DEPARTMENT OF THE INTERIOR
BUREAU OF EDUCATION

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COMMUNITY AMERICANIZATION

A HANDBOOK FOR WORKERS

By

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LETTER OF TRANSMITTAL.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION,
Washington, September 30, 1919.

SIR: Except for a quarter million North American Indians, descendants of the natives whom the white settlers found here, the people of the United States are all foreign born or the descendants of foreign-born ancestors. All are immigrants or the offspring of immigrants. The oldest American families are so new in this country that they have hardly forgotten the traditions and the home ties of the countries from which they came. Though we are now more than a hundred millions of people between our double oceans, we have yet to celebrate the three hundredth anniversary of the founding of the second of the colonies out of which the Nation has grown; 150 years ago there were less than three millions of us.

From all the world we have come, mostly sons of the poor, all striving to better our conditions in some way, all looking for a larger measure of freedom than was possible for us in the countries from which we came. Here, free from the domination of autocratic government and from the poisoning influences of decadent aristocracies, forgetting our fears and servile habits, we have elevated the best from all countries into a common possession, transfused and transformed it by our highest and best ideals, and called it Americanism. A new thing is this in the world, and withal the most precious possession the world has. Though incomplete, and still in the formative stage, growing richer and grander as the years go by, constantly clearing and purifying itself, its form and spirit are quite well determined.

To enter into this common heritage of the best of all, to be inspired with these ideals, to learn to understand the institutions which guarantee our freedom and rights and enable us to work together for the common good, to resolve to forget all purely selfish means for the work of the highest welfare of our country and of the world, is to become Americanized. To give to the foreign-born population in the United States, and all others, the fullest and freest opportunity for this, is what we in the Bureau of Education mean by Americanization. Every part of our program is directed to this end.

Americanization is a process of education, of winning the mind and heart through instruction and enlightenment. From the very nature of the thing it can make little or no use of force. It must depend, rather, on the attractive power and the sweet reasonableness of the thing itself. Were it to resort to force, by that very act it would destroy its spirit and cease to be American. It would also cease to be American if it should become narrow and fixed and exclusive, losing its faith in humanity and rejecting vital and enriching elements from any source whatever.

Our program of education does not compel but invites and allures. It may, therefore, probably must, in the beginning be slow; but in the end it will be swift and sure.

Americanization is not something which the Government or a group of individuals may do for the foreign born or others. It is what these persons do for themselves when the opportunity is offered and they are shown the way; what they do for the country and the thing called democracy. The function of the Government and all other agencies interested in Americanization is to offer the opportunity, make the appeal, and inspire the desire. They can and should attempt nothing more than to reveal in all their fullness the profit and the joy of working together for the common good and the attainment of our high ideals, to create the desire to have a part in the inspiring task, to show the way by which each may do his part best, and to help him set his feet firmly on the way.

Therefore, the real work of Americanization must be a community affair. Federal and State Governments can only help the several communities to discover their problems, inspire them to the task of its solution, direct their efforts, and coordinate their work. To assist in doing this is the purpose of the manuscript transmitted herewith for publication as a bulletin of the Bureau of Education. Its spirit and the methods it advocates are, I believe, in harmony with the soundest and best policies of Americanization.

Respectfully submitted.

P. P. CLAXTON,
Commissioner.

THE SECRETARY OF THE INTERIOR.

FOREWORD.

Americanization is in the end a task for the individual citizen and not for the Government. The individual can be successful in so human a problem only by having a sympathetic knowledge of his task and of those with whom he must deal.

To supply at least the foundations of this knowledge is the purpose of this book. The contents are taken largely from the lives and experiences of successful workers in Americanization as revealed at the conference of May, 1919. Those who desire a fuller knowledge of the work are referred to the complete proceedings of that conference. That volume may be secured from the Government Printing Office at a cost of 35 cents.

It is evident that such a book as this must be written for the layman. The expert will find little or nothing herein that is new. The technical phases of the problem are being covered by other writers in books which will be issued in the near future as bulletins of the Bureau of Education. These will include "The Training of Teachers for Americanization," "The Teaching of English to the Foreign Born," and "The Teaching of Native Illiterates."

THE AUTHOR.

COMMUNITY AMERICANIZATION.

Chapter I.

GENERAL PRINCIPLES.

Americanization can never be a cold, calculating process of the brain. It must spring from hearts filled with love for men. "There is no way by which we can make anyone feel that it is a blessed and splendid thing to be an American, unless we ourselves are aglow with the sacred fire—unless we interpret Americanism by our kindness, our courage, our generosity, our fairness."[1]

There are, however, ways and methods of Americanization which will be successful and those which will merely harm the cause. Americanization is in some respect an art, requiring great skill of its workers. It is a difficult and a delicate art, for we are dealing with human hearts, with primal passions, with inherited prejudices, with minds which are supersensitive and which are prone to read into our purposes motives which we do not possess.

DEFINITION.

We have given too much time in the past to seeking a technical definition for Americanization. It is well to know whither we are headed, but nothing is to be gained by trying to set forth in so many words such a technical definition. Anyone who is American at heart knows that we have in purpose nothing of Prussianization. We seek nothing through force or fear. Indeed we might seek long and find no better definition of Americanization than is contained in the golden rule: "As ye would that men should do to you, do ye also to them likewise."

Oversensitive workers have feared that even the "Americanization" might give offense and have sought, without much success, to find a new term for our purpose. The word Americanization is a good word. It can offend only those who read into its meaning that which has never been intended. Technically it means "the making of America" or "the process of making Americans." Surely there

[1] Franklin K. Lane.

is nothing in either of these definitions that could offend. Instead, then, of spending time seeking new combinations of words to take its place, let us bend our efforts to giving Americanization its proper meaning.

America is a brotherhood. Men of many races have chosen to become members. We who are already initiated through the accident of birth or choice by immigration are now to extend the hand of fellowship to the later comers. Upon the tact, skill, and diligence with which we do our part will depend in no small measure the future of America.

But though it is difficult for us as yet to picture definitely what we wish to produce, to visualize the composite American of the future, it is necessary that we formulate some idea, set before ourselves some fairly tangible objective, so that our efforts may be effective. Can we not then take as this objective—the creation of a homogeneous people?[1]

KNOWLEDGE NEEDED.

We must first of all, if we are to do our task properly, possess the American spirit ourselves. We should have some knowledge of those whom we are seeking to initiate into our brotherhood. We must know the difficulties under which they are laboring in this new land. We must come to have a real respect for them as men and for their possibilities as members.

We can succeed only if we approach our task with hearts beating in sympathy with the needs of our fellow men, with visions unclouded by the hates or passions of war, "with charity for all and malice toward none." Unless we are ourselves convinced that these people from other lands are desirable potential Americans, that we need them here, that they come not with empty hands but with arts, crafts, sciences, music, ideals, which will add to the wealth of our common heritage—unless we feel that to us is given not so much a duty as a great opportunity, we shall fail.[2]

I believe that there is one and only one way by which you can make a good American, and that is by sympathy, by understanding. If we are to deal wisely in this larger day, we must get within the man and look out with his eyes not only upon this strange world in which he has landed but upon the land from which he came; for has not America become as a foster mother to these strugglers? We want an avenue of communication opened to reach that man's soul. And as he surveys this land and knows its people he will come to understand the country and to love the people.

The whole of this continent is to him now the cramped apartment, the dirty street, and the sweatshop or the factory. To the sweep of the great land and its many beckonings, his eyes are closed. And in his isolation and ignorance and disappointment there is a fruitful nesting place for all the hurtful microbes that attack society.[3]

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[1] John Ihlder, in Conference Proceedings.
[2] F. C. Butler, in Conference Proceedings.
[3] Franklin K. Lane.

OUR OWN ATTITUDE.

Just as the teacher must have in her heart a deep love for little children if she is to succeed in her work, so must the Americanization worker possess a spirit of respect, tolerance, and sympathy. Nor can we pretend to such a feeling if we have it not. The foreign-born people among whom we must work, with their senses sharpened by our neglect, and exclusiveness of the past, will be quick to detect the slightest feeling of patronage or superiority. Indeed they can discern it even when we ourselves may think we do not have it. Unless we can meet our new Americans as man to man, seeking to learn from them as well as to teach, we will never be able to make the cordial and sympathetic contact which is so essential.

One of the reasons the alien shuts the door in your face to-day is because she has too often fallen a victim to disinterestedness that was really self-interest, and to assistance that was self-advertising; and to undisciplined, spasmodic efforts that drew her into the whirlpool of uplift, but left her worse off than before. Somehow unless you can learn to meet her with directness and simplicity and sincerity as a friendly understanding human being, measuring the day's success more by loss than by gain, by purpose rather than by fulfillment, you will fail at the task of Americanization.

If Americanization service appeals to you primarily as a chance to educate yourself, lay it aside. Such education will certainly be a big by-product, but you have not the right to ask the foreigner to pay for your education nor America to liquidate your mistakes.

If you have racial prejudice and inhospitality in your heart and a sense of Anglo-Saxon superiority in your mind and go with your hands bearing gifts, you will ultimately set America back rather than forward at this critical time.[1]

MUST KNOW OUR PEOPLE.

There is only one way in which we can learn a proper respect for the people among whom we are to work, and that is by knowing them. Invariably, workers among the foreign born come to have a love for them. Their simple, homely traits of frankness, sincerity, and a sort of childlike simplicity endear them to those who learn to look beyond the superficial externals.

We have been too prone to judge whole groups by the acts of individuals. The newspapers have unconsciously and unintentionally helped to give us distorted pictures of a whole race by closing their stories of crime with such statements as "the murderer is a Hungarian" or "the criminal is a Greek." If they cared to do so, they could not infrequently close with a statement that "the scoundrel is a native-born American," but this they do not do. Such statements have had a tendency to connect in our minds criminality with our foreign-born people. Obviously, this is a deep injustice. Having for

[1] Frances A. Keller.

the most part only a dense ignorance of the virtues of our new Americans, many have unwittingly ascribed to them only vices.

And, because of this ignorance of ours, we tend to group these people in large masses and to ascribe to each member of a group those characteristics which we have been pleased to ascribe to the group as a whole. With such a grouping established, we are constantly ready to believe ill of those concerning whom we know so little. The fault of an individual becomes the fault of "his people." The unreliability of some Poles causes us to believe all Poles unreliable; the Italian acceptance of overcrowded dwellings causes us to accept statements that all Italians prefer to live in overflowing tenements. Then, when a crisis comes, a time of emotional strain, resentment blazes out against a whole group, innocent with guilty. And in response comes resentment for injustice. That the injustice was unintentional, based merely on lack of understanding, does not lessen the emotion on one side or the other.[1]

To the native born we must say: Know the people with whom you are working. Do not fall into the error of feeling that there is a magical process which can be applied to all national groups to accomplish your end. Standpoint, method of application, and form of procedure must be based upon the psychology of the folk, upon their customs and beliefs, upon their perceptive bases. You can not gain the cooperation of those whom you do not know. The method followed with the Pole will not always gain results when applied without change to the Italian or the Jew or the Croatian.

One can not gain the confidence of those he detests or of those he does not appreciate and whose ideals and dreams he can not sympathize with. I come into frequent contact with an excellent woman who is perfectly enthusiastic about the theory of community organization, yet she can not succeed in her work among the Russian-Jewish people, whom she is hoping to organize, because it is instinctively felt by them, despite all her efforts, that she despises them.[2]

Not only must we eliminate the obnoxious and insulting nicknames which we thoughtlessly bestowed upon our new Americans in the past, such as "Dago," "Wop," and "Hunky," but we should cease to speak of them even as foreigners. That man can never be thoroughly assimilated who hears himself constantly referred to as a "foreigner." It will be noted that the Bureau of Education uses the term "foreigner."

KNOW THEIR DIFFICULTIES.

Yes; more sympathy and interest and real brotherhood on the part of native Americans toward the foreign born is needed if this Americanization movement is to be a success. And this sympathy and interest can be awakened only by a greater knowledge concerning these various races immigrating to this country, by a knowledge of their characteristics, their history, and their past and present conditions in their native lands, for Americans must remember that these "foreigners," too, have had their glorious history, their patriotic struggles, and their great men of literature, art, science, and every line of human endeavor.[3]

Such a knowledge on our part of these peoples would show us that many of the conditions under which they are living in this country,

[1] John Ihlder, in Conference Proceedings.
[2] Nathan Peyser, in Conference Proceedings.
[3] Albert Mamaty, in Conference Proceedings.

and which we so greatly deplore, are not of their choosing. Indeed, in most cases their environment is far below that of their former lives. They have been driven into it in the past through many reasons, not the least of which have been the selfishness and exclusiveness of the native born.

We have decried the failure on the part of the new Americans to adopt the ways and standards of our land, quite forgetting that through our own aloofness they were not coming into contact with those customs. Mary Antin in her own life story points out that the Americanization of her family began as soon as they moved into an American neighborhood. Yet, just as her mother was gladly learning American ways from these neighbors, the native born moved away because, as they said, "they did not want to live next to a Russian Jew."

Physically, the port of entry seems to be the gateway to America, but mentally, socially, and culturally it is not more than the outer office, the reception hall of the new country. The real entrance to American life comes very often much later, through long and sometimes saddening experiences in industry or commerce or in pleasanter pathways leading through night school, social center, fraternal or other organization, conducted by sympathetic Americans or by kinsmen who have preceded by some years the later comers.[1]

WRONG METHODS.

Some there are who would Americanize by law, who would force the knowledge and use of the English language and of naturalization and citizenship. A few talk of deportation and imprisonment, as though the lip service gained in such fashion could serve America. Such only harm the cause. Too often the foreign born, hearing them, forget that they are but the unthinking few who serve only to accentuate the good sense and judgment of the majority.

You can not make Americans that way. You have got to make them by calling upon the fine things that are within them, and by dealing with them in sympathy, by appreciating what they have to offer us, and by revealing to them what we have to offer them. And that brings to mind the thought that this work must be a human work—must be something done out of the human heart and speaking to the human heart and must largely turn upon instrumentalities that are in no way formal, and that have no dogma and have no creed and which can not be put into writing and can not be set upon the press.[2]

Americanization is a mutual process. We shall fail if we do not receive as well as give. That Americanization would be futile which incorporated these foreign-born peoples into our lives and lost to America all that they have to give. America is the child of many races, but is herself stronger and nobler than any of her progenitors. This is so because each people has brought with it a wealth of art,

[1] Harry A. Lipsky, in Conference Proceedings.
[2] Franklin K. Lane.

of song, of custom, of ideals, all of which together form a wondrous heritage.

The native-born worker must not face the problem with the feeling that his task is entirely that of putting something across to the foreign group. It consists just as surely of carrying something back from the group with which he is working. Americanization is a two-fold process. It is a process of reciprocal adjustment. The newcomer is having his standards modified, his point of view changed, his experiences enlarged, his equipment of languages added to, his grasp of our political structure and ideals strengthened, and his standards of living altered; but he is just as surely modifying our point of view, enlarging our experiences, modifying our industrial organization, and causing changes in our economic values and our political organization. He is bringing with him the values and experiences and spiritual riches of his racial and national life, and he is contributing these to us.[1]

MUST HAVE TOLERANCE.

Many are too prone to think that we must cast out all that is new or unusual in order to Americanize. They are apt to feel that the newcomers in order to be good Americans should resemble themselves in all their ways as nearly as possible! They would cast out with the same naïve abandon as the child does the weeds in her mother's posy bed.

Those who go out to "Americanize" in the spirit of saving the country from disaster, or of reforming the heathen by abolishing all that looks unfamiliar, are less likely to Americanize the foreign born than to provincialize America. There is surely nothing dangerously un-American in spaghetti or marionettes, or even funerals with six barouches of flowers and 100 coaches![2]

Let us then give over all thought of trying to make the American from other lands just exactly the same sort of an American that we are ourselves. It is conceivable that men may be good Americans at heart and still not understand a word of the English language. Men may wear wooden shoes and still stand ready to die for America or to serve her devotedly. Let us seek, therefore, to tell the true from the false, the meat from the husks, the essential from the superficial.

You can not work against nature. You can never completely transform a man or woman that was not born and raised in this country, or at least that did not come here as a child so as to go through the American public schools, into just such an American as you are. It is impossible. But it is also unnecessary.

[1] Nathan Peyser, in Conference Proceedings.
[2] Esther Everett Lape, in Ladies Home Jour.

A man is not "foreign" because he was born in a foreign land or because he does not speak good English, but because he clings to or is actuated by un-American or anti-American ideas.[1]

We can never crush out of men's hearts the love they hold for their childhood homes. Nor would we do so if we could. The heart which could so easily and quickly forget the land of its birth could never love with a deep devotion the land of its adoption.

None of us would wish that the immigrant or the descendant of immigrants—which includes all of us—should fail in pride of ancestry. With that would go loss of self-respect. Whatever the people or the peoples from which our fathers came, they have something to contribute to the greater, richer American life of the future. And that contribution we want, whether it be the German Christmas tree and the sentiment that surrounds it or the Italian love of song and color."[2]

OUR FOREIGN COLONIES.

Austria was never a nation. It was merely a federation of many diverse peoples. Some there are who plead for the continuance of the foreign colonies in America. They even argue that these people came to America for freedom to live as they choose; that if they desire to keep their Polish or Italian or other national solidarity and life and customs, they should be permitted to do so. Such pleaders mistake sentimentality for sense. Such a course could result only in America becoming a second Austria and subject to its fate.

The various peoples in Austria were conquered by superior strength and incorporated into the whole without their consent. All peoples in America have come to this land of their own choice. They come presumably ready and willing to abide by its laws and ways. There is no place here for a branch of any other nation. To these new peoples we offer the great institutions of this land which our fathers fought and died to secure and maintain. They are given freely with only the stipulation that these peoples shall cast their lot with us and be one of us. Such as do not care to accept this simple requirement are free to go whence they came. Of those that remain we ask that they shall learn our language, that they shall leave their feuds and hatreds at the gate, that they shall renounce allegiance to their old and prepare to live or die for the glory of the new—America.

For the growth of foreign colonies in America, the native born are equally at fault. We have resented the purchase of property on our streets by anyone even having a foreign name. Through our own clannishness we have forced these new Americans to live among themselves if they would find aught in life to enjoy. Yet we should not

[1] Alberty Mamatey, in Conference Proceedings.
[2] John Ihlder, in Conference Proceedings.

forget that this gathering into groups is but a natural thing. We have our American colonies in London, and Paris, and Mexico.

The segregation and clannishness of the immigrant groups is erroneously called a characteristic peculiar to them. All of us choose our homes among those people with whom we feel comfortable, with the result that all of us really live segregated in districts. Those who come from the same country naturally feel unity. We have, then, in segregation merely a manifestation of a common human characteristic.[1]

BREAKING UP GROUPS.

We can dissolve these colonies only as we offer a fuller life to those who live in them. When the inhabitants of our foreign districts find full fellowship in our communities and equality of treatment and of opportunity, they will find in the new relation a happiness greater than in the old and disintegration will come about naturally.

Could we start with a clean slate in this work of Americanization, the task would be simple. We must, however, reckon with the bitterness and the heartburning, the misunderstanding and resentment, caused by our long years of neglect and injustice. We Americans take a great deal of injustice toward ourselves, all as a part of the game. We know that some time when we get around to it we will take a day off and clean up that injustice that bothers us; in the meantime we suffer from it with a grin. Our foreign-born friends, however, are prone to nourish the feeling of a slight or wrong.

When an immigrant sees unfair practices he is likely to be affected much more than is the American, because of his faith that such things are not found in democracy. He must be led to see that all, including himself, owe a duty to help prevent such things. He must see that the power in a democracy is in the people and that there is not some outside power to which to appeal and which to blame. We can get no great distance in civic improvement until all persons recognize a personal responsibility for evil conditions and count it a moral and religious duty to stop them. We can not depend upon the Government as something apart from ourselves to right wrongs. We must right the wrongs ourselves, for we are the Government. An immigrant ought to be given the desire to become a citizen so that he can do his share; as a foreigner he is quite helpless, but as a citizen he can help in realizing fair play.[2]

FIGHTING BOLSHEVISM.

There is a negative school of Americanization abroad in the land. It would Americanize America by "fighting Bolshevism" by word and laws, by more police power, more restrictions, more espionage. It is right that our Nation should stand on guard for the principles on which it was founded. But no campaign was ever won merely by the zealous punishing of a minority. The America of the future will be built not by our fear for it, but by the belief of one hundred million citizens in it.[3]

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[1] H. A. Miller, in Conference Proceedings.
[2] A Program for Citizenship. National Catholic War Council.
[3] Esther Everett Lape.

Americanization workers may be tempted to fight Bolshevism and the other "isms" that attack society from time to time. They should consider whether they are not merely helping in this way to attract attention to these various "causes" and thus assist in advertising them. Bolshevism is an effect, not a cause, and it is always wasted effort to attack effects, leaving the causes untouched. Bolshevism is the natural fruit of ignorance and injustice. Let us therefore bend our efforts to the eradication of these causes, and the effects will disappear of themselves.

Our responsibility is not to be met, however, with cries and shouts and pieces of paper, like Chinese exorcising evil spirits. It is not to be met with the chantings of the charms of democracy nor with boasting of great things done. It can be met only by doing the things that remain to be done to make America the better land it ought to be.[1]

So my interest in this movement is as much an interest in ourselves as in those whom we are trying to Americanize, because if we are genuine Americans they can not avoid the infection; whereas, if we are not genuine Americans, there will be nothing to infect them with and no amount of teaching, no amount of exposition of the Constitution, no amount of dwelling upon the idea of liberty and of justice will accomplish the object we have in view, unless we ourselves illustrate the idea of justice and of liberty.[2]

[1] Franklin K. Lane.
[2] Woodrow Wilson.

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Chapter II.

A COMMUNITY SURVEY.

Before there can be an intelligent solution found for the problem of a community, there must be a study made of its needs. In planning such a survey there is a tendency to go into too much detail. Not only is it difficult to assimilate properly such a vast amount of detail as many surveys provide, but the task of doing so disheartens the workers. Most such detailed surveys are carefully tied up in bundles and left to gather dust on closet shelves.

It is doubtful if a house-to-house survey is justified. The questions asked are apt to be personal, if not impertinent. Agitators of trouble are quick to impute ulterior motives to such a survey. The foreign-born people, not yet acquainted with the reasons for the survey, are very apt to misunderstand the purpose. They associate it with the visits of the police in their former lands. Instead of helping, a house-to-house survey is almost sure to hinder. Nor is it necessary.

There are sources of information available in every community that will give the workers all the information necessary, at least in the beginning of the work. In every community of size there are large numbers of people ready at hand to receive instruction and assistance. Only when the helping hand has been extended to all of these will a community find it necessary to search the homes for persons to help.

Surveys of any sort or the tasks of gathering statistics of any kind are without value unless use is made of those facts when secured. Practically all of the information needed by committees can be secured from a few sources. For information relative to individuals, the industries are ready at hand with contacts with probably nine-tenths of the foreign born in a community.

A suggestive survey is given below. Needless to say this must be fitted to each particular community, rejecting such parts as do not well apply. The questionnaires supplementing the survey plan have been designed in order that only pertinent points be presented to the several types of agencies involved. The duplication in some of the questionnaires caused by the existence of several possible sources of information on a given subject may be used for purposes of checking up or averaging estimates; or, on the other hand, the duplication may be obviated by utilizing the most important questionnaires first and striking out those portions in all subsequent ones upon which data have already been secured.

TENTATIVE PLAN FOR COMMUNITY SURVEY.

I. IMMIGRANT POPULATION—COMPOSITION AND CHARACTERISTICS.

A. Summary of data from United States Census (by wards in larger cities):

1. Population (total)_____
2. Color and nativity (native and foreign born—white; Negro)_
3. Foreign nationalities in larger cities_____
4. Males of voting age_____
   a. Citizenship of foreign-born white_____
5. Illiteracy_____
6. Inability to speak English_____
7. School age and attendance_____
8. Map of community, showing location of chief immigrant settlements_____

Remarks:

B. Summary of data for community secured through questionnaires, etc.

1. Estimated number of foreign born and of foreign parentage by foreign-language groups:

Foreign-language groups (in order of predominance).	Approximate number foreign born and foreign parentage.	Approximate number foreign born.	Approximate number foreign parentage.

Total population of foreign birth or parentage, _____

Remaining population, _____

Remarks:

Males of military age—native and foreign born:

Number registered—native, _____; naturalized, _____; declarants, _____; aliens. _____

(Information can be secured from 1917–18 records of draft boards.)

Remarks:

3. Estimated number of immigrants in the community's industrial plants:

Names and address of factories.	Total number employees.	Approximate number immigrant employees.	Number of classes for immigrants.

Remarks and suggestions:

II. STATUS OF EDUCATIONAL FACILITIES AVAILABLE TO IMMIGRANTS.

A. Public day schools with any considerable number of immigrant children (foreign born or of foreign parentage) attending:

Names and addresses of schools.	Total number of children attending.	Number of children of immigrants attending.

Remarks and recommendations:

B. Public-school classes, evening and day, for immigrants above regular school age.

Names and addresses of schools.	Number of immigrant classes.	Average total number attending per year.	Number hours instruction per year.

Remarks.—Amount of money appropriated for these classes—legislation governing them. Are these schools covering the situation adequately? Is the subject matter taught adapted to the needs and interests of the immigrants? Do these classes hold their pupils? List of sources for further information, etc.

C. Private day schools with any considerable number of immigrant children attending.

Names and addresses of schools.	Total number children attending.	Number of children of immigrants attending.

Remarks and recommendations:

D. Private-school classes, evening and day, for immigrants above regular school age:

Names and addresses of schools.	Number of immigrant classes.	Average total number attending per year.	Number hours instruction per year.

Remarks and recommendations:

E. Factory classes:

Name and address of factory.	Approximate number immigrant employees.	Number of immigrant classes.	Average total number attending.	Number hours instruction per year.

Remarks: Basis of cooperation between factory and school board, etc.

Recommendations:

F. Libraries:

Addresses of libraries patronized by immigrants.	Maintained by.	Days and hours open.	Estimated number immigrant patrons.	Total number books—foreign, English.	Estimated circulation of books per year among immigrants, foreign, English.

Note.—List also county and State traveling libraries if these reach immigrants in your community to any extent.

Remarks: Is the number of foreign-language books in keeping with the foreign-language speaking population? ———

Recommendations:

G. Reading rooms:

Addresses of reading rooms patronized by immigrants.	Maintained by.	Estimated number immigrant patrons.	Number foreign language papers.	Number English papers.

Remarks and recommendations:

III. OTHER FACILITIES AVAILABLE TO IMMIGRANTS.

Note.—List county and State institutions in addition to community facilities wherever the former affect immigrants to any extent.

A. Racial churches:

Names and addresses of racial churches.	Approximate membership.

Remarks:

B. Racial organizations:

Names and addresses.	Approximate membership.	Affiliations.

Remarks and recommendations:

C. Foreign-language newspapers circulating to any extent in your community:

Names and addresses.	Approximate circulation.

Remarks: Utility for publicity for various lines of cooperation, etc. (The Ayer Newspaper Annual will be found helpful in securing addresses.)

Recommendations:

D. Community centers reaching immigrants:

Names and location.	Approximate total number reached.	Approximate number of immigrants reached per year (give by foreign language groups, if possible).

Remarks: State what funds are available for this work; legislation upon which it depends. What basis of cooperation is there between the schools and community centers, etc.?

E. Legal aid societies:

Names and location.	Total number reached per year.	Approximate number of immigrants reached per year.

Remarks: Are there any special information and translation facilities furnished for immigrants? etc.

F. Information bureaus reaching immigrants:

Names and addresses.	Approximate number aided per year.	Number immigrants reached per year.

Remarks: The nature and scope of the bureaus; the use of interpreters; foreign language literature, etc.

G. Housing committees, bureaus, etc.

Names and addresses.

Remarks: Findings of conditions among immigrants, etc.

H. Charity organizations:

Names and addresses.	Total number assisted per year.	Number immigrants assisted per year.

Remarks: Plan of charity organization in the community. Conditions among immigrants, etc.

I. Recreational facilities:

1. Playgrounds:

Names and locations.	Approximate total number reached per year.	Approximate number immigrant children reached per year (give by foreign language groups if possible).	Gymnasium (yes or no).

Remarks: Legislation upon which the work rests, appropriations, cooperation with schools, etc., scope of the work. Relation to immigrants.

2. Gymnastic organizations:

Names and addresses.	Native or racial.	Approximate average membership per year.	Approximate average membership of immigrants per year.

Remarks:

J. Health agencies:

1. Visiting nurse organizations:

Names and addresses.	Total number visited per year.	Approximate number immigrants reached per year.

Remarks and recommendations: Especially as to immigrants.

2. Free dispensaries and hospitals:

Names and addresses.	Nature of work: general, dental, etc.	Total number reached per year.	Approximate number immigrants reached per year.

Remarks and recommendations: Especially as to immigrants.

3. Child welfare organizations:

Names and addresses.	Approximate number immigrants reached per year.

Remarks: Nature and scope of work actually carried on in the community. Work with immigrants.

Recommendations:

4. Health inspection bureaus:

Names and addresses.	Number cases per year.	Number cases among immigrants per year.

Remarks and recommendations:

K. Penal institutions:

Names and addresses.	Approximate average number immigrant prisoners per year.

Remarks and suggestions:

QUESTIONNAIRE TO SCHOOL SUPERINTENDENTS.

Number and Characteristics of Immigrant Nationalities:

1. Present estimated immigrant population of your city or town (foreign born or foreign parentage). Give estimate according to following classification.

Foreign language groups.	Approximate number foreign born and foreign parentage.	Approximate number foreign born.	Approximate number foreign parentage.

(Totals.)

2. Total population of your city, _____.
3. Chief occupations of the given nationalities, _____
4. Any segregated foreign section? Give location, _____
5. Give, if possible, some of the characteristics of the chief nationalities represented: their social and political status, etc.. _____

Educational Facilities Available to Immigrants:

6. Day schools with any considerable number of children of immigrants attending.

Name and location of school.	Total number of children attending.	Approximate number of children of immigrants attending.

Remarks and recommendations: Give a general description of the work for immigrants' children carried on in the various schools.

7. Classes, evening and day, for immigrants above regular school age:

Names and location of schools.	Number of immigrant classes.	Average total number attending per year.	Number hours instruction per year.

Remarks: Amount of money appropriated for these classes; legislation governing them. Are these schools covering the situation adequately? Is the subject matter taught adapted to the needs and interests of the immigrants? Do these classes hold their pupils? List of sources for further information, etc.

8. Factory classes attended largely by immigrants and in any way connected with the school system:

Names and addresses of schools.	Number of immigrant classes.	Average total number attending.	Number hours instruction per year.

Remarks: Basis of cooperation between factory and school board, etc.

Recommendations:

9. Libraries in any way connected with the school system:

Addresses of libraries patronized by immigrants.	Maintained by.	Days and hours opened.	Estimated number immigrant patrons.	Estimated circulation among immigrants per year. Adult. Juvenile.	Total number books. Foreign. English.	Estimated circulation per year among immigrants. Foreign. English.

Remarks and recommendations:

10. Reading rooms:

Addresses of reading rooms patronized by immigrants.	Maintained by.	Days and hours open.	Estimated number immigrant patrons.	Number foreign language papers.	Number English papers.

Remarks: Give basis of cooperation between schools and libraries, also reading rooms, etc. Number of bilingual books, texts for teaching English, etc.

Recommendations:

11. Playgrounds affiliated with the school system and reaching immigrants:

Names and locations.	Approximate total number reached per year.	Approximate number immigrant children reached per year (give by foreign language groups, if possible).	Gymnasium (yes or no).

Remarks: Legislation upon which the work rests, appropriations, cooperation with schools, etc., scope of the work.

12. Community centers affiliated with the school system and reaching immigrants:

Names and locations.	Approximate total number reached per year.	Approximate number immigrants reached per year (give by foreign language groups, if possible).

Remarks: State what funds are available for this work; legislation upon which it depends. What basis of cooperation is there between the schools and community centers, etc.?

13. Health and other welfare work carried on in public schools:
Give summary of the health work that is being carried on in the schools; names and addresses of the schools affected and of the organizations which are cooperating. To what approximate extent does this work reach the immigrant?

QUESTIONNAIRE FOR RACIAL LEADERS.

1. What is the estimated number of people speaking the _____ language in _____?
2. Of the above, approximately what is the number of foreign born_____? Approximately what is the number of foreign parentage _____? Can you give estimate of number unable to speak English (not counting children) _____?
3. How many segregated districts of your people in _____? Outline if possible on map. Describe each district as to number speaking the _____ tongue; number and names of churches; number and names of parochial schools; number and names of public schools; number and kind of business establishments, etc.

Remarks and recommendations:

4. Public schools with any considerable number of children of your people attending:

Names and addresses of schools.	Approximate number of children of your people attending.

Remarks and recommendations:

5. Public school classes, evening and day, for immigrants above regular school age, attended to any extent by your people?

Names and addresses of schools.	Number of classes for immigrants.	Number of your people attending.

Remarks and suggestions:

Have you any criticism or suggestions to offer regarding these schools? Are they teaching your people the things most needed by them and in which they are most interested? Are the methods of teaching in these schools really adapted to the needs, interests, and understanding of your people? Would teachers who could speak both English and _____ be preferable, in your opinion, to the majority of those studying English? Do these classes hold their pupils; if not, why not? Give approximate statement of extent to which your people are attending classes other than English.

6. Private day schools (parochial, etc.) with any considerable number of children of your people attending:

Names and addresses of schools.	Approximate number of children of your people attending.

Remarks and suggestions:

7. Private-school classes (parochial, etc.), evening and day, for immigrants above school age attended to any extent by your people:

Names and addresses of schools.	Number of immigrant classes per school.	Number of your people attending.

Remarks and suggestions:

List also names and addresses of men giving private lessons to individuals or groups. Give approximate statement of extent to which your people attend classes other than English.

8. Libraries patronized to any extent by your people:

Names and addresses.	Maintained by.	Days and hours open.	Est. number of your people who are patrons.	Number books.		Est. circu. among immig. per year.	
				For-eign.	Eng-lish.	For-eign.	Eng-lish.

Remarks and suggestions:

Are the foreign-language books owned by your people's organizations circulated anywhere near the extent to which they reasonably might be expected to circulate?

9. Reading rooms patronized to any extent by your people:

Names and addresses of reading rooms.	Maintained by.	Estimated number your people who are patrons.	Number foreign-language papers in each.	Number English papers.

Remarks and suggestions:

10. Foreign-language newspapers circulated to any extent among your people:

Names and addresses.	General nature.	Approximate circulation.

Remarks and suggestions:

Give also *native* American newspapers circulated to any extent among your people. (NOTE.—Complete lists of foreign-language newspapers and addresses can be secured from the "Ayer Newspaper Annual.") Have your newspapers been used to any extent for purposes of publicity among foreign born?

11. Churches attended to any extent by your people:

Names and addresses.	Approximate membership or at least number of churchgoers of your people.

Remarks:

12. Organizations of your people:

Names and addresses.	Approximate membership.	Affiliations.

Remarks and suggestions: If possible, give general nature of the more important organizations.

13. Organizations other than your own reaching your people to any extent: (Names and addresses and approximate number of your people reached by each.)

(*a*) Fraternal social, and gymnastic organizations (Elks, Odd Fellows, Knights of Columbus, Y. M. C. A., Y. W. C. A., etc.); also political clubs.

(*b*) Community centers.

(*c*) Legal-aid societies.

(*d*) Information bureaus.

(*e*) Housing committees.

(*f*) Charity organizations.

(*g*) Health agencies (visiting-nurse organizations, free dispensaries, child-welfare organizations, health-inspection bureaus, etc.).

Remarks and recommendations:

QUESTIONNAIRE TO CLERGYMEN.

1. Name and address of your church _____
2. Approximately, how many people of foreign birth or of foreign parentage have you in your parish? _____ Give a rough estimate of the number (1) foreign born _____ (2) of foreign parentage _____.
3. What foreign-language groups are represented in your parish? Approximate number of each _____
4. What is the estimated number of people speaking the _____ language in _____? Of these, what is the approximate number foreign born? _____ Approximate number of foreign parentage? _____
5. What are their chief occupations? _____
6. What are some of their chief characteristics? _____
7. How many segregated districts of _____ speaking people in _____? Outline, if possible, on map. Describe each district as to number speaking the _____ tongue, number and names of churches, number and names of parochial schools, number and kinds of business establishments, etc.

   Other remarks and suggestions.
8. Have you a parochial day school connected with your church? _____ How many children of _____ parents attend? _____ _____ If any others, give racial group and number. How many teachers? _____.

   Other remarks and suggestions.

   Give names and addresses of other parochial schools attended to any extent by children of _____ parents. If possible, give the approximate number of these children attending each, mentioning also the approximate total number of pupils attending each of these schools.
9. Have you an evening school for immigrants? _____ How many _____ speaking immigrants attend? Number of classes? _____ Days and hours per week? _____ Hours per year? _____
10. Libraries patronized to any extent by _____ speaking people?

Names and addresses.	Maintained by.	Days and hours open.	Estimated number of ..... speaking people patrons.	Total number of books. Foreign.	Total number of books. English.	Estimated circulation per year. Foreign.	Estimated circulation per year. English.

   Remarks and suggestions: Are the foreign-language books in the various libraries of _____ (or of your district) circulated anywhere near the extent to which they reasonably might be expected to circulate? _____
11. Reading rooms patronized to any extent by _____ speaking people?

Names and addresses.	Maintained by.	Days and hours open.	Estimated number ..... speaking who are patrons.	Number foreign language papers.	Number English papers.

Remarks and recommendations:

12. Have you a playground in connection with your church or parochial school? _____ Approximate number of _____ speaking children patronizing it _____ Total number patronizing it _____.

Remarks and suggestions: Is there a gymnasium connected with the playground? _____.

13. Organizations reaching your people to any extent with which you maintain cooperation:

(*a*) Community centers.
(*b*) Legal-aid societies.
(*c*) Information bureaus.
(*d*) Housing committees, etc.
(*e*) Charity organizations.
(*f*) Recreational and gymnasium organizations.

QUESTIONNAIRE TO LIBRARIES.

1. Name and address of the library or libraries with which you are connected:
2. Maintained by? (City or organization.)
3. Give the days and hours on which it is open
4. Give an estimate of the number of immigrant patrons of your library:
5. What is the total number of books? _____ Foreign. _____ English
6. Give an estimate of the number of books circulated among immigrants: Foreign _____ English _____.
7. How many librarians and assistants?
8. Is the number of foreign language books in your library in keeping with the foreign language speaking population of your community?
9. Are there any branches or stations connected with your library? If so, give names and addresses

NOTE.—Fill out separate questionnaire for each branch and station.

10. Have you any special provisions for assisting immigrants—open-shelf book sections containing literature adapted to the needs and interests of immigrants, foreign language or bi-lingual explanations, attendants understanding the special needs of immigrants and knowing the languages chiefly spoken in your community?
11. Do you conduct any extension activities which include the participation of immigrants—story hours, lectures, etc?
12. Have you any special facilities for Americanization workers—up-to-date bibliographies, reference works on immigration and Americanization, files of latest newspapers, clippings, etc., arranged on special open-shelf section
13. If your library does not come under the city library system, state whether you maintain any cooperation; and, if so, what, with the city, county, or State library authorities

Further remarks and suggestions.

Reading Rooms.

1. Address of reading room (or reading rooms) with which you are connected_____
2. Maintained by? (City or organization)_____
3. Give the days and hours on which it is open_____
4. Give an estimate of the number of immigrant patrons of your reading room_____
5. What is the total number of newspapers and periodicals_____
   Foreign_____ English_____
   NOTE.—If possible give list of papers (with addresses) both English and foreign which are read to any extent in your community.
6. What are the newspapers and periodicals (list) which appear to be most in demand by your patrons: Foreign_____
   English_____
7. How many attendants_____
8. Is the number of foreign language newspapers and periodicals in your reading room adequate for the foreign-language speaking population of your community?_____
9. Have you any special provisions for aiding immigrants—foreign language or bi-lingual explanations, attendants understanding the languages chiefly spoken in your community, etc.?_____
10. Have you any special facilities for Americanization workers—up-to-date bibliographies, files of latest clippings, etc.?_____
    Further remarks and suggestions.

Chapter III.

EDUCATIONAL PHASES OF THE PROBLEM.

Americanization is as broad as life itself. It is weaving into the warp and woof of the life of the community those who come to make it their home. In such assimilation education in English is, of course, the first step.

While, theoretically, it may be conceded that a foreigner may become a good American in spirit without knowing our language, it is quite generally granted that, if there is to be a community of interest there must be a common language for conveying thought.[1]

LEARNING THE LANGUAGE.

There is no one thing so supremely essential in a Government such as ours, where decisions of such importance must be made by public opinion, as that every man and woman and child shall know one tongue—that each may speak to every other and that all shall be informed.

There can be national unity neither in ideals nor in purpose unless there is some common method of communication through which may be conveyed the thought of the Nation. All Americans must be taught to read and write and *think* in one language; that is a primary condition to that growth which all nations expect in a government of us, and which we demand of ourselves.[2]

The public schools must teach English, and the work of the schools must be done in English. In this country we have established and we maintain public schools in all of the States in order, first, that children may be prepared for life by an education which will enable them to make a living, and for intelligent living, and for the duties and responsibilities of citizenship, and, secondly, that the State and Nation may be well served by them.

We compel parents and guardians to send their children to school in order that the State may not be cheated out of that which it is preparing to get. In doing this we must require that the schools to which children are permitted to go in lieu of attendance at the public schools shall teach the things which the public schools are teaching. In other words, that they shall all teach English; that the work of the school shall be conducted in English, so that the children growing to manhood and womanhood may have a familiar knowledge of this language.[3]

The Constitution of the United States specifically reserves to the States all rights which are not definitely given to the Federal Government. Education, not being specifically intrusted to the Government at Washington, is therefore left to the States. All laws regulating education must consequently emanate from the State legislatures and not from the Congress.

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[1] H. H. Goldberger, in Conference Proceedings.
[2] Franklin K. Lane.
[3] P. P. Claxton, in Conference Proceedings.

Community workers should therefore place before the legislatures of their States any need for new legislation regarding the conduct of the schools. The Federal Government can only suggest. The position taken by the United States Bureau of Education, as outlined above by Commissioner Claxton, is that English must be the primary language of all schools public and private; that the administration of the schools shall be in English; that such foreign languages as are taught shall be taught merely as parts of the course of study and confined to their regular class periods. Says Dr. Claxton further:

> This does not mean that people are to forget their own language. The Bureau of Education has no sympathy with any policy that would limit knowledge in any direction. It does mean, however, that all shall know the English language, shall be able to understand it, to speak it, to write it, to express themselves easily in it.

What foreign languages shall be taught must necessarily be decided by each community and State for itself. Workers everywhere can render no better service than to see that the educational authorities of their city, county, and State enact regulations which will conform to the position taken by the Federal Bureau of Education.

FORMING CLASSES.

Both policy and justice require that there be no compulsory education of adults in America. It is our task rather to create in the hearts and minds of our new citizens an earnest desire to equip themselves with the language of their new land. Through all of the agencies at hand we must work skillfully to demonstrate to the non-English speaking the great advantages of reading and writing and speaking the language of America. Then we must make so easily available to everyone the facilities for learning English that it will be within the power of every person to secure such an education if he desire it.

The first essential in teaching English is a teacher. The rapid disintegration of classes of the foreign born in the past can be traced in nearly every case to the teacher who did not understand her problem. It has been the natural thing to do to place in charge of classes of the foreign born regular teachers of the public school. It has unfortunately not been generally recognized that the teaching of a child has little relation to the teaching of a grown man and woman, and that the methods and materials used for children will drive away rather than hold the interest of adults.

It is useless to form a class of foreign-born people until there is first available a teacher who has made a study of the task of teaching the non-English speaking. Such a teacher should by all means take a course in this science in some of the normal schools or col-

leges which are now offering such instruction. Failing in this, he or she should at least make a personal study of the subject. The books prepared for the Bureau of Education by Messrs. Goldberger and Mahoney should be carefully studied, together with some of the number of good textbooks which are now available.

THE PUBLIC SCHOOLS.

Education is a public responsibility and a public function. The educational authorities in relatively but a few of the many communities of the country have as yet met their responsibility and provided classes at such times and places that foreign-born adults may attend them. Community workers should, therefore, bend their energies to arousing a public sentiment that will enable their authorities to meet this problem. This requires that funds shall be provided. This in turn necessitates that the people shall be taught that the education of those adults who are either illiterate or unable to use the English language is a public duty equally with that of educating the children. This task constitutes a program in itself. Campaign for night schools, for schools in industries, or wherever men can be brought together. Arouse your community to its duty. Have adequate funds provided. Get behind your superintendent of schools and support him in his desire to educate the illiterate adults of your community.

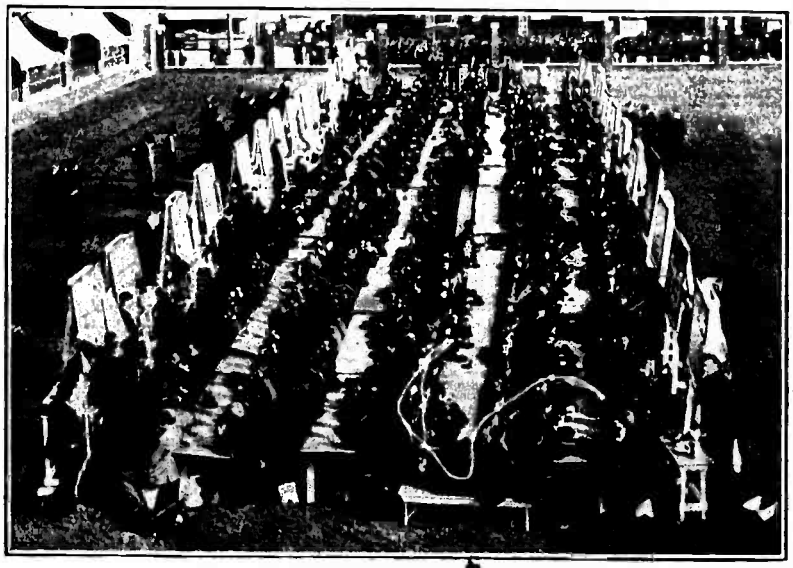
The responsibility for this task should be placed definitely upon the shoulders of the public-school system. If they can not be aroused or enabled to undertake the work, provide the classes under other auspices, but do not cease your efforts until the educational authorities finally meet their responsibility.

Classes may be formed in industries, during or after working hours, in the public schools, either in daytime or night, in halls, lodges, stores, homes, churches, or wherever a group can be brought together of such a minimum number as may be decided upon. The classes being formed and some one made responsible for maintaining the attendance and caring for the physical equipment, the public-school authorities should furnish the necessary teacher. Thus the school system becomes the hub around which all of the agencies of the community may work. This, it is generally acknowledged, is the ideal method of meeting the problem. But until the public-school system can be empowered or awakened the need must be met in such ways as can be provided.

Somewhere in every community can surely be found some person who is willing to volunteer for this patriotic service. It may be some woman of human understanding who taught school before she was married and who can spare a few hours a week now. Wherever

AMERICANIZATION IN THE CONCRETE.

An American of Armenian birth who, after several years in America, has met his mother and his brother at the wharf. This group pictures in striking fashion just what Americanization means. Here in this "Land of Equal Chance," with the friendly help of the native-born Americans, that hopeless, hunted look of fear and care will gradually give way, and in its place will come that confident look of self-reliance, of optimism, of determination, of prosperity, of equality, which radiates from the other. Here is truly Americanization in the concrete.



MAKING AMERICANS.

View of the school of the Ford Motor Co., at which the employees of this company are taught to speak, read, and write the language of America. This company, which numbers among its employees men born in nearly every country of earth, was one of the first to undertake the work of Americanization upon a definite and practical basis.

AN INDUSTRIAL STUDY HOUR.

Splendid interest in their work has been one of the many results of the English and civic classes conducted by the Seng Co., of Chicago. Note the well-lighted room and convenient blackboards, seats, and benches.

possible, funds should be raised to recompense such persons for their work. Teachers who work upon purely a volunteer and unpaid basis must possess exceptional interest and determination not to lag sooner or later in their efforts.

Even though there are no funds available, it is a shortsighted and unprogressive school board which will not at least permit the use of the school buildings. Any community that cares can do the rest. "Are future Americans not to be taught English and not to be prepared for citizenship because the school tax does not provide for paying the janitor for night work or for turning on the electric light?"[1]

RECRUITING THE CLASSES.

It is human nature to be interested in those things in which we have a part. None of us becomes wildly enthusiastic over those things which come to us ready-made and complete. Classes of the foreign born will be more popular and more permanent if the foreign born themselves have an important part in planning them.

Make it a community matter. Let the foreign born recruit the classes through their Liberty Loan groups, or lodges, or benefit associations. Let them have a voice in determining what shall be taught (the waiters and shopkeepers and peddlers want more arithmetic, perhaps, than the man who is intent only on preparing for his second papers); and when the classes are organized, turn them into clubs and keep them in touch with the town.[2]

Without the support of the leading spirits of the foreign group, progress will be slow. This support can be realized only by the display of a sympathetic, appreciative attitude, by the paying of full credit to the worth of the people, and by the presentment of reasonable aims and ideals which the foreign born can observe actually applied among the native born of his community. Gain the confidence and active support of the editors of newspapers, the heads of unions and fraternal organizations, and the problem of reaching the masses is largely solved.

We condemn the immigrant for not learning to speak English, yet there are more towns and cities that give no opportunities to learn English than there are municipalities that do. There are more towns that have not established classes for foreign men and women than there are boards of education that have. In the principal city of one of the eastern States I have heard prominent citizens declaiming against the large Italian and Polish population for not learning the English tongue. It did not seem to occur to these estimable Americans that the fault was their own. A survey of the school buildings of this city showed that only one was provided with lighting facilities, and in none of them had evening classes ever been provided to enable the Poles and Italians to learn the American tongue.[3]

[1] Esther Everett Lape.
[2] Dr. Nathan Peyser, in Conference Proceedings.

CAMPAIGNING FOR PUPILS.

Some communities have started their work among the foreign born with great community "drives" similar to a Liberty Loan campaign. The wisdom of such methods has been questioned.

I am convinced that in this matter the vigorous community drive, with its great publicity and with its inevitable reflection, by implication, upon the patriotism of the alien residents, is not the best way to begin. A better way is to have one or more industries begin quietly and quite as a matter between the management and the employees. The management may, of course, make it understood that they want the employees to acquire the knowledge, but that the privilege of learning English during the day at the plant is offered on the ground that existing facilities in the community are not sufficient or are not convenient. Nothing succeeds like success, and when such a class is found to be in progress in an important industry it is not long until the others, particularly industries in competing lines, either competing for labor or for the local market, or both, fall into line.

One forceful personality, or a small working committee engaged in selling this proposition to one establishment after another or to groups of industries organized for trade purposes, is to be preferred to a regiment of copy writers and speakers.[1]

Whether the work be instituted class by class or by a great community drive, it is essential that the purposes be laid plainly before those whom it is hoped to reach. It is essential also that they shall be convinced of the value to themselves of attendance upon the classes.

The utilization of this positive point of view is exhibited in a learn-English campaign recently conducted in New York City under the joint auspices of the board of education and the Educational Alliance.

The aim was not to coerce or compel, but to persuade and convince. The basis of the drive was publicity, to bring home to the non-English speaking group on the lower East Side of New York City the need for learning English and the personal and family advantages to be derived, and to enlighten them on the values and the opportunities offered. It was explained that English was to be a tongue additional to their Yiddish, their Italian, their Greek, their Hungarian, or their Ladino. It was essential that they learn English in order that they might come closer to their children, retain their confidence and respect, and thus avert the frequent domestic tragedy of the foreign home. It was conveyed to them that without English they were dependent upon their children for guidance and interpretation whenever they left their homes.[2]

Those workers who are concerned with the formation of classes of the foreign born should read the papers submitted at the Americanization Conference by Messrs. Goldberger, Streyckmans, and Peyser.

MAINTAINING ATTENDANCE.

While a falling off in attendance must be expected in any class of volunteer students, whether foreign or native born, this fact should not keep those in charge of the classes from seeking other

[1] W. M. Roberts, in Conference Proceedings.
[2] Nathan Peyser, in Conference Reports.

causes and removing them. Incompetent teachers, wrong methods, lack of proper material, unsuitable environment or equipment, lack of tact—these are among the usual causes of disintegration.

The paper of H. H. Goldberger in the Conference Proceedings will be found especially helpful in meeting the problem of maintaining attendance. "Make the night school your club" is one of the methods he advocates of maintaining the interest of the students. "Teach democracy by practicing it" is another.

In a school of about 25 classes of adult foreigners the problem was to create this social spirit. Each of the 25 classes was organized as a unit, as a club, electing its own staff of officers, the officers meeting as delegates with the executive officer of the school. This body of delegates and school officials, called "the general organization," assumed the duty of considering ways and means to make the school fit the needs of the pupils and to make itself a neighborhood force.

Almost at the beginning the general organization felt the need of formulating a constitution and electing general officers. The assembly at which candidates were nominated for office by the foreign born had their peculiar fitness pointed out by their fellow pupils. The subsequent election by the foreign born and the canvass of the result were worth a wilderness of textbook instruction in the method by which a democracy elects its officers. The pupils sought the honor of holding office almost as spiritedly as men do in political life, and once elected they sought in accomplishment an excuse for reelection.[1]

GRADING THE CLASSES.

While the technical methods of class instruction are fully covered in the bureau publications by Messrs. Goldberger and Mahoney previously referred to, it may not be amiss to point out here to those who are forming classes the necessity of grading them carefully. Failure to do this is another fertile cause of disintegration.

Grading the men is a very important process and comes next in the program. Too much importance can not be attached to this grading, for there is a very wide variance in the different minds and aptitudes of these foreign-born people who are seemingly on the same basis so far as knowledge of the English language is concerned. For instance, the men and women who are illiterate in their own language, never having gone to school or learned to read or write in their native land, present one problem. An entirely different one is presented by the men and women who have received considerable schooling in their native land but have not yet learned to speak and read or write the English language.

For practical purposes four grades seem necessary:

Grade 1. Those who are illiterate in their own language and who speak little and read or write little or no English.

Grade 2. Literate in their own language, speak and read a little English.

Grade 3. Those who speak and read English fairly well and write a little.

Grade 4. Those who speak, read, and write fairly well but need a better understanding of English and are ready for the citizenship course.[2]

[1] H. H. Goldberger, in Conference Proceedings.
[2] Winthrop G. Hall and Grea O. Pierrel.

CLASSES IN THE HOME.

We have at last learned that we must take the school to the man in the factory and to the woman in the home. Immigrant women especially can rarely be interested in "going to school," but they are interested in their children, in the cost of living, in sewing, and in cooking. Let them meet anywhere, in a home a "model apartment," a neighborhood center, or a school, on any basis they will, to knit, to make the lace of the old country, with a few American women, to be instructed, to cook, perhaps using the school's domestic-science equipment, to form a mother's club, or to continue their Red Cross auxiliary on another basis.[1]

The importance of carrying education to the woman in the home of the foreign born can not be overemphasized. The children in the schools and the father in the factory are bound to come into touch with Americanizing influences even though such influences be not intelligently planned and directed. They are sure to take on some American ways and manners of life. The wife and mother, however, is left isolated in the home. She sees her husband and children gradually becoming as of another race; she hears them speaking oftentimes in a language she can not understand; she feels herself ignored and avoided by her American neighbors; finally perchance she finds herself an outcast in her own home, belittled or ridiculed by her own children. This tragedy of injustice reflects itself in the criminal records of the courts where the offenders born of foreign parents number two and one-half times greater than those born of native parents.

The women of the races from southeastern Europe are usually shy and timid. They have often been discourteously treated by their American neighbors and are left either in a mood fearful of further discourtesy or resentful of past treatment. Then, too, the women of these races are not permitted by custom to have the freedom granted to our American women. They are often forbidden by their husbands to leave their homes or to attend social or public functions. All of these factors combine to make the problem of reaching the foreign-born woman a most difficult one. But it can be done.

California is one State which provides teachers from the public schools for work in the homes. The domestic science workers of the department of agriculture carry Americanism into the homes and classes which they attend. The visiting nurses, the school-teachers, the settlement workers—all are in strategic positions to reach the foreign-born woman.

A FIELD FOR WOMEN.

Volunteer workers can do much in this problem. It is one which comes peculiarly within the province of the women's clubs and

[1] Esther Everett Lape.

patriotic societies. But it is one which requires careful tact, sympathy, and sincere friendliness if the worker is not to do more harm than good. The approach is of the utmost importance.

A worker who often passed a certain building noticed a large group of foreign women sitting on the benches sunning their babies and visiting together, and observed that it was practically the same group day after day. So the worker visited with them about the babies and the weather and other topics of mutual interest until she won their confidence, and they came to realize that she was not only friendly, but that she had many things of value to tell them. At this point the worker suggested having a club meeting on the days which she could be with them and talk over the problems which interested them. Thus camouflaged, she held a class in city civics for several months, and when the weather no longer made the sidewalk club practical, a series of home meetings were inaugurated and have continued through two winters, with a summer session in between.[1]

If the worker have the ingenuity and the tact to approach the foreign-born women more in the rôle of one seeking help than of one giving it, her chances of success will be materially increased. Few of us like to be openly aided, while we all take pride in extending a helping hand. Most friendly relations have been established with immigrant women by getting them to teach the native women their dances, their arts, their cookery. If the native women will bring their foreign-born sisters to them in this spirit they will both receive and give.

When proper contacts have been made and friendly relations established, the next step can be taken. The foreign-born woman whose acquaintance has been made can easily bring to her home or to a park or to some of the little shops a group of her neighbors for helpful talks by native-born women upon the problems of life in the new country. The second step to actual instruction in English is a short one.

In almost every immigrant colony one may find an intelligent immigrant woman, either a mother of a family who has been long in this country or has even been born and reared here, or an elder daughter who has received a public-school education, speaks English satisfactorily, and who, at the same time, speaks the immigrant's language and knows the families in the colony more or less thoroughly. Such a woman should be approached first, should be induced to accept training, and then become an organizer or teacher of the adult immigrant women in the colony. She will be able to effect an organization which may be called the "Women's Club" or "Mothers' Club." Instead of creating an entirely new body, such organizations as exist could and should be utilized; there may be clubs, some cooperative association or a benefit society, or, of course, there may be no organization at all and every detail may have to be initiated. In that case the woman chosen as organizer will cause to be appointed as leaders of the new organization the more developed immigrant women.[2]

[1] Mrs. Harriet P. Dow, in Conference Proceedings.
[2] Peter A. Speak, in Conference Proceedings.

Advantage should be taken of every gathering of women of the foreign born to present something of America and American life. Wherever they have clubs of their own for any purpose, speakers and teachers may be provided.

Right near the school was an Ukrainian Church in which there were gathered a club of servant girls once a week, their night off, on Thursday nights. We found out about that club and sent a representative to ask permission to give those people a half hour of English instruction. Permission was granted, and one night the teacher asked this group of Ukrainian servant girls to come to the school, about two blocks away, and take part in the social activities of that evening. They came, and as a result they asked that we organize them as a permanent class in the school building.[1]

We can probably never hope to bring the foreign-born women in any large numbers to our schools for either day or night classes. We must reach all we can in this way, but to the greater number the school must be taken wherever we may find them together in groups. Mrs. Dow tells of a school that began in one corner of a New York playground, where the women had gathered to keep watch of their children at play.

The summer classes of a backyard playground were so successful that a near-by flat was rented and the classes became all-year-round groups. Classes in the little foreign store and kitchen classes have been successful. Why should classes be held in these homely places, when more attractive and comfortable places might be secured? Because they are the familiar spots, because the foreign mother is often less shy in these known surroundings, and, most important of all, because they are accessible and save time and effort for the mother. Few of us realize how much work many of these women have to do.[2]

CLASSES IN INDUSTRY.

Employers have a place of peculiar power in the problem of transforming immigrants into good citizens. Making contact with new Americans in industry has been likened to "collecting revenue at its source." Here we are able to touch almost 100 per cent of the non-English speaking people. Here we find them ready at hand for our instruction. We must therefore look to industry more and more to assist us by forming these people into classes that we may teach them the English language and something of America.

The more forward-looking employers have already tried to meet this problem. In fact many of them have not only undertaken class work but have trained and employed their own teachers. Here is a task for the community workers: To convince the employers of their city of the wisdom and profit of helping the community to provide their adult employees with a primary education, if they do not already possess it. We must urge employers where it is at all possi-

[1] E. H. Goldberger, in Conference Proceedings.
[2] Mrs. Harriet F. Dow, in Conference Proceedings.

ble to permit the men to be taught on company time. There can be no doubt that if these men are not "docked" for the time spent in classes the number we can reach will be much greater.

Manufacturers may well aid in the work, if they wish, by increasing the wages at least slightly of those employees who learn to speak English. That they will be justified in this there can be no doubt. Employers everywhere testify that their men are more efficient, loyal, and valuable after they secure a knowledge of the English language.

Wage discrimination is one of the best ways to stimulate the alien's desire for Americanization. The non-English-speaking alien is a less valuable employee and should be made to understand it. He is also the great accident hazard, and it is needless to say that the workman who understands deaf and dumb signs only is the less efficient employee. For this reason the alien who becomes Americanized should receive a higher wage than the one who is not. And the wage scale should be graduated to cover each step in the proceess of citizenship.[1]

The classes in industry should teach the men the vocabulary of their trade and the means of protecting themselves from the particular hazards of that occupation. This will be the employer's direct return for his investment.

The safety department of an industry should also become a factor in Americanization. While we are apt to interpret safety work in terms of the industry, it is of just as much value to the individual. To be careless is to be a poor citizen. To be made to feel that industry has no interest in its employees beyond their work and wages tends to develop a spirit of laissez faire, which is thoroughly un-American. Lessons on safety precautions are just as essential in a class for new Americans as are lessons in the history of our Government.[2]

PLANT DIRECTOR.

Wherever possible the employer should designate some member of his staff as plant director of Americanization, who will be the point of contact of the school authorities with his men.

The success of any Americanization program in industry depends, of course, upon the hearty cooperation of the management. A wise manager, in order to secure success in such a venture will have some man appointed as a supervisor of Americanization in the plant, who is definitely responsible for the promotion of the program and who is released from other duties, so that he will have sufficient time to carry it out. It is unnecessary to say that this supervisor must be a person who appreciates the value of education, who recognizes the need for Americanization work in the plant, and who has a sympathy with these foreign-born men and their problems and a real appreciation of their backgrounds.[3]

Workers interested in the formation of classes in industry should read the papers persented upon this subject at the Americanization

[1] William Lamkie, in Conference Proceedings.
[2] Charles H. Paull, in Conference Proceedings.
[3] Winthrop G. Hall and Gren O. Pierrel.

Conference by Messrs. Roberts, Weber, Speek, and Rindge. Upon the subject of a plant director the first named has this to say:

All of the teaching under any plan for carrying on classes in the industrial plants should be under the direction of the public schools. Only in this way can all parties concerned—the employer, the employee, and the public—be certain that the work is wholly disinterested.

There must be some one delegated by the factory management to see that all obligations assumed by the plant are fully carried out, and this person must always be on the job. It will not do merely for him to say "there is the room and the men are at liberty to come at the agreed time." The most satisfactory arrangement is to have the general responsibility vested in a member of the employment department, or welfare department, under whose direction an employee, such as a foreman, timekeeper, or one of the men of the group taking instruction, is responsible for seeing that the room is always in order; that reports wanted by the management are made; that at the close of the lesson the door is locked, books and materials put away safely, and all is ready for factory use next day. Such attendants are usually paid a small amount in overtime for this service. Their help is at times exceedingly valuable. They relieve the teacher of responsibility when complaints are made that the room was not left in proper condition for use for other purposes between class periods.[1]

In some cities several plants have joined hands to employ a director of Americanization. This may be a most suitable way out, particularly with smaller plants.

Three years ago, through the chamber of commerce at Farrell, a director of Americanization was hired through the efforts of 10 of the leading industries in this section. The school board finally consented to the use of two school buildings for the evening classes. At the end of the first school year the register showed a total of 400 students, with an average attendance of 175. The second year found the school more prosperous than ever before. The third year, after the industries had proven that every class for foreign-born pupils could be made a success, the school board took over this activity and operates it now under a special budget.[2]

THE FOREMEN.

Unless the sympathetic cooperation of the foremen of a plant can be secured, the work will be difficult.

Before any attempt is made to organize a program the foremen should be called together, not once but many times, and have presented to them the needs of their foreign-born men and how they may be met, and the extremely important part which the foremen have in making this program successful.[3]

The foremen are not only in position to know the problems of the foreign born in industry, but they can help as can no other in solving them. Their cooperation is necessary if the men are to be relieved from their tasks to attend the classes. They can protect the students

[1] W. M. Roberts, in Conference Proceedings.
[2] A. H. Wyman.
[3] Winthrop G. Hall and Gren O. Pierrel.

from overtime work that will interfere with their studies. An encouraging word now and then from the foremen will assist wonderfully in maintaining attendance. If the employees come to feel that their foremen and employers are anxious to have them better themselves, a spirit will enter into their work that can be secured in no other way.

The foremen can—

approach the leaders of the various racial groups in the shop and explain to them clearly just what is proposed in the plant and the reasons for its being done, thereby enlisting their intelligent interest and cooperation. Then the foremen together with these racial group leaders will take the census of the plant, discovering all men and women who speak little or no English, who can not read or write, and also discover men who are not American citizens. Having the census taken, it is very helpful to have meetings of the various racial groups and to have a speaker of their own group present the opportunities which the management is offering to them and the reasons why they should avail themselves of this chance to better understand American ideals and traditions[1].

No matter what may be the exigencies of his position, a wide-awake foreman will attempt to get into personal contact with the men who are under him, and if he himself has an appreciation of American ideals, he can not fail to impart some of that appreciation to the men with whom he comes in contact. Too much emphasis can not be placed upon the necessity for the foreman maintaining a proper attitude toward the men working under him. He is the industry's personal representative in the workroom, and with him rests more than with anyone else the daily interpretation of the industry's attitude toward American ideals as they are related to employment. In a number of industries, at the present time, definite work is being carried on in the education of foremen to an appreciation of the opportunities which they have for cooperating with Americanization work, and for becoming active agents in carrying it on.[2]

THE EMPLOYER'S INFLUENCE.

No other task before the workers in Americanization of a community compares in importance with that of securing the cordial sympathy and cooperation of the manufacturers and other employers.

It is not that the employer is either legally or morally responsible for a nation-wide task. He is simply in a strategic position. He has a determining influence in Americanization. If inside the plant he has one set of rulings for the natives and another set for the foreign born; if he has company houses for the native born and tar-paper bunks for the foreign born; if he has a scientific employment system for the native born and gets the foreign born by the bulk from the padrone; if he has hearings on discharge for skilled workmen and nothing at all for the non-English-speaking foreign born but the word (often an oath) or the temper of the foreman; if he has different standards of justice and operation for native and foreign born, he is not carrying his end in building up an American citizenship in that town. The workman

[1] Winthrop G. Hall and Gren O. Pierrel.
[2] Charles H. Paull, in Conference Proceedings.

spends most of his waking hours in the factory. His judgment of that town and his judgment of America are going to be largely based upon what he finds in the job.[1]

Americanization workers, however, should guard against leaving the entire problem to industry. The conditions of the job vitally influence the viewpoint of the immigrant as has been stated, but the social and community conditions have an equal bearing upon whether or not that immigrant is to become a loyal citizen of America.

Outside the plant, too, the employer and the town must work together. It is not the employer's business to teach his men English; and yet the public school can hardly do it without his cooperation in giving the school authorities a list of all foreign-born employees, in furnishing facilities for factory classes, in following up school records, and in other ways constantly backing up the public policy of the town.

It would be far too sweeping to say that the Americanization of an industrial town depends upon the employer. Employers justly resent that position, and so do the foreign born. The latter want Americanization through American fellowship and American institutions, supplied as the public policy of a nation and a community, not by the "welfare" projects of one man or of one corporation. And yet unless the industry is solidly behind the community, working with it at every turn, it will take a long time to put America into your town.[1]

[1] Esther Everett Lape.

Chapter IV.

SOCIAL PHASES OF THE PROBLEM.

In communities where the American public has come to know the immigrant for what he is—and there are such communities—the problem of Americanization has been stripped of much of its difficulty. The school authorities should foster in every possible way the interest of the American public in the people who attend the evening schools. Because—let it be said again and again—the task of Americanization is one, not for the American school alone, but for the American people, operating through every instrumentality of an organized social life. The teacher can do comparatively little working alone.[1]

Neither education nor naturalization will make true Americans. Many an American whose heart beats true to the ideals of America can speak English but brokenly. On the other hand, many an enemy of all that America stands for speaks our language fluently, and may, in fact, have been born in the shadow of our flag. Our task, therefore, is much broader than mere education and naturalization, important as they are. Our duty to our new Americans will not be done until we have Americanized the schools their children will attend, Americanized the water their families drink, Americanized the air they breathe, and the houses they live in; Americanized their play, their work, their surroundings.

We want to interpret America in terms of fair play; in terms of the square deal. We want in the end to interpret America in healthier babies that have enough milk to drink. We want to interpret America in boys and girls and men and women that can read and write. We want to interpret America in better housing conditions and decent wages, in hours that will allow a father to know his own family. That is Americanization in the concrete—reduced to practical terms. That is the spirit of the Declaration of Independence put into terms that are social and economic.[2]

As has already been stated, a number of factors have combined to cause the foreign born in many instances to dwell together in colonies. Our cities have failed in most cases to extend to these colonies the same watchful care regarding health and safety that has been given to the better portions of our communities. The result has been to make these colonies synonymous with housing evils, overcrowding, and filth. It may be stated as a fact that the conditions of life in which immigrants have been thrust in our American cities are far below the standards in health and decency to which the majority of them have been accustomed in their own countries.

[1] John J. Mahoney and Charles M. Herlihy, in "First Steps in Americanization."
[2] Franklin K. Lane.

IMPROVING ENVIRONMENT.

Were we able to trace to their source the many "isms" and the social unrest which now afflict us, we would doubtless be startled to find how great a factor in such discontent is the present housing situation in America. Statistics show that, as conditions are at present, 60 per cent of our laboring people can never expect to own their own homes or afford to do so. The matter of providing homes for our people, therefore, becomes a matter for community and national concern. It can no longer be left to profit-seeking individuals.

It will be a sorry day for America when a large portion of its people lose hope for the future, and that man can not entertain any large hope who can never expect even to own the house in which he lives.

You can not shut a man up in a reeking tenement and give him no more than will buy macaroni for himself and his wife and his babies, and give him no opportunity to breathe the fresh air, and no opportunity to know this great country, and then say that man is to blame if his mind holds false ideas regarding our country.[1]

Thousands of the immigrants of the white races will be so completely Americanized in the second generation that they can not be told from native Americans. Their children in the next generation will be among our leading artists, statesmen, and business and professional men. Yet a provincial arrogance and a feeling of race superiority often lead the native-born Americans to resent the efforts of the foreign born to improve their conditions and get out of the foreign environment in which they have found themselves. Before we can solve our problems of Americanization, we must not only improve this environment of the foreign born, but we must assist them in getting into the environment of the native born.

To us there is no force in the argument that certain people prefer to live in tenement houses; that they are lonesome if not huddled in stifling rooms; that they feel bereft when the garbage is removed; that they are uncomfortable and unhappy when clean.[2]

The conditions commonly imposed upon workmen from foreign countries, such as being herded together in shacks, I maintain are un-American and will result in un-American practices. The wives of foreign workmen are no happier under such conditions than could your wives or mine be. It is just as impossible for them to rear American children in the American way under such conditions as it would be for your wives to rear your children in the American way under such un-American conditions.[3]

Houses! Houses that a man can really own or rent. That is the first answer to many a town's Americanization problem. In hundreds of towns, now, cham-

[1] Franklin K. Lane.
[2] John Ihlder, in Conference Proceedings.
[3] E. E. Bach, in Conference Proceedings.

bers of commerce, real estate men, bankers, and mortgage holders have a real opportunity to develop housing projects that will give the town permanent industrial stability and make it wholly American. Every architect, town planner, civil or sanitary engineer in a town where a very few "company houses" and a great many grimy, squat little cottages or unpainted shacks chronically out of repair are the rule, is challenged by that town's Americanization task. It is useless to preach "American standards of living" to foreign-born people whom the town permits to live like that.[1]

The change can be brought about in two ways: First, by the enforcement of law requiring not only the proper design and construction of all dwellings but their proper maintenance. This method is essential, for by no other means can every dwelling be reached and the minimum American standards applied to all. This method means, however, a new Americanism on the part of the native born. It means efficient government; it means sewer and water main extension into parts of our cities and towns now neglected, and the enforcement of house connection with sewers and mains; it means regular and frequent collection of garbage and rubbish. If many of the un-Americanized among us live as they do, it is because those most sure of their Americanism fail in their duties as citizens.[2]

I remember one beautiful little town with the railroad track running through it like a dead line. On one side they had, and enforced, admirable health ordinances. The paved streets stopped short of the foreign district; so did the drainage, so did the city water system, so did the fire hose and the fire plugs. The condition in that town is the rule, not the exception.

The trouble is that, though the sewers do not cross the railroad track, the germs do. Malaria, whooping cough, yellow fever, and Spanish influenza, once given a foothold, will have the right of way in that town as long as the dead line exists and as long as American health standards apply to only one-half or two-thirds of the population.

But if you expect the foreign born to cross the track to your night schools, first carry America over the track to them, in houses, in sewers, in water pipes, in sidewalks. You can not make them part of *our* Nation if they are not part of *your* town.

The American future does not consist merely in teaching the foreign-born English or in holding meetings to decry bolshevism and sign up the 100 per cent Americans. It is a matter of boards and concrete and timber and housing laws and inspectors to enforce them. The spiritual process of Americanization works only in souls that look out of windows that open on American streets. It is hard to feel patriotic devotion for a country when your part of it is a muddy maze of alleys full of stagnant pools, privies, refuse, dogs, cats, chickens, ducks, geese, and children—even if some of them are yours.

The changing of the housing conditions in the immigrant sections of an old city, where real estate values are high and a building project must be profitable, indeed, in order to pay the man who undertakes it, is not a matter about which we can lightly make suggestions. But, by some combination of American government in such of our cities there must be made new conditions of housing that hold alike for foreign born and native, if we are longer to cherish the illusion that there is such a thing as an American standard of living.

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[1] Esther Everett Lape.
[2] John Ihlder, in Conference Proceedings.

Individual citizens can be useful, not by urging impossible reforms upon people who have neither the power nor the money to carry them out, but by helping carefully and scrupulously to get a real recognition of the facts in every quarter; and by throwing the weight of their influence toward every project to build decent homes for rental or purchase at fair prices. Nobody has a keener sense than the immigrant of the wisdom of investing in his own home. Many of the "migratory workmen" among them are migratory simply because they never find any city or community that offers the many inducement to settle down.[1]

Until government recognizes that the housing of the people is a matter for the attention of the State, each community must solve its own problems as best it can. Public-spirited citizens, industries, and the municipality must cooperate to improve the housing situation of the community.

Americanization workers should take the initiative in such improvement in the homes of the foreign born and endeavor in every possible way to rally the forces to the community that those homes may be brought to a fair American standard.

RECREATION.

Many communities have decried certain habits and customs of their foreign-born people in the matter of amusement and recreation. Few communities, however, have definitely undertaken to provide worth-while programs in lieu of that which they condemn. Active, restless humans are like the rich, black soil of a garden; something must grow, either plants or weeds. It is heartbreaking work as well as backbreaking to try to keep rid of weeds by pulling them up. The better way is to plant something good to take their place and gradually to run them out.

No portion of our people stands more in need of intelligently planned and directed play than our foreign born. Here is a task for the Americanization workers of a community.

Recreation may well begin with the night schools, for, as has been pointed out, these classes must be vivified with the social element if they are to be successful. Through the class organization social nights may be set aside when the wives, families, and friends of the foreign-born men may meet together. This will greatly stimulate interest in the class and help the families to appreciate what the men are doing in these Americanization classes. Such social events help as nothing else will to fuse the various races represented, to cause them to forget their inborn racial prejudices, and to discover that their fellows are men "for a' that."

An interesting incident of this sort is described by Mr. Golderberger:

The party took the form of a school dance; pupils and teachers brought their friends, and we invited a number of students from Columbia. The pupils

[1] Esther Everett Lape.

made all arrangements for music, for the sale of tickets, for refreshments, and for the reception and comfort of visitors. But the dance promised to be a failure. The clans and cliques, the nationalities and language groups refused to mix. It seemed for a time as if the device of a dance would be but another abortive attempt to make one out of many. Evidently old habits and prejudices were not to be startled out of their complacency so easily.

The music played, but the nations merely congested the floor and gave little room to the dozen or two couples dancing, Jew with Jew, Greek with Greek. * * * Then some one proposed a "Paul Jones."

After several figures of the "Paul Jones" the music for the next dance struck up, and Greek was no longer Greek and Jew no longer Jew, for there in that immense hall were several hundred whirling couples mixed up delightfully, even with undoubted good Americans who would probably have resented the insinuation that they needed a baptism of Americanism.[1]

One of the great by-products of recreation is that it brings not only the various foreign races together, but it does or should bring the native American into the melting pot. Nothing will cause the latter to lose his deplorable exclusiveness and unfriendliness so quickly as to mix with the foreign-born people, learn to know them, see them in their beautiful dances and interesting games, and come to understand that they have many things which he has not.

Special occasions may be set aside when the races may successively take charge of the program with a Polish Day or an Italian Night and show the dances, games, and songs of that race. The general management of such affairs should be in the hands of committees which represent various nations. It is not at all difficult to turn out a great crowd of Poles, for instance, to witness a Polish program, but if care is not used to keep the management cosmopolitan, there is danger that such events may merely increase the racial solidarity instead of lessening it. Properly organized, these field days, games, dances, pageants, and the like can become powerful factors in assimilation. Let the foreign born—yes, urge them—to bring out the costumes of the old countries and revive the joyous memories of the home land.

While pageantry that leads thoughts back to the lands of their fathers is good so far as we of native birth are concerned, because it makes us realize that those people have something of value to contribute, and while it is of value as showing one group among them what another has to contribute that is of value, is there not danger that we shall be too easily satisfied and take the easier way, the way that meets with the least resistance from the alien groups? Is there not danger that we shall content ourselves with pageantry that does not Americanize those who take part and who compose the greater part of the audience, and because of this content fail to do the hard things necessary to make the aliens visualize clearly what they expect America to be to them—not the land of their fathers, but the land of their children, is what we want them to think most about.[2]

[1] H. H. Goldberger, in Conference Proceedings.
[2] John Ihlder, in Conference Proceedings.

The foreign born in some cities have shown a very tactful consideration in one interesting way—the carrying exclusively of the American flag. In some great parades in Chicago with dozens of races taking part with their characteristic floats, only the American flag has been carried. The foreign costumes and environment were all there, but of foreign flags there were none. This is as it should be. The flag is an emblem of allegiance, of sovereignty, and only the American flag in America should receive this homage. Native-born Americans may fly the flags of foreign lands on certain days, out of courtesy to those nations, but it is a delicate tribute that the foreign born have so often paid of carrying only the flag of America and not that of their former land. Such an action, however, should come from the free initiative of the foreign born and not through prohibition by the native born.

Recreation and pageantry and music are so full of possibilities for Americanization, that this whole book might be devoted to them alone. Any earnest committee can find a hundred ways of bringing joy and health and Americanism into the lives of their foreign born through these avenues. Imagine, for instance, with what joy these music-loving people would greet a male quartette, a chorus, or even a phonograph and a bunch of good records if they should appear in their streets at the close of a hot summer day. Motion pictures can now be produced effectively from little portable machines. Why not try the experiment of carrying some good music and some interesting films into the too-vacant lives of your foreign born?

In one of the dirtiest and most unlovely of our American industrial towns I went one stifling Sunday afternoon in August into a ramshackle moving-picture house. It was the only amusement place there and had just been opened by an Italian of the district. The place was full of men, women, and children, all starched and bedecked, tired mothers surrounded by active families with floating ribbons. For several hours they sat there watching with tensest interest one of the dullest plays ever reeled off, a tiresome story of the rivalry of two chemists. Here and there, it is true, graceful and beautiful ladies appeared on the scene, quite irrelevantly, for the film had been so cut that the plot, if the play had ever had one, was lost. The uncritical absorption of the audience stimulated me to closer attention, and I soon discovered the charm. It was the scenes, recurring at intervals, of beautiful American countrysides, magnificent country roads, bordered with cool hedgerows, down which glided the inevitable magnificent automobiles, carrying the inevitable beautiful girl in filmy summer clothing. There was joy and the grace of life. Marooned in the ugliest town of America they were all, on that stifling day in that stifling little hall, taking cool and expansive joy rides along American highways which they had never seen.

I have seen night-school classes of men who have literally forgotten how to laugh. For them I would trust more to an hour's rollicking fun as an Americanization agency than to all the civics that could be put into a month's lessons. Bring groups of your various races, men and women together, in a party atmosphere with plenty of Americans, and if you can not get a joyous party out of it, it will not be the fault of the foreign born.

Bring them into the "community sings," side by side with you, and make them warmly welcome until they feel that the community things belong to them, too. Bring them in on your music, your orchestras, bands, art exhibits. You will find many a man and woman holding humble positions in American industry, in whom lives the old-world suceptibility to line and color and note.

I saw a group of foreign-born women, old, stout, apathetic, brought together after many years in America in their very first party of any kind here. Somebody skillfully lured them into a dance they had known in the old country. Could you have seen the stiff, toil-thickened bodies break into old motions, the breaking of old joys over faces grown immobile, you would have seen a new meaning in the thing you call "Americanization."[1]

COMMUNITY CENTERS.

A public recreation hall in a community is a prime necessity. Public meetings, lectures, amateur theatricals, dancing, public celebrations, sporting activities, etc., may be held and centered there. It is the neutral place, where all community members, natives, and immigrants of various races, religions, and tongues meet each other, learn to know each other, and influence each other, where the much-needed social visiting among the natives and immigrants may take its inception.[2]

I am not urging the absurdity that men can be transformed into Americans by a course in school. This is but a beginning. Knowledge of our language is but a tool. * * * Our strange and successful experiment in the art of making a new people is the result of contact, not of caste, of living together, working together for a living, each one interpreting for himself and for his neighbors his conception of what kind of social being man should be, what his sympathies, standards, and ambitions should be.

Now, this can not be taught out of a book. It is a matter of touch, of feeling, like the growth of friendship. Each man is approachable in a different way, appealed to by very contradictory things. One man reaches America through a baseball game, another through a church, a saloon, a political meeting, a woman, a labor union, a picture gallery, or something new to eat. The difficulty is in finding the meeting place where there is no fear, no favor, no ulterior motives, and above all, no soul-insulting patronage of poor by rich, of black by white, of younger by elder, or foreign born by native born, of the unco' bad by the unco' good. To meet this need the schoolhouse has been turned into a community center. It is a common property, or should be. All feel entitled to its use.[3]

What an opportunity for the school of the community, the school conducted by native-born citizens of native and of foreign parentage. The school has a vital hold upon the most influential member of the family—the child; it reaches into practically every home in the community; it represents an institution upon which the foreigner looks with the greatest respect. The most suitable point of contact, the vital approach, is at hand—the children of the family. Through its opportunities for the organization of mothers' clubs and parents' associations, through the activity of home visitor and home teacher, through its close relationship with boards of health and all other public

[1] Esther Everett Lape.
[2] Peter A. Speek, in Conference Proceedings.
[3] Franklin K. Lane.

agencies, through its contact with the most influential citizens in the neighborhood, the school possesses the power to form a powerful functioning community organization. With the school as a center, with the public school, the day school, the school of the children as a starting point, a social organization can be built up, an organization embracing foreign and native-born citizens, English speaking and non-English speaking, educated and illiterate. The schools of the community can unite in such a movement, federate their parents' and teachers' organizations, affiliate with other social agencies in the district, and thus gather about them the entire community. The school building will become the meeting place, the public forum, the social center, the evening school, the recreation house, the civic center; it can become the neighborhood house, where contacts are made, where newcomers are welcomed, where troubles are told, and where organized action is taken for neighborhood improvement. Here formal and informal education can take place. Here the one group can gain from the other groups and in turn can contribute the best which it possesses.[1]

A number of books have been prepared dealing with the schoolhouse as a community center, and committees are urged to make a special study of the possibilities of this phase of the work. Bureau of Education Bulletin No. 11 of 1918, "A Community Center, What it is and How to Organize it," by Dr. Henry E. Jackson, will be very helpful. "Community Center Activities," written by Clarence Arthur Perry and published by the department of recreation of the Russell Sage Foundation, is also valuable.

IMPOSITION.

The protection of our immigrants from imposition and exploitation has been placed by law under the jurisdiction of the Bureau of Immigration, Department of Labor, and in this work local committees may receive much assistance from the Commissioner of Immigration and his deputies.

The foreign born are peculiarly at the mercy of the unscrupulous of all races. The many schemes that have been devised to take his money away from the immigrant could scarcely be enumerated. Grafters in the guise of Government officials have met him at the very gate of the steamship wharf and assessed him with fictitious fees. The hack driver has driven him around a block or two to his destination a few doors from where he started and charged him five prices. Employment agents, land swindlers, rooming-house bureaus—the immigrant has been the prey of the unprincipled of them all.

After a few experiences with these "apaches" of America, it is small wonder that many of the immigrants have become bitter toward the whole land. An embittered immigrant is not good timber for citizenship. Community committees, therefore, may well

[1] Nathan Peyser, in Conference Proceedings.

give a large portion of their time and energy to protecting the newcomer from imposition and to helping him to recover from those who have defrauded him. The best way of doing this is through a legal-aid society.

The foreign born does not know what his rights are, nor how to get them. In every city there should be a place, well advertised in foreign sections and in industries, where complaints may be lodged and where persons unable to pay anything can get free advice, and those who can pay can be referred to capable lawyers making reasonable charges. The principle of the legal-aid bureaus in a few cities is capable of great extension.[1]

Bring some of your public-spirited judges and lawyers together and get them to see the need of lending these newcomers a helping hand. Gather a few cases of local injustice—unfortunately, they are to be found everywhere—and lay them before the members of the bar. If possible, employ some young man who is a graduate from a high-grade law school, and who has the soul and enthusiasm, to act as attorney for the organization. The legal-aid society must have the cordial support of the bar behind it, as the society is purely the representative of the bar in extending legal assistance.

Where a legal-aid society can not be formed, a group of citizens can still do effective work in eliminating imposition.

The foreign born, in a new environment, is the victim of all sinister forces that try to exploit him. A body of men who sympathize with him should sit down with the foreign born, talk over his difficulties, give him advice, and guide him in the course he should pursue. This would result in two things—the foreign born would become more confident because he has a friend to whom he can turn, and the exploiters would soon go to hiding.[2]

Every city needs a well-organized and really official information service where non-English speaking men and women can find out about jobs, licenses for peddling and for news stands, factory and fire laws, naturalization, the location of the county clerk's office, clinics, doctors, legal aid, compulsory school laws, child-labor laws, and workmen's compensation.[1]

Such a bureau can perform Americanization service of the greatest importance. The immigrant, ignorant of our customs, is sadly handicapped in his efforts to secure justice. The very interpreters through whom he must make his plea are often in league against him.

Most of the protections needed for immigrants are vouchsafed by existing laws to be found in our case and statute books. But law in books is one thing and law in action, unfortunately, is quite another. This is only saying what we all know, that laws are not self-enforcing. A law affords real protection only when it is given life through enforcement.

Therefore, the prevention through law of exploitation requires as its third and most essential element an administration of justice, accessible to all, workable by all, equipped with proper administrative machinery for the prompt and full enforcement of the laws.

[1] Esther Everett Lape.
[2] Peter Roberts, in Conference Proceedings.

To-day, under existing conditions, delay, inability to pay costs, and inability to engage counsel are causing gross denial of justice to immigrants in all parts of the country. This means for them bitter disillusionment. It brings them to the conviction that there is no law for them; that America has only laws that punish and never laws that help. From this it is only a short step to open opposition to all law. Wherever we deny justice to an immigrant, we prepare a fertile field in which the seeds of anarchy, sedition, and disorder quickly take root.

The immigrant judges American institutions more by the courts than by anything else. When he is brought into the criminal court for selling without a license, or when he comes into the civil court to collect the wages due him, our American institutions themselves are on trial. According to the treatment he receives so will he judge us and our institutions.

Education, social service, community work are all splendid. They can carry the immigrant a long distance, but not the final distance. The last part of the road can be covered only by experience. You can labor unceasingly to teach the immigrant respect for our institutions, but your entire effort will amount to nothing if the immigrant, when he comes into personal contact with our institutions, finds that they do not deserve respect.

When we can secure in every city a modern municipal court, with its domestic relations session, its small claims and conciliation session, possessed of that indispensable administrative arm called the probation staff, working harmoniously in definite alliance with immigration commission, industrial commission, public defender, and legal aid organization, we shall have established a complete ring of protection.

Then, and not until then, can we end exploitation.[1]

The courts ought to be, and often are, a potent force in Americanization. But often, sometimes without the judge's even suspecting it, the foreign born leaves court with a burning sense of injustice that long defers Americanization. Take a single example: The workman who can not collect his wages and must lose a day's work each time he goes to court, only to have the clever lawyer for the contractor get the case adjourned. Are they equal? The conciliation courts, first tried in Cleveland, for the informal settlement of claims for not over $30 are a simple and practicable way of ending delays in these small wage cases that mean everything to a workman who needs each week's wages to pay for the next week's food and rent, and for milk and medicine for the baby.

The need is that some group of Americans in your village shall be interested in seeing to it that American law is quite as majestic and quite as equitable a thing in the open stretches as it is in the lofty city courts; that good and fair interpreters are provided; that the alien knows his rights under the law; that all the usual guarantees are provided, and that the offender sees the penalty inflicted as the just result of the operation of American law and not as a personal conspiracy between perhaps a clerk of the company, an offended saloonkeeper (from whom perhaps he did not buy the wine for the christening), and an officer of the law, whose ear the interpreter and the complainant can get while the alien can not.

In the village, even more than in the town and city, your foreign born need the community's aid in their struggle toward American citizenship. If the right American in the village does not show interest, the wrong one often does.[2]

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[1] Reginald Heber Smith, in Conference Proceedings.
[2] Father Everett Lepo.

Half the judges are compelled to designate shysters around the Tombs to represent people who have no attorney, because there is no one else to designate. It seems to me that is one of the prolific sources of abuse. These shysters get a hold upon the court and upon the people coming into the courts, because the judges have to recognize them. It seems to me this great body can go back to their respective communities and provide some one who is decent, straightforward, on the level, to be assigned to this work, and the judges will meet us more than halfway.[1]

The foreign born are to-day the prey as never before of the medical "quacks" of the country. As the American newspapers and magazines have been casting out these frauds more and more, they have devoted their efforts to the foreign born.

In one year, recently, the County Medical Association of New York prosecuted complaints against 196 "specialists" or "institutes" offering treatment for all ills under the sun, from "frost-bitten lungs" to cancer, including, of course, venereal diseases. The social results of such mistreatment stagger the imagination. It would be interesting to know how many "dependent and delinquent aliens" have become public charges by depending for the saving of their health upon this kind of "American" institution. Ninety-eight per cent of the victims were then reported to be, and always are, foreign born.

One of the "specialists" prosecuted in New York employed no fewer than five persons of different nationalities to distribute foreign-language circulars among their countrymen in that city. Some of the advertising men are employed upon a commission basis. Most of the concerns keep within the law by hiring some worn-out and discredited M. D. actually to take the money from the patient.

Part of this problem is obviously for the district attorney and the county medical association. Where does the layman come in? In getting the facts and reporting them, and in giving public support when prosecutions are made.[2]

A word of warning against the quality of paternalism creeping into this as well as all other Americanization work, is given by Mr. Smith:

To employ the law and the administration of justice for the elimination of exploitation is the only sure way, and, further, it is the only democratic method. It is the American way.

Other plans which have been attempted or suggested run too far in the direction of paternalism. They attempt to put the immigrant under tutelage, and they endanger the whole program of Americanization, for they are un-American in conception and execution. We can not supervise the immigrant in his every act; we can not have a policeman at his elbow every minute, we can not make his decisions for him, in order to prevent a possible misstep; we can not deprive him of liberty of motion, of thought, of speech, and of action. In a word, we must not attempt to play the rôle of the benevolent despot.[3]

THRIFT.

Closely connected with the removal of imposition and exploitation is the matter of the encouragement of thrift. The foreign born

[1] B. G. Lewis, in Conference Proceedings.
[2] Esther Everett Lape.
[3] Reginald Heber Smith, in Conference Proceedings.

in America must in some way "get ahead" if they are to find the fullest measure of happiness and satisfaction in their new home. If they can be protected from the sharper, a great step forward will be made. They must, however, also be taught the ways in which best to invest their savings.

In every foreign district in America men both of foreign and native birth, but especially the former, have rented stores and painted the word "bank" on the window. They have then invited the people, particularly those of their own race, to deposit their money with them. The claim has been made that many of these "banks" conduct definite campaigns to create distrust of American banks in the minds of the new Americans. They offer to forward savings to the banks in the old country, and there is no doubt that many millions of dollars are taken out of circulation in America for deposit in foreign banks. The postal savings department of this Government has reduced this outflow to a considerable extent, but there are many regulations in the conduct of the postal savings banks which prevent the foreign born from using them as they should be used.

Many of the private "banks" undoubtedly do an honest business, and not a few perform service of great value to the foreign born in advising them and lending them assistance in their financial affairs. Communities, however, should take steps to see that these "banks" come under the supervision of the banking authorities. They should by no means be legislated out of existence, at least until other agencies of equal value are provided to render the same service.

The immigrant patronizes the racial or immigrant bank mainly because his language need is not met by the American banks. In normal times enormous sums, running into the hundreds of millions, are annually sent to foreign countries for saving and investment as well as for the support of dependents. The large contributions which the foreign-born have made in the different campaigns for the Liberty loan are conclusive proof that if approached by their own racial leaders, or by Americans in the proper fraternal spirit, they will invest their savings in America rather than in their native country.[1]

How many of the distinguished banks in your city carry the foreign born's savings and investments, or have interpreting facilities to make it possible to do so, or are open at hours when workmen can go to them?

Without encouragement from American banks, the foreign born have usually done one of three things with their money: They have sent it abroad through their fellow-countryman, the notary or the padrone or steamship agent (who does not always transmit it); or they have put it with the "private banker," who has not always been under State banking laws; or they carry it around from job to job.[2]

[1] Ann. Rept. Bu. of Immigration, Mass.
[2] Esther Everett Lape.

In the very nature of the relations existing between the immigrant and his former home, there will always be large amounts of money transferred to the old country. Much of it will go to maintain parents whom the immigrant can not bring to America. Some will always go to be invested in the native land. Whether this is entirely an evil is a question for economists to solve. It may be well for community workers to consider another side of this matter before taking any radical steps to curb the forwarding of funds.

In this case, however, there is also the firm, economic justification for our readily accepting the practice of foreigners in sending their money abroad. This money can only go over in one of two ways—either it goes over in the form of gold or goes in the form of credits, which are ultimately paid by export of goods from this country. Our feeling about the undesirability of the foreigners sending their savings abroad is nothing but a relic of the old mercantile notion that it was a desirable thing for the United States to pile up gold within its own borders, which is, of course, thoroughly discredited by modern economic thinkers.

When the foreigner sends his money abroad he either tends to reduce the supply of gold in this country, which in itself is sometimes an advantage, inasmuch as it tends to keep the price level from rising, or else he establishes credits in foreign countries, which results in the increase of exports of goods from our own country, and either one of these things is an advantage.[1]

The really vast amounts contributed to the financing of the war by the foreign born through the Liberty Loans and the War Savings Stamps gives some indication of the possibilities of saving among them. Community workers can perform few tasks of more value than that of providing for their foreign born some method of systematically investing their savings in ways equally as safe and convenient as the Liberty Loan plans. Great numbers of the foreign born have been given the habit of coming regularly to our banks with their Liberty Loan payments. This habit must be maintained, if possible.

The foreign born are naturally thrifty. Actual ways of saving need to be taught here less than among our careless native born. Too often among the foreign born—

Saving money becomes at once the job and the recreation. The women and children sell wood or do something else to help it along. The family lives on incredibly small sums in order that the hoard may grow faster. This is what Theodore Roosevelt had in mind when he said that one of the big tasks of Americanization was showing the foreign-born family that in America they *must not* live on $2.50 a month, because in America that is not living at all.

I always hear with some apprehension, therefore, the propaganda about "thrift campaigns" among the foreign born. Many foreign born, like many Americans, doubtless need it. But sometimes they need, rather, to learn good American spending. There are Polish women in the stockyards who can not be persuaded to take enough from their savings to buy the children's shoes. There are mothers who, obsessed with saving, put their children into day nurseries too soon in order that they may join their husbands in the factory; or

[1] H. P. Fairchild, in Conference Proceedings.

who evade the compulsory-school laws and put the children to work too early. A combination of *only* earning and saving conjures up a very dreary picture of family Americanization.[1]

In this unwise saving the native born have too often encouraged their foreign-born brothers in order that something might be sold them at a profit. We have urged them to buy properties beyond their means, thus forcing them to live on a scale un-American in its meanness. A public sentiment can be created in a community which will greatly lessen such imposition.

At first the landlords of these newcomers are, of course, native Americans. Their interest is usually purely financial. They differentiate among the various alien nationalities chiefly on the ground of promptness in meeting payments. There are middle-western capitalists who speak with enthusiasm of the Poles as borrowers; there are New England bankers who grow eloquent on the marvelous ability of the Italians to buy a three-decker on a shoe string and pay off the mortgage in an incredibly small number of years. They never think how these admirable debtors are living. They never inquire whether the Pole's children go to school or go to work just as soon as the law allows. They never ask how many families from his native village the thrifty Italian has crowded into his wooden three-decker. Those are their debtor's affairs and of no interest to them so long as payments are made on the nail.[2]

EMPLOYMENT.

His unfamiliarity with the language naturally places the foreign born at a disadvantage in securing and retaining employment. Some industries are making rules against the employment and even the retention of workers who can not understand the English language. At first glance this rule might seem to make for Americanization. As a matter of fact, however, it makes for injustice, for society has as yet provided no general facilities whereby the foreign born can study the language. To discharge them from their positions for failing to learn that which we ourselves have not given them the opportunity to learn is futile and unjust. If all industries were to issue an announcement that after a certain date—say 6 or 8 years from now—they would employ only English-speaking people, undoubtedly a great impetus would be given to the study of English. But even such action ought not to be taken until the States and the Nation have first made easily available to every person the facilities for the study of the language.

In the meantime and until we ourselves have performed what is so plainly our manifest duty, the foreign born must be given employment. They must not only be given an equal chance, but it is a question whether justice does not demand that their weakness be met

[1] Esther Everett Lape.
[2] John Ihlder, in Conference Proceedings.

by exceptionally favorable treatment, as one would favor an employee who lacked an arm or a leg.

Get in your own heart, if you please, in the first place, some sympathy with that man who is in a foreign land. Let the best of your nature come out, the tolerant part, the kindly part. If you are an employer give him opportunity that you would not give to others. Deal with him not as one whose labor you buy, but as a human soul, and we can transform that man before a generation has passed.

There is only one way to translate yourself to him and that is by your conduct to the foreigner who is here—by translating America into square dealing, into justice, into kindliness.[1]

If community workers will create such an advisory bureau as has heretofore been described, great assistance can undoubtedly be rendered to the foreign born in the matter of employment. Such a bureau can act as "the next friend" of the foreign born before the Federal, State, and municipal employment bureaus. Such a bureau can make something of a study, if it will, of the abilities of each applicant. Hands capable of producing the most exquisite embroidery have been found scrubbing floors in office buildings because there was no way provided through which they might be placed at their proper work. The foreign born, driven by immediate necessity, drift into the first occupation which offers itself, regardless of the abilities they possess for valuable creative work in some special activity.

One night, in New York City, at a local draft board last year, I watched a long line of Sicilians. Every one of them had migrated from the same small village, Sciacca. They all now lived on Elizabeth Street, and they were all fish peddlers. One of them had been directed to that occupation, and the rest had followed him. In this case it was natural enough, since Sciacca is a sea village. But in another American community 17 men out of one small racial group became scissors grinders, though no one of them had had in the old country a job even faintly resembling scissors grinding. A little information about jobs would change many careers.[2]

Particularly in the matter of placing the immigrant upon the land can the community committee be helpful. Whether this be a place where he may satisfy his craving for cultivation by raising his own vegetables or whether it be upon a place large enough to earn his whole living matters not. A large portion of our new Americans were raised upon the land and know no other trade.

Nothing ties a foreign-born workman to a town or a job so much as a house to live in and a truck patch to work. It is a wholly American illusion that the foreign born love shacks and barracks and boarders. Many of them buy lots at the first opportunity, but they have not the money to build houses except on really easy terms.

We have kept the old country peasant in the coast State factory, although he wants to farm and although America needs his peasant faculty upon our

[1] Franklin K. Lane.
[2] Esther Everett Lape.

western lands awaiting development, upon our "abandoned farms" in New England and elsewhere, and even in the desert places. Millions of our foreign-born "industrials" in mill and foundry are country born and bred. They understand farming. They go at it with the sturdy patience and submission born of generations that do not expect to get their living in any other way. They know the careful, close methods of agriculture that could be grafted to admirable advantage upon the lavish, careless, wasteful American methods of cultivation.

The "conquest" of the waste places of America will never be altogether a matter of huge irrigation projects or solar motors or whatever the successful device may be. It must be also a matter of that human labor and patience which, in high degree, so many foreign born bring. When we have really learned to distribute the foreign born to the land, the food problem of the world will be nearer solution than it now is.[1]

NATURALIZATION.

There is a great field of usefulness for community committees in creating among the foreign born a desire for naturalization. They can assist the judges and examiners in many ways. They can lessen the burden of the process by having the rules adapted to local conditions. They can add greatly to the honor and dignity of the ceremony by holding receptions or public programs, at which the new citizen is presented with his papers or with some insignia of his new status. These ceremonies should include not only the wives of the new citizens, who automatically become citizens through the naturalization of the husband, but they may well include those young men and women, native or foreign born, who by reason of having become of age have acquired citizenship.

Such a ceremony may well be held twice each year, or at least annually. Many communities have adopted the permanent plan of holding a public reception, with suitable ceremonies, to all new citizens on the Fourth of July. Heretofore the foreign born have taken out their citizenship papers with the same lack of ceremony that accompanies the issue of a dog license, while our own native boys and girls have drifted unnoticed into the great honor of citizenship.

Campaigns for "100 per cent naturalization" and similar drives should be discountenanced. It should be perfectly obvious that forced or overstimulated naturalization can result, as a rule, only in mere lip service and in men who are citizens in name only.

Do we wish him to obtain citizenship and to make the best of it? Then show him the best side of citizenship—its privileges, its opportunities, and its possibilities for good. Make the act of naturalization a holy act and the day one to be remembered. Make his concept of citizenship a practical one. Base it upon neighborhood improvement, home development, child protection, communal organization.[2]

[1] Esther Everett Lape.
[2] Nathan Peyser, in Conference Proceedings.

The matter of naturalization is under the jurisdiction of the Bureau of Naturalization, Department of Labor, and community committees are urged to cooperate with the Commissioner of Naturalization and his examiners in all matters pertaining to this important factor in the process of Americanization.

COST OF LIVING.

As a rule the better and more dependable stores are not convenient to the foreign born. Thus they are left to the mercies of hucksters and those keepers of small stores whose prices must necessarily be high because of the limited amount of their business. Community committees may, therefore, with great profit study ways and means of bringing the consumers among the foreign born closer to the producers. Cooperative buying plans, curb markets, and the like may be instituted which will reduce materially the extreme cost of living among the foreign born and permit them with the same expenditure materially to raise their standard of living.

Domestic science teachers and those women with such training or experience can, through classes of foreign-born women, render most valuable assistance. The field is not one for "reformers" or "uplifters." It is a field for a woman filled with love for her sister women, anxious to help and with the tact to offer assistance without offending. It can not be urged too strongly that ways must be studied out to make the necessary contact with the women of the foreign born by giving them opportunities to teach as well as to learn.

A young domestic science teacher who was working with a group of foreign-born mothers taught them how to make gingerbread, a very good thing in itself. The trouble was that the teacher was very young and was having her first experience, and she felt that she had taken these mothers several generations ahead in their knowledge of the art of cooking. The mothers, in an innocent act of friendliness, taught her differently. A few days after the gingerbread lesson they sent her a large plate of that delicious "stroudel," that wonderful pastry that we can never learn to make with the skill that these foreign women inherited as part of their birthright. The young teacher was wise, even in her youthful inexperience, and she invited the group to teach her how to make the "stroudel." Her greatest return for this spirit of exchange came during the days which followed, and it was part of her work to teach the conservation of wheat, sugar, and other ingredients dear to the hearts of all good housekeepers. These women not only were willing for the sake of the teacher to learn to use the food substitutes but became missionaries and taught other foreign women.[1]

Those communities which provide material assistance in securing, plowing, and harrowing garden plats can thereby perform Americanization service which will at once create thrift, provide recrea-

[1] Mrs. Harriet P. Dow, in Conference Proceedings.

tion, reduce the cost of living, and encourage fellowship! Surely no more valuable work in citizenship can be undertaken. In many communities whole blocks of unkept vacant lots have been turned into beautiful gardens by the foreign born through the stimulus of assistance in securing and preparing the lots, regular inspection, and a system of prizes. Such lots may be prepared for planting at a small cost of money and labor when done by wholesale, where the effort required to prepare a single lot is often prohibitive.

EDUCATING THE COMMUNITY.

Some one has proposed the following definition of Americanization as presenting the most pressing phase of the problem: "The preparation of the hearts of the native born to receive into full fellowship those born in other lands." There can be no doubt that the failure of the foreign born to find their place in America can often be traced to the neglect and lack of understanding of those born of immigrants of other generations.

Community committees should encourage in every possible way the meeting together as neighbors and citizens of a common community of those of all races, including the American. Americanization waits upon mutual respect, which in turn waits upon acquaintance. Community forums, pageantry, recreation, community sings, and other methods have been described. The moving-picture theaters, the churches, the lodges, the labor unions, the women's clubs offer other facilities for the welding together of our peoples which will be taken advantage of by committees with vision and purpose.

The American and foreign-language press will be glad to cooperate with community committees by printing live news and contributed articles which will point the way to this fuller understanding which is so necessary. They will without doubt be glad to eliminate from their own columns any matter which committees will point out to them as being harmful to this better understanding.

Speakers' bureaus have been formed in some communities to carry to the foreign born correct information in regard to America's purpose and ideals. Heretofore this opportunity has been left to those with an "ism" to urge, to the ignorant and unscrupulous. In New York City a "flying squadron" has been formed under what is almost a military discipline to carry on such a propaganda of patriotism. Wherever they find the enemies of this Government at work upon the "soap box," there representatives of the flying squadron are ordered with soap boxes of their own. The distorted and insidious arguments of the agitator are met by a calm and intelligent presentation of the facts. Such a squadron can perform valiant service in

any community, not only in combating dangerous propaganda but in presenting, wherever men may gather, the community's duty in the creation of a homogeneous citizenship.

From the handbook of the flying squadron of the National Security League of New York are taken the following excellent suggestions to speakers:

Speakers should choose a definite subject and develop it. Do not talk at random. Use simple English. Avoid vulgar and profane language. Do not be patronizing. Be earnest always. Never lose your self-control. Assume that your audience is patriotic. Announce that you will answer pertinent questions at the close of your speech. Do not tolerate hostile interruptions.

Begin with a positive, concrete, striking statement. Tell your audience something at the start that will immediately grip their attention. Use short sentences. Try to make one word do the work of two. Avoid fine phrases. You aren't there to give them an earfull, but a mindfull. Talk to the back row of your audience; you'll hit everything closer in. Talk to the simplest intelligence in your audience; you'll touch everything higher up. Be natural and direct. Sincerity wears no frills. Speak slowly. A jumbled sentence is a wasted sentence. Finish strong and short.

In California this plan has been used in carrying messages by speakers in foreign languages to those who understand only those languages:

These certified foreign speakers should go wherever foreign groups are found—to their own gathering places. They should stress particularly—

(*a*) The obligation that democracy places upon the citizen.

(*b*) The fact that national unity can not be secured while race prejudice exists.

(*c*) The advantages of democracy to the foreign born and his children.

(*d*) The impossibility of securing national unity unless each citizen becomes an effective unit.

(*e*) The contribution of the foreign born to America and the world.

(*f*) The necessity for all to learn English—the language of America.[1]

[1] From the program of State Commission of Immigration and Housing of California.

Chapter V.

ORGANIZING THE COMMUNITY.

A community about to interest itself in Americanization should, first of all, take stock of its resources. This can be done through a survey or similar study in which both the existing facilities and the possible facilities for work are determined as accurately as possible. Such a study will show what activities can be entered upon without adding to the equipment at hand. When a community takes stock of its resources, it should look not only for physical equipment but also for existing organizations and individuals capable of rendering effective service. The next step is to bring these resources together, under a single purpose, with a willingness to pool their interests for the common good. Such a scheme as this does not rob any agency of its individuality. It simply directs individuality into the most effective channels.[1]

Americanization, in the last analysis, must be a community problem. The foreign born come in contact but little if at all with the Federal Government. Unless the people of the communities make the foreign born a part of the life of that community, they can never be a part of the life of the Nation. Just as the Nation raised its enormous funds for war by asking each community to produce its quota, so this task of bringing our foreign-born people into full citizenship must depend upon the communities.

The field for work as described in the previous pages is a great one. Here is a task in which every power for good in every community can find a part. Here is a task that no one agency alone can ever solve. All the forces of the community must be mobilized and coordinated. It should not be necessary to create new agencies. Every community has agencies which, properly enthused and directed, can carry out the work.

It is not possible definitely to lay out a program for each agency for the reason that the number and strength of these agencies vary so materially in different communities. Suggestions can only be made as to some of the ways in which the various agencies can serve. Without coordination and cordial teamwork, but little can be accomplished. The ambitions and jealousies of organizations must be controlled and eliminated for the sake of a better America. Just as that man is not a good member of an organization who is not willing to submerge himself for the sake of the organization, so that organization is not a good member which is not willing to submerge itself

[1] Charles H. Paull, in Conference Proceedings.

COMMUNITY COMMITTEES
Coordinating the

EXISTING AGENCIES

THE CHURCHES.
THE CHAMBER OF COMMERCE.
THE SCHOOLS.
THE CITY AND COUNTY OFFICIALS.
THE LODGES AND SOCIETIES.
THE WOMEN'S ORGANIZATIONS.
THE PHILANTHROPIC INSTITUTIONS.
THE CHARITABLE SOCIETIES.
THE MOVING-PICTURE THEATERS.
THE GRANGES.
THE VISITING NURSES.
THE COUNCILS OF DEFENSE.
THE ROTARY AND OTHER CLUBS.
THE LABOR UNIONS.
THE BOY AND GIRL SCOUTS.
THE PATRIOTIC ORGANIZATIONS.
THE RACIAL ORGANIZATIONS.
THE MANUFACTURERS.
THE TEACHERS.
THE COUNTY FARM BUREAU.
THE PLAYGROUNDS.
THE DOCTORS.

THE PROGRAM

COMMUNITY CENTERS.—The formation of community centers in the schools and elsewhere and their use as means of education, recreation, entertainment, fellowship, and the inculcation of the fundamentals of the Americanization program.

EDUCATION.—The organization of night schools for adults for the teaching of English, civics, and other educational and vocational subjects.

LEAGUES OF FOREIGN-BORN.—Organization of Americanization leagues of the foreign born in order that they may have an important part in working out their own problems.

INDUSTRIAL.—Formation of classes within the industries for the teaching of English and the fundamentals of the trade.

EDUCATIONAL CLASSES.—Encouragement of classes in physical culture, first aid, domestic arts, English, etc., by various philanthropic and social organizations.

PERSONAL CONTACT.—Encouragement of personal contact in a proper spirit through visiting nurse associations, school nurses, parent-teacher associations, food demonstrations, etc.

NATIVE BORN.—Education of the native born for a more sympathetic and tolerant treatment and understanding of the foreign born and their problems, for greater courtesy in dealing with them, and for the elimination of nicknames.

RECREATION.—Provision of healthful and interesting recreation and occupation to take the place of undesirable customs or activities. Extension of playgrounds and parks. Provisions for pageants and parades and of community singing for the stimulation of patriotism and nationalization.

HOUSING.—Elimination of adverse and unsuitable housing conditions; better sanitation; adequate building and sanitary codes; increased work for public health and safety; child welfare.

PROTECTION.—Elimination of grafting upon foreign born by translators; interpreters; steamship, foreign-exchange, and employment-agents. Legal aid and advice.

EMPLOYMENT.—Cooperation with the State and Federal agencies in peculiar problems of unemployment of the foreign born.

THRIFT.—Encouragement of thrift through postal savings, thrift stamps, and other Government securities.

COST OF LIVING.—Protection from imposition in extreme cost of living through provision of public markets, introduction of new sources of food supply, gardening, etc.

for the sake of a cause. There must be a great deal of give and take, particularly where the work in a community is already in progress.

It is a community job; it is hopeless to leave it all to a school superintendent without money or power and with too much to do already. In a number of such towns private organizations together or singly have set the ball rolling. They have made arrangements for the opening of the school at night for the men, and in the afternoon for the mothers. Through the foreign lodges and by personal visits, with committees of the foreign born, they have enrolled the classes, held shop meetings, interested employers in factory classes, worked out a cooperative arrangement with the naturalization courts and the judges, arranged community nights and entertainments regularly where foreign born and native townsmen danced and sang together, celebrated "graduations" as town events, held citizenship receptions for the newly naturalized, and in general made the foreign-born classes feel the continuing interest of the community.[1]

THE CENTRAL COMMITTEE.

Some person or body within each community must be made definitely responsible for the carrying out of the necessary work. The ideal plan would be for the National Government to employ the Federal director and a number of regional directors in charge of the work with groups of States, the State government to employ a State director, and for the community to employ a community director. The problem being fundamentally one of education, all of these directors might well be a part of their respective educational systems. In the larger communities, especially those with large numbers of foreign-born people, a more or less extensive organization would be necessary. In the smaller places, some teacher might give part of this time to the necessary executive work connected with the problem.

In the communities there should be a committee representative of the different agencies at work in Americanization or those which should be at work. Of this committee the director should be the executive officer. Under the plan outlined above, the State directors would take the initiative in appointing the community committees. They may, however, be appointed in other ways, such as by joint action of the leading agencies themselves, by the superintendent of schools, by chamber of commerce, or otherwise. Care should be taken, however, to see that these committees are thoroughly representative. The foreign born themselves should have adequate representation, as should the industries, labor, the schools, the women, the various organizations, etc.

For the financing of the work, budgets may be provided through the board of education or through the municipal government, through the chamber of commerce, or through a special fund contributed for the purpose by the citizens. Later it is hoped that both

[1] Esther Everett Lape.

the State and Nation will be enabled to join with the communities in providing teachers specially trained for the work. Our communities should not wait for this action, however, but should proceed at once with such facilities as are at hand or that can be provided.

THE VARIOUS AGENCIES.

The industries.—As has heretofore been pointed out, the industries are in a position to be of the greatest possible influence and assistance in Americanization. Unless we can reach the foreign born at their work, we can never expect to reach them all.

If the employers representing the dominant industries in any industrial city remain indifferent as to whether or not the men know the language, it would require extraordinary effort on the part of other agencies in the community to get them started to learning English.[1]

Through the interesting of the foremen, of the racial leaders in the plants, and of the men themselves, industries can create interest in the classes. Through kindly encouragement, through protection from interfering overtime, through bonuses or increased wages for graduates of the classes, industries may exert great influence upon continued attendance.

Through proper cooperation between the industries and the local school authorities the men can become better workmen by being taught those things which have a direct bearing upon their work.

In a majority of instances nonindustrial agencies have taken the attitude that education for new Americans must be largely general, and have failed to appreciate how much they were losing when they ignored the vocational interests of the individual. The result has too often been that the school or other organization has looked upon local industries as being wholly unappreciative of educational values, while industries, on the other hand, have considered Americanization schemes as being more or less impractical.[2]

Every department of the industry can be brought into play in the work of Americanization: Employment, safety, welfare, recreational, and legal.

Another point of definite contact with employees is through the legal department. Industries are beginning to appreciate the value of offering legal assistance to their non-American employees in order to protect them from unscrupulous lawyers, frequently of their own nationality. This legal department extends its work in such a way that it saves a great many days of labor to the company during the year. Aside from dealing with strictly legal problems, it undertakes such tasks as paying taxes for the men, so that they will not be required to lose a portion of a day from their work.[3]

[1] W. M. Roberts, in Conference Proceedings.
[2] Charles H. Paull, Industrial Report, Solvay Process Co.

In fact the very atmosphere of the plant has a direct bearing upon the quality of the citizenship its employees will possess.

> Satisfactory working conditions are among the most potent factors in the building of Americans. Pure air, good light, pure drinking water, ample washing facilities, sanitary conditions, toilet arrangements, safety, first aid, hospital facilities, workmen's relief funds, cooperative activities of whatever sort, all are common factors of contentment, which are in the lap of the employer to be used or discarded as he regards his duty to those whose toil and labor add to his material prosperity.[1]

The schools.—The part the schools may play has already been discussed at length in previous chapters. The schools should be the wheel upon which all the other activities may turn. This means that they will have to realize that education does not consist merely of "book learning." Unless the schools step to the front and take charge of the whole educational problem, other agencies will come in and do so, thus weakening the educational system still further. Where the schools or any other agency in a community are not functioning as they should in this problem, the efforts of the committee in charge should be directed largely to arousing such agencies to proper activity rather than to creating new agencies to undertake their work.

The task of Americanization as it has been outlined in previous chapters is much broader than mere education. School boards may not now feel that they can undertake such work as improvement of housing conditions or the elimination of imposition notwithstanding the direct bearing such work may have upon the receptivity of the minds of the foreign born in their classes. More than a century elapsed in the conduct of our public schools before the school authorities recognized that the health of the pupils and their home conditions were a part of their educational problem.

There is no reason why the community director, even though he be employed by the school board, may not direct the work of various committees or agencies in all phases of Americanization, even though they seem to be only slightly connected with education. Such matters as housing may be turned over to a chamber of commerce or a civic club, but the central committee should always maintain an interest in it, to see that the foreign born receive proper attention. The task of the central committee after all is not to perform the various necessary tasks, but rather to see that they are performed by the proper agencies.

The use of the school buildings must constitute an important part in any community program of Americanization. We must remember that the school gymnasiums and swimming pools may become quite as important factors in Americanization as the classroom. In fact,

[1] E. M. Bach, in Conference Proceedings.

we must stand ready to assist the foreign born in any direction their talents or desires may take them. In New York—

A group of sewing machine operators, tailors, and workers in sedentary trades desire gymnasium classes. Within a short time, men who spent their leisure hours in playing pinochle and stuss, and who regarded baseball as a time-killing device of roughnecks and loafers, were playing the American game with Talmudic punctiliousness for its rules and with a degree of enthusiasm sufficient to make up for their past neglect.

Other foreigners who desired an opportunity to discuss current topics formed a debating society; still others wanted to express themselves dramatically, and they were encouraged to do so in the presentation of a play.[1]

The school auditoriums may be made to function as real melting pots in which the valuable components of each race may be fused and the dross removed. For until we mingle with our foreign-born people, visit with them, not as sociologists but as neighbors, we shall never get to know them, nor they us. Until then they will continue to be merely Italians or Hungarians or Poles.

The use of the school buildings for public debates, for pageantry, for celebrations, songfests, and all sorts of social activities, even dances, must become general.

I believe that more and more thought will be given to our school system as the most serviceable instrumentality we possess for the development of a better America. It has been, we must confess, a very much taken-for-granted institution. * * * It is the beginning of things for the boys and girls, but to the man and the woman it is almost a thing outside of life. This should no be so, for it may be the very center of the social, the intellectual, and in the smaller places of the economic life.[2]

The racial organizations.—These bodies of our foreign-born people who have banded together because of mutual interests and memories have not been brought into the work of Americanization in the past as they should have been. Americanization leagues composed of three members chosen by each organization of foreign-born (including three native Americans) have been most successful in many cities. Such a body meeting frequently will build up a fine spirit among the representatives of the various races, and they will carry back a mutual understanding to the bodies they represent. Each group of representatives will become the missionaries among the people of their race to win their full support to the Americanization program. They will become the recruiting officers for the educational classes.

I find the best agency of all for spreading this work among the immigrants is the non-English-speaking person. If you want to get the Greeks into your class, get a few leading Greeks to work among their own people. I have a Greek fruit dealer now telling his people in the Greek language the story of

[1] H. H. Goldberger, in Conference Proceedings.
[2] Franklin K. Lane.

what the school department of the city is willing to do for the Greek people, saying that the school department will furnish teachers, books, supplies, equipment of all kinds, if 12 or more Greeks will meet in any place convenient to them. We are not attempting to pull them into the school buildings; we will go to them. Our motto is, if the immigrants will not come to the school, we will take the school to them.[1]

When we remember how spiritedly the foreign-born people through their organizations entered into our Liberty Loan campaigns during the war, we can estimate the power that can be exerted for Americanization by their cooperation. Dealing with the groups of foreign born, especially those of different races, naturally calls both for tact and a knowledge of their racial peculiarities. Mrs. Dow gives two instances showing the use of tact and the lack of it.

An enthusiastic committee in an eastern city arranged a loyalty week parade last year. On one block they placed the Greeks of the community. What happened? Two national factions were represented, the people's party and the royalists. The group that had the larger representation stayed, the others with their beautiful flag of white and blue, with their gaily costumed men, women, and children and their band went home. The other faction would have done the same had they been the outnumbered ones. A small group of Americans or an American band between the two groups would have avoided the issue.

In one industrial town where there is almost an equal number of Hungarians and Slovaks a community Fourth of July celebration was planned. The question of precedence in the order of march presented a problem. A social worker who knew and understood the situation solved the difficulty. She visited the lodges and societies of both racial groups and explained the meaning of the holiday and purpose of the parade. She then asked the lodges to send representatives to a meeting of the parade committee, and have them draw lots to see who should lead the foreign groups in the parade, with the understanding that the alternate groups should lead the next year. The plan has continued with success even through the stress of war times when factional feelings have been most sensitive.[2]

Properly brought into the full direction of the work in a community, the foreign born will enter whole-heartedly into carrying out the program, but—

You must feel welcome before you can give it. Manner goes further than words. Unless you think rightly of the newcomer, and recognize in him a man and brother, with inalienable human rights and needs and a soul, you will not be able to do him any good, and might better leave him alone. If you look upon him as an inferior, he will know it and regard you with resentment. If you think of him as an interloper, he will think of you as intolerant. If you meet him as a man, he will respond with amazing gratitude.[3]

What should particularly be appreciated by the native born is that the point of view that the foreign element in the United States is a menace, as is so often expressed to-day, is most injurious in its effects upon possible cooperation.

[1] Laurence J. O'Leary, in Conference Proceedings.
[2] Mrs. Harriet P. Dow, in Conference Proceedings.
[3] Howard B. Grose, D. D.

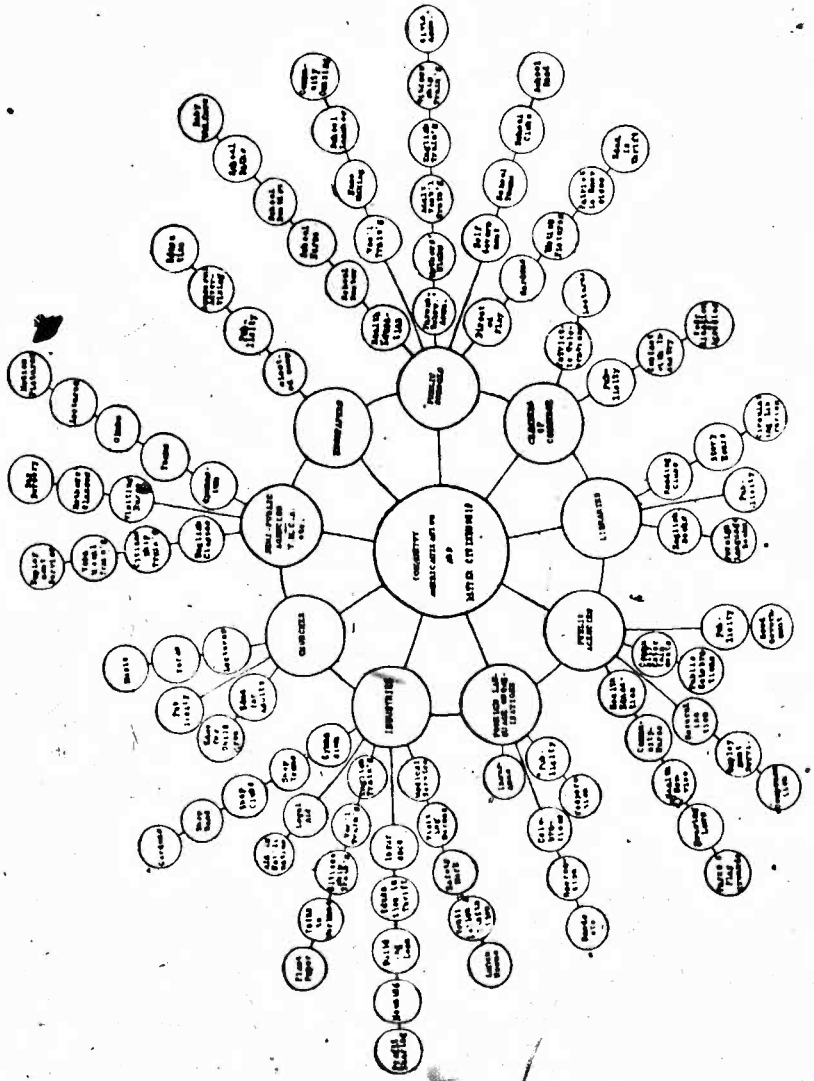
We can not hope to have the love and support and loyalty of an individual upon whom we are continually casting animadversion and whose inner worth and decency we are ever impugning. The immigrant group is a asset, a bulwark, and a promise for the future. The newcomer to our shores is not to be looked upon with suspicion and distrust as a possible anarchist or criminal, but rather as our guest. He remains our guest during good behavior until he becomes a citizen, and then he becomes one of us. As both guest and citizen he is a member of the community and should be protected against unjust attacks.[1]

The newspapers.—Messrs. Mahoney and Herlihy, in their book, The First Steps in Americanization, point out the following ways in which the newspapers may aid in creating interest in the English classes:

The daily and weekly newspapers in a city or town are always willing to give free publicity to the notices about the opening of evening schools. This form of publicity is strictly limited, however, in its scope. The immigrant who can read in his own language most frequently relies on his own newspapers for the news which is of interest to him. The leaders in each nationality, however, do read the English papers and can be counted on to transmit the information about the opening of evening schools to many of their fellow countrymen. The notices should be telling in form, and the information presented in a style which will attract attention.

The immigrants' newspaper is a good medium for publicity, but one which is ordinarily not sufficiently used by the school authorities. The people who conduct these papers are invariably disposed to cooperate with public-school officials. It means only the effort of locating the offices of these little sheets and presenting the "stuff." And the "stuff" must be appealingly presented, as a rule, if it is to secure any results. It should be remembered that the average immigrant has had no particular reason in the past to think very highly of what the evening school had to offer. Those who attended, either perforce or voluntarily, at any time prior to the period covered by the last half dozen years, as a general rule got little. They remember that fact. They shrug a careless shoulder when the season for reopening school rolls around. This well-founded prejudice must be wiped away. Almost everywhere during the past few years one finds evening school organization and instruction improved. And the next few years will see the improvement in a much more marked degree. Through skillful and striking and persistent publicity this idea must be made to permeate our foreign quarters. Notices of the opening of evening schools should be published at least two weeks before the opening night and reprinted several times after the first week. Then, too, the editors should be reached personally. They are, ordinarily, men of unusual, sometimes of extraordinary, intelligence. If properly approached they are not at all unwilling to conduct an editorial campaign for Americanization purposes. Group leaders also prove of service here. Every little foreign settlement has these leaders. They shape and mold opinion. Sometimes it is a young lawyer, sometimes the politician, sometimes the fruit dealer or the undertaker. It is highly important that such people be enlisted actively in the cause of the schools. The schoolman, notoriously a poor advertiser, has overlooked these people heretofore. They should not be overlooked. They should be induced to indorse in print the school's program. They should be induced to contribute in their publications occasional signed articles, setting forth their belief in the Americanization movement and urging attendance at the evening schools. Once their interest is aroused, their influence will be manifested in various ways.

[1] Dr. Nathan Peyser, in Conference Proceedings.



In every task the committee undertakes to further the cause of Americanization the newspapers, both those in English and those in foreign tongues, can render powerful assistance. Publicity is the greatest antidote for imposition and injustice. It is the lever that must be used to pry the community out of its rut and start it upon its way as a force in Americanization.

The churches.—The churches may aid in Americanization not only by bringing the foreign born together in classes where they may be taught by teachers (preferably furnished by the public schools), but by definite work through their men's, women's, and children's classes and organizations. This work must not be allowed to assume the slightest form of proselyting or the workers will forfeit the confidence of those they seek to help, and will bring discredit upon the whole task of Americanization.

This department is saying very frankly to church people who inquire of us as to methods of Americanization that they will not only fail in their purpose, but they will make the work very hard for us if they attempt through the work of Americanization to win converts for their own religious creed. We can succeed in Americanization only if we enter the work in a spirit of purest unselfishness. If we approach these foreign-born people with the hope of winning them to our particular religious or political faith, we will create only a resentment and a mistrust of our whole movement. Church organizations will find ample field for their efforts among people of their own faith.

The interest of America in this problem is too vital and pressing to permit the work to be used as an entering wedge for propaganda, religious or political.[1]

Chambers of commerce.—Where these organizations are truly representative of the entire community and not merely of the business element, they offer particularly influential auspices for Americanization work. They possess funds, executives, and committees which are or should be representative of all interests of the community. Where they have committees at work upon phases of the problem, they should be careful to see that such elements as labor, the foreign born, the women, and the schools are represented in the membership of the committee and not merely business men alone. In a number of cities the work of Americanization has been initiated by the chamber of commerce, which has then gradually turned the problem over to the various organizations able to serve leaving a central federated committee in charge.

Labor unions.—These bodies, reaching as they do large numbers of foreign born through their membership and work, can be of great assistance in encouraging the foreign born to take advantage of the English classes. Sometimes classes may be formed to meet in the union halls where they could not be reached elsewhere. The American Federation of Labor has adopted a platform calling for the broadest dissemination of education and the local unions in carrying

[1] Fred C. Butler, in Conference Proceedings.

out this program can help greatly with the educational work of their community. The labor leaders and newspapers should be interested in the community work at an early stage and given an active part in planning and carrying out the program.

Libraries.—Adequate supplies of books written in simple English, particularly those regarding America, its customs, institutions, and history, should be provided for the intermediate and advanced students of English among the foreign born. While there remain great numbers of people in America who read only foreign languages, libraries should see that books in those languages of the proper content are provided for the instruction and entertainment of this class. Some libraries have questioned the wisdom of supplying books printed in foreign languages. To do this, however, as a temporary expedient would seem to be both wise and helpful. Until we have given all our foreign-born people an opportunity to learn English, we must see that their proper wants are cared for in such languages as they can read.

Librarians can serve the greatest need by taking the library to the foreign-born people through branches easily accessible to them and by properly advertising to them through their press and racial leaders the fact that books are available for their special needs. Teachers of classes of the foreign born may be invited to bring their pupils to the library, where the librarian may explain the book supply and methods used.

I know of a city that had an excellent public library well up in the native section of the city, and a very extensive Polish population at the *other* end of the city. And of course there was about as much connection between them as there is between Greenland's icy mountains and India's coral strand. Finally, a group of women, in the impetus of "children's year," established a health center in the Polish neighborhood. That meant that an American woman spent her days if not her nights there; and that meant that pretty soon she found out that one of the things those people wanted most was something to read. Many of them were literate in their own language. They could not read English, and this happened to be one of the cities where public funds for night schools had never been supplied. The library authorities decided to open a branch there in an unused room in the health center. A small collection of Polish books was secured; ideas and interest began to circulate; and it is a very dull American indeed who does not see that the interest aroused among the Poles in that neighborhood by that library of Polish books could be used to very rich advantage to introduce them to American books.[1]

Parent-teacher associations.—Because these organizations bring together people with a common interest—the child—they form excellent agencies for real race assimilation. Here the messages of the doctor and dentist and lawyer, the health official and policemen and firemen may be conveyed to the mothers. Here the foreign-born woman can come into full fellowship in a mutual problem with the

[1] Edward Everett Edge.

native born. These associations can be most helpful in eliminating race prejudice both on the part of the parents and of the children. The parent-teacher association can become a real neighborhood power, and through it a real neighborhood spirit can be built.

Domestic science workers.—Teachers of home economics possess an excellent approach to the foreign-born woman. In fact such a worker is a teacher and preacher of Americanism in every home she enters. Home economics workers are urged to make a study of the problem of Americanization and of the racial characteristics of the people in their districts, in order that this movement may have the benefit of their great influence. They should read the chapter on The home Teacher in Mr. Mahoney's book on Training the Teacher for Americanization.

Women's organizations.—The field for service for the American women is obviously the woman in the foreign-born home. Women's organizations, whether civic or patriotic, can render a great service in supporting the home teachers of the communities where such are provided by the public schools. Where such teachers are not provided the organized women should work to secure them and in the meantime carry on the work in the best way possible through volunteer workers who have prepared themselves by study for this work.

Reciprocity is the great thing. Make Americanization an exchange of points of view as well as of seeds and plants and recipes. By all means show the foreign-born woman the importance of swatting the fly, or teach her the germ theory of disease; but let her teach you how to cook spaghetti or how to make lace; give her a pattern for the baby's nightgown, but let her give you a pattern for your embroidery. In Springfield classes of American women are studying what immigrants from the various countries have contributed to their town; it would be a healthful study for any American. But give them a chance to contribute even more than they do—in music, art, craft, or simply in the understanding of the grace of life which even the simplest peasants often possess. The Cleveland's Woman's Club which voted a group of Polish women straight into their membership had at last hit upon the real secret; and a certain other woman's club that did "Americanization work" by pinning roses on all the men in the war that became citizens had not.[1]

In smaller towns the same methods employed by the settlements in cities should take place—mutual visiting, social intercourse, and beyond all else the development of common tasks. Foreign-born citizens should be placed on all civic and educational committees. Nobody likes to be done good to. Everyone likes to help. Social reform agencies have been remiss in this. Neighborhood men and women should be placed on all committees relating to neighborhood problems, for the foreign born will become Americanized only as they participate in community life.[2]

In every city, the field for cooperation with physicians and boards of health is wide. In New York City a group of women have established a series of maternity centers for the instruction of expectant mothers by physicians in co-

[1] Esther Everett Lape.
[2] Mrs. V. G. Simkhovitch, in Conference Proceedings.

operation with the board of health. In Chicago the Women's Club has cooperated with the board of health in employing a woman physician after school hours. And in Chicago, again, a part of the baby-welfare campaign has been run in the parks in immigrant sections, with outdoor movies. Good foreign-speaking workers or nurses are valuable in any part of the health work.[1]

In Philadelphia the Octavia Hill Association buys old houses in neglected sections of the city, puts the dwellings in good condition and manages them. This association has not only proven that good management pays, but that it can be used as a direct and powerful factor in Americanization.

The Octavia Hill Association's rent collectors are much more than rent collectors. They are friendly visitors. They take as much interest in the upkeep of the house as does the best tenant. They not only respond to a tenant's desires for improvements, they tactfully stimulate such desires. They take an interest in family problems and help to solve them. The covers of the Association's rent books contain the names and addresses of neighboring agencies that may be of assistance—the nearest social settlement, public bath-house, library, free clinics, playground. If trouble comes, the friendly rent collector is a friend to whom the tenant turns for information and advice. And all the time, as occasion offers, this unusual rent collector gives hints as to American standards of living, of opportunities for rising in the New World.[2]

Patriotic societies.—Such organizations may well be given the task of holding the community celebrations welcoming into citizenship those who have become citizens during the year either through reaching their majority or through naturalization. They may take charge of the patriotic programs at the community centers and schools.

Semipublic institutions.—The Young Men's Christian Association and the Young Women's Christian Association have been active for a number of years in Americanization work, and the war has encouraged a number of other organizations of similar character to undertake the work. These organizations are usually provided with buildings which are available to the people of all races and creeds. Many of them have organized classes, trained and employed teachers, and have graduated large numbers of the foreign born with a good working knowledge of English. Community committees may well support and extend the work of such organizations. In some cities such organizations do not themselves conduct the classes, but merely form them and secure a teacher from the public schools. As the schools take up this work more and more and are able to secure an adequate supply of properly trained teachers, the responsibility should be placed upon the board of education. In the meantime we should welcome the assistance of such teachers as we are able to secure.

[1] Esther Everett Lape.
[2] John Ihlder, in Conference Proceedings.

Lodges and clubs.—These organizations, like the chambers of commerce and labor unions, can render valuable service in a community program, and they should be utilized to the fullest possible measure.

Visiting nurses.—The nurse that goes into the home of the foreign born can, like the domestic science worker and the home teacher, render yeoman service. The nurse possesses the confidence of the foreign-born woman to an unusual degree and is in a position to be of great assistance to community committees. Read address of Mrs. Bessie A. Harris, in Conference Proceedings.

A visiting nurse may sometimes more quickly than anything else give America a start in the village. The experiment was tried once in a small and very desolate foreign-born community quite without American institutions, on the island to which the garbage of New York City is carried by barges and reduced.

The infant mortality of the island was great. The ignorance of the foreign-born mothers, the poor drainage, badly built houses on filled-in creeks, condensed milk, etc., easily explained it. With the cooperation of the Health Department of the City of New York a nurse was put upon the island. Gradually the mothers began coming to the nurse's office and became interested in the infant scales and bathtubs and the ways of using them. The office became also an emergency dispensary—there was no regular doctor on the island—a gathering place for the children, a social center.

The signs of an American community began to appear; organizations came into being; a "little mothers' league" of the older girls whom the nurse instructed how to help their mothers with the babies; a Boy Scout group; a society of Camp Fire Girls; an Altar Society which, by dint of regular sweeping and dusting and evergreen decoration, made a different place of the musty old church. It is better if the nurse is authorized by the local or State health authorities; but it is a good deal better to have a nurse on private funds and private authority than not to have one at all.[1]

The doctors and lawyers.—The medical and legal profession can be of great assistance in Americanization in eliminating quackery, imposition, and exploitation. They can assist in the education of the foreign born through talks before the parent-teacher associations, in the community centers, and in the schools. They can serve upon committees on legal and medical aid and in many ways become a potent force for the raising of the standards of life in a community.

The banks.—The banks individually or as a clearing house association should take steps to meet the needs of the foreign born, if we are to encourage among them proper methods of saving their money. If the banks do not remain open at times that meet the needs of these people, a joint office of all the banks might be arranged which could be so opened. Such an office can also be placed in that portion of the city where it is most accessible to those of foreign birth. Some such plans must be worked out if we are to eliminate the "quack" banker who thrives upon the credulity of the foreign born.

[1] Esther Everett Lape.

The city officials.—Practically every city and county officer comes into contact with the foreign born and affects his opinion of the justice and fairness of American institutions. Such officials have an unusual opportunity to create favorable impressions of this country. Too often the man who speaks English brokenly or who is dressed poorly gets scant attention and less courtesy from public officials, policemen, firemen, street-car conductors, and others in places of authority. Through the heads of these various departments, community committees can bring about an improvement in such situations which will be far-reaching.

The boys and girls.—Here is an opportunity for Americanization at its source. Through the children in the schools, through the boys' and girls' organizations, the elimination of insulting nicknames and of racial prejudice, may be carried out. The boys and girls should invite the immigrant children to their parties and exercises exactly as they invite other children. They should help them with their struggle with the new language and not laugh at their mistakes. The children of the foreign born should be encouraged to tell the native born boys and girls about their former country, about its greatness and its heroes.

Other organizations.—It is impossible to name all the organizations which stand ready to assist in this great work. It is impossible to suggest ways in which all may serve. It is impossible to designate any work which may be undertaken exclusively by any one organization. Team work must prevail. We must all put aside our pride of organization when America asks us to serve.

Finally.—It is our duty to show friendship without paternalism; encourage education without compulsion; extend hospitality unstintingly; provide information on matters which pertain to his (the foreign born's material welfare; protect him from common abuses—shyster lawyers, un-American propagandists, and social leeches; cultivate and maintain proper contact with his organization leaders; make him feel that he is a desirable and invaluable asset to the commonwealth, rather than a liability; afford him opportunities for self-improvement, for an understanding of American history, and a working of the civic machinery.[1]

And the test of our democracy is in our ability to absorb that man and incorporate him into the body of our life as an American. He will learn to play the game, to stand to the challenge that makes Americans; the unfostered self-sufficiency of the man who knows his way and has learned it by fighting for it will yet be his.[2]

[1] E. E. Bach, in Conference Proceedings.
[2] Franklin K. Lane.

Chapter VI.

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