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BORGUM'S ANGELS FROSTED
Distinctive Female Faces Provokes Criticism of Church Deacons.

MOODELED FACES MUST BE CHANGED
Over a Score of Figures for a Chapel
In New York Episcopal Cathedral
and Not a Men Among Them.

They're changing the faces of some thirty or forty angels in the Belmont Memorial Chapel of the Cathedral of St. John the Divine on Morningside Heights, New York City. The sculptor who modeled the angels made them all women angels. And the building committee, stirred up by observant delegates to the diocesan convention of the Protestant Episcopal church recently in session here, has firmly but sternly ordered that women angels won't do.

The cathedral was visited during the construction proceedings by many out-of-town clergymen, as well as by many of the clergy of the city, who went sight-seeing with their rural brethren. In the last six months, all the sculpture which now decorates the Belmont Chapel has been executed, and there is accordingly great deal to see.

The public bath movement is branching in every direction. Boston and New York are experimenting with baths in the public schools. Regular periods are set aside for the bath, and not only the pupils needing but those who desire baths are given an opportunity to take them. While the bath has been longest in use, there is not only a marked improvement in the general health of the children, but a resultant mental alertness as well.—Bertha H. Smith in the Outlook.

GIFT FOR THE BRIDE.
"Buzzie" Spencer of New York, whose marriage to Miss Mary Sands took place on Tuesday, presented to his bride the \$60.00 necklace which was specially bequeathed to him by his grandmother, old Mrs. Lorillard Spencer, who died at Lucerne last winter. It is a notable piece of jewelry, composed of fine old Brazilian stones and attached to it are three diamond pendants, a large one and two smaller ones, which can be detached and worn as brooches.

Criticisms Well Founded.
It came to the ears of the Rev. Dr. John P. Peters, who, as secretary of the building committee, was much exercised. Moreover, many of the clerical critics who visited the chapel felt that there was not sufficient repose about the sixteen angels, which are at the entrances. They said that there seemed too much "lack of repose" about them. Dr. Peters wrote to the sculptor, expressing his sense that these criticisms were none of them without foundation and calling to his attention the fact that all the angels mentioned in the Bible had masculine names. He scored the point on Mr. Borgum that one of the most important and conspicuous figures in all the heavenly company with which the chapel was graced was that of the Angel of the Incarnation. Mr. Borgum had portrayed this angel as a very beautiful woman of a Madonnalike sweetness and serenity. Dr. Peters' intimations that the New Testament specifically stated that the Angel of the Incarnation was the Archangel

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BENEFIT OF PUBLIC BATHS

Move in the Direction of Cleanliness and Health in the Large Cities.

BATHS NOW IN USE AND PROJECTED

Experiences in New York, Boston, Baltimore, Philadelphia and Chicago—Baths in Public Schools Proposed.

By Bertha H. Smith. Courtesy The Outlook.

Within the last year New York has built four new baths, and now has in operation seven, five of which are under municipal management and absolutely free; the other two—the People's bath in Center Market place, and the Milbank Memorial—being maintained by the Association for Improving the Condition of the Poor, with a charge of 5 cents for soap and towel. Four more are in course of construction and appropriation has been made and site selected for another, which is designed to be the largest and finest public bath in the world. In addition, there are appropriations for four others for which sites have not yet been selected. Brooklyn has in operation and in course of construction five municipal baths. This makes a total of eighteen public baths, for which nearly \$2,000,000 have been appropriated. When this system of baths is completed Greater New York will be prepared to furnish 12,000,000 free baths a year. In other words, every man, woman and child without home facilities can have two baths a week at the city's expense.

Boston's Beach Baths.

A century ago Boston built and maintained at the city's expense a great system of beach baths, which were the first provision made in this country for frequent and economical bathing for the masses. A little more than a decade ago Chicago opened the first all-the-year-round tenements in New York are without baths. Chicago's lead Boston and Baltimore, Albany, Syracuse, Cleveland and other smaller cities took this step toward sanitary reform and provided their working poor with public baths.

It has taken more than 2,000 years for history to repeat itself in the matter of free baths, and the United States is the only country today where a man can walk

into a public bath as he would into a park or library, and be furnished a bath that is not only cleansing, but is provided with every regard for sanitary principles.

London, Liverpool, Glasgow, many French and German cities—notably Vienna—still far surpass American cities in the number and appointments of their public baths, but without exception a fee is charged.

But the masses in the great cities are as badly off as they ever were. The old tenements in New York are without baths and nearly a fourth of those now being built have none. The only water supply in cheap tenements comes from a faucet in the dark hall, which is used in common by a dozen to fifty tenants.

The style of architecture of the public bath must be simple in order that the poor may not be repelled by a pretentious exterior and the usefulness of the bath thereby crippled.

The cleanliness, though next of kin to sanitation, must, like a taste for olives, be cultivated, is proved by the way the attendance at public baths follows the mercury up and down. In the Irvington street bath, New York, which furnishes 30,000 baths a year, the attendance varies from 300 or 300 on a blizzard day in January to 4,000 or 5,000 on a sweltering day of mid-July.

Places Must Be Attractive.

Public baths must be attractive. They must be light and warm and clean. And it is true that this river and beach bath which in New York and Boston prove a boon to millions during the summer heat have had an educational value in encouraging the bathing habit. Men and women, boys and girls who have gone to these swimming baths because they had the element of fun as well as of refreshment, have acquired habits of cleanliness not through a sense of duty, but of creature comfort.

Perhaps the most important of all problems connected with public baths is whether they should be free or not. On this opinion differ. From the beginning Boston has made no charge for the actual use of its municipal baths. At the beach baths a fee of 5 cents is charged for bathing suits, except at the North End bath, one of the few places where towels are furnished free. The universal charge for a towel is 1 cent.

In Baltimore there is a charge of 3 cents for soap and towel.

In Philadelphia's nonmunicipal baths, as in the two in New York, the fee is 5 cents for soap and towel. But no man or woman has ever been turned away from any of these baths for lack of the 5 cents.

Chicago makes no charge whatever, furnishing soap and towel. New York has also adopted the free policy with regard to the baths, but bathers must bring soap and towels.

The worthy poor of a city are often reluctant to take advantage of what is offered free. On the other hand, there are those living near 4-cent baths who will pay two car fares to go to a free bath, so eager are they to get all that is coming for nothing.

Where public health and welfare are in-

volved, as in this question of personal cleanliness, it is not, as before stated, what people can do, but what they will do, not what they should do, but what they do, that must decide social and civic policy.

Says Dr. Baruch: "I consider that I have done more to save life and prevent the spread of disease in my work for public baths than in all my work as a physician. It is the duty of a municipality to prevent immorality. I believe that money spent for public baths where people can go and get clean does more towards making the standards of health and morality than a much greater amount spent in any other way."

To this New York's health commissioners adds that public baths tend to lessen pneumonia and tuberculosis, the chief causes of mortality among New York's poor, because bathing reduces the liability to colds and throat trouble. The Boston Bath commission reports a marked decrease in juvenile arrests during the past ten years, and that the work of the bath department has been the greatest single agency in effecting this vital improvement in public morals.

In Baltimore the public bath movement has resulted in a law requiring a bath to be built in every new house, the efficacy of which, however, is questioned by a member of New York's Tenement House commission, who says: "What good is such a law unless it is followed by a clause stating: 'I say let us have public baths, and still more public baths.'

In the public bath movement is branching in every direction. Boston and New York are experimenting with baths in the public schools. Regular periods are set aside for the bath, and not only the pupils needing but those who desire baths are given an opportunity to take them.

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Many Children Rescued.

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then, what scriptural authority you have for the conception of these angels as females? I am myself fairly diligent as a searcher of the Scriptures, but, bless me, I do not know of any except secular writings in which angels are spoken of as women! These figures are very beautiful, my dear sir, very beautiful, but they are not angels. Beauty of countenance and chastity of pose, and wings, do not necessarily, my dear sir, make an angel."

Mr. Borgum had spent some six months or more in artistic absorption and execution on those angels. The minister said that he saw by Mr. Borgum's attitude that he felt much inclined to stand by his works.

The sculptor quoted a number of medieval legends for the creation of his angels, feminine. He referred to the angels of Fra Angelico and to the Angel of the Annunciation by Donatello. He parted with the man of God, according to the latter, "chastened but hardly convinced."

In fact, there was a rumor, not circulated by the clergyman who interviewed Mr. Borgum (who has side whiskers), but by a young student for orders who overheard part of the conversation, that one of Mr. Borgum's very secular assistants was heard to say, "I suppose they want us to put sideboards on 'em," as the two walked away from the clergyman, and was at once and sternly suppressed by the sculptor.

At any rate, the clergyman got busy. He circulated among his brethren and the angels were studied and discussed until the master began to rise to the proportions of a god.

Making New Faces.

The ecclesiastic who had been outraged by the forthright lady angels appealed to the Rev. Dr. W. R. Huntington, soon as he returned to his parish. He is the chairman of the building committee. He was at once and seriously impressed by the crisis and has asserted his intention of communicating with Mr. Borgum at once.

Whether he has already done so or not could not be learned, but certainly the opponents of the feminine portrayal of angels have received some assurance that their views are to receive consideration.

The word has gone out that the angels are to be changed at once. The soft feminine faces are to be made more stern, the rounded feminine cheeks and other contours are to be made rigid and muscular.

There will be no rippling out of the finished statues—they will merely be amended.

An effort was made to get a statement from Mr. Borgum last evening. He took a position of high artistic dignity.