

under Soviet influence, which refuses to open its doors to Japan, is the pivotal point of Japan's next thrust on the mainland. Last week fighting was renewed between Outer Mongolians and Manchukuoans over frontier disputes.

Quoting the independent *Miyako* (Tokyo), *The Japan Advertiser*, American-owned newspaper of that city, said:

"His [Hirota's] intention is of great significance, for it means that Japan and China will make their final stand against the evils of Communism in firm determination to eliminate Soviet influence entirely, not only in the districts bordering on Outer Mongolia, but also in the whole of Outer Mongolia itself.

"That the Soviets will respond with vigor is easy to imagine."

Warned Against Soviet

To what degree they will respond was a question which worried the dapper, quiet-faced Hirota. Japan's greatest alarm at present, he pointed out, was "the excessive Soviet military works" in eastern Siberia.

He did not say what these works were, but a Riga Correspondent of the *London Morning Post* last week attempted to fill in the gap. He cabled:

"Soviet fortifications on the 1,500-mile front from Baikal to Vladivostok are nearing completion.

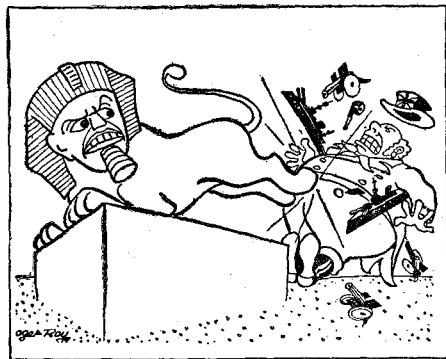
"The front line fortifications include numerous forts, antiaircraft bases, and underground barracks of reinforced concrete.

"Six kilometers behind the front line is the second-line fortification. Between both lines are numerous 'tank traps,' and special sectors called death-traps fitted with Soviet-invented tank mines, where an enemy would be allowed to break the front."

New Crisis in Egypt

Since last fall Britain has concentrated troops in Egypt because of the Italian crisis. On November 10, Sir Samuel Hoare, Britain's former Foreign Secretary, seeking to soothe the ruffled feelings of Egypt, a nominally-independent State, said:

"History and geography have linked together our fortunes. As friends and associates we must deal frankly with each other, facing facts and overcoming difficulties if we can, and always determined to understand each other's point of view."



The "Inscrutable" Sphinx?

—Le Rire (Paris)

On December 12 Britain was forced to restore the 1923 Constitution, which, proving unworkable, on two occasions, had been suspended. Agitation continued—now for an alliance. London notified Cairo that such an alliance could be negotiated only by a Government which represented all the people.

Last week Premier Tewfik Nessim Pasha, a short, fat bachelor, called the "Sphinx of Egypt," resigned to effect such a Government.

As *The Evening Standard*, of London, aptly put it: "The relationship between *John Bull* and *Cleopatra* has, except for a few years of protectorate during and after the War, been irregular. Never more so than now. It has been a long liaison, enlivened by temperamental ructions and temporary reconciliations.

"*John Bull* has on the whole been a patient and paternal protector. As for *Cleopatra*, she has been a *première danseuse* whose pride prevents her from recognizing that 'he who pays the piper calls the tune.'

"And she has been no more easy to manage since she has 'found religion' in an extreme form of nationalism."

The Egyptian man of the hour appears to be Mustafa Nahas Pasha, leader of the Wafd Party—a dusky, heavily built and ebullient extremist, who *The Daily Express*, of London, flippantly comments, "fortunately can look two ways at once; he is slightly cross-eyed."

In the present impasse, however, he insists upon looking in only one direction: complete Wafd control of the Government.

Cabled editorials from the Egyptian press to *THE LITERARY DIGEST* included the verdict of the Liberal Constitutional *Al Siassa* (Cairo) that:

"Resignation of the Cabinet is in reality a form of revocation. The King sagaciously desired wider representation in view of changed conditions."

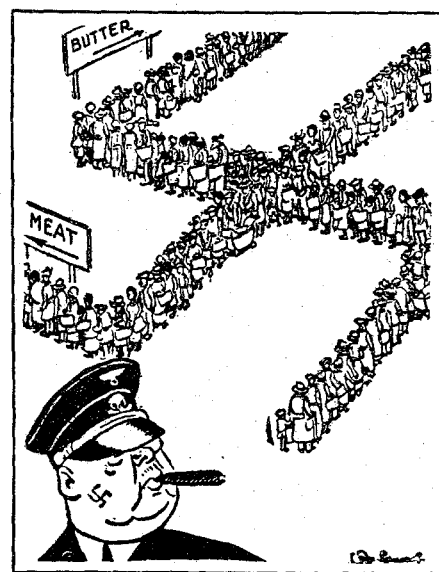
The Cairo *Akram* (Ind.) said: "Egypt is on the threshold of a new era of long-sought liberty and independence."

Less Food, More Iron

"Metal makes an Empire strong; butter only makes people fat. Either you buy butter and go without freedom, or you achieve freedom and do without butter. We have decided for iron, and that is the cause of the butter shortage."

Hermann Wilhelm Goering, Prime Minister of Prussia, drove this current Nazi philosophy home to citizens of Hamburg a fortnight or so ago. Last week, there still was a scarcity of fat, butter, eggs, and, in some cases, meat, as most of Germany dug in for a hard winter. Armament production was rushed. Food hoarders were rounded up by secret police.

German dailies gave the motto of the land as "Hold Fast!" and a high financial authority was quoted thus by the *Hamburger Fremdenblatt*: "The achievement required here from a people who in the War, in the peace treaty and in the economic system after the War, were driven to the point of extreme exhaustion—this achievement and



Solving the Food Problem in Germany —Izvestia (Moscow)

performance imposed upon all of us exceed anything ever before in history expected from the citizens of any country.

"If we will be clear on this point, it will be realized that we must all get ready for the last exertion of our strength, for a ruthless governmental discipline."

Soviet Flare-Up at Geneva

Maxim M. Litvinoff, Soviet Russia's bouncing and nimble-minded Foreign Commissar, at a meeting of the Council of the League of Nations last week, flatly denied the accusation of the Uruguayan Government that the Soviet Legation at Montevideo had fomented Communist risings in Uruguay and in Brazil.

On that charge Uruguay severed diplomatic relations with Soviet Russia on December 27, 1935.

Albert N. Guani, Uruguayan Minister in Paris, and Delegate to the League, contended:

"We were under no obligations to establish relations with the Soviet Union, and, whether we maintain them or break them off, we are absolutely free to act."

M. Litvinoff also declared to the Council that Japan, Italy, and "another European State" were fostering aggressive policies of "the utmost danger to world peace."

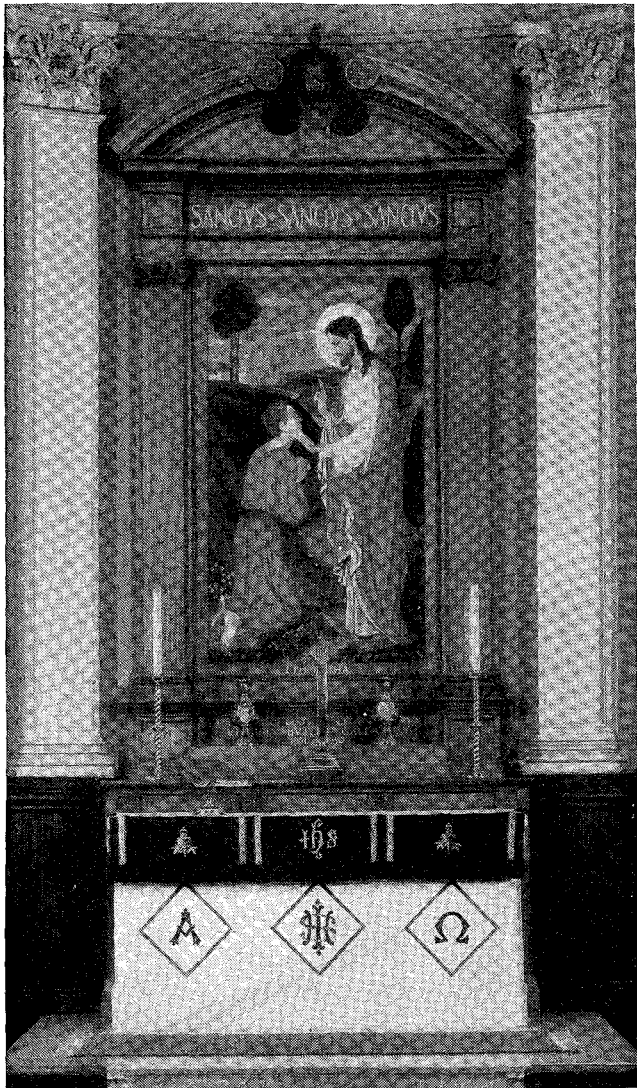
On this point the *London Morning Post* (Cons. Right) lately remarked:

"It is curious, by the way, that whereas unregenerate countries, like Japan and Italy, must not look over the hedge, Soviet Russia may steal any horse in the field. She seems to have slipped Chinese Mongolia into a capacious pocket without a word said; her plottings are on record in India, and are suspected in South Wales and the Irish Free State."

M. Litvinoff and Senor Guani tentatively accepted on January 24 a report, prepared by Nicholas Titulescu of Rumania, closing the dispute. The report contained a resolution by which the League Council hopes Russian-Uruguayan relations will be resumed soon and inviting both to abstain from any act harmful to peace.

Churches of Ever-Silent Services

Worship in Sign Language, Hymns in Gestures, at Ritual of Deaf-Mutes; Sloping Auditorium, as in Theater, Aids Vision



Designed and executed by Calvert, Herrick & Riedinger, New York

Christ and the "one that was deaf" depicted in the altar painting, St. Ann's Church for Deaf-Mutes, New York

"Temples of silence" they are—the churches for the deaf. One of the most attractive is in Philadelphia—3224 North Sixteenth Street—which, writes William B. Mellor, Jr., in the *Philadelphia Record*, "boasts one of the most active congregations in the city—yet never a sound has been uttered within its walls since it was built in 1912.

"It has a vicar who conducts regular weekly services without recourse to the spoken word, and the choir which 'sings' in silence. It has all of the activities found in other churches—a dramatic group, a basketball team, church suppers, prayer meetings, discussion groups. But all are conducted in the same weird atmosphere of dead silence."

This church is All Souls. Only those who live in perpetual silence are members of its congregation. Some also are mute. Neither the Vicar, the Rev. Henry J. Pulver, nor the Sexton, Ray Dochney, nor members of the church staff can hear.

"All communication," continues Mr.

Mellor, "is carried on by means of the sign-language—sermons, prayers, responses, and even the 'singing' of the choir of six. . . .

"Instead of raising their voices in song, the choristers raise their hands, forming, in unison, the sign-language symbols for the words of the hymns. The rhythmic gestures create the impression of music."

The church, one of three maintained for the deaf by the Protestant Episcopal Church—the others are in Chicago and New York—has 260 regular communicants, but serves a deaf population of about 2,000 in the Philadelphia area.

The original All Souls Church, built on another site in 1888, was the only one of its kind in the country. The present church and parish house were erected in 1912 as a memorial to the Rev. Henry Winter Syle, Founder of All Souls and its first Pastor.

Sloping Auditorium

"While it follows traditional ecclesiastical design," says Mr. Mellor, "the church is unique in that the auditorium slopes

steeply toward the front like a theater, so that all members of the congregation have an unobstructed view of the chancel, and thus are able to read easily the gestures of pastor and choir. . . .

"The parish house has a well-equipped gymnasium in the basement and a lecture hall. Its theater, seating 100, is provided with all the necessary stage properties, including . . . scenery."

The church has frequent meetings at which persons prominent in the civic and business life of the city address the communicants. The minister, reading from a prepared copy of the address, translates it into sign language as the speaker goes along.

"In addition to his duties at All Souls Church," writes Mr. Mellor, "Mr. Pulver conducts services once a month at St. Andrew's Church, Wilmington, and Trinity Cathedral, Trenton, as well as at the Torresdale Home for the Deaf. In the latter institution, several of his communicants are blind as well as deaf, but by placing their

hands upon his they are able to read his sign-language symbols.

"All Souls, the minister says, is far more than a church. It is a social agency, helping its communicants with many problems, financial and legal, as well as spiritual. Scores have obtained employment with the aid of the Vicar."

Another notable "temple of silence" is the Episcopal St. Ann's Church for Deaf-Mutes at 511 West 148th Street, New York, whose Rector is the Rev. Guilbert C. Braddock. The church has 340 communicants, and about 200 more are adherents, who come from all parts of the city. Mission stations are conducted in Newark, Union City, and Paterson, New Jersey, and in Brooklyn.

Like its sister church in Philadelphia, St. Ann's has an auditorium, with a stage, kitchen, print-shop and club-rooms.

All the church services are conducted in the sign-language, and the members of the congregation participate intently. As they watch the hands of the rector, they can see, too, in the central panel of the reredos, a symbolic painting, almost life-size, representing Christ Healing the Deaf Man. (St. Mark VII, 32-35.)

The "one who was deaf" is shown in a kneeling attitude, with hands clasped as in prayer, and Christ, standing, is shown touching the ear of the kneeling figure.

Friendly Controversialists

Comes a little reminder from colonial days that people can differ in religious views and still live together as friendly neighbors. Controversialists then had no sweeter bone of contention than religious dogma.

"In 1662, when George Fox found his way to Newport, Rhode Island, for the yearly meeting of the Friends," writes Bernard C. Clausen in *The Christian Century* (Chicago), "he was promptly challenged to debate by Roger Williams on fourteen points which Williams outlined.

"Having issued the challenge, Williams paddled by canoe in the swiftest possible way to Newport, hoping to arrive before the yearly meeting had adjourned, but discovered to his disappointment that Fox had already gone. So he urged the selection of three other Friends, and for three days in Newport and one additional day in Providence—the whole debate being moved bodily from Newport to Providence by canoe—they proceeded to debate these fourteen points, in the hottest kind of free-minded controversy over what seemed to them to be fundamental convictions, yet all the while maintaining their determination to live together as neighbors in that little community.

"Indeed, after the debate was all over, the contestants issued pamphlets. Williams entitled his pamphlet, 'George Fox Dugged Out of His Burrows'; and the pamphlet representing Fox's point of view was entitled, 'A New England Firebrand Quenched.'

"Wholesome human relations do not necessitate watering down one's convictions."