

into the foreign sections as residents, to live as neighbors of the best kind with those who appreciate and will respond to the advances made or opportunities offered. In many cities, this has long been done by social workers in settlement houses, doing incidentally and continuously, often, more real Americanization work than the teachers professionally engaged in such.

Of course, most of the teachers, being busy in the day schools, too, have little time or strength to do much of the needed social work, though some is done through the medium of occasional class parties. The plea is not for additional work by the already overburdened teachers, but rather for a recognition of the fact that genuine "neighborization" is as necessary a part of the program of genuine Americanization as are the classes for teaching the language, history, and government of the country to which we ask the new citizens to pledge allegiance.

And surely none know better than the thousands of teachers who have themselves moved into strange communities, what it means to be accepted as wage earners merely, as a necessary part of the community's daily life and yet ignored socially, either as to any interest being evinced in providing pleasant living conditions or recreational opportunities for leisure hours being offered. Even as teachers, in self-defense, consciously and formally or otherwise, organize into cliques and harden their hearts to the obvious needs of a community in which they are not made to feel at home, so do the foreign-born tend to narrower conceptions of civic duties and social responsibilities in a place whose social life they do not share. Most teachers, however, are within easy reach, compared to strangers from foreign lands, of communities where they do count socially for something more than the work for which they are paid in money, adequately or otherwise; and so, knowing from experience what is on the other side of the social wall behind which the native residents entrench themselves, do not accept the husk for the kernel, are not in danger of becoming satisfied with the possession of mere things, from silk stockings to automobiles, and of ultimately missing the real meaning of American life at its best, as do so many of those who come from other shores, "even unto the second and third generation."

Therefore, let us aim definitely, by example and precept, at inciting the native born to be neighborly with any of the foreign-born in their vicinity, as well as to promote the founding of clubs of mixed nationalities, always including some of the "good old American stock," meeting in the very best of our modern, finely equipped public buildings or, perhaps, in some former American homestead left stranded in a mill district, which might be saved from the fate of making way for more crowded tenements or chain stores, by being endowed as an American Home Club that should serve as a living model of the kindly hospitality and safe-guarding influences typical of the best American home life.

TRAINING CITIZENS TO THINK

(The Christian Businessman)

WHAT IS CALLED the menace of crime cannot be abolished solely by the attempted suppression of acts of violence. It is not only wise but neces-

sary for a government to take every reasonable measure and to use the utmost of its power to protect its citizens; but government has not performed its highest function if it concerns itself only with the outer aspects of crime.

One of the primal duties of government is to encourage citizenship, which is done by a process of education. Young people are trained for the trades and the professions, but little systematic training is given them for fulfilling their duties as citizens.

A thought or a series of thoughts is back of every deed. Yet in dealing with crime so much attention is paid to the external acts that we apparently forget to give sufficient attention to the thought habits that make criminal acts possible.

Habits of thought that are destructive in tendency or that lead to acts of lawlessness are not changed process of transmutation is not rapid or easy of perceptibly by suppression, but they may be transmuted or directed into constructive channels. The accomplishment, but it is worth a great deal more time and effort than usually are given to it.

Not only the young but those of mature years can be educated to think in terms of citizenship. Such thinking carries with it a respect for law that is impossible to a mind that is untrained in that direction. When the citizens of any country shall have formed the habit of thinking for and of their government, there no longer will be a crime menace.

Such thinking is in accord with the teaching of Jesus Christ, in whom the governmental officials could find no fault.



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