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Program for an institutional church in a polyglot community

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PROGRAM FOR AN INSTITUTIONAL CHURCH IN A POLYGLOT COMMUNITY

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SYNOPSIS OF THESIS

PART ONE

BACKGROUNDS OF LEADING NATIONALITIES IN A POLYGLOT COMMUNITY.

Before an effective program can be set before a community something must be known of the people of that community. In a polyglot community one must make a study of the backgrounds of the different nationalities. To do this we have studied conditions of the old world, learned their attitudes, their religious and educational backgrounds, compared the different nationalities to learn their differences, and compared them with conditions among the immigrants in this country.

We learned that many of the earlier immigrants came to America because of political and religious oppression but that those of to-day are seeking better economic opportunities.

While the government is doing more each year to better conditions many of these immigrants are much disappointed when after their arrival they are taken advantage of by dishonest and unsympathetic persons who take the opportunity of exploiting them because of their ignorance of our language and customs.

Temporal relief is found in the home of some relative or friend in the foreign section of our cities where the immigrants live under crowded and unsanitary conditions. These communities where the immigrants of different nations gather are termed polyglot communities. They speak many different languages and live under similar conditions. To insure the future of our nation the church must set up a constructive program for the Christian Americanization of these foreigners.

PART TWO

THE ROLE OF THE INSTITUTIONAL CHURCH.

The importance of the institutional church is here discussed. The activities organizations of the well organized institutional churches are compared to suggest

methods of conducting constructive programs in similar communities.

PART THREE

PROPOSED PROGRAM FOR MEETING THE CHALLENGE TO THE CHRISTIAN CHURCH.

In this part we endeavor to determine the type of program needed. In doing this we set forth the type of community in which the church is located. We must know the people and their various needs. In order that this may be accomplished a community survey is suggested. By making this survey the real facts of the community are determined. We have taken the survey of Morgan Memorial as typical.

In our paper we state the objectives of an efficient church program which are: To place the sympathy and resources of the Christian church at the service of all the people. We realize that this can only be done by having right racial attitude and rational assimilation. We have therefore set forth some prevailing attitudes and suggested that the best attitude is the attitude of rational assimilation and have tried to show how rational assimilation may best be obtained, holding that one of the first and perhaps the greatest factor is a common understanding and appreciation of the worth of others.

We also suggest: To educate and initiate English and citizenship classes and have tried to show that if the church is really to accomplish its task it must organize such classes and cooperate with other agencies in the community. In arousing and enriching the religious life of these people and to aid its expression in the helpful service of the community we have tried to show that the housing problem must be properly adjusted. Industrial and social justice must be obtained and the health and sanitation conditions must be properly looked after. In order that these people may be inspired with our own native Americans we have tried to show the necessity of organizing foreign language services within the church, for we must establish common ideals and this cannot be done unless it is done through the language understood by all. But aside from or rather in conjunction with this we

feel that there should be international services where all the people may come together in a common brotherhood.

We have cited Morgan Memorial with her Church of All Nations.where the various people meet collectively and in separate groups; her Seavey Settlement where her rescue work is carried on; her Good-will Industries, where these people have a chance to get work and establish themselves in life; her Children's Settlement and Summer Camp,as atypical program.

We conclude this part by giving some new program proposals.

INTRODUCTION

INTRODUCTION

In treating this very important subject we shall follow some such method as this:- It is necessary in order to treat this subject adequately to know something about these peoples who make up a polyglot community. It must be conceeded that perhaps one of the most important National problems which faces America to-day is the problem growing out of the coming to our shores of thousands of Aliens of every race and condition of mankind. In solving this problem we must useevery effort to play its part - indeed an important part. Such a part as no other organization in the country can or has any desire to play. As has been stated above, perhaps the first problem which confronts one in treating this subject is: The religious, social, and political background of the leading nationalities which may be found in a polyglot community. What have they inherited from the old world? What ideas have they had, and what ideals have they pursued? We wish also to go back a little and search for the causes which have driven these people from their homes or which have impelled them to leave. What are the results of their initial experiences? What conditions they face in coming to our country, and what shall beoour attitude toward them? It is my purpose also to show some of the existing problems which we face to-day in our polyglot communities,and where the conditions are good to make them better; where they are not good, to make them good. Some claim that conditions are not good, and where the progress of assimilation is slow, it is entirely the fault of the immigrant. It is my desire to picture conditions as they are, and show that while the immigrant has his faults; still it is not entirely his fault that conditions are as they are, but that we too have some faults. That while to some extent he is responsible for the slow process of assimilation, we too have our responsibility, and to state if possible some way in which an Institutional Church might forward the work of Americanization.

Those of us who know something of the nature of a polyglot community and the conditions existing therein can see at once the need for a polyglot community program. If these people are to be assimilated and made into good Americans, an Institutional Church would be missing its mark entirely if it did not formulate and carry out some program that would solve theppoblem of a polyglot community. In this program there must be a complete absence of prejudice, so common in all ages and all countries against the stranger.

PART ONE

PART ONE

BACKGROUND OF LEADING NATIONALITIES IN A POLYGLOT COMMUNITY.

A. Heritage of attitude from old world.

The total recorded immigration into the United States since the organization of the government is thirty-five million, two hundred sixty-seven thousand, eight hundred seven.[1] This fact presents a problem both serious and complex. To understand its seriousness, one must acquaint himself with conditions in the old world. When a little child comes into the world it is an easy task to mould its character for it is affectionate, and anxious to please others. As it grows it gains new associations and immaginations and is eager to solve new problems for itself. When the child becomes an adult, its mental habits and ideals have become fixed; and it is a greater task to remould its character. It is difficult for it to become accustomed to new surroundings and new circumstances. It accepts the new in terms of the old, and to become accustomed to new surroundings, it must be given new associations.

So it is with the different racial groups which come to our shores. Their characters have been moulded by generations of strange customs and peculiar aspirations. It is only possible to come to a mutual understanding of these strangers by studying their mental attitudes.[2] Some have long been under oppression. Their mental attitudes have become intense and firml fixed. Knowledge of their historical, cultural, and religious backgrounds os of vital importance, if these people are to be understood. They are suspicious of the term "Americanization";for, in their ignorance of our attitude, it reminds them of the oppression in their native land. This at once arrouses their hatred. The immigrant is decidedly emotional in his likes and dislikes. A study of the various nationalities in their homeland shows that they are much the same in their domestic, social, and religious life, but that they differ in their customs. The practices and sentiments which these people bring with

[1] James A. Langland, The Daily News Year Book, 1924.

[2] Burgess, Foreigners or Friends, p. 57.

them might be termed their heritage. The foreign-language church is the most important factor in conserving this foreign heritage.

America has many things of which she may be justly proud:Among which are her natural beauties, her industries, her railway systems, and her educational system. But among the nations of the world, the thing that America holds most dear is the fact that altho a youth in comparison with the other nations, she is free and independent. Other nations have heard of this boasted freedom which many of their poor, oppressed peoples come to seek. They are welcomed by the Statue of Liberty.

National Pride.

These foreign people also have a feeling of pride toward their own nation.While oud forefathers did many brave deeds and many suffered death for the cause of freedom which we so thoughtlessly enjoy, history tells of the brave deeds and the great sacrifices made by their ancestors. America has gained her libetty while the old world is still in a state of turmoil;and,even though they have made great progress, a long struggle lies before them. Some, tired of their native oppression sought relief in our nation of freedom; but, at the same time, their hearts ache for those still struggling in the old world.

Like the individual American, each European has his own wishes which more or less rule his conduct. Just so each immigrant group that comes to America has certain characteristics. While individuals differ even though of the same nationality, we find that there are certain national characteristics which distinguish one race from another. The first and greatest bond that holds the immigrants of a nation together and distinguishes them from another is their common language and customs. The immigrants of northern Europe are vastly different from those of southern Europe in Stature, facial expression,and characteristics.

Racial Differences.

Europe is divided into three great parts, or three distinct classes-Slavic Europe, Teutonic Europe, and Latin Europe.[2] This makes the study of the racial groups less difficult to understand. Among the younger generation of those nations

[1] Burgess, Foreigners or Friends, p.p. 59-60.

[2] Burgess, Foreigners or Friends, p.61.

held in oppression we find many radicals and Bolshevists, due to the fact that their longing for freedom of expression has never been satisfied. They were born and reared in the midst of this revolutionary and anarchistic spirit; and, it is difficult for them to concentrate their minds upon anything without the spirit of suspicion. Most of these oppressed races are found in Slavic Europe. The Jews in Russia were perhaps the most ill-treated of any people by any Nation. The Christians exist under very cruel conditions in Armenia. Given their deliverence, they are not ablt to judge what is best because they have never had the opportunity to use their own wisdom. To them, the spirit of revenge is strongest. The class which has always been the oppressors finds equally difficult to exist in servitude. The great danger lies in the fact that the revolutionarl spirit is very likely to spread in these uneducated sections, especially when brought in contact with the spirit of freedom in America. The races of Latin Europe are the Italians, Portuguese, Spaniards, Latin Americans, and Fillipinos. We know that the largest percent of our immigrants is Italian. We find them in the crowded sections of our eastern cities; and, to neglect them would not only be unjust to them but unwise foe us; they have proven by their progress in South America that they are worthy of our attention. The Italian makes good if he is given a chance.There are many Italian names in the pages of history which are noted for heroic deeds. They point to the heroism of Garibaldi with the same feeling of emotion as America has for George Washington. The Italians fron northern Italy are educated for industrial and agricultural life. The life of the peasant in Southern Italy is entirely different: a poorly, uneducated class,and one who finds difficulty in maintaining an existence because of the heavy exactions of the government. It is from this class that most of our Italian immigrants come. Settling in the crowded sections of our large industrial cities, the family sees very little of the beautiful side of America.[1] They are crowded into the tenements under very poor housing and sanitary conditions, because they are unable to pay

[1] Burgess, Foreigners or Friends, p.p.68-72.

higher rents. The Italians, having artistic ability, love to put an artistic touch to their work. They also do much hand and embroidery work which they learned in their own land. Many have musical talent,which has won world-wide fame. The Italians as a rule do not settle permanently anywhere. They travel back and forth between Italy and the United States, or from one section of our country to another. There is a strong spirit of jealousy among them which prevents leadership.[1] There is also a strong feeling of sectional antagonism which prevents national unity. It is difficult to Americanize the Italians, because they usually live in a section of the city apart from the native Americans.

The building of the Panama Canal brought many thousands of Portuguese to the United States. They are an industrous; thrifty, and law-abiding people. The Portuguese are also a successful agricultural people.[2] They are a home-loving people who take great pride in their domestic cleanliness. In the sections where these people have located the churches have a great responsibility.

The proud nation of Spain, which sent Christopher Columbus to discover America, has also sent us thousands of immigrants, mostly poor,unmarried men from the peasant class,who are scattered here and there among our foreign communities. Being too independent to group together, it is impossible to do much social work for their welfare. The Spaniard's passionate temperament is aroused if mistaken for a South American, a Mexican, or a Cuban. Like the Italian, he too, is gradually withdrawing from the Roman Catholic faith; but is easily influenced for good or evil if his confidence is once gained.[3]

Since the war of 1848, Mexico has always thought of United States as an enemy; and, this being true, the Mexican problem is most serious. Their suspicious natures must first be overcome before anything definite can be done that will have a lasting effect.[4]

1 Burgess, Foreigners or Friends, p.p.72-77.

2 Ibid,p.p.77-86.

3 Ibid,p.p.77-86.

4 Ibid,p.p.77-86.

Nex to the Italians in importance is the great number of Poles in our country. They are peasants from cebtral Europe known as Teutonic Europe.[1] The Poles are an agricultural people, both on large farms and on small truck farms. In their native land they are either owners of small truck farms; or,if they were unable to buy land they were laborers for some one who owned a large farm. They were a poor uneducated class of people, held in oppression by the Prussians. Many cams to America to escape military service and many for economic reasons.Their highest anbition is to own their own little home. Poland has been almost constantly at war, yet the Poles are a peace loving people. They were oppressed by the surrounding nations until Poland,as a nation, ceased to exist. The Poles who came to America intend to make it their home. Many are already naturalized, while others are anxious to become citizens as soon as possible. Much is being done for them under the auspices of the Roman Catholic church.

There are several millions of the Hebrew race among us, and great numbers have been coming since the world war. While they are from many different nations of Europe, they are held together by the strong bonds of religious traditions, their common Yiddish language, and their great racial pride. They are the best organized people for mutual help and,through their large societies of well-to-do Hebrew people,more is being done for the welfare of the Hebrew than is being done for any other European immigrant in America.[2]

"However much of American life the immigrants adopt, a large percentage of our foreign population brings its religion with it and keeps it."[3]

To understand these religious attitudes one must study the different phases of religion in European countries. The Protestant church from its beginning, insists upon individual freedom and personal salvation. The individual part has become so important and outstanding that the social salvation has been greatly neglected. The Christian in business has found

Religious Background.

[1] Burgess, Foreigners or Friends, p.p.76-86. [2] Ibid, p.p.86-93.
[3] Fairchild, Immigration,p.295.

difficulty in competing with his non-Christian brother; who, in order to realize desired gains, resorts to actions which the Christian business man would term demoralizing. While the Protestant church on the one hand, has given freedom to the individual; the Roman Catholic church on the other hand, has given absolute authority to the Pope. Individual freedom has been eliminated. The Protestant has been trained and educated in religion; but our immigrant brother has been "born and bred" in it. The racial groups differ widely in customs and manners; yet all have the same ever-present, sustaining religious spirit. With them religion is not a personal faith but a condition in life. The immigrant is shocked at much of our American life, and the constant divorce scandals. These foreign people believe in marriages arranged by the parents without the romantic courtships which are practiced by the American youth. They are not favorably impressed by America's lack of church attendance. The Poles are a religious people, who were Chrisrianized by missionaries from the west.[1] The majority are Catholic in doctrine, but have not always been loyal supporters of the papacy. In this country every Polish colony has its little Polish church, and beside it a parochial school; for it insists that its children shall be taught religion. Because the Poles are naturally an independent people, and enhanced by the American spirit of freedom; they are to-day gradually leaving their church. In many instances they become atheists; for when they give up their church, they give up their religion.[2]

In this respect the Italians differ from the Poles. Even those who leave their church still believe in God and the Saints. Their lapsing from the Roman Catholic Church is due to the fact that they know that Italian freedom was gained in direct opposition to the papal power. These foreigners are living in our midst as sheep without a shepherd. It is the task and duty of the Christian church to-day to so spread the true religion and true Americanism that our immigrant brothers will discover themselves living in harmony with the American spirit and ideals.

1 Burgess, Foreigners or Friends, p. 89.

2 Shriver, Immigrant Forces, Chapter -VI.

The Roman Catholic church has furnished the mainspring and background for the lives of the majority of these immigrants. The church schools were practically the only means of education. In this way, the Roman Catholic church was the guiding power among the nations of southern Europe. The church speaks the truth when she boasts that she has never changed her doctrine since the middle ages.

Educational Background.

Mazzini and Garibaldi defied the papacy and were the leaders in gaining Italian freedom. The free thinker is convinced that freedom needs growth. This is the reason why so many of our immigrants lapse from the Catholic church. The peasants of southern Italy who had but little opportunity, if any, for education are for the most part the Italian immigrants that come to America. The people have been taught by the church more about the supremecy of the papacy, than the social welfare of the church's constituency. In each little foreign settlement of this country is found the parochial school beside the church. Many foreign language schools of both Protestant and Catholic faith are found in different sections of the United States. The teachers in these foreign language schools have a very limited knowledge of the English language, some do not speak it at all.[1] A large percent of the school age children in our large cities is found in parochial schools. The very first impressions upon the minds of these foreign children are prejudiced against the free thinking of the American people. There are also higher institutions conducted in foreign language for training missionaries and ministers. The children of foreign born parents will never become Americanized by attending a foreign-language parochial school. America must insist upon the knowledge and use of the English language for the sake of national unity. If there is no common language there can be no perfect assimilation of the spiritual principles which are America's ideals. The immigrant must be granted the privilege of speaking, reading, and praying in his mother tongue; but both young and old must also be taught the knowledge and use of English.[2] It is the privilege of parents to instruct their children in their native tongue for the sake of family unity; but it is not the duty of the state to provide such instruction. Since the school life is

[1] Brooks, Christian Americanization, p.p.48-52.

[2] Ibid.

the greatest opportunity for assimilation both day and night schools must be provided for the benefit of the immigrants who wish to become Americanized. In this way both parents and children will have the opportunity of learning English.

B. Cause of coming to the new world.

Any person who gives up the citizenship in his own land and ventures into a strange country where even the language is strange to him, surely has some good reason for doing so. Sometimes, an irritation of long standing breaks loose, when the last straw is added. Whether it be heavy taxes or compulsory military training, or perhaps inferior political conditions, each immigrant has had some hardship cross his path which made him decide to take the adventurous step.

Political Stability.

It is hard to determine just what part the foreign born are playing in our national politics. The Irish are for the most part Democrats; while the Germans, the Scandinavians, and the Poles are Republican. The foreign element has been much neglected in regard to national politics.[1] Some think that, if left to himself the foreigner will come unaided into a knowledge of our complex political problems. At times the immigrant problem becomes so alarming that it is considered a menace to political life. At an early period in our history, laws were passed to prevent too many immigrants from becoming naturalized. These laws demanded that no one be given the privilege of voting until he had lived in this country twenty-one years; or hold public offices unless ha was a native born citizen. To-day, wisdom in the choice of a birth place does not prove that a person is the posessor of the necessary qualifications which fit him for public office.

On the other hand, there are those who think that the immigrant, instead of being too eager to become a citizen, is not eager enough to avail himself of the opportunities offered to him for naturalization. Investigation by the United

[1] Brooks, Christian Americanization, p. 55.

States Commission shows that among the older immigrants more than seventy per-cent has become naturalized or holds their first papers, with the exception of the French Canadians and Mexicans.[1] The newer immigrants with a few exceptions average fifty percent. The numbers of the different races vary so greatly that it is impossible to estimate the assimilation of the various groups. The Armenians appear to be the most anxious to become citizens. Some employers resort to forced citizenship in order to secure the promotion which the foreigner deserves. These employers are increasing the fears of those who believe that the economic necessities of the immigrant makes it impossible for him to vote independently. However, a new naturalization law passed in 1906 provides for greater uniformity in the different states and eliminates much of the corrupt local political control. The present naturalization laws deny the privilege of citizenship to all the yellow races. The candidate is tested on his knowledge of our history and language; and, if he does not show a satisfactory knowledge is advised to attend night-school where the desired knowledge is taught and is examined when he apears again.[2]

A fitting ceremony is often very impressive as the foreigner feels deeply sentimental over the fact that he is giving up the land of his birth. It is not so much the process of naturalization that concerns America as the way the rights of citizenship are used. Many think that our country has sacrificed much by permitting the assimilation of all these diverse groups.[3]

The immigrants from northern and western Europe present very few political difficulties; but the immigrants from southern and eastern Europe meet with a prejudice which is difficult to overcome. They are very unlike those of northern and western Europe in dress, food, and amusement. Large colonies of them are found in those arts of our cities where crime and vice and corrupt politics flourish. They live together in the poorest, and most congested, and least desirable parts of our

[1] Abbott, The Immigrant and the Community, p.248.

[2] Fairchild, Immigration, p.p.346-360.

[3] Abbott, The Immigrant and the Community, p.251.

large cities because of their economic necessities and ignorance of English. On the other hand, they are a selected group; for only the most ambitious undertake the journey to America and of those the most undesirable are rejected at the sea ports. Their simple, honest, peasant life has not fitted them for the temptations of our large cities. The police are forced to keep vice out of other sections of our cities, so it is unjustly thrust upon the foreign sections. It is dangerous to the welfare of the nation to expose these foreigners to such corrupt conditions. In the past, the Ward politicians have had full authority to do as they pleased, which generally resulted in bestowing favors upon their friends rather than enforcing the laws.[1] Because the immigrant considers a job the most important thing, he is willing to give his vote or his influence to show his gratitude to the politician who secures one for him. Unknowingly, he often votes against his own and the city's interest. The foreigner has never been given the patient guidance and instruction in our complex election system. Therefore the political bosses can use their influence to control the vote of the foreign section. The foreigner realizes as well as the native born just what reforms are necessary, but under the system of boss control he often votes against his better judgment. If the presence of the foreigner aids in bringing these evils of boss control before the eyes of the public, he will have served us well.[2] Matters of state were largely controlled by thr church in Europe; and when brought face to face with American National, State, and Local politics the foreigner finds himself at a disadvantage.

America is known as a"Land of Liberty". She was founded and settled with a spirit of liberty. All men were endowed with inalienable rights and all men were free and equal. America laid the foundation of freedom for the whole world. From the earliest days of our history religious freedom was sought at the open door of America by refugees who were fleeing from European persecution. The native-born American does not have a real conception of this treasure of Religious

Religious Freedom.

[1] Burgess, Foreigners or Friends, p.203.

[2] Abbott, The Immigrant and the Community, p.p.260-261.

Liberty. Religious Liberty is a priceless privilege which Americans enjoy. America's greatest glory lies in the fact that she has been a land of refuge to thousands of persecuted people. Her greatness is not measured by her size, wealth, or population; but by her ideals. While America has fallen short of her idealistic dreams, she still clings to them and is determined to climb until she reaches her highest ideals. People from all over the world, Quakers, Irish, Germans, French Hugenots, Bohemians, Catholics, Jews, Italians, Hungarians, and Russians have found America a place of refuge and brotherhood.[1] It is the task of each American to have the honor of his land so at heart that he will not suffer any one, not even the poor immigrant to be wronged. This is the only way in which we will be able to prove to the foreigner that our land is indeed a land of liberty. We must be true to the best in our past by fulfilling our mission to humanity, and thus make secure the future of the nation we hold in trust.

The Russian persecution of the Jews was perhaps the greatest received by any nation. They have been driven from almost every country of Europe. Large numbers of them have settled in Poland under Russian control. Under the old regime they were excluded and denied so many privileges that we find the Jews of Russia either lending money or selling liquor. The attitude of the Russian government has been most hostile towand the Jewish race. Conditions were so unbearable that many came to America seeking refuge. They were denied the privilege of holding office; conducting a religious service without a permit from the police; they were compelled to serve in the army but were denied the privilege of becoming an officer; excluded from institutions of learning and punished for conducting manufactures and commerce.[2] The Jew's only relief was in flight to the promised land.

Religious and political reasons have sent a great many immigrants to America, but to-day the economic problem is causing greater dissatisfaction among the people

[1] Fairchild, Immigration, p.p.33-47.

[2] Ibid, p.p.139-141.

of Europe than either of the other two. The population in spite of the war, is so dense in southern Europe that the peasants find the farms too small to yield enough for bare existence much less pay the heavy governmental taxes. Since the war, industrial labor has decreased. High wages and plenty of work started the immigration to America. The peasant believes that he can earn more wages for the amount of labor expended here than he can back on his little truck farm with high rent and enormous taxes to pay. We know he is right. The most important reason for our economic superiority is the fact that the country is so vast in comparison to the population, and endowed with numerous natural resources. Another factor that makes the economic condition superior to that of Europe is the character of the early settlers who were the best both physically and intellectually, of the population of Europe. Their independence and perseverance set them apart from the nations of the world.[1]

Economic Opportunity.

These two causes account for the superior position of the economic life of the American nation among the other nations. As these two features disappear so will America lose her position of economic superiority.

Many immigrants come because they have been induced to become dissatisfied with conditions in their homeland. Earlier immigrants have perhaps filled their minds with dreams of high wages and plenty of work. Some are induced by exaggerated stories told by transportation companies and labor agencies who encourage them to come because of selfish motives.[2] Many of these agents are returned immigrants who display cheap jewelry to designate great wealth and give exaggerated accounts of their own experiences in America. This method has worn itself out and the peasants are not so willing to believe these cunning agents. Laws have been passed to prevent these misrepresentations, but these are still many violations. The taxes in the foreign countries amount to one-fifth and sometimes even one-third of the

[1] Fairchild, Immigration, p.p.146-147.

[2] Ibid, p.p.148-151.

family income. This makes existence almost impossible among the poorer classes. Compulsory military services causes many to become restless and dissatisfied with conditions in their homeland. Some com e because of the success of friends who left their district; likewise many do not come because of the failure of friends who came to America.[1] The immigration commission has investigated and learned that practically all of the present emigration from Europe come for economic causes. There are some who leave their homeland because of religious and political persecution; but most of them are seeking better economic conditions, not merely to make a better living but to seek better conditions for the entire family; that is better wages, better opportunity for education the children, lower taxes which makes possible the purchase of a little home for the family.

Our country affords many such advantages since we have no peasant class. Even the poor has the opportunity od rising on a level with his countrymen. On the medium sized farms in the middle west which are rented on shares, the peasant class who are accustomed to agricultural work find a great opportunity; for they need not go to the expense of purchasing stock or machinery, and they take no risk of being unable to pay the rent at the end of the year. These foreign people who were compelled to make their small farms yield as much as possible are able to more than please the owner of the farm, for they have no trouble in producing fair crops on this comparatively new land. The Germans and Hungarians are taking advantage of this opportunity. The foreigner is gradually finding his way back to the farm on our uncultivated land of the west. In their own country they have farms which are so small that the owners live in sociable little villages; but on our western farms the homes are so many miles apart that the newcomers are very likely to become lonesome. The Italians seem to be contented in the industrial cities where it is possible to live in little colonies near their work. The immigrant has made possible the expansion of industries in the United States. Foreign labor is cheaper than

[1] Fairchild, Immigration, p.156.

American labor, thus the manufacturer is able to realize greater profits which he invests in enlarging his plant. The same is true in the mining regions of Pennsylvania and our western mines.[1] In these later days Europe has been awakened and taken on marked industrial improvements so that the people of northern Europe are no longer tempted by the economic advantages in our country. Their own country is looking after their welfare. The United States has its own problems of congestion and labor so the people of northern Europe are contented to remain at home. However, there are still great advantages for the peasant of southern Europe; and when he considers his own condition and the advantages in the United States he considers it well worth his while to migrate.

Another reason for this change in emigration from northern to southern Europe is due to the fact that since the more backward countries of southern Europe, representing a lower standard of living, have begun to come; the people of northern Europe representing a more advanced class, cease to come. They are unwilling to be classed with these inferior races. Each inferior race which comes to our shores checks the advance of the earlier, more advanced races.[2] This only proves that the migration of to-day is practically all for economic purposes.

C. Result of Initial Experiences.

The immigrant comes from a small organized community in his own land to an entirely different kind of society in this country. He is usually taken in by his friends and relatives in this country and given information concerning Americans customs by people of his own nationality. Often he is misinformed so that he may furnish amusement for the others. He is easily distinguished from his friends by his dress and manners. In some cases the "greenness" wears off quickly; and deep changes come rapidly.

Changed Attitudes.

[1] Fairchild, Immigration p. 263.

[2] Ibid, p. 133.

In other cases the change comes about more slowly because the immigrant lives among his own people. He bring with him certain habits, customs, traditions, and a sense of moral worth. In his own land these won for him self respect and the respect of his fellowmen. In this country his very personality, language, and dress are made the occasion of his humiliation. The immigrant who held the respect of his community in his native land finds himself ignored entirely in the rush of American life. He, who was reared bypious elders discovers his religious customs ridiculed by his American friends. The honest workman who is the laughing stock of the gang because he works when the boss is absent s on learns to loaf with the gang, to avoid criticism. Coming in contact only with the vice and crime districts of our cities where the native or American neighbors are more likely to make sport of him than to instruct him, the newcomer learns that the United States is very different from his expectations.

Initial Handicaps.

Having had very little opportunity for education in their own land, they find great difficulty in learning our strange language and customs. In their homeland, their agricultural labor was done by hand, but in this new country it is don e by machimery. They have had very little experience with government because of the ppprèssion in their native land. Many are so overcome with the conditions which are so contrary to their expectations, imaginations, and natural backwardness; that after a few years of toil in this land they quietly return to the old world and there live a peaceful life for the rest of their days.[1] Many plan to stay for only a few years, them return to their families, buy a small piece of land, and settle in the old world. Here they are compelled to live in crowded, unsanitary rooming houses. Their only means of recreation is found in one of the community saloons. Despised because of foreign birth, their life is one of loneliness and hark work. As these newer immigrants replace the older ones in daily toil because they are willing to work for lower wages, they bring upon them-

[1] Burgess, Foreigners or Friends, p.p.24-25.

selves the hatred of the older immigrants. Thus the unskilled workman with his long hours of hard toil carries the burden of the industrial plants to-day. Other immigrants take over small businesses in which they usually make good.

If the immigrant, after saving enough money, decides to bring his wife and family to the United States, his home conditions become changed. He has more room, but he in turn takes in the newer immigrants whom he knew back in his little European village. Thus the foreign colony in our land grows to be a lively little village. Churches are built; national festivities and parties are the means of recreation. These lively liyyle villages are only the means of separation from American life and arresting assimilation. Foreign women find it difficult to adapt themselves to America's modern means of sanitation. They struggle against these new conditions in a strange land. Low wages and large families make it necessary to keep boarders and roomers in order to provide the necessities of life. This means congestion and lack of privacy in their home life.[1] Like conditions send the women into the factory, and the children to work as soon as they are permitted to leave school.

The children see the great new life of America during the few years which they are permitted to spend in the public schools. If sent to a parochial school, they, like their parents, miss the opportunity of mixing with the Americans on a common level. In the public schools the children learn the American customs and the English language. Because they have a desire to dress as the American children, there is a confusion in the home. The parents, not willing to take on these new customs and dress become the objects of ridicule for their children. The result is a break in the unity of the home.

The "Padrone" system of exploitation is by far the most unfair and unjust way of taking advantage if the new immigrant.[2] It is a means of exacting large sums of money in return for a job upon his arrival in this country. Often the immigrant

1 Shriver, Immigrant Forces, p.89.

2 Fairchild, Immigration, p.p.247-277.

signs a contract before leaving Europe, and upon his arrival in America is placed in the "padrone's" boarding house,and given work to do in his little shop in return for very small wages which only pay for his board and room. He is kept here in seclusion. This the new comer accepts in good faith; but when he once learns how he has been mistreated, instead of exposing the person who has thus taken advantage of him, he, in turn, becomes a "padrone" himself. The "padrone" knows he is safe as long as the immigrant is kept in confinement. Credit stores are often unfair to the foreigner who does not speak English. Foreign bankers are not always honest in the exchange of foreign money. Steamship companies induce them to purchase tickets for an indirect route to their destination. Quack doctors, clever real estate men, and others both native and foreign born exploit the immigrant. There are countless devices used for getting possession of any valuables the immigrant may have brought with him. Many of these exploiters are former immigrants,who, because of a common language, can more easily gain the confidence of the newcomers. The Emigration Commissioners have eliminated much of this exploiting but are unable to prevent the dishonest work in the interior of the country.

Exploitation.

A group of brokers took it upon themselves to build a hospital for the care of dependents to avoid the necessity of placing them in a public hospital at public expense. It was their plan to care for them at a very small expense. An investigation later discovered conditions of extreme neglect. The sick and dying were found on straw beds on the floor with dead bodies in their midst. The worst kind of food, purchased at a very low price,was given to them. The founders of the institution were indeed becoming rich at the expense of the unfortunates.

Often an earlier immigrant, who has a knowledge of English, acts as an agent of employment, because of the newcomers ignorance of our language. The employer pays a certain specified sum for each laborer furnished; the agent in turn, furnished the laborer at a very low rate, thus realizing the difference as profit. The wage to the foreigner is kept at a minimum because of the steady supply of new immigrants who are constantly seeking work and are willing to work for a very low wage in order to

get a job upon arrival.[1] Their life here is hard when compared with the real American life or the life in the little village which they left behind. Yet they always have the hope of a better future; more money, freedom of oppression of the homeland, personal freedom, adventure, better education for their children, and lastly, the hope that some day they will be able to return to their homeland and live as one of the well-to-do.

Many arise from these trying days and become able, responsible, and successful citizens. They prove what could be done with the old world under a different form of government and different childhood training. However, all foreigners are not benefited by their personal freedom in American life. High wages in the manufacturing districts during the war relieved much of the unhealthy condition; but since the war all are drifting back into the same unsanitary condition which existed before the war. The people of southern Europe are naturally very careless about the cleanliness of the home; and with the constant influx of new immigrants, they are even more careless, making the solution of the health question very difficult. The strain of the new and strange conditions of living and the long hours of hard toil are so different to their expectations that many of the newcomers lose hope. The future seems so uncertain, there is a sense of loneliness which leads to a nervous tension. Because there is no opportunity for recreation to relieve this tension, they fall into ways of lawlessness and drunkeness. This state of mind grows because of the social isolation of these foreign colonies. The result is often disasterous to our industries. Loss of work makes the immigrant so viscious that he will become a menace unless America takes an interest in the foreign population who come seeking better living conditions. When brought before the courts of justice, the immigrant who is ignorant of the English language, is often accused of crime by exploiting lawyers when in reality he is not guilty. This also creates a feeling of revenge towards the country as a

Disillusions.

[1] Fairchild, Immigration, p.p.275-279.

whole. If bail is needed, the local saloon-keeper or a pretending friend are amply paid for firnishing it. Dishonest lawyers often have a case delayed for the purpose of collecting extra money from friends and relatives of the person in question. During this time the accused person is kept in jail and cannot help his family earn its daily food. Cases of this kind give the foreigner the idea that justice is a thing to be bought with money or favors in our country. If they cannot provide enough to satisfy the dishonest lawyers they resort to lawlessness.

D. The Polyglot Community.

A community is a number of persons living under similar conditions or circumstances. The word "polyglot" pertains to many different languages.[1] The person who is versed in many differat languages is termed a polyglot. A book written in many different languages or translations is a polyglot. In like manner the community containing people of many different languages might be called a polyglot community. The little colonies of foreign speaking peoples seem to cluster together in the same section of our cities because they have so much in common. They are strangers in a strange land. The new Italian immigrant seeks the Italian colony; the Irish seek their Irish friends; The Poles seek the Polish group, and so on. The different colonies are so close or perhaps intermingled so that they form a large foreign community, namely, the polyglot community. These foreign speaking settlements are indeed a number of persons living under similar circumstances; but speaking many different languages.[2] They migrated for similar reasons and are subject to the same conditions in this country. If America is to become the home of these foreign people with their strange customs and ideals, there must be a solution to the problem. If America does not Americanize the foreigner, he will become a menace to the industrial and

Definition of Term.

1 Webster, Dictionary,

2 Shriver, Immigrant Forces, p.p.75-84.

social welfare of our nation.

The church must rise to the solution of this problem. The public school takes care of the children; but the church is the place where the problems of all ages must be solved. The foreign friends are very sensitive on the subject of religion, yet all believe in some divine power. Most of them are Roman Catholic and build a church of their faith as soon as their settlement is large enough. These churches the Roman Catholic church aims to take under their control when fairly organized. It demands that the title of the property be made over to the bishop. The fierce spirit of liberty seems to have taken root in the hearts of these foreign people, For they refuse to give up their rights to a strange authority. Many sources of friction exist between the Roman Catholic orders in this land and the other world. Sooner or later the new comers become dissatisfied with the Catholic dictates and break away from their church entirely.

Perils and Problems.

Here is a great peril for America. Shall we allow these millions of foreign speaking people to remain unchurched in our midst? In their native land there was but one church. How can the Protestant church satisfactorily explain the existence of its many denominations?

There are more Italians than any other foreign speaking class in our country to-day, and they have drifted away from practically all religious faith and practices. There are atheistic and anarchistic groups among them who protest against any form of religion or government. The socialistic idea is prevalent in the Italian communities.[1]

Agencies have been organized to protect the newcomer against these views and to aid all to become American citizens in a true sense of the word. These agencies need the cooperation of all native Americans.

[1] Shriver, Immigrant Forces, Chapter IV.

The Secretary of Commerce and Labor is the head of this great emigration problem.[1]

Cooperation with Community Forces.

His special workers are the emigration commissioners, who look after the welfare of the immigrants upon arrival, and protect our own welfare by rejecting the undesirables. They do not look after the welfare of the immigrants after they journey inland. Some states have welfare bureaus but unless notified of the arrival, they are unable to locate the newcomers. This connecting link between the national and local agencies is not at all perfect, because the immigrants are often influenced to leave their train before reaching their destination. This part of the work is very complex. The local work can be handled in a much more satisfactory way. Progress is slow but the contacts which are made give encouraging results. The National Americanization Committee, The Bureau of Education, the Red Cross, and the National Housing Association are some of the national agencies which have made investigations, and after a survey of the situation, have seen the need of much patient work among the foreign sections. The Red Cross has done much work through their local agencies.

The local Y.M.C.A. with its pioneer work in Americanization in our Manufacturing plants has taught the stranger our language and some vital civic forms.[2] This has been closely followed up by the Y.W.C.A. classes among the foreign girls. In a few of our large cities the Forum has been established, giving an opportunity to the person, who has prejudiced ideas and suspicions, to express his views and also obtain the viewpoint of the educated people who have taken the time to make a study of national problems. Seeing that the Y.M.C.A. and the Y.W.C.A. cannot reach all ages of the foreign born, another approach was made through the public schools. The millions of children in our public schools have been the greatest means of taking American ideas and ideals into the foreign home. Although parents do not

[1] Burgess, Foreignres or Friends, p.p. 195-196.
[2] Shriver, Immigrant Forces, p.p. 42-43.

always welcome these American customs; there is great hope for the future of the children who remain in the public schools. Realizing the importance of this work, the boards of education in various localities have organized night classes for the purpose of teaching English to the foreign people. Here they are instructed by sympathizing teachers, and here they not only learn to read and speak English; but also learn much concerning the life and costoms of the American people. As they begin to realize that not all Americans are grafters and unsympathizing, gradually they gain confidence in them. The few who attend night school, in turn, try to teach others who are too backward to attend school, or perhaps by their enthusiasm attract more to the night school. The work must be made very simple and entertaining; for these people have but little educational background and come to class after a long day of toil.[1]

After the immigrant has a reading knowledge of English, he is able to use our public libraries and there learn many things about which he is too timid to inquire. One great hindrance is that our libraries are used too little by those who are able to read English.[2]

While the public schools reach the educational side of the community life, they do not reach the spiritual side. Here is the task of the Protestant church. Wherever the Protestant church is most active the Roman Catholic church is found to be doing real constructive work for its people. The Protestant church always serves as a stimulus to the Catholic church. Whenever the Protestant church is not active or entirely absent, the Catholic church is more autocratic and exacting in its demands.

The world war has shown us how absurd it is to think that while the Americans go quietly about their daily task of making money and enjoying life, the immigrant by some miracle will be made over into a staunch American without our aid. The

1 Burgess, Foreigners or Friends, p.p.42-43.

2 Abbott, The Immigrant and the Community, p.p.236-237.

problem of assimilation is not to be solved so easily. It means work and planning to enable these foreigners to overcome their superstitions and prejudices, which have become so deeply rooted by the agents of exploitation and personal indifference of the Americans. The day of indifference is past. Those who are not greatly concernéd about the welfare of the immigrant are bitterly opposed to his being her e. This is but one step towards the great awakening. The states which were once considered the centers of American education, and most active in the activities of American Liberty are now examples of a startling increase of illiteracy. This is due to the fact that so many of the foreign people are contented to stay in our large eastern cities. One might well stop to consider whether our new-borninterest in the people of foreign birth grew out of love for our fellowman, or whether it is caused from fear for the future of our great republic,

Americanization means the appreciation and acceptance of American standards. The program which will win is the one which is most simpl e, natural, and human, and the least self-conscious. Volunteer service of private citizens and people of political and social influence must be enlisted with the church of Jesus Christ to put this program across. There must be cooperation of all classes of people.

The Fourth of July is coming into prominence as Naturalization day. The naturalization ceremony is becoming more solemn and dignifeed, thus meaning much more to the persons giving up all bonds to their native land and taking the oath of allegiance to a new country.[1]

[1] Brooks, Christian Americenization, p.p.112-113.

PART TWO

PART TWO

THE ROLE OF THE INSTITUTIONAL CHURCH.

The Institutional Church is a new term which has not been fully defined. It has been applied to ammy forms of church programs in the past few years. Here it will be spoken of as a single church, functioning as the organized expression of the religious life which maintains an adequate program of service for the community as a whole.[1]

The sectarian method of organizing the religious life is divisive and inhibits rather than helps the true functioning of the spiritual life of the community. There is no reason why the community should not function as a whole in spiritual, social, and educational things as well as in civic matters. A church functioning in these matters may be called an institutional church. It may be either non-denominational or denominational, but non-denominational churches lack vision and persistence.

The denomination must come to the fact that its task is to secure the whole life of the community. It must make its terms of membership so broad that any person willing to subscribe to the requirements which Jesus Christ laid down for membership in the church of God, could become a member of the church. It must provide for the administration of the sacraments so as to satisfy the desires of all worshiping elements of the community. It must have a passion for the well-being of the community life as a whole, in its spiritual life, its industrial life, its play, its education, its homes, its government, its beauty, and its comforts. It must be a church of "All Nations", where the many different peoples are fused in one melting pot making them one brotherhood, eventually. It must have the power and purpose to serve the whole community in its whole life and thereby aid in bringing the "Kingdom of God" among men.[2]

[1] Auman, The Council of Churches, 1921, "What Constitutes a Successful Community Church". p.p.24-25.

[2] Ibid.

A church which lives for itself is not and cannot be an institutional church. "He that saveth his life shall lose it" is as true of the church as it is of individuals. It must be able to administer to every need of the community life, and especially to the immigrant population. Its leadership should demand that every person should have the fullest possible spiritual and cultural development. It must be able to sufficiently provide every person and every home with the necessities and the comforts of a normal life; where want and poverty shall not exist and where every child shall have the right of a complete education. It should be a place where the in-dwelling spirit of God is the promoter of every motive and the arbiter of every good issue.[1]

Another essential for such a church is that it should have a perfect and detailed knowledge of the condition of life prevailing in the community, and a knowledge wherein these conditions differ from the ideals of a perfect Christian community. Such information must be obtained by a carefully conducted survey, which will reveal the facts of the community as a whole. It will reveal whether or not the field is a losing or paying proposition from the standpoint of the Kingdom by showing the numerical trend of the church work. It will point out the line along which the community, if a losing community, might be redeemed. Then, too, it will reveal the logical location for new church buildings and whether or not there has been the absence of foresight or vision of the trend of the church opportunity, and the misplacement of effort for the larger result in the work of the Kingdom.[2]

The institutional should be adequately equipped with buildings where the educational, social, and spiritual life of the community can be fostered. Not only must there be rooms and floor space enough for these things, but the buildings must be properly planned and furnished for these varied activities of the com-

1 Auman , Council of Cities, Report of 1921, "What Constitutes a Succesful Church." p.p.26-27.

2 Carroll, The Community Survey, p.p.18-19.

munity life. The church as a center for the community life must be more attractive than any other building in the community. The furnishings, location, and attractiveness of the buildings should make the church a prominent meeting place for all functions within the community.

The important part of the institutional church is its staff. The fact must be considered that no one man can adequately take care of all the religious interests of an institutional church.[1] There must be a distinct head of the institution with a staff of co-workers for every major activity within the church. There should be a minister over every leading nationality that worships within the church. There should be a full-time director of recreation and social events; a church visitor; a secretary; a choir director; a religious education director; a director of industries; and a children's work director. Under each of these heads will be many part-paid and voluntary workers. If the work is to be done properly, the head of each department must be a trained worker. Each of these trained workers should be a voice heard beyond the four walls of the church. Each should be a vital conscience in the center of the city, speaking out as the prophets of old on great moral questions. This does not mean that each should be a self-appointed correcter of everyone, a trumpeter of his own infallibility, neither should he assume to distribute divine judgments or hurl denunciation, but to let his personality be the best asset and the main dynamic. The church workers are the trustees of the world's religious ideals. They must translate the message of Master to the outside world by their daily lives; as men and women who will be walking sermons, and talking beatitudes, men and women who can make the spirit of Christ incandescent in all political, social, and industrial life of the community. Only such leaders can ever hope to build the city of God. They must be the guiding elements in making the church the center from which radiate lead-

[1] Mitchell, Council of Cities, Report of 1921, "The Church Staff: Its Place and Function," p.30.

ing and redeeming influences.

In most of the large cities of America we find no such organization to-day. Two-thirds of the one hundred leading cities of America report no institutional churches, and one-third of the remaining principle cities claim but one such plant for each. Because some churches furnish their members with social facilities, we should not mark them as institutional churches. The Catholic churches have many well-housed organizations whose members enjoy advantages; physical, literary, social, and religious; but their activities do not take place within the church buildings. They are organizations outside of the church, but under the jurisdiction of the church.[1]

A. Morgan Memorial.

In Boston there is one of the strongest of institutional churches. A perusal of the year book of Morgan Memorial in that city gives a typical picture of the conditions of affairs in a strong institutional community.

The list of buildings consists of (1) The Church Of All Nations, (2) The Good-Will Industries, (3) The Seavey Settlement, (4) The Seavey Chapel, (5) Hope Chapel, (6) Children's Settlement, (7) Morgan Stores, (8) Warehouses, (9) South Athol -a summer camp, (10) Lucy Stone, a fresh air camp, and(11) The Morgan Memorial Clinic.[2]

Morgan Memorial purposes to promote the practice of its ideal of"loving service to humanity" throughout its parish. There are nearly thirteen hundred children from the parish in its children's settlement;nearly four thousand persons who work in its industries every year; nearly one thousand men who are guests in the Seavey Settlement yearly; nearly twenty-five thousand persons of many nationalities who live in its neighborhood; one hundred

Purposes.

[1] Leete, The Church in the City,p.p.176-177.

[2] Prospectus and Manual of Morgan Memorial, 1922,p.p.13-14.

thousand customers who trade in its stores and nearly one hundred thousand who contribute through the goodwill bags every year. It is such a parish that the church makes nearly twohundred fifty thousand contacts every year. This statement of what Morgan Memorial purposes to promote followed by a statement of actual facts is very illuminating.[1] In nineteen hundred twenty-three, Morgan Memorial's Children's Settlement enrolled over fifteen hundred children and young people in its many activities. This cost in round figures fifteen thousand dollars. The industries gave work to a little over three thousand different needy persons, who were paid one hundred fourteen thousand dollars, three hundred dollars in wages and relief. Nearly one hundred thousand customers patronized Morgan stores where they purchased the renovated articles they needed for about one hundred eighty thousand dollars. This income was spent in wages to the needy and in the up-keep of the plant. There were over seven hundred different men as guests at the Seavey Settlement during the winter months and were given an opportunity to make good and re-gain their self-respect once more. This service cost in the neighborhood of eleven thousand dollars, a large part of which the men earned themselves.[2]

According to these facts Morgan Memorial was emphasizing the physical and social needs of the people above the spiritual, although Morgan has steadily insisted upon doing all that is possible to be done physically and socially, it has not neglected the spiritual; for Morgan's aim is and ever will be to keep Christ and His gospel in the hearts and minds of the people.

The Church staff of Morgan Memorial consists of the Minister, Pastor, two colored Ministers, five foreign speaking Pastors, Church visitors, Parish Welfare Representative, Musical Director, Minister of Education, President of Good-will Club, President of Ladies' Aid, Young Peoples' Director, Social Engineer, Supervisor of Children's Settlement and

Staff.

[1] Year Book, Morgan Memorial, p. 14-15.

[2] Ibid.

Director of Americanization. Associated with these full-time workers are nine Boston University students doing part-time work in various fields of service. This does not take into consideration the various custodians and helpers that are vitally connected with the Institution. Under the supervision of these workers there are many activities listed which serve to illustrate the diversity of Morgan Memorial's interests. A week-day schedule will be taken under consideration here:- Any Tuesday; Morning Chapel Service, Employment Bureau Devotions, Employment Bureau opens, Industries open, Day Kindergarten, Workers' Prayer Meeting, Ministers' Staff Meeting, Week-day Church School, Violin lessons, Industrial classes, Primary Blue Birds Jr., 1, 2, 3, Industrial classes- Junior, Junior girls gym, dramatic club, Industrial classes- Intermediate, conference suppers, Intermediate girls gym, dramatic club, Industrial classes- Senior and Intermediate, Senior girls gym, class meeting, Italian children's classes, Vocational guidance, Americanization classes, Italian Band Rehearsal, Senior club girls, Italian Dramatic Club, Italian choir rehearsal, Colored social hour, Seavey Mission and at various times a few others.[1]

B. St. George's Church - New York.

Statement of Facts.

The year book of St. George's Church of New York is a volume that gives a fine account of the work done in that Parish. It is an institutional church which runs its business in an executive way, that is, as near like a business house as possible. It has two essential elements to execute as far as administration is concerned and it carries these two out in an executive way. In this church, power must first be consentrated in the possession of a small company of responsible persons, and these be so disseminated that even the humblest worker shall have some of it and shall work with a sense of freedom of initiative and of personal loyalty. In this small company of workers the work is divided into two groups- one charged with temporalities,

[1] Actual Working Knowledge of Schedule.

the other with spiritualities. The group that directs the temporalities is the corporation; the spiritualities, the staff. The corporation is composed of two wardens and nine vestrymen with the Rector as leader.

The staff is composed of the Rector, four assistant Ministers, the Rector's secretary, the organist, three deaconesses, three parish workers, the trained nurse, Student Associates, and Director of Boys' work. These officers serve in the many activities that take place in the different buildings of the plant. The buildings are the Church and Rectory, The Memorial House, The Deaconess House, the trade school and the Sea-side cottages.

Staff.

A quotation from one of the phamphlets of St George will show what the church is doing for the people of its parish. "St. George's Protestant Episcopal Church at Stuyvesant Square overlooks the downtown section of the great east side. Its congregations are drawn both from the immediate neighborhood and from the uptown part of the city. For over one hundred years it has stood for broad evangelical religion and has sought to be a help and an inspiration among all sorts and conditions of people. Only those who believe in a church of free pews, and who feel the spirit of democracy in religious worship are likely to be drawn to its services.[1]

"St. George's is an institutional chruch. It has clubs, organizations, and societies whose object is to teach and help, to inspire and entertain all who can be reached. For so great an undertaking it seeks to enlist volunteer helpers, men and women, who are required to give definite and regular services in behalf of those among whom the need exists.

"St. George's is a place of the hand, the head,and the heart and can therefore make an appeal to all, by whatever name they call themselves, who believe in liberal Christian views and in Chrisrian brotherhood. We believe in the gift of self, as an expression of that kind of faith which combines deep spiritual con-

[1] Year Book, St. George's Church.

viction with practical consecration.

"St. George's Church is loyal to those historic traditions, established by its distinguished and broad-minded supporters whose religion meant service, and who combined an institution with inspiration. They left the heritage of a church, peculiar for the reverence of its devotions, the simplicity of its forms, the democracy of its spirit, the liberty of its pulpit, the freedom of its sittings, the heartiness of its worship, and the privilege of fellowship and work. It welcomes whoever comes and urges a definite membership."

C. Parish of Trinity Church.

The year book and register of the Parish of Trinity Church of the city of New York is another book that gives an insight into the working of institutional churches. It is quite different from the other churches mentioned because it has nine chapels which are located at different points in the city. The institutional topics which are listed in the year book are as follows:- Trinity College scholarships, Parish day schools, cooking, beds at St Mary's Hospital for children, beds at the House of the Holy Comforter, free church home for incurables, burial place for the poor, work among the immigrants, burial place for the clergy, beds at the Presbyterian Hospital, night school, midday services, guilds for men and boys, guilds for girls and women, the seaside home, young men's clubs, boy scouts, noonday club for deaf mutes, shut-in society, boy's grill, Parish library, employment bureau, singing classes, night school for Italians, military drill, open air services, children's playground, lenten sewing class, emergency relief, sewing society and many others. A fine piece of work is being done by this wonderful church.[1]

Chapels.

Activities.

[1] Year Book, Parish of Trinity Church.

D. ST.Bartholomew's Parish.

Another church that has attracted much attention is St. Bartholomew's Church in New York City. It is similar to the others in the fact that it has many activities.[1] A list of activities might enlighten some other parish.

Activities.

The church is organized into the parish organization; The Parish House; The Parish House Chapel; Swedish Church; Chinese Church; clubs for men, women, boys, and girls; fresh air work; bureaus; clinics; hospitals; Women's Auxiliary; kindergarten; Swedish Church School; Loan Association and many others. For this type of work St. Bartholomew's receipts amount to five hundred seventy thousand, three hundred eighty dollars and ten cents for the year nineteen hundred twenty-three. The disbursements amounted to five hundred seventy-six thousand, forty nine dollars and ninety-six cents, leaving a deficit of ten thousand, thirty-three dollars and forty-eight cents. A large portion of this is paid by endowment. The list of paid workers for the institution is two hundred thirty-two, some full time, some part time, with a paid choir numbering fifty.

Receipts.

E. Church of the Holy Trinity.

Another prominent Episcopal Church of marked institutional character is the Church of the Holy Trinity located at Brooklyn, New York. The aim of this church has not been to make Episcipalians or Protestants but to make better men and women, spiritual and Christian people. It has not been content simply to provide facilities for cleanliness and recreation; but has also aimed through the personalities and influences of the workers to reach the souls of boys and girls, men and women. All have had opportunity for social intercourse, amusement, recreation, instruction in sex questions, handcraft work, kindergarten courses, sewing school, millinery, cooking, embroidering,

Aim and Activities.

[1] Year Book, St. Bartholomew's Parish.

dancing, physical exercises, and other minor activities.[1]

F. Christ's Church Cathedral.

A little farther west are located two other Episcopal Churches that are doing much along institutional lines, Christ's Church in Cincinnati and Christ's Church Cathedral in Louisville.[2] The latter church is doing a great service among the people of its parish. There are many activities listed in the year book which interest both young and old. There are clubs for men, women, boys, and girls, boys' industrial clubs, boy scouts, girls' friendly societies, mothers' clubs, parent-teachers' clubs, Junior League sewing Committee, deaf mutes organizations, Interdenominational Missionary Union, and English Classes for non-English speaking people. It has among its recreational facilities, swimmimg pools, gymnasium, work shop, special school for defective children and other undertakings.

Activities.

It will sufice to name as further examples: St. Luke's, Philadelphia; St. Luke's, Scranton, Pa.; St. Paul's, Rochester; St. Paul's, Buffalo.

G. Matthewson St. M.E., Providence.

Among the Methodist Churches Matthewson Street Church of Providence is usually cited as a unique institutional church. The building which houses this church is five stories high, used for various forms of religious and social work. The basement houses girls' and boys' club rooms, banquet room and kitchen. The reception room and the pastor's study occupy the next floor. The church auditorium occupies the entire second floor. Epworth League headquarters and church gallery occupy the third floor, and the top floor contains gymnasium, locker rooms, shower baths and apartments.

Building and Type of work.

The work of the church is done without respect to nationalities or creeds. Jews, Catholics, and Protestants meet in the church and clubs on a common basis.

[1] Year Book, Church of the Holy Trinity.

[2] Year Books, Christ's Church Cathedral, Louisville, Ky., and Christ's Church, Cin-

H. First Presbyterian Church, Pittsburgh.

The budget of this church is one hundred thousand dollars with more than half of it going to running expenses. It is a church which has a very helpful institutional department. The church has developed its educational facilities to such a degree that men, women,and children are better able to find their places in the world and in the life of the church[1] Secular as this may seem there is no work that does not have a religious aim and object.

Educational Facilities and Activities.

'mong the activities are the Sunday afternoon clubs for men, boys' and girls' clubs,women's work societies, sewing societies, sewing school, mothers' meetings, industrial girls' gym classes, swimmimg classes, noonday meetings, Bible classes, milk for babies, district nurse,and city missionary.

I. Grace Baptist Church, Philadelphia.

One of the best known churches of an institutional type is the Grace Baptist Church of Philadelphia. It is considered the first institutional church in America. The church was built in the year eighteen hundred ninety and at the present time its membership runs well over the three thousand mark. The church has the unique honor of having organized a university which gives instruction to nearly four thousand students in law, arts, sciences, theology, medicine, dentistry, pharmacy, engineering, pedagogy, and business. The university is now an independent institution equipped for the education of the working class of people. Among the organizations of the church are the missionary socieities, ladies' aid,young women's association, business men's league, young men's association,Bible school, singing clubs, King's sons, and King's daughters, employment bureau, and athletic clubs. Much credit is due the pastor Dr. Cromwell for its marked success.[2]

Activities.

[1] Year Book, First Presbyterian Church, Pittsburgh.

[2] Pamphlets, and Bulletins of Grace Baptist Church, Philadelphia.

Institutionalism has been tried by many other denominations but seemingly has fallen short of the great objective. These few above mentioned give us an idea as to the meaning of the institutional church.

PART THREE

PART THREE

PROPOSED PROGRAM FOR MEETING THE CHALLENGE TO THE CHRISTIAN CHURCH.

A. Determination of type of program needed.

To determine the type of program needed we must know the community in which the church is located. We must know its location, its population, its poverty, its sorrows, its joys, its intellectual complications, its failures, its successes, its industrial conditions, its social abuses and requirements, and many other things which would give us a more accurate knowledge of the religious element in the community. In the past the chief function of the church has been to save the individual. This must continue to be the chief function but not the only function. The church must now recognize the fact that social conditions affect the spiritual side of life, and that spiritual conditions affect the social side of the whole community lifeas well as the individual life. The church must be awake to the social conditions which doom the millions to hopeless poverty, wretchedness and sin, and to its weakness and sinful neglect in remaining at ease so long as social conditions endure. The church must understand these conditions and stand back of every individual life for the physical, political, industrial, economic, and social conditions which have made him what he is. To adequately administer to the needs of the individual we must know the needs of the community. This knowledge is not opinion, nor guess work, not hearsay, nor second hand information; but knowledge based upon scientific investigation which will lead to accurate and practical conclusions.[1] The community survey is the means by which the church can visualize these needs.

"Accurate religious knowledge about the community is the first essential in a church efficiency program, because the primary function of the church is spiritual.

[1] Carroll, The Community Survey in Relation to Church Efficiency.

A community survey assists the church in carrying out this function, by removing the first difficulty with which every experienced pastor is almost sure to meet when he undertakes to direct his church in any aggressive service, social or evangelistic. That difficulty is to determine his constituency. A community survey meets this by giving the the pastor an accurate record of those to whom his church has a right and an opportunity to minister. When the survey is scientifically correct and is followed up by systematic and continuous effort, it will be of permanent value. Cases of real need, both temporal and spiritual, are brought to light; undeposited certificates of church membership are found; and many new church and Sunday School homes will be established."[1]

Value of Community Survey.

Dr. Carroll says that the value of the community survey is further evidenced by the service they may render in the following particulars.

"They will reveal, in an old field, whether or not the field is a gaining or losing proposition from the standpoint of the Kingdom.

"They will point out on the one hand, the lines along which a field, if a losing field, might be redeemed; and, on the other, if a winning field, they will point out the lines along which run its greatest possibilities.

" They will assist in determining to what extent a missionary field is worthy of missionary support.

"They will reveal the logical location for new church buildings.

" They will show whether a consolidation of church fields would be wise and feasible.

" They will discover whether or not there is an overzealousness between the Protestant denominations in emphasizing denominational lines, as is sometimes expressed in the multiplicity of church building."[2]

Through the cooperation of the students in the School of Religious Education and Social Service and the staff of the Parish Welfare Bureau of Morgan Memorial,

[1] Carroll, The Community Survey in Relation to Church Efficiency. [2] Ibid.

a striking example of an adequate social and religious survey was contributed to Boston Methodism. The purpose of this particular survey was to show to the local church, through a statistical and graphic mirror, its challenges and its opportunities. A typewritten report of this survey is found in a volume of one hundred fifty-nine pages, including thirty-eight statistical tables and eighty-four visual interpretations-maps, graphs, and diagrams in a photostat process.[1]

A typical survey: Morgan Memorial.

In the survey of this parish there were four major fields covered. First, there was the social life; including residential facts, race and nationality, American citizenship and illiteracy, social welfare agencies and institutions, and gainful occupations: second, there was the religious life of the community; including Churches in the community, Protestantism and non-Protestantism and Denominationalism: third, the child life of the community; including, population of children, public school children, children and religious life, children in clubs and classes: lastly, a statistical mirror of Morgan Memorial by departments, and by community contacts. All these phases of the survey were correlated so as to present the complete and proposed programs for one of the greatest Institutional Churches in America, namely Morgan Memorial.

Many very interesting facts were brought to view by the interested parties. The housing condition made a very interesting study. There were 2475 tenements in which three-fifths of the poeple resided. One tenth of the population resided either over or under business places. Only one family in seventy resided in a single house. One fifth of the population resided in three-room dwelling places. One sixth of the population of the community are roomers, a total of 2422 of whom were male and 445 female. According to the length of residence in this country it was found that fifty percent of the population have resided in the south end

[1] Carroll, A Social and Religious Survey, p.2.

over nine years, while twenty-four percent have resided in the community over fifteen years.[1]

In this polyglot community it was found that three and eight-tenths percent of the households are negroes. Less than one percent of the households are Chinese and Japanese. Over one-half of the white population are of American birth, while only one-fifth of the population are native born of native parents. That is four-fifths of the total population are either foreign born or native born of foreign and mixed parentage. It would be interesting to note that the 7556 foreign born individuals are distributed by nationalities as follows: Russian, twenty-four percent; Italian, sixteen and five-tenths percent; Syrian, fourteen and five-tenths percent; Greek, seven and six-tenths percent; Irish, six and five-tenths percent; Polish, two and eight-tenths percent; Portuguese, nine-tenths percent; German, eight-tenths percent; French, six-tenths percent; and miscellaneous, ten percent. There is a grand total of thirty-nine foreign countries of birth represented by the foreign born of the parish.

The report of naturalization illiteracy shows that seventy-one percent of the foreign born, twenty-one years of age and over are naturalized.[2] There are 1483 male and female illiterates, twenty-one years of age and over residing in the parish. A very interesting fact is seen in the ratio of illiterates to literates for Boston as a whole. The ratio among the foreign born is one to nine, while the ratio for the Morgan Memorial parish is one to four and four-tenths.

It is not necessary to go much farther to show what the survey does for a particular community, but we must give the facts in regard to the religious data of the community.

It was found that there are sixteen different religious organizations located in the parish, representing the following faiths and denominations: Jewish, Greek

[1] Carroll, A Social and Religious Survey, p. 7.

[2] Ibid, p. 8.

Catholic, Roman Catholic, Presbyterian, Episcopal, Baptist, and Lutheran. Seven of the organizations are English speaking, while nine are foreign speaking. There are over five times as many non-Protestant as Protestant homes. These are all interesting facts and invaluable to the church workers.

B. Objectives of an efficient church program.

In order to place the sympathy and resources of the Christian Church at the service of all classes of people there are several things which must be done. The church must cultivate the right racial attitude. Let us notice briefly some of the attitudes prevalent in some of our churches. Far too frequently there can be found churches in our country which have a patronizing attitude toward the alien. These people come to our shores seeking liberty and freedom. They often heard that America was the land of the free. They dreamed of the democracy of which America boasts, and left their homes in high hopes of sharing this liberty and freedom, of entering into the democracy. Imagine their disappointment when they finally disembark and are treated in a patronizing manner. Imagine also their disappointment when instead of receiving that spirit of democracy of which they have heard so much, they find rather a lack of sympathy. Human beings are so constituted that they would rather be left entirely alone than be treated with condescension. If there is one thing more than another that tends to make one discontented and feel very keenly a certain resentment it is to be given treatment in such a spirit as to make it appear that his treatment comes as a matter of condescension. To have one act with an air of proud superiority will destroy all the virtue with would otherwise accompany the deed. The one upon whom the act is lavished may by force of circumstances be compelled to accept it with seeming good grace, but deep down in his heart he has a keen resentment. In many of our churches may be found this spirit of proud

Right racial attitude.

[1] The Church and Americanization, a pamphlet.

superiority and this patronizing attitude. Their every act towards the alien seems to say,"I will condescend to help you for humanity's sake but I am your superior and I want that clearly understood." In such a proportion as a church has this spirit and shows this attitude will it fail to do its duty towards these individuals. If the church is to play its part in transforming these raw recruits in Americanism into true Americans and make of them not so many little nations within a nation, but merge them into the one great people; if she is adequately to hand on to them American ideals she must no longer assume the "better than thou" attitude but must fling to the wind its proud superiority, gather around itself the cloak of righteousness, drink more deeply of the love of Christ and take up in earnest and in the spirit of humanity the great task of bringing these people the gospel of good-will. These people have hied themselves away in some corner of this land of freedom, and are harking back to their old institutions and traditions and living their own lives in the narrow confines of their own little community, knowing little and caring less for our ideas. Because of this we say they are clanish and refuse to assimilate. But is it their clanishness that drives them to themselves? Are they anxious that they should not enter into the life of America? Perhaps this may be true to some extent, but, perhaps the reason is that they have found us unresponsive and unsympathetic to their needs. We ask them to give up their ideals and urge them to pursue our ideals when we ourselves are wanting in our enthusiasm in stretching forward to our ideals. We ask them to give up their own lives and live our life, when by our attitude we offer them no better life than the one from which they are trying to escape. We point them to Jesus by our words, while we ourselves, by assuming the patronizing attitude of proud superiority, are violating the first principle of Jesus, the principle of brotherly love. If these people are to be made Christian Americans it will not be done by any law save the law of love and universal brotherhood. And if this law is to operate it must operate through the church. We cannot legislate them into

being true Americans, Christian Americans, but we can love them into it. What they want is not the attitude which constantly reminds them that they are inferior but rather the attitude which reminds them that they are God's children. When one of these foreigners enters into a community he is naturally sensitive and easily inpressed, and often keeps that first impression throughout his life. He brings his traditions , his ideas, and his customs that have come to him through countless generations, some of which he cherishes and clings to with dogged tenacity. Most of these ideas, traditions, and customs do not fit in very well with American life and institutions. His manners, social and religious life are different; his belief in God is rather vague and incomprehensible. He is a traveller in a waste and barren desert seeking for some refreshing oasis, where he might quench his social and religious thirst. He craves not a pratonizing, hand-me-down attitude; he rebels against any air of proud superiority. He wants sympathy; he wants a better understanding, and to be better understood. If he is to enter into our religious, social, and political life and be made into a one hundred percent American it will be only as we are careful as to the first impression we make upon him. It is only as we divest ourselves of that atmosphere of aloofness, that attitude of superiority, and meet him on common grounds, create a common interest, inspire common ideas and pursue common ideals. Coming as he does he presents to the church as to no other institution the wonderful opportunity of takinf hin in the spirit of brotherhood and giving him that touch of love and sympathy which alone can accomplish the purpose. Therefore when as a church that patronizing attitude of proud superiority, instead of drawing the foreigner to it and making of him a real, true American, it drives him away. He seeks his own, he maintains his old ideas, he cherishes his old traditions, he seeks his old God, and instead of having Americans with a true American spirit, we have a transplanted colony of a particular people who remain what they were upon arrival. Instead of having Italians transformed into Americans, Syrians transformed into Americans,

and Germans transformed into Americans;we have a little Italy, a little Syria, and a little Germany in America; all out of sympathy with our government and its institutions.

The vast throngs of people of every race and nationality coming to our shores will either be an asset, helping us to maintain our institutions; or a liability, tearing down and destroying the very ideals for which we stand. If we assume the attitude of indifference, if we are self-centered and pitiless, as some of our churches are, these people will draw off to themselves and live their own lives, unconcerned about our institutions,and uninspired by our ideals.[1] The church is the one institution in America responsible to God and to men for the religious life and nurture of the people, and for the manifestation and fulfilment of the divine purpose upon which all of our national and social welfare depends. It furnishes in worship and sacraments the means of approach to God who is the directing and sustaining force of life. In America, unlike most other Christian countries, the government makes no provision for the religious education of the people. This is left to the organized religious bodies. The church has the great responsibility placed upon it of teaching that faith and morality which must always stand as the foundation of true learning. It is this faith and morality which embrace as their fundamental ideals, the sacred responsibility if human brotherhood, and mutual service. If the church is to teach these things to the multitude which comes to our shores, it must gather its strength and serve, through organized as well as individual effort, all, regardless of race or nationality, who stand in need of this training. In the face of this great responsibility which stares the Christian church in the face, in the face of the great challenge which these eager folk bring to her, the church the church dare not fold her arms in indifference. She dare not be selfVcentered and pitiless. She must, in the name of Jesus Christ of Nazareth,

Attitude of indifference.

[1] Burgess, Foreigners or Friends,p.p. 57-62.

unfold her arms, fling wide her doors to all, and bid them come in and enjoy equal privileges and share equally the blessings. One of the greatest stings to humanity is to be treated with an indifferent attitude by those who are suppose d to be friends, to come in contact with those who are self-centered and without pity. If the church would drive men away from her doors in desperation, let her continue the attitude of indifference. Think, if you can, of Jesus being in the midst of sin and sorrow and not saying the words which would make them disappear; think of Him in the midst of ignorance without teaching the word of life. As Christians, we believe that the church was sent out by Christ on a mission to all humanity, without the distinction of race, class, or nation; we believe that we should adequately fulfill that mission; we believe that unless the church assumes its responsibility, cheerfully, in the name of the master, Jesus Christ, and performs its beautiful mission, that it will not be performed; for no other organization is equal to it, or has the spirit for the task."Among our multitudes of foreign born, who are found now within the bounds of almost every parish, there lies an obvious mission field which the church must cover or be faithless to its task."[1] By fulfilling this mission, each individual who claims membership in God's church must assume the role of missionary. We can readily see tne responsibility of each parishoner when we remind ourselves of the fact that over one-half of our foreign born are unchurched, and that an even larger proportion of their children are growing up in our communities without being brought under the influence of any church whatever. All these facts lead us to repeat that the church which assumes the indifferent attitude is missing the mark and is failing to measure up to the duties and responsibilities for which it has been called.

If the church which assumes the patronizing end indifferent attitude without pity or concern, is missing the mark and failing to measure up to its responsibilities; it is none the less true that the church which assumes the emotional attitude of tearful pity but no practical help is missing its mark and failing to measure

[1] Burgess, Foreigners or Friends, p.p. 208-209.

up to its responsibilities, and must either back up its tears and pity and emotions by deeds and acts or expect to remain a failure when it comes to doing the real work of the Kingdom. Emation is good, tearful pity is good only in so far as there is behind it that courage and determination which leads to pratical help. The Levite in the story of the Samaritan assumed the emotional attitude. He went over and looked down upon the man lying in his blood, and perhaps listened to his groans with tearful pity but he, like the priest, passed by on the other side. In spite of this great emotion and pity, and these tears, the poor man would perhaps have died where he lay, had he not been rescued by the Samaritan. Even so, likewise, the church which assumes the emotionab attitude towards these foreigners, who, as it were, are lying by the roadside crying for help, may well check its emotions, dry up its tears and call in its sympathy unless it is going to lend a helping hand. -No, we must not, we dare not, if we would succeed in our mission as a church of Jesus Christ, assume a patronizing attitude, an attitude of indifference, neither dare we assume an emotional attitude of tearful pity without practical help. Our church work among the foreign born who are loyal to their old faith must be based upon the realization of the fact that religion is both a conservative and a conserving force.[1] Religion deals with deep and sacred emotions and exalted ideals; therefore, cannot be handled roughly. We cannot deal with it merely with emotion and pity, we must also give real help remembering at all times that religious emotions are easily disrupted. We must get down to the root of the matter and approach the religious problem of these new Americans with genuine sympathy and an understanding heart. We can have an understanding heart only in so far as we enter into fellowship, and work to-gether with them. We ourselves cling so tenaciously to our different types of religion that we should be very patient with the natural conservatism of the foreigner who often loves not only his own particular faith and practice, but also the language in which his religion was taught him. We are apt to become

Emotional attitude.

[1] Brooks, Christian Americanization, p.p.125-127.

discouraged when these new Americans fail to enter as readily as we think they ought. We then assume an attitude of tearful pity instead of remembering that with such a background, and with such strong prejudices toward their old religion, we must not bring to bear undue pressure in seeking to have them change immediately their religious convictions. In attempting to displace old ideas, unless we are patient and tactful, we may really lead them against the new truth which we would have them enter into.

Having seen the inadequacy of the above mentioned attitudes, let us now turn our attention to a fourth attitude which we find in some of our churches which we consider the proper attitude for the churches to assume if they are to measure up to their responsibilities as a Christian Church. Often when we speak of assimilation we interpret it as meaning amalgamation. While it may mean amalgamation it does not necessarily mean that.[1]

Rational assimilation.

The immigrant coming to our shores in pursuit of happiness and freedom does not ask amalgamation; he seeks only potentially equal and not necessarily the same rights, opportunities, and advantages that are accorded native born citizens. As we have tried to point out above, our population is extremely composite. There has been nothing like it in the history of the nations. Except for a few remaining Indians there are no full-blooded Americans. We are all immigrants coming from all parts of the world with our peculiar backgrounds, and bringing our peculiar customs, traditions, and faiths. If the immigrant problem is dangerously acute at this time, and such it seems to be, it is due to the overwhelming number of the more recent immigrant arrivals, and to their natural tendency to segregate themselves in congested racial colonies, out of touch with our American life and therefore failing to understand it, contribute to it, and benefit by it as they should.

We can readily see what a stipendous problem the problem of assimilation is

[1] Brooks, Christian Americanization, p.p.69-72.

when we think that about one-third of our population are of foreign birth or the off-spring of foreign born parents, and that the birth rate among them is higher than among the older stock. It must be remembered, however that these immigrants are the future Americans, and it is up to us to assimilate them and make of them the kind of Americans they ought to be. The question that therefore confronts us at this time is, how moy we affect this assimilation. There have been various methods of assimilation resorted to through history.[1] The most daring adventure which any nation has undertaken is the admission into its national life, and to perticipation in the rights and responsibilities of citizenship of millions of people, speaking different languages, having been trained in different social customs, and having lived under different political institutions. Other nations have dealt with racial elements foreign to thenselves, and have had large numbers of foreign residents and refugees who have played conspicuous parts in their artistic, political, and literary life. But, no other nation has had an experience comparable to that of the United States. One of the methods used for assimilation has been Subjugation. That is the people have been conquered by force and made to enter into the life of the people who conquered them. They have been made to live under conditions imposed by the conqueror. This for many years has been the status of millions of people in Europe, many of whom have come to America to escape those intolerable conditions. But it has been made perfectly clear that assimilation is not subjugation.

Another method attempted has been the method of incorporation. That is foreign bodies have incorporated into a national body politic. For instance, Swedes, differing in blood and language from the Finns, have lived for years in the western part of Finland. This is their ancestral home but they have been cut off from Sweeden by conquest. They have enjoyed great freedom and have retained their own language and customs practically undisturbed and have not become assimilated.

[1] Brooks, Christian Americanization, p.p.32-36.

We have seen that though there are thousands of French living in Canada, and though they are represented in Parliament, yet they have persistently resisted assimilation.

Then there is the method of adjustment, as for instance in Switzerland; composed of French speaking, German speaking, and Italian speaking people un-assimilated.

Our method, however, is to have a common language, common ideas, and common ideals. In doing thism it is well that we should urge upon these new Americans our American ideals and not our destructive practices. If we are to adequately initiate these people into our real American life we must hold up to them the best and highest ideals of Christian American citizenship. This is very essential. Not only must we teach them the letter of our law and institutions, but we must in some way get them to enter into their spirit. In order to do this it is necessary that our ideals and institutions be made attractive. It is not enough to tell them about our ideals; we must live up to them,as nearly as we can, and show them the result of such living. All elements of destruction we must discourage, and let them know that we do not countenance such elements in our national and social life, and that while they are here we are fighting for their removal. So long as we let the foreigners get the impression that we look upon them as inferior, just so long will we fail in rational assimilation. We should therefore set ourselves against any treatment of them in our daily life, on the stage, or in the press that would justify the inference on their part that we look upon them as inferior. Any individual or group of individuals, who, by careless speech, vulgar nick-names or any other way, causes the foreigners to feel that they are strangers in our midst, retards the progress of rational assimilation.

In order to encourage assimilation we must also recognize the contribution of Alien nations to American ideals. It cannot be truthfully denied that our foreign born have made quite a contribution to American life and ideals. We must always bear this in mind and show forth in our program that the immigrant brings with

him just as high ideals as our best. These ideals, if America is as she ought to be, must be taken and woven into our ideals and thus make the fabric of our institutions. We must not belittle or minimize their worthwhile contributions but rather encourage all that is best in them. On the other hand the foreigner brings ideals which are detrimental to our life and ideals. These we should discourage and aid him to eliminate, for they will not only drag him down but will also imperil our national and social life. Thus in our process of assimilation we must naturally recognize the bad practices in all and put them aside, and likewise, combine the good in all, and build through the Christian ideal a more enduring America.

There should be running through all the activities of the church a high note of patriotism and loyalty.[1] From the pulpit we must call them to loyalty to our ideals and institutions. In the Sunday School we should bring out such lessons and teachings as will cultivate in them a love for America. Through all of the other organizations of the church should run a golden thread of loyalty and patriotism. Special programs should be initiated calling upon all people of the neighborhood to be actively loyal and devoted citizens. So train them by precept and example that they would be ashamed to do or say anything that would bring discredit to, and reproach upon our fair land.

English and Citizenship Classes.

If the church is located in a neighborhood where the public night-schools are not conducting classes in English, the church may approach this problem in two ways: stimulate public opinion to the point of obtaining such instruction in schools, and use its influence in creating such influence in the community as will bring pressure upon those in authority thereby forcing them to give such instruction in their schools.

If this cannot be done then the church should organize classes for the instruc-

[1] The Church and Americanization, a pamphlet.

tion of English and civics to the foreign speaking people. It is very difficult to get over to these people in an adequate way our ideals and practices unless they understand our language. It is unreasonable to expect them to develope into good citizens unless they are taught citizenship. These classes should be based upon the secular study of English with guidance in citizenship. The English lesson should not be mixed up with Bible lessons except in so far as the personality of the teacher may have its influence along this line. For Bible study separate classes should be organized.

Whenever the public night schools or other agencies in the community are conducting classes in English and citizenship the church should cooperate by using its influence to urge the foreign speaking people to attend these classes. The church however, should inaugurate a program designed to conserve and make practical the results of both the day and night school. In other words the church should be familiar with the line of study taught in these schools, and should emphasize and make permanent these teachings by having such programs as will take up where these schools leave off, or should take the message learned to these schools and spiritualize them. Not only should the church take up the work where these schools leave off but still more important, it should have a program corresponding to the programs of these schools. If our country is to be a real democracy the people must have a common language, common ideas, and common ideals as has been said above. In order to get this common language and these common ideas and ideals,they must be not only taught in our public schools, but also be retaught and emphasized in our churches. This may be done in the following three ways.

For adults we must have a forum for the discussion of civics, social, and religious questions. There are many adults among these foreign born who know nothing of our civic, social and religious life, who perhaps do not attend either

our public schools or our church schools for one reason or another. If we are to have them become good citizens we must provide a place where they may come and discuss frankly and freely the things pertaining to true citizenship. If they are to enter fully and truly into our social life, they must know what our social life is. We must therefore provide , so that they may have the opportunity of learning our social standards and the elements which enter into our social life. A forum where they may come and discuss questions appertaining thereto will be quite a stimulus to them and they will enter more readily into our social life. Likewise if they are to enter into our religious life it is necessary that they should know what oyr religious life is. They cannot know unless they are given a chance to come together and discuss religious questions.

Mothers' meetings for training and discussion along lines of civic and domestic interests should be held. Here the mothers of foreign born may have the opportunity of coming to-gether and under an efficient teacher be trained along civic and domestic lines. They are less fortunate than their children in that they do not have the contact and training of our public schools. If we are to build a strong nation we must provide some way in which the mothers of these future Americans may learn about our civic and domestic interests that they may create an atmosphere in the home, conducive to the right civic and domestic relations. Unless the mothers have a chance for the discussion of these interests and proper training along these lines we cannot expect them to start their children in the right direction. Then, too, if we take these children and train them and leave the mothers untrained there comes an estrangment between mother and children which will have a telling effect upon our home and national life.

If the institutional church is to adequately carry on its program of Americanization and Evangelization it must first realize the fact that its great mission is to so present its program as to arrouse and enrich the religious life of these people. They come to us not without religion but in most cases, very crude. The

church therefore must recognize the fact that it owes to the community in which it stands, and especially to the immigrant population, its leadership in the formation of a public opinion which shall demand that every person have a chance for the fullest possible spiritual and cultural development, under ideal American conditions.[1] This public opinion can more easily be formed by the Christian Church than by any other organization. Nothing will so readily remove political or social ills than will public opinion, and there is never any reform affected or any progress made until first public opinion is aroused and set in motion. In order that these people might obtain the fullest possible spiritual and cultural development, the Church might aid by urging action along the following lines:

To arouse and enrich the religious life of these people, and aid its expression in service.

Perhaps the first problem which stands in the way of and hinders the progress of Americanization and civilization is the housing problem. When these foreign people come to us, most of them for financial reasons, they are compelled to move into dark, dirty, and unsanitary tenements, which are poorly constructed, and very inadequately ventilated. Very often we find four or five families living where once only family lived comfortably. They are crowded, men and women, boys and girls, into these places which are really breeding places for crime and immorality. Here they live under all sorts of conditions. In many cases more than one family use the same toilet and bath. In order to suppliment the family income it is necessary for some to further crowd themselves by keeping roomers. Often there are young women just at the most dangerous age of their lives exposed to temptations of all kinds. While their fathers and mothers are at work away from home, they are denied that protection and safeguard which is so necessary. The wonder is, that growing up in such homes under such conditions, more of the boys and girls, young men and young women, do not drift into bad company and participate in crime and immorality.

[1] The Church and Americanization, a pamphlet.

As long as these foreign people are housed in these unsanitary and unwholesome surroundings the task of Americanization and Evangelization will be an exceedingly difficult one. The church must raise its voice against such conditions. From the pulpit the preacher must cry aloud for a public sentiment that will make such conditions impossible. In the Sunday School and in the Social Service classes, by practical lectures and meetings, the people must be pointed to a higher standard of living. The Church should not separate itself from, but should cooperate with all other uplifting agencies and forces in the neighborhood for the elimination of these evils. It should be ever mindful of the fact that these are future Americans, and that the life and standards of America will be helped or hindered according as the multitudes enter into its life.

The church should adopt an industrial and social creed, the realization of which will make for a happy and contented life. Thus there should be a proper understanding between the employer and the employee. It is true that some of our employers take advantage of the ignorance of these people and exploit them. They are almost altogether unsympathetic, and treat the employee merely as a machine to do their bidding. On the other hand, the employee is often only interested in the work for the dollar and is prejudiced against the employer. Thus we find in our country a great chasm betweem our employers and employees; and because of this chasm we must suffer strikes, unemploument, and too often bloodshed. This chasm must be bridged and the church is the best force in the community to bridge it. It must be bridged by sympathetic understanding. The church must convince the employer that it is his duty to pay a living wage, to provide safe employment and to give reasonable hours. The employee must be convinced that it is his duty to give an honest days work for an honest days pay. The church should create such a sentiment in the hearts of both employer and employee that they will be willing to sit down together as brothers and work out their problems in case of disagreements.

The church should use its influence to arouse public interest in the health conditions of the neighborhood. Constantly the problem of raising and maintaining the standard of health and sanitation among the foreign born should be before the public. Much of the disease that is found among these people is due to careless and lack of knowledge of sanitary conditions. One doctor who covered an east end district, inhabited largely by German and Irish immigrants reported "decaying vegetables and animal refuse" uncollected from the gutters of the streets, sewers often choked, houses "generally out of repair", out houses located in the yards in close proximity to the houses and water supply, only ten or twelve slaughter houses in the district, but these"alwaysto be found in a filthy condition".[1] He found 110 cases of "typhus and typhoid fever" and 176 cases of diarrhea, principally among the children. The remedies which occured to him seemed difficult to administer because the Germans and the Irish were, he reported,"so ignorant, so degraded, so careless of their own best interest, present or future," that to obtain their cooperation in "any scheme of hygienic amelioration which would involve a change of habit, abandonment of vice, sacrifice of comfort, or the increase of expense" seemed almost impossible.

He considered the immigrants a "fruitful cause for the propagation of disease" but found himself unable to say "in what way or in what manner the wafting of the many diseases which always are their companions, can be better guarded against than at the present",and he wondered, if the usefulness of the immigrant counterbalances the evils which accompany him. His conclusion was that"medical missionaries may affect the sanitary conversion of these hardened sinners",and recommended"the distribution of tracts upon matters connected with public health."

The doctor was connected with a dispensary in a district in which the poor German and Irish immigrants of that day lived. They were making their way in spite of the kind od municipal neglect which he described and for which,he, as a citizen, felt no sense of responsibility. But he found time to congratulate himself and the

[1] Abbott, The Immigrant and the Community.

city that he had come through this dangerous contact without infection or personal contamination.

Such a surrounding, and similar conditions can be found in almost any of our large cities at this hour. In fact by taking a trip through some of the streets of the South end of Boston to-day one may find such conditions that one would wonder how human beings could exist in their midst. It may be true that foreign people may be careless and ignorant, but can we afford to neglect them when we should see to it that our city clean up the streets and make their surroundings what they ought to be? Have we not some responsibility in the matter? The challenge comes to the church in this matter of health and sanitation, to wake these people up along health and sanitation lines, but there is also a challenge to the church to create such public opinion as will make these conditions impossible in our cities. The church should teach from its pulpits, in the schools, and in mass meetings, the laws of sanitation and heatlh, and at the same time call upon the city to give these people wholesome surroundings in which to live and rear their children.

To inspire these people and have them take a lively interest in the work of the church it is necessary that there should be separate language services which should minister exclusively to a particular race, with a minister and worker of that particular race or at least speaking its language. In this there will perhaps be great need for volunteer workers of the right kind which could be supplied by our American parishes. Our task would be to seek out and provide training of young men and women of foreign parentage. The thought is that there should be foreign language services in neighborhoods where,at the outset conditions are such that the services could be held in foreign language because of the impossibility of worshipping or of understanding the Sunday School lessons and the fundamental doctrines of the church in the English language. Only such neighborhoods with a constant innigration will need such a church.

To inspire these polyglot people.

If these foreign speaking people are to become real Americans it is necessary

that they should know the English language. But in many cases the parents of these children, especially the mothers, speak their own native tongue, and often the children speak the English language with but very little knowledge of their mother tongue. This causes estrangement between parents and children. For this reason there should be special classes for these people in which the lessons are taught in both English and the mother tongue so that all amy have the benefit of the lessons.

There should be held occasionally International services in which all of the different nationalities come together and worship. This creates a brotherly feeling between one another and a sympathetic understanding. Each of the different nationalities should have a definite part in the program, the ministers of the different groups giving brief messages in their own languages.

C. A typical program - Morgan Memorial.

Morgan Memorial in the city of Boston may be cited as a typical example of the program just described. The work at Morgan Memorial may be divided as follows:[1]

The Church of "All Nations".

Morgan Memorial is distinguished from the ordinary social settlemeny by its religious features. It is in the strictest sense of the word an institutional church and it magnifies the church. It is also strictly a "Church of All Nations". The church is organized according to the provisions of the Methodist Episcopal Church in every respect. It has its stewards, its trustees, its class leaders and local preachers. Affiliated with it are the Sunday School, the Epworth League, the Ladies Aid Society, the Womans Home and Foreign Missionary Societies, the Brotherhood, and in fact all that is common to a well regulated church. Morgan Memorial differs from the regular religious organizations in that it is the center of its community because it touches the life of all.

In addition to the chief pastor, who is pastor of the entire church, pastors

[1] Dorion, The Redemption of the South End, p. 84.

are provided for the following races who meet in their separate services; Italian, Syrian, and Colored. There is also a minister to the Portuguese work.

Regular services are conducted each Sunday morning and at seven in the evening for the entire church at which time all of the different nationalities come together and worship in a spirit of brotherly love. These services add much to the religious and devotional life of the community. Between the hours mentioned the following activities are carried forward. At twelve noon, the Church School meets in its various departments. Here as in the morning and evening services all people meet together and the pupils are classified not according to race or language, but rather according to age and ability. Morgan Memorial lays special emphasis upon its Sunday School. While the institution cares for iys young life in its recreational, physical, and general educational needs in the spirit of religion, and are surrounded by the Christian atmosphere, still, it is left to the Sunday School to train in spiritual culture. In many of the homes in Morgan's parish, Christianity has been associated with the superstitions of the old world. Many others have grown up without any religious ideas of any kind. Some worker of Morgan comes in contact with such a family, not by accident but by plan, and gets the children into the Sunday School, where they are cultivating religious ideas. In this graded Sunday School, in all of its departments, with trained teachers throughout, these children are trained in Christian citizenship.

At three o'clock in the afternoon the Italian congregation meets with its Italian pastor and has its services. At four o'clock the colored congregation meets with its pastor, and at five-thirty the Syrian congregation meets with their pastor. These services are wholesome and beautiful.

At six o'clock the Epworth League meets. The League at Morgan Memorial fills an important place in the lives of the young people.

At seven o'clock all nationalities meet together again and worship as one brotherhood which they are. This ends a typical Sunday at Morgan Memorial.

During the week some form of religious work is carried on every night and many people are reached in this way. Others who never think of attending church are touched in the summer when once a week a street meeting is conducted. It is impossible to calculate just what influence these meetings have on the community.

Perhaps the most interesting work and the work which Morgan Memorial is especially associated with is the rescue work carried on in connection with the Seavey Settlement. A large part of the work of Morgan Memorial is devoted to the derilicts. These men, some of them old and decrepit, who have spent their lives in sin and drunkeness, others young, just blossoming into young manhood hear the call of Morgan Memorial Rescue Mission and come in and try to reform and be transformed. Perhaps we can better picture this work if we describe one of the meetings of the rescue mission.

The Seavey Settlement.

As we sit in the mission hall we are surrounded by men of all classes and colors. Here are some who have come in a few weeks before, who have been converted, given a clean bed to sleep in and a chance to work. With the happy memory of the moment when they were first attracted to the mission they are sitting in rapt attention, while the preacher or leader announces a hymn. Others who perhaps have heard the singing as they staggered by have drifted in to see what is going on. There they sit who have already entered into the fellowship, with the joy and a new countenance on their faces, and those who have just drifted in for the first time, with bloated faces and broken frames, human wrecks on the sea of time. The leader raises his voice and announces the hymn, "I Was Sinking Deep In Sin" etc. They sing as if they were pouring out their souls to the Heavenly Father while those who have not been accustomed to such meetings look on with pitiful eyes. Now the leader reads a chapter from the Bible, and as he comes to these words, "Though your sins be as scarlet, he will make them white as snow, though they be red like crimson they shall be as wool," an expression of joy and approbation is seen to come over the faces of some in that company. These are they who have had the great experience

They know those words are true, for their sins just a few days ago were as scarlet. Over the faces of others may pass the expression of doubt or wonder mingled with hope. These are they, who know how deep down in sin they have gone, are wondering if there is any power which can save them and are hoping those words are true, for do they not want to be saved? Are they not anxious that their scarlet sins should be washed away? Let us wait a moment and perhaps the answer to these questions will come. The reading is finished and the leader begins to talk of the wonderful love of Jesus. He talks for a few moments and ends his beautiful, simple speech with these words,"For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have eternal life." There is a hush in the room, all is silent, here and there one may be seen brushing away a falling tear. Again he talks in an appealing tone calling upon those who are not saved to come and give their hearts to God. There is a movement in the room. Yes, here comes the answer to the questions above. They do want to be saved, they do want their sins washed away. So they come up and give their hearts to God. After a short testimony meeting all get to their feet and sing,"I love to tell the story." Such is one of the Seavey Mission meetings. But what becomes of these men who have come out to make a fresh start? Are they turned out into the street unprotected? No, the Seavey Secretary invites them upstairs where they are given a place to sleep until morning, and then if they are out of work they are sent over to the industrial building where they are put to work until they are strong enough to face the temptations which have brought them so low. They are housed in the Seavey Building where they are surrounded by a wholesome atmosphere.

Let us not close our story of the Seavey Settlement and Rescue Mission without telling the story of one of these men. "James Allen, born in Scotland, was such a victim to the alcoholic habit, that one evening, when his little daughter was sick and his wife gave him twenty-five cents to go out and get a perscription filled, stating that this was all the money she had, he went to a sallon and spent it for

drink. After his despicable act, he felt so despondent that he could not return home, and decided he would drown himself. He went to the Broadway Bridge, fully determined to end it all. But the place was so crowded with people that he found it impossible to carry out his rash determination. Just as he was crossing however, he heard some singing. It happened that it was an old familiar Scotch tune, and it awoke within him memories of long ago. He wandered in the direction of the singing, and found himself in one if the out-of-door meetings conducted by Morgan Memorial workers. When the invitation was given to all who desire to lead a better life to come forward, he did so." That was written thirteen years ago. After living several years around Boston, he went to New York, where he is now in a good position, with a happy home, interested in the church, and in every good thing. Writing recently to Morgan Memorial, he says;"I know you will all be glad to hear that I am still in the same path. My greatest wish is that your untiring efforts in making men and women lead good lives may be constantly successful. You made a pretty good job of me. The children are all growing up and are now membres of the church."

The Good-Will Industries.

The Good-will Industries fill a very great need in the life of the community. Here the "down and outs" may find a place to work and become self-respecting again. Here those who have come in through the Seavey Mission may find congenial employment. Here women whose husbands have gone down to a drunkards grave, or have been thrown into jail, may come, dry up her tears and enter into useful employment thus saving herself and her family from hunger and want. Here young men and women out of employment foot-sore from trying to find work may be engaged until something better turns up.

In the morning at eight-thirty the workers gather in the church for a half hour of devotion, where they enter into the spirit of the service and get spiritual strength for the days work. To see these eager people gather into the beautiful church and enter into the service of worship and praise is indeed an inspiring sight. From here they enter into their various tasks in the industrial building

where the days work awaits them. At noon in various departments a short devotional period is held again, perhaps just a word of prayer and a hymn. An employment bureau open from nine to ten in the morning is open for those out of work. Here each morning men and women crowd, file their applications and receive a card to one of the "heads of departments" where they may be employed. The bureau is not intended to be an ordinary employment bureau as indicated by the late hour of opening and the short time it is kept in operation each day. The industrial plant is not in competition with the other plants in the business world. It is rather a method of relief for men and women who can not find work elsewhere, and for the "down and outs" to whom other employers pay no attention. Whenever a man asks for an opportunity to earn his daily bread there is hope for him. He has within him the making of a man once more, and Morgan Memorial Industries gives him a chance. It is not the policy of the industries to employ any person for any length of time. The plant is for temporary relief, to help one over a hard place, to give a new start in life. Then he is expected to find work elsewhere and thus make room for another unfortunate person. For some, one days work is enough;others, two or three days; while some need a longer time to get on their feet and come to themselves.

At South Athol there is a rug factory where these Seavey men are employed for several months, away from the temptations of the city life. They are kept here until they have attained a complete mastery over themselves. To get material to keep these men at work bags are sent out to friends of the institutional workers, who fill them with everything they do not want; clothing, shoes, pictures, inside furnishings of all kinds, in fact anything one can think of is sent in the Morgan bags,or if too large a truck is called to bring whatever can not be sent. These things are cleaned up or made over into wearable or useful articles and put on sale in the Morgan stores and sold at a very low price to the poor of the district.

Jesus said,"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." No church can adequately perform its mission

if it neglect the child life of the community. The transforming of human direlicts is important, but it is more important to have the child and thus avoid the trouble of having to transform him after he has grown to be an adult. Just as prevention is better than cure, even so likewise, forming is better than transforming. It is the church's duty therefore to get hold of the child while it is young and train it into useful and Christian citizenship.

While Morgan is proud of her industrial plant and her Seavey mission work, the work of which she is most proud, and that which lies nearest to her heart is the work among the children of the community. They are the future Americans and the future church. The type of Americans we shall have in the future depends upon the type of training received by the children of the community. Any day of the week Morgan Memorial is literally flooded with young life. If you visit Morgan on Sunday you may see the Church School where you will find many of the children earnestly and eagerly entering into the worship and praise service. Here they are taught by trained teachers those lessons of love and Christian piety which will stand them in good stead throughout their lives. The older children go to the regular church service in the morning where they remain for the preliminary service of worship and devotion after which they pass out and go to their different classes and departments. In the evening they attend the children's service to which they are admitted by ticket because of the great number. This is an illustrated talk.

The Children's Settlement.

In the week every part of the young life of the community finds some phase of education or social service which meets its need. Morgan does not wait until the child grows up to take them in hand but begins with the babies. It has a nursery where many little ones are daily cared for by loving women who enjoy mothering children. Many of the mothers of the community are forced to work out to suppliment the family income and for a nominal sum they place their babies in the nursery where they are kept all day in perfect safety and at night they are

taken home. In the nursery are little clean iron beds, inviting and wholesome, occupied by many while others are at play on the floor and about the room. Every afternoon they are given a drink of milk and put to sleep. Such a ministry cannot be estimated.

The older brothers and sisters are received into the kindergarten. Here the children attend from nine until twelve in the morning. In some cases the parents must be away during the entire day. In these cases the children are allowed to remain during the entire day, continuing the work of the nursery. No one can calculate the influence of a nursery and a kindergarten in a district such as Morgan Memorial. It is a double blessing that here among the poor are the appointments, complete, and of the best, for the work of caring for the children during their years. It is here that the foundation for good manners, tastes, and healthy development of the mind and body is laid. Here they receive their first lessons in religious instruction and receive such training as will guide them throughout their lives.

Provisions are made for the industrial training of the boys and girls. They are taught here to do something useful, to become skilled workers. If you will make a little tour of inspection you will find that for the boys there is carpentry work, making of articles of furniture, printing, shoe-making, rug weaving, and general repairing. Because of this training the lost art of repairing things about the house will be refound by the boys of Morgan Memorial, for they are being given such instruction, taught how to mend broken dishes, patch a shoe, make and adjust a new leg for a table or chair and many useful things.

On the other hand the girls are taught to be good housekeepers. They carry this training into their poorly kept homes and many mothers are taught better ways, also healthier, neater, and more economical. The girls are instructed in sweeping, arranging the rooms, making beds, how to care for the baby, and cook meals. They are taught also how to do millinery work and to mend. It is here they get the

foundation for good housekeeping.

This is not all, for there are schools of music, art, and expression, where under the best of conditions, instruction is given within reach of all, by well trained and competent teachers. What a beautiful sight to see here these children of all kinds and conditions; black and white, Jew and Gentile, native and foreign born, mingling and working together, being taught some of the most valuable lessons of life itself, laying the foundations upon which will be built character and career, and from which they will enter into useful lives.

One is likely to be led to believe that here is all work and no play. Not so, for Morgan Memorial realizes that all work and no play is detrimental to young life, so she has also provided a gymnasium, club rooms, games and play rooms under efficient leadership. Many churches have satisfied themselves by denouncing unwholesome recreation, cheap movies, and low places of amusement. Morgan goes further, she not only denounces these places of amusement but realizing that the child must have some means of expression, she provides better and more wholesome amusement and recreation. During the summer months Morgan operates for her children a vacation school and many children are selected according to their needs to spend the summer at South Athol. But we speak now especially of the vacation school to which those have access who have not been chosen for the outing. There is a large and efficient corp of trained leaders for this work, the regular workers being supplemented by College students who volunteer during the summer, and who use every means of making the school attractive.

This is typical of one of these days in school, First, there is an opening exercise with Bible story and patriotic hymn, and then the classes separate and go to their particular tasks. There may be found the following activities boing on in the various classes: sewing, cane-seating, hammock-making, carpentering, or learning the duties of home-making and sloyd work. In other words there is an adjustment of the industrial school of the winter months to the needs of the summer. Once a week each

group has an outing to Morgan's country home where the children spend the day in play and recreation. In this way during the dangerous summer months the child is kept off the street when he might wander about and come in contact with all sorts of evil companions and temptations and is placed in wholesome surroundings.

The story of Morgan Memorial would be very incomplete and inadequately told if the activities of the summer camp were not mentioned. About eighty miles away, far from the hustle and bustle of city life, in a beautiful farming community, with God's pure air to breathe, and beautiful fields to look upon, in the summer camp, where every summer many poor children of the city, undernourished and poorly cared for, go to spend the summer months. What a blessing this is for the poor children whose parents are not able to take them to the seashore, or summer resort, and who would otherwise be forced to spend their time throughout the hot summer months in close, crowded, dirty tenements and on the streets of the city, to have the privilege of spending the summer at South Athol. South Athol with its farm, out-of doors work, extensive manufacturing plant, and freedom from the temptations of the city does not only mean much to the children of the parish, but it also means much towards the establishment of men who have come to Morgan through the mission and changed their ways of living, and strengthening them for the battles of life. Men whose lives have been wrecked by sin and dissipation, who have been reclaimed from their sin, return from South Athol prepared to meet the temptations which are sure to come to them when they return to the city. South Athol also, during the summer months, means health and happiness for about one hundred persons, men, women, boys, and girls who go there and spend two months in its wholesome atmosphere, surrounded by the best spiritual and recreational leaders, drinking pure milk, eating good well prepared food, breathing pure air, and enjoying all of nature's choicest blessings, and returning to the city re-created beings. Not only are the parishoners of Morgan Memorial benefited, but the transplanting of the activities from Boston's south end to South

The Summer Camp.

Athol has been the transforming of South Athol itself. The community, because of the spirit which Morgan transplants there, feels the thrill of new life.

As has been stated above South Athol accomodates about one hundred and fifty persons. They are selected from hundreds of applicants, according to their needs upon the recomendation of physicians, nurses, teachers, mission workers, and the pastors of the different groups. Each one is taken because of some physical or moral infirmity. There are five different camps among which they are distributed upon arrival. The little folks from one and a half to six years of age are taken care of at the "Emily Dunn Nursery Camp". This camp is supported by Mr. and Mrs. Frank C. Dunn of Gardener, Mass., in memory of their little daughter whose name the camp bears. Out in the open the children have the benefit of grass, sand pit, and every thing which makes for health. Here they engage in singing their songs, playing their games, and enjoying themselves under trained supervision.

There is a camp for boys from seven to twelve years of age and a camp for girls of the same age. These camps are buildings arranged for that particular work. Here these children are taught to be useful. They make their own beds, wait on table, wash dishes, assist in the laundry work, sweep and scrub the floors. The daily tasks of these children come immediately after morning prayers. Each boy and girl is given a certain piece of land to cultivate and plants his or her own garden. They spend the morning, after camp inspection, in their gardens; and the afternoon in play, outings, picnics, and general good times. In answer which naturally comes, "What about the spiritual life of the camp?" we would say that in the midst of these buildings is a little church which is the religious center of the community. The New England Conference appoints a pastor who is the head of the social settlement. Here sermons are given for the children and grown ups, and all enter into spirit of worship. After all, Morgan places emphasis upon spiritual things, whether in her camp, store, industries, settlement, or church.

D. Some New Proposals.

In order that the church may meet the needs of the crowded conditions of the city she must understand, and be able to affect the dissatisfaction, misery and temptation of the people who spend their working hours in hard uninteresting labor, and their leisure hours in sordid surroundings. These conditions have changed the simple home life of the old world to a complex life with its rush and competition making incessant demands upon all classes. The busy days with quiet evenings at home, and perhaps a few neighborly callers, have given place to days spent in the midst of noise and confusion, and evenings marked by gayly lighted streets, jostling crowds, movies, theaters and the dance hall. Since the ordinary life of the city has changed,the church must adopt its program to the changing life.[1] In order that the institutional church may effectively serve its polyglot community, and administer to the social, intellectual, and spiritual needs, it must have a program that will uplift and help and help others in need. It will suffice to enumerate the different activities of a proposed program.

1. Sunday morning and evening preaching service.
2. Children's church.
3. Junior, Intermediate, and Senior Expressional services.
4. Weekly prayer service.
5. Meetings in hospitals and homes of shut-ins.
6. Mission hall and rescue service.
7. Street and shop services.
8. Forums.
9. Religious Education.
   (a) A well graded Sunday School.
   (b) Teacher's training class.
   (c) Bible study courses.

[1] Burns, A Program for the City Church, a Pamphlet.

(d) Personal workers' class.

(e) Classes in social service and life work.

(f) Daily vacation school.

10. Social service - Education.

(a) Night schools.

(b) English and citizenship classes.

(c) Music school.

(d) Instrumental music.

(e) Children's settlement.

(f) Class in first aid.

(g) Personal hygiene courses.

(h) Library and reading rooms.

(i) Mother's meetings.

11. Community welfare.

(a) Day nursery and kindergarten.

(b) Dispensaries or clinics.

(c) Free baths and showers.

(d) Milk station.

(e) Dormitory.

(f) Laundry and drying room.

(g) Systematic visitation.

(h) Housing conditions studied.

(i) Visiting nurse.

(j) Legal advice.

(k) Fresh air camps and farms.

(l) Clubs for all classes.

(m) Employment bureau.

(n) Good-will industries- Repairing and sales departments.

(o) Poor relief.

(p) Gymnasiums.

(q) Mixed socials.[1]

The emphasis on social service has come about in the rediscovery of the purpose of Jesus. His purpose of establishing a kingdom of God in the earth, a redeemed society of men who love and worship the common Father, God. Participation in this high and Holy aim, Jesus held to be the noblest ambition a man could have. With this new discovery, the Christian church of to-day is impelled to serve her fellow-men; a service which may include the human as well as the spiritual needs of a polyglot community.[2]

1 Burns, A Program for the City Church, a Pamphlet.

2 Shriver, Immigrant Forces, p.p.194-197.

CONCLUSION

CONCLUSION

Our effort in this paper has been to picture adequately the conditions prevailing in our polyglot communities, and to relate the institutional church properly to the problems brought upon us by these conditions. We conclude that in order that these people shall be transformed into true Christian Americans, it is necessary that we should realize that God has made of one blood, all nations, and that the great responsibility of bringing this realization to the people lies with the Christian Church. This is the fundamental requirement of true Americanization. For only by the establishment of mutual respect can mutual service be secured for God and country. The persistent segregation and isolation of the foreigner and aloofness of the American will surely stand in the way of this service. The church above all other institutions must foster this spirit. This means that parishes everywhere are under obligations to bring the full power of their resources and of their organized efforts to bear upon a definite and intelligent program,- a program that shall assign to all our people, men and women, boys and girls, a personal and individual share in the task. And that task must ever be conceived as an essentially religious task, a duty we owe to God whose church can recognize no distinction of class or race, a vital feature of the divine enterprise which is to establish Christ's Kingdom among men- that Kingdom in which men shall be "no more strangers and foreigners, but fellow-citizens of the household of God."[1]

[1] Burgess, Foreigners or Friends, p. 231.

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Conferences with members of Morgan Memorial Staff.

Actual Field Work in Morgan Memorial Parish, D.E.Evans.