

pupils, one has only to visit classes in different parts of the country: a Finnish church for a pastor and members of his congregation in a fishing town on the Atlantic; factories, coffee houses, and club rooms for the mill workers of Massachusetts; villages schools, grange halls, and the homes of hospitable farmers for the farm hands of Minnesota, North Dakota, and Montana; the basement of their parish church for a group of Italian mothers in Detroit; school cottages for the neighborhood women of Southern California; an especially equipped study room for hotel workers in New York City; a United States Light House Ship for seamen preparing for naturalization on the Delaware River. Racial halls, social settlements and parochial schools are some of the many places in which educational authorities bring their Americanization message to the very heart of the immigrant communities and reach many thousands whom the traditional school has no power to attract or hold.

In addition to meeting places already mentioned, there is a steadily increasing use of home centers for mothers whose many small children make attendance at school centers impossible. In some communities where the size of publicly supported classes is above the number in which home groups can be organized, private agencies are financing the instruction given by trained teachers under the supervision of state or local educational authorities. The Emergency Committee in New York City, the Service Citizens in Delaware, the Americanization Committee in Chicago, the D. A. R. and the Colonial Dames in Omaha, are a few of the many organizations which are supporting work carried on under this plan.

For those whose hours of employment prevent attendance at evening sessions, day classes are now very generally arranged for. In at least three cities and possibly many more, full-time day schools are in session five days a week to which pupils may come at any hour of the day that best suits their convenience and receive whatever kind of instruction they may need or desire.

With a broader concept of the aim of immigrant education has come the expansion of the educational program to include socialized activities. Through these activities the schools seek to recognize and to foster the cultural achievements of various immigrant groups and to develop and inspire them in order that they may contribute to the enrichment of American life and the successful up-building of the American democracy.

Another result of increasing the sphere of influence of the school has been intelligent cooperation with other agencies, both public and private, which touch the immigrant in his process of adjustment to life and conditions in the new land. A few outstanding instances of cooperation of this type are found in the states of Delaware, California, Massachusetts, and the cities of Detroit, Cincinnati, and Cleveland, where public or privately supported agencies carry on in close conjunction with the public schools

trouble or aid commissions or bureaus. In these bureaus an effort is made to overcome and prevent the tragic injustice and misunderstanding with which immigrants are constantly confronted, and which tends to shatter their faith in the ideals and institutions of American democracy and retard and hinder the Americanization process.

With all that has been done, have we brought out and into the class room—be it in school house, home, factory, church, racial hall, or social center—a large percentage of the five million who are said to need the instruction we are preparing to offer them? No, we have not. Three hundred fifty thousand would represent a maximum estimate of the enrollment in these classes in 1924-1925.

Does this represent a gain over the number reached before the present methods were put into operation? Yes, decidedly. Because of the difficulty in securing figures for the country at large, the exact numerical increase cannot be ascertained, but some idea of what it has amounted to may be gained when it is known that in one state alone, the enrollment increased from three thousand in 1919 to thirty thousand in 1924, and in several others there has been a comparable increase.

And what is the outlook for the future of the work? Will it be permitted to go on utilizing the enthusiasm, skill, and momentum that has been gained in the last five years to reach more effectively and in increasing numbers the newcomers to our shores and the older residents who are beginning to seek and avail themselves of the opportunities we are prepared to offer them, or will the limitation of immigration and racial and national antagonism which is now so seriously affecting the thought and action of large areas of the country result in the curtailment of the movement? It is impossible to say. At the present time, three different tendencies are evident. One is opposition to the continuation of the program and the withdrawal of all public funds for its support. Ignorance, intolerance, and prejudice have fostered this policy and, fortunately for the future of the American nation, the communities and states where it has been followed are few. A second is the meeting of enforced retrenchments in public expenditure by placing all or part of the cost of his education directly upon the immigrant through tuition or compulsory registration fees. The latter plan, sponsored by the U. S. Secretary of Labor would compel the annual registration of unnaturalized immigrants over twenty-one years of age, and the payment of a fee of \$5 to be collected by the Department of Labor and distributed by that department to public schools throughout the country. The use of tuition fees has been tried with varying degrees of success in three states. A smaller percentage of enrollment and an instability of organization resulting from uncertainty of revenue interferes with the efficiency of this system and would prevent its endorsement by workers in the field. Compulsory registration is not yet a reality and it is hoped it never will be. It is an

old world heritage that liberty loving Americans do not wish to see perpetuated in their government.

The third is that looking toward the expansion of the field to include all phases of adult education having for their purpose the training of men and women for responsible citizenship, irrespective of previous educational opportunities and whether they are of native or foreign birth. This unites and directs toward a common objective the thought and activity of progressive educators in all parts of the country, and is a decided step forward. It removes the stigmatizing and discriminatory connotation of illiteracy and Americanization, and elevates to its proper dignity that system of education by which men and women attempt to satisfy their thirst for knowledge and equip themselves for their responsibilities as citizens and members of society. It is the type of education of which Ethel Richardson says:

"In the interest of the individual and of the great mass of the people, as well as for the future of the nation, the world, and even civilization itself, we are called upon to reconsecrate ourselves."



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