Macmillan, *Gandhi at Work; More of his own story*. This new story shows him at work forging and testing the weapon of passive resistance by which he has won his greatest victories. It is an absorbing book and of course important since the struggle is probably soon to break out anew in India.

Economic and social questions concern us all in these days and have brought forth a wealth of good books during the past few months. At the top of the list I would place *America's Way Out* by Norman Thomas and *American Civilization Today*, a symposium to which such well known men as Harry W. Laidler, John A. Fitch, Norman Thomas, Wesley Mitchell, Harry F. Ward, John Dewey and others have contributed. Both are Macmillan books. Another fascinating

book dealing with economics, also a Macmillan publication, is *The Nemesis of American Business* by that popular writer on such topics, Stuart Chase. There are also a number of English books which I am sure are available in this country. The Rev. V. A. Demant, a recent visitor here as a member of the Wellesley

Conference faculty, and the research director of the Christian Social Council, has written a book which is causing much discussion in England, *This Unemployment* in which he sets forth the theories of Major C. H. Douglas as a way out of our difficulties. It is an important book. It is published by the Student Christian Movement Press, London, and may be had for four shillings in cloth binding and for 2s. 6d. in paper. Certainly those who mean to keep up on current economic thought must own this book. Then Miss Ruth Kenyon has put into book form the reports of the last three Anglo-Catholic Summer Schools of Sociology in a work called *The Catholic Faith and the Industrial Order*.

Here is presented a careful examin-

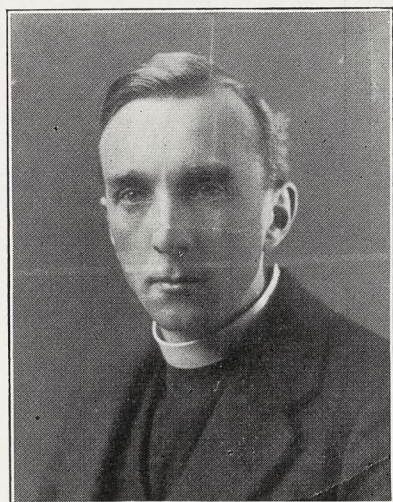
ation of industrial society, and the directions it must take, in the opinion of leaders of the English Church, if it is to be brought into harmony with Christian principles. *Poverty in Plenty* by J. A. Hobson, eminent British economist, is also a stimulating book. It has been brought out in America I believe by the Macmillan Company. Finally *Jesus Came Preaching*



H. F. WARD

by George A. Buttrick, recent Lyman Beecher lecturer at Yale, while not primarily a book dealing with economics or social questions, does throw out suggestions which are exceedingly helpful, particularly for the man who wishes to deal with such topics from the pulpit. Scribners published the book, and it costs \$2.50.

Bishop Fiske in the *Living Church* for last week was loud in the praise of the new book by Dr. Bernard Iddings Bell, the head of St. Stephen's College. The



V. A. DEMANT

book, *Unfashionable Convictions* will be reviewed in these pages presently. Meanwhile it is safe to recommend it to anyone who wishes to present a book written by a man who has things to say and knows how to present his thoughts in a vivid and entertaining way. It is published by Harpers and sells for \$2.

And while I think of it may I again mention the Prayer

Book as a most suitable gift. It is said that the new Prayer Book has not yet found its way into the homes of many of our Church families. There are many beautiful editions, issues by the Oxford Press, the Cambridge Press, by the Church Pension Fund, by Nelsons, by Morehouse and other publishers, at prices running from a quarter to as much as you care to pay.

A Modern Pilgrimage by K. G. Budd is a biography of that remarkable young man, Donald Hankey, whose *A Student in Arms* was one of the great early war books. These pages will serve as an excellent antidote for cynicism and discouragement, and would be especially fine to place into the hands of people of college age. It is published by Scribners and costs \$1.50.

New Life Through God is a new book by the great Japanese prophet, Toyohiko Kagawa, a recent visitor to America. He gives us a fine, penetrative study of the stream of spiritual life which emanates from God. Revell is the publisher; the price, \$1.50.

On Understand Women by Mary Beard is really a history of the part played by women in society through the ages, with a fascinating picture-gallery of the outstanding women of all time. It is a book of wide significance and intense interest, written by one of the leading scholars of the day. Longman's Green is the publisher; the price, \$3.50.

Dr. Oliver's *Article Thirty-Two*, his new novel, you may be sure will cause wide discussion among Church folks. The title of course comes from the Thirty-Nine Articles which states that it is lawful for a priest to marry. The thesis of the book is that there is usually a mess when one does. But the interest in the book

is not only in this thesis, which I presume will be warmly debated during the winter, but even more so in the critical analysis of parsons of various types that creep into the pages. Macmillans is Dr. Oliver's publisher and this new novel is \$2.00.

Symposiums are not always satisfactory, though the English seem to have a way of turning out good ones from time to time. The latest one to come from those shores is *Science and Religion*, published here by Scribners and selling for \$1.75, containing the wisdom of such notables as Prof. Huxley, J. Arthur Thomson, Prof. Haldane, Bishop Barnes, Dean Sheppard, Canon Streeter, Prof. Eddington, Dean Inge and others.

The people of the Church generally will be glad to learn of the biography of Bishop Slattery published by Harpers, the work of Dr. Howard C. Robbins. Bishop Slattery was not alone a leader in the Church but he was as well a man of public affairs, and Dean Robbins brings out a biography that does justice to his greatness.

Christmas Traditions by William M. Auld is a most fascinating book. It gives a complete account of the story of Christmas—its origin, its vicissitudes in different lands through the centuries, and the Christian and pagan customs associated with it. Here you find the history of the Christmas tree; of mistletoe, holly, ivy, the Yule log, gift-giving, bells, Santa Claus. More than that the book gives us the carols of various lands. Excellent material here for Christmas addresses. It is a Macmillan book and costs \$1.75.

A dandy book to give to a young man or woman of college age, is *Twenty-One*, written by Erdman Harris and published by Ray Long & Richard R. Smith, Inc. The author tells you what happens physically at that age, and he enlivens his story by relating the story of the man who dies of old age when but seven, and of the other who lived to be 169. There are chapters on the customs of primitive people, and of what you should know about yourself and about the person you plan to marry. It is as exciting as a good novel and it is packed full of dandy stuff. Mr. Harris incidentally is a graduate of Princeton, and has studied at Edinburgh, Oxford, Columbia and Union Seminary, and has been a teacher of boys for a number of years.

The Forest Hospital at Lambarene is certainly a book to call to your attention this Christmastide. It is written by Dr. Schweitzer, one of the modern heroes of the faith and tells of his missionary work in West Africa. Dr. Schweitzer, as you probably know, is one of the great organists in the world, and is considered the foremost living interpreter of Bach. In addition to this his theological works are considered of the first order, as every man who has graduated from a theological seminary during the past twenty years knows. But he put all this behind him, studied medicine, and is today the head of a great medical missionary enterprise in Africa. It is not only thrilling reading, but it presents the economic and industrial conditions that exist in that country so masterfully

that one is compelled to read it if he wishes to know what is taking place in the world. The book is published by Henry Holt and Co.

And now the space is exhausted with no mention whatever of books for children, and of course they are the most important of all. However you will certainly wander into your book store between now and Christmas (and patronize your Church book store if you possibly can) and there you will find displayed all of the latest books for children and adults alike.

Let's Know

By

BISHOP WILSON

CANONS

RECENTLY in writing on the term "canon", we explained that it is a Greek word meaning literally a rod or bar and then, secondarily, a rule or standard. That is how it comes to apply to the canons of the Church, meaning the regulations of Ecclesiastical Law.

But, you ask, what has that to do with Canon So-and-So, who is a member of a cathedral staff? And there is an interesting bit of history connected with that variation.

Used as a title, the word "canon" derives from the same Greek original but the beginning of this use of it is a bit obscure. Some think certain of the clergy came to be called Canons because they lived in accordance with a definite rule; others believe it referred to those whose names were inscribed on the list of those who served a particular church. In eastern Christendom there were many of the clergy who lived together and followed a certain rule of life and we know that the term "canon" was applied to them as early as the fourth century. In the west, the evidence does not begin to come in until the eighth century when a Bishop of Metz named Chrodegang adapted the Rule of St. Augustine providing that all who subscribed to it must live in common under the episcopal roof, recite common prayers, perform a certain amount of manual labor, keep silence at certain times, and go to confession at least twice a year. Also twice a day they met to hear a chapter read from the rule of their founder. These twice-daily meetings soon came to be known as chapter meetings and after a while the group itself came to be called "the Chapter". That undoubtedly is the origin of our Cathedral Chapters as we have them today.

These Chapter clergy bore the title of "Canon" and where they were attached to a Cathedral they constituted a kind of council or senate to assist the Bishop in the administration of the diocese. The regular prayers which they were obliged to offer in common, came to be known as the "canonical hours" and eventually found their place in the Breviary which was used, later on, by clergy of all kinds but especially in the monasteries.

In this Episcopal Church of ours we preserve the titles and certain of the duties. Clergy formally appointed on a Cathedral staff are accorded the title of Canon. Sometimes any priest who is elected to a Cathedral Chapter receives the same title even tho he may be rector of another parish in the diocese. That makes a difference between Residentiary Canons and those non-resident. Also the title is sometimes given purely as a mark of distinction and the recipient thus becomes an Honorary Canon. Fortunately all of Chrodegang's rule is not now required—it might be too great a hardship to insist that any group of clergy should observe set periods of silence. And then, in our American Church, some dioceses put laymen on the Cathedral Chapter but they are not given the title of Canon for it would not do even to hint at silence for the laity when it comes to running the Church.

That is not all there is to the word "canon" in ecclesiastical parlance. We will say something more about it in a later article.

Symbols

By

BISHOP JOHNSON

WHEN St. John said that Christ was "the word" he struck the keynote of God's dealing with man through symbols rather than by imposing convincing proof as the test of discipleship.

It is through symbols that men converse. Each letter in the alphabet is a symbol; these letters form words by which ideas are conveyed through symbols. Archimedes could use the symbols of mathematics so that they are intelligible to an American today. Bach could write down musical notes more than two hundred years ago and musicians today can read into those symbols the spirit of the master musician. Cultural progression from a savage to a civilized state is a mastering of symbolic technique which is the language of the arts and sciences.

And proficiency in the language of science does not qualify man for expert appreciation of art or of religion. Each has its own symbolic expression which must be mastered if one is to become appreciative of the respective values inherent in each. Man's ascent in culture is chiefly through the mastering of the symbolism incident to each department of his life.

So Christ used the parable as a symbol and instituted the sacraments as the outward and visible sign of an inward and spiritual reality. So the disciples of Christ used the star as a symbol of guidance and the cross as a symbol of self-sacrifice.

If we would understand the meaning of science, art or religion, we must approach the objective through mastery of the peculiar language by which each reveals reality through symbols.

The natural man receiveth not the things that pertain to the kingdom of the true, the beautiful or the

good. They are foolishness unto him because their language is unintelligible and their significance is meaningless.

THE man whose soul is dead to the motivation of love can no more appropriate the values of Christ's life than could a deaf man appreciate the strains of an opera; and even if he can hear, but has no music in his soul, the symphony is nothing but a succession of meaningless sounds.

The scientist, the artist and the saint use a different language, and unless they use an interpreter, are incapable of understanding the meaning of the other symbols.

It is through a knowledge of the symbols that men come to be chemists or musicians. Until they do, the laboratory and the opera are closed books which cannot be read or understood. So also is the Gospel, for spiritual things are spiritually discerned, just as mathematical things are mathematically apprehended. It is as futile for one to argue about religion because he is a scientist as it is for a man to argue about chemistry because he is a musician. The culture of the one cannot be expressed in the vocabulary of the other.

This is an age which is long in scientific achievement but deficient in human relations. When scientists talk about education as a cure for crime they might as well prescribe spiritual exercises as a cure for mathematical deficiencies. The marvel is that they refuse to accept the facts that in the United States, crime has progressed in proportion as secular education has been more general. It is the highly educated criminal that baffles the police.

WE SUFFER in America from the arrogance of the one-compartment mind. The eminent surgeon is apt to treat the universe merely as a surgical clinic; the eminent chemist thinks of it merely as a laboratory; the banker merely as a counting house; the minister merely as a Sunday School; whereas society is very complicated organism which cannot be resolved solely into any of these reactions.

I am as immediately conscious of goodness when I meet it as I am of harmony or logical argument, and one cannot banish moral responsibility from society because it cannot be expressed in the symbols of an exact science. In the same way, scientific inquiry on the part of the primitive student could have been ridiculed as visionary and undefensible.

The parable, the sacraments and the worship of the Christian are the search for reality through symbols which are essential to spiritual culture and there is no other culture which can proceed without the use of symbols by which the ideal is visualized before it is comprehended.

To banish the pursuit of culture because it has its own distinctive symbolism which the outsider cannot comprehend would be to throw men back into the complacency of the ignoramus, who flouts all symbolism because he is unable to comprehend it.

Neither does the failure of the mass to find the

values that they seek in any way disparage the results of the small percentage who achieve culture.

It may be true that there are few saints, but then there are few real scientists or competent artists.

The power of one saintly character justifies the pursuit of righteousness as the works of one master justify the pursuit of art.

Culture of any kind is something to which many are called but few chosen, and each line of culture must be pursued in the symbolism and technique which characterizes it; nor does the successful achievement in one line equip a man to be an expert in the other.

The true, the beautiful and the good are ideals reached through symbols and technique peculiar to each and not transferable.

Preacher, Pulpit and Pew

By E. P. Jots

A preacher in Wisconsin offers \$5 to anyone who can sleep through one of his sermons. The explanation seems to be that everyone remains awake to see who will win the offer.

* * *

A suburban gentleman who raised strawberries invited a number of boys in the neighborhood to a strawberry party. When they had all partaken of the luscious berries, he said to them, "Now, wasn't that better than stealing into my garden and helping yourselves?"

"Oh, yes, sir," chorused the boys.

"And why was it better?" he asked, desirous of pointing a moral.

"Because," said a chubby faced youngster, "we shouldn't have had any sugar and cream with 'em."

* * *

Judge (sternly)—"Well, what is your alibi for speeding fifty miles an hour?"

George—"I had just heard your honor, that the ladies of my wife's church were giving a rummage sale, and I was hurrying home to save my other pair of pants."

"Case dismissed."

* * *

Kathleen was eight years of age. She had a great fondness for the hymn, "Jesus tender shepherd hear me," which she had learned at Church school, and always insisted on saying it before going to bed. But, she had her own version of two lines of one of the verses, which read, "Let my sins be all forgive, bless the friends I love so well," and regardless of all attempts to correct her always said, "Let my friends be all forgiven, bless the sins I love so well."

* * *

Mark Twain knew about an island where the inhabitants lived by taking in each other's washing. We keep the wolf from the door by selling each other apples.

PLAGUE NOW ADDS TO THE MISERY IN NORTH CHINA

By W. G. BROWNING

Not content with civil war and foreign war, with drought and famine and flood, the north China provinces of Shansi and Shensi have been having an unusually extensive spread of bubonic and pneumonic plague. Dr. Percy Watson, director of the hospital at Fenchow, Shansi, who has been in China more than twenty years and has many times led expeditions for plague prevention, left late in October with fifteen of his staff for the plague-infected area, the nearest point of which is four days' journey west of Fenchow about 120 miles by pack animals over mountain trails. His first report showed 100 villages infected.

Bubonic plague is spread by the bite of fleas from infected rats. The rats have the greatest number of fleas in September and October, and every year at this time bubonic plague, smouldering the rest of the year, breaks out in this region. Years ago in Manila, it was controlled by rat-proofing the houses, but to rat-proof the houses in Chinese villages and the caves on the Shansi mountain sides would be impossible. Rat-proofing all supplies of food would be simpler but even this will require long education. Cold weather soon diminishes the rat-flea population and the bubonic plague dies down in December.

The immediate problem is presented by the pneumonic type of plague which spreads from person to person and is aggravated by the cold weather. To locate and control every focus of infection is the only way to prevent what might be a national and even international calamity. Hence the immediate departure of all the doctors and staff that could be spared from the Fenchow Hospital, to supervise and enforce the strictest possible isolation and quarantine.

Some years ago all northern Shansi was attacked by an extensive pneumonic plague epidemic which came pouring down over the Great Wall from Mongolia. The following year, the Shansi hospital authorities were prepared and the epidemic was suppressed with fewer than 100 deaths. Constant vigilance for ten years on the part of the Shansi Government has confined the plague close to its original focus in this one remote county in Shansi. Four years ago it got into Shensi where it was not controlled as competently as in Shansi and has spread to eight counties.

Mortality from bubonic plague in north China is 95 or 96 per cent. The Chinese Government gives attention to plague prevention not only at times of epidemics but throughout

For Christmas

MAY we suggest a subscription to THE WITNESS as an acceptable gift to make a Churchman friend. It is one they will enjoy each week during the coming year. Send us the names and addresses at once and we will start the paper with the Christmas Number. We will also send them a Christmas Card (pictured on the last page of the issue for last week) announcing the gift as coming from you. Also we would like to suggest that you send the paper to institutions within your diocese, and to your public library, where the paper would be read eagerly. Finally this office has a large list of missionaries who would welcome a gift of an annual subscription. In all instances gifts will be announced as coming from you unless you direct otherwise. These Christmas subscriptions are all accepted at the reduced price of \$1.50 each.

the year. The Fenchow staff takes on the work at the urgent request not only of the Shansi provincial Legislature and Governor but also of the Chinese national Health Administration; both these organizations accompanied their request with funds for expenses. The Chinese national Quarantine Service sent three doctors and later the head of the department went himself, Dr. Wu Lien Teh, one of the world authorities on pneumonic plague.

Dr. Watson is an M. D. from Johns Hopkins with a Master's degree in Public Health from Harvard. He is a missionary of the Congregational mission board.

The National Federation of Church Clubs, meeting in Philadelphia, has endorsed the proposal for a new layman's organization of the Church. A commission to investigate the advisability of such an organization, which will be similar to the Woman's Auxiliary, was provided by action of General Convention. The opinion was expressed at the conference that such an organization would endanger the future of the Brotherhood of St. Andrew. Mr. Warren Kearny of New Orleans met these objections by declaring that the commission does not have in mind any weakening of existing work. Mr. John Allen of Chicago was re-elected president of the Federation.

* * *

Bishop Sanford of San Joaquin has been giving addresses in a large number of parishes in the diocese of Albany.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

We are to have two new bishops before another week rolls around, both to be consecrated on the sixteenth. At Greenwich, Connecticut, in Christ Church where he has been rector for a number of years, the Rev. F. G. Budlong is to be consecrated Bishop Coadjutor of Connecticut. It will be a gala occasion with a luncheon and a reception following the service in the morning. At Fargo, North Dakota, the Rev. Fred Bartlett, a general secretary of the National Council, is to be consecrated Bishop of North Dakota. This too will be a great occasion since it is seldom that a man is consecrated a missionary bishop in the district that he is to serve. Both men are exceptionally well equipped for their jobs and the Church generally may expect real leadership from them.

* * *

There is a men's club at St. Cyprian's, New Bern, diocese of East Carolina, that is the talk of the diocese. They started with discussions but, as is too seldom the case, the talk led to definite action. Out of them have developed a community council to deal with problems before the city; with the establishment of a milk fund for the undernourished children in the schools, and also a movement to get all the children of the community to attend school.

* * *

Returning to my dust-covered desk I find all sorts of communications about the situation among the miners of Kentucky and West Virginia. Readers of THE WITNESS are rather familiar with the conditions there for the misery in that part of the country, which is getting so much attention now in the daily papers, was dealt with in the press of the Church last Spring. At that time there was a strike on. Early in the summer the strike leaders were compelled to admit defeat and the miners and their families were largely left to get along the best they could. An effort was then made by interested people to persuade officials of the federal government to send in relief organizations. The appeals fell upon deaf ears. Early this Fall however the Friends' Service Committee (Quakers) were persuaded to enter the field and they are now there undertaking a campaign of relief and reconstruction. They have sent out an appeal stating that "no more urgent need for the relief of human suffering exists in America today." I am convinced that this is true. Even those miners who are fortunate enough to have work earn but a few

dollars a month. They are compelled to live in miserable company-owned shacks; they are forced to buy at the company stores where prices are high, so that, more often than not, so many deductions are made in their meagre pay that at the end of the month instead of drawing money they are handed a slip stating the amount they are in debt to the company.

It will have to be the Christian people of America that will support this work. The Friends may be depended upon to carry out a real program not only of relief but of rehabilitation. It is hoped that Episcopalians will do their share, as they always have in the past, in supporting this work. Those who wish to give to this work this Christmas season, and who wish to make their donation through an organization of our own Church, are asked to send their checks to the Church League for Industrial Democracy, 154 Nassau Street, New York City. It will then be forwarded to the Friends Service Committee in the name of the Episcopal Church.

* * *

Word comes from the Church Missions House that the accounts for 1931 are to be closed on January 21st of next year. At the moment they are a long way from the budget.

* * *

Several clergymen have written in to inform this office that one of the most remarkable addresses they have ever listened to was one delivered at the Clergy Conference of the diocese of New York, by Professor W. Crosby Bell of the Virginia Seminary. The subject was "Body, Mind and Christianity." The Rev. H. Percy Silver, rector of the Incarnation, thought so much of it that he had it printed in a neat little pamphlet which he will be glad to send to anyone who asks

for it. He doesn't say so but I think it might be a good idea to enclose a postage stamp for mailing . . . just a 2c stamp. Dr. Silver's address is Madison Avenue at 35th Street, New York.

* * *

Alumni of the DeLancey Divinity School met on December 1 in Buffalo. The president of the alumni association, the Rev. G. C. Wadsworth of Leonia, N. J. addressed the meeting as did also Bishop Davis.

* * *

The corner stone of the new Church of the Messiah, Philadelphia, was laid recently by Bishop Taitt. It is now planned to dedicate the new church next Easter.

* * *

"The Apostle of Ponsett" celebrated an anniversary last Sunday. The man who has been given this laud-

able title by his neighbors is the Rev. William Clarke Knowles. Ponsett is a tiny hamlet in Connecticut where Mr. Knowles has been carrying on his ministry for seventy years, ten as a lay reader and the remaining sixty as an ordained clergyman.

In the late 1850's, when Ponsett was no different from what it is now, except for its roads and its little church, the Knowles boy started a Sunday school in his home, an old New England homestead, built nearly 150 years before. Young Knowles had been educated in the public schools of Haddam, of which Ponsett is a district. His schooling stopped there, and he went to work for the International Silver Company at Meriden. Each Saturday he walked eighteen miles to Ponsett to be at his home for the Sunday school and for his duties as lay reader of the vil-

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lage. Each Monday he walked back to Meriden.

This earnest work was noted by the late Bishop John Williams, of the Episcopal Diocese of Connecticut. He sought out Mr. Knowles, saying "Why shouldn't I ordain you to the ministry?" Mr. Knowles protested that he had no formal religious education. "What of that," answered the bishop, "aren't you doing the work?" And he set a place and time for Mr. Knowles to come for his license, with which Mr. Knowles began the longest service in the ministry of any clergyman in the United States.

Ten years later Mr. Knowles was ordained. In that time he had built a mission, which was supplanted by the little church that stands today. Much of the church Mr. Knowles built with his own hands. His charge also included the village of Killingsworth, seven miles from Ponsett. When the roads were too bad for a horse, Mr. Knowles walked. Today, nearing ninety-two, he still is bright and vigorous and finds no need for glasses. He is a tall man, and for so long as anyone in Ponsett can remember always has worn a beard.

Although he retired about three years ago, persons from many miles away still come to Ponsett's little church for their weddings and baptisms. The entire story of Mr. Knowles's work in Ponsett can be told in weddings, baptisms and deaths. His work for his church was joined with the lives of his people.

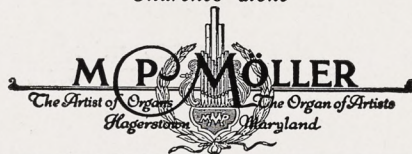
Years ago he called on a family, of foreign extraction and not long come to Ponsett, who were grieved by the death of an infant. While Mr. Knowles was talking with the parents, a girl entered the room with the dead child in her arms. Mr. Knowles asked why there was no coffin. The family was too poor for one. Mr. Knowles got hammer and wood and built one. He asked what cemetery had been chosen. None had even been thought of. Mr. Knowles went to the graveyard of his church and dug a grave. He returned to the grieved family, made a funeral robe of odd bits of clothing he found and conducted the funeral service.

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Old cemeteries are his delight. Recently he restored the stones of the Ponsett cemetery with his own hands, chiseling smooth the crumbling surfaces and recutting the inscriptions. When families are too poor to buy headstones, Mr. Knowles seeks out boulders, polishes them and cuts out the letters himself. Many such little things as this has he done. Bishop Williams once said: "I hope to be worthy to sit at the feet of William Knowles in Paradise."

■ ■ ■

Medical missionary Wilfred Gren-

fell was the speaker last Sunday at the Ascension, New York. He described his social relief work in Labrador which he has been carrying on for forty years.

* * *

There seems to be two churches open to those who believe that the world is in a bad way economically and that something should be done about it. One is to go into a huddle with like-minded souls and issue resolutions and pronouncements. Along with this goes the conferences, summer schools and meetings where

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efforts are made to convince our own Church people that a Christian society is not only desirable but possible. It is of course necessary and important work. But there is another job that needs to be done that is more hazardous; the identifying of oneself with the masses who are groping blindly for the social and industrial changes that our Church in General Convention resolutions says are desirable. It means enter-

ing areas where these matters are not discussed academically in a spirit of Christian tolerance. Rather it means championing the cause of those who today are demanding a fuller life, and are being met with police clubs, injunctions, tear-gas and too often machine gun fire. The clergyman who feels compelled so to identify himself with the workers is sure to have the wrath of the respectable descend upon him. It is too great a

price for most of us to pay for our convictions. All the more honor therefore to a number of our clergy who have had the courage to face this volley of criticism. Early in the Fall two clergymen of Long Island, the Rev. Spear Knebel and the Rev. Bradford Young went to jail for defying a stupid injunction issues in a labor dispute in a New Jersey community. More recently, as reported here last week, two clergy-

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men of Massachusetts, the Rev. Smith Owen Dexter of Concord, and the Rev. Professor William Wood of the Cambridge Seminary, threw in their lot with the strikers of Lawrence by championing their cause at a great mass meeting of workers. They have, of course, been severely criticised for their actions. Nevertheless all who have read the great report presented at General Convention by the committee to consider national and world problems will honor these men who have been willing to pay a price, not only for their own convictions, but convictions which are supposedly ours as well.

* * *

The rector of Epiphany, Lombard, Illinois, the Rev. James G. Jones, is a graduate of the Oregon State Agricultural College. So what more natural, with this depression and misery all around him, than that he should put his knowledge to work. He got a steam cooker, and a can sealer. Then his people came to the church with all sorts of stuff; corn, tomatoes, and whatever it is that people put in cans. The other day they distributed 3000 cans of things to eat among unfortunate families.

* * *

Dr. Howard C. Robbins of the General Theological Seminary was the preacher last Sunday at St. Luke's, Scranton, Pa. On Monday the 30th he addressed the ministerial association of the city.

* * *

The convocation of the district of Oklahoma, originally scheduled for Enid is to be held instead in St. Paul's Cathedral, Oklahoma City. The dates are January 20 and 21.

* * *

The preacher last Sunday at Trinity Church, New York, was the Rev. Alfred Leslie Lilley, the Paddock lecturer this year at the General. He is canon residentiary of Hereford Cathedral, England.

* * *

The Rev. T. J. Hayden Jr., was ordained priest and Mr. Duncan Fraser to the diaconate by Bishop

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Perry on St. Andrew's Day in St. Stephen's, Providence. Mr. Hayden has been a teacher in a local high school while preparing for the ministry. Mr. Fraser studied at Oxford after graduating from Brown.

* * *

Bishop Huntington of China is to be the preacher at the annual service of the Church Periodical Club to be held at Trinity, New York, on the 13th at 3:30.

* * *

Bishop Abbott of Lexington was the preacher on December 1st at the Advent meeting of the Auxiliary of New York, held at the Cathedral of St. John the Divine. At the afternoon meeting the speakers were Bishop Littell of Honolulu; Bishop Creighton, head of domestic missions; Dr. Grafton Burke of Alaska, and Mrs. Henry Hill Pierce who gave her impressions of the General Convention.

* * *

Lewis Thorne, son of Mr. Samuel Thorne, prominent New York layman, has sailed for Northern Tibet as a member of a scientific expedition. The day before sailing the members of the party, which is under the direction of Mr. Gene Lamb, gathered at the Cathedral in New York for a special service of prayer. Bishop Manning has licensed Mr. Thorne as a layreader, authorizing him to exercise his office on the trip, which is a particularly hazardous one.

* * *

The Rev. Edwin H. Goold, president of St. Augustine's College, was the speaker at several meetings in the diocese of Georgia this past week on the work of the American Church Institute for Negroes.

* * *

The Rev. A. R. McKinstry, rector of St. Paul's, Albany, N. Y. for the past five years was given a farewell party on November 27th by his par-

ish. On December first he took up his new work as rector of St. Mark's, San Antonio, Texas. He was presented with a purse of \$500, the parting gift of the congregation.

* * *

Harriet Roe Wood, wife of Dr. John W. Wood, head of the department of foreign missions, died suddenly on November 27th at her home in New York. The funeral service was held at Calvary Church on the 30th.

* * *

The annual conference of the Young People's Fellowship of the diocese of Albany was held at St. George's, Schenectady, November 27-29. The leaders were the Rev. George F. Bambach, Dean Richardson, Rev. M. L. Yates, Dr. Jesse M. Scott, Mr. W. H. Pillsbury and the bishop of the diocese, Dr. Oldham.

* * *

The Rev. Francis W. Eason, for the past 24 years the rector of Trinity Church, Watertown, N. Y., and one of the outstanding clergymen of the diocese of Central New York died last month, following an illness of several months. Dr. Eason, born in England, served his early priesthood as a member of the Associate Missions in Omaha, Nebraska, along with Bishop Johnson, Bishop Wise, Bishop Matthews, the Rev. H. Percy Silver, the Rev. Charles Young and others of distinction. He came to Watertown in 1907.

* * *

At the suggestion of Bishop William T. Manning, in whose honor they have each year given a dinner, the Church Club of New York has agreed this year to omit its annual dinner to the Bishop of the Diocese

which was to have taken place on January 28, at the Waldorf-Astoria.

In a letter sent out today, General Avery D. Andrews, President of the

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Church Club, states that Bishop Manning not only suggests the omission of the dinner, but suggests that members of the Club contribute the amount of the expenses of the dinner for the relief of those in need at this time.

* * *

Since the death last March of Mr. Adrian A. Buck, the representative in this country of A. R. Mowbray & Co., and of James Powell & Sons (Whitefriars), somehow or other the tale has got around that they have no representatives in the United States. This is not a fact since both firms are now represented by Mr. Paul S. Buck, son of their former representative. The office of the firm is still at 665 Fifth Avenue, New York City.

* * *

Bishop Perry of Rhode Island installed the lay readers of the recently organized diocesan league at a service held on December 6th at the Cathedral in Providence.

* * *

Noonday Services are being held during Advent at Trinity Cathedral, Pittsburgh, the preachers being clergymen of our Church. During October and November Interdenominational services were held there each noon, with outstanding pulpit orators of Pittsburgh as preachers, among them being Rabbi S. H. Goldenson, the leading Jewish leader of the city.

* * *

The degree of Doctor of Laws was conferred recently upon the Rev. Bernard Iddings Bell, warden of St. Stephen's College, by Colorado College, Colorado Springs. Dr. Bell that day delivered the dedicatory sermon at the opening of the new million dollar chapel.

* * *

The Rev. Frederic S. Fleming, vicar of the Intercession, New York, conducted a retreat on December 5th for the women of Trinity Church, New York.

* * *

Rev. F. J. Stangel, lately of Pawnee, Oklahoma, is now engaged in establishing a mission in the capitol hill section of Oklahoma City. The outlook for a thriving parish in this rapidly developing section of the city within a reasonably short time is promising.

* * *

Young people of the diocese of Chicago met in annual conference December 4-6 at Joliet; speakers: Bishop Stewart; Dr. Norman O. Richardson, leader of Boy Scouts and formerly a professor at Northwestern; Mr. Charles H. Kingman, high school principal; Mr. William F. Pelham, prominent Chicago layman; Mr. Courtney Barber, president of the

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* * *

The Rev. John Henry Hopkins, rector emeritus of the Redeemer, Chicago, and the president of the Church Club of the city, Mr. John D. Allen, were the speakers at the monthly meeting of the Catholic Club on December 7th.

* * *

The anniversary of the Church Army in America, the fourth I think it is, is to be celebrated on the 13th with a service at the Cathedral of St. John the Divine in New York.

* * *

Fifty-one acres of land near Montclair has been purchased by the diocese of Newark as the site of a cathedral, to be erected sometime in the future. The property is centrally located in the diocese and was designated after careful study of the future needs of the diocese.

* * *

Here is something more about the Church Army, a letter from the president, Mr. Samuel Thorne:

"Church Army along with most other missionary and philanthropic enterprises is only with difficulty holding its own. We have at the moment some thirty-nine on the staff including six women workers and three colored workers. Due to a depleted treasury we were unable to re-open our Training Center at Providence this Fall though we had ten accepted Candidates ready to commence their final training. The number of Candidates-in-waiting has now risen to sixteen, and we are very

desirous of re-opening the School the first week in January next. With less than \$200 in the Training Center Account, we dare not assume such a responsibility. We therefore earnestly appeal to a larger circle than has hitherto contributed to Church Army, to come to our aid, generously and quickly, to make possible the training of these potential lay-evangelists."

* * *

Another Bishop who has been seriously ill, the Rt. Rev. Cameron J. Davis of Western New York, has sufficiently recovered to enable him

to be in his office daily and to sit in on diocesan meetings. It is hoped that shortly he will again be strong enough to renew his schedule of visitations.

* * *

Immanuel Church, Ansonia, Connecticut, have cut out the church fair stunt. Instead people are asked to donate in cash what they would ordinarily give in articles. As a result twice as much money has been raised.

* * *

Construction was started on Armistice Day on the Cathedral in Baltimore.

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Rector

Rev. H. Percy Silver, S.T.D., LL.D.

Sunday: 8, 10, 11 A. M., 4 P. M.

Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.

Broadway and Wall St.

Sundays: 8, 9, 11, and 3:30.

Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

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11:00 a. m. Missa Cantata and Sermon

4:00 p. m. Vespers and Adoration

Thurs., Fri., and Saints' Days,

2d Mass at 10

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.

Hicks St., near Remsen, Brooklyn, N. Y.

Sundays: 8:00 A. M., 11 A. M., 4:30

P. M.

Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.

Daily: 12:30, except Saturday.

Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church

Baltimore, Md.

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The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays:

8:00, 9:30 and 11:00 A. M.; 8:00 P. M.

Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11:00 and 7:45.

Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.

Sunday: 8, 11 and 4.

Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Wm. Turton Travis

1450 Indiana Ave.

Sundays: 8, 11 a. m. and 7:30 p. m.

Week Days: 6:40 a. m. except Monday.

Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road

3533 N. Albany Avenue

Rev. Irwin St. John Tucker

11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.

Sundays: 7:30, 8:15, 11 and 4:30.

Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson

Rev. Bernard W. Hummel

Sundays: 8:45, 11 A. M. and 5 P. M.

Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

Sundays: Holy Communion 7:30 and

8:15 A. M.; Young People's Mass, 9

A. M.; Church School, 9:30 A. M.;

Matins, 10 A. M.; Solemn High Mass and

Sermon, 10:30 A. M.; Solemn Evensong

and Sermon, 7:30 P. M.

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7:30. Evensong 5 P. M.; additional Mass

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Holy Days and Thursdays, 10.

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\$1,070,296

This is the sum which must be collected in December by the dioceses for the work of the General Church in order to balance the 1931 budget.

For the maintenance of the work of the General Church in 1931 General Convention approved a budget of\$4,224,670

General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1931, the National Council reduced appropriations approved by the General Convention under this "Pay-as-You-Go" Plan by the sum of..... 189,087

Total appropriations now in effect\$4,035,583

The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, and other savings, the sum of... \$325,000

This leaves estimated expenses of the National Council for the year 1931 at \$3,710,583

Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at.\$721,170

Estimated additional income from interest on Trust Funds and United Thank Offering 20,000

The Council appropriated to meet the 1931 expenses the surplus of 1930, estimated at 100,000*

The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of..... 115,000

Guaranty by a friend, to be used only to prevent a deficit.. 18,000 974,170
\$2,736,413

In balancing the budget in February, 1931, the reductions in appropriations exceeded the estimated shortage in income by 153

The Council therefore needs from the dioceses for the year to meet its estimated expenditures \$2,736,566

NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year, plus \$25,000 estimated as the result of supplementary efforts in a number of Dioceses

The Dioceses have paid to December 1st \$1,666,270

To balance the budget there must be paid in December \$1,070,296

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*The final surplus of 1930 was \$114,917.28 as against \$100,000 used in this estimate