

among his scholars, aiding him by the number of assistants he can thus employ, and by relieving him from the constant necessity of direct supervision of every individual, capacitates him to concentrate his mind and efforts on points and objects of the most importance, difficulty and responsibility. To all which it may be added, though a consideration less important, yet not to be overlooked, that it is an immense saving both of time and money, in consequence of the far greater numbers which can be taught, as well by this mode, as a smaller number can be by the former.

It will be sufficient under this head, to state, that in New York three Masters, in three distinct schools, teach fifteen hundred and forty-seven boys, being an average of upwards of five hundred each. In our schools, the same number of boys would require seven schools and fifteen instructors. In New York a single female teacher, in a school on this principle, of four hundred. In our schools, the average number to an instructress is fifty-six. The success and progressive advancement in those schools, is asserted by men deemed competent judges, to be not less than ours. Without predilecting any proposition on this statement, it is referred to as a fact, asserted by an authority deemed competent.

HORACE MANN OPPOSES LANCASTRIAN SCHOOLS (1844) From
Massachusetts Board of Education, *Seventh Annual Report of the Secretary of the Board* (Boston, 1844), p. 60.

I saw many Lancastrian or Monitorial schools in England, Scotland and Ireland; and a few in France. Some mere vestiges of the plan are still to be found in the "poor schools" of Prussia, but nothing of it remains in Holland, or in many of the German States. It has been abolished in these countries by a universal public opinion. Under such an energetic and talented teacher as Mr. Crossley, of the Borough Road school, in London; or, under such men as I found several of the Edinburgh teachers to be, and especially those of the Madras College at St. Andrews, the monitorial system,—where great numbers must be taught at a small expense,—may accomplish no inconsiderable good. But at least nine-tenths of all the monitorial schools I have seen, would suggest to me the idea that the name 'monitorial' had been given them, by way of admonishing the world to avoid their adoption. One must see the difference, between the hampering, blinding, misleading instruction given by an inexperienced child, and the developing, transforming, and almost creative power of an accomplished teacher;—one must rise to some comprehension of the vast import and significance of the phrase 'to educate,'—before he can regard with a sufficiently energetic contempt that boast of Dr. Bell, "Give me twenty-four pupils to-day, and I will give you back twenty-four teachers to-morrow."

Assimilation of the Immigrant

CONCERN FOR AMERICANIZATION OF THE IMMIGRANT IN THE WEST (1836) From *Transactions of the College of Teachers (Cincinnati)*, 1836, pp. 13, 66, 67, 70, 78-80, as quoted in Allen O. Hansen, *Early Educational Leadership in the Ohio Valley* (Bloomington, Ill., 1923), pp. 21-24.

It is astonishing to witness the vast tide of immigration, yearly flowing in upon us, from all nations. The whole number of the immigrant population, coming into our country, directly, or indirectly, by way of Quebec, New York, Philadelphia, and Baltimore, can hardly be less than one hundred thousand annually. Then let anyone calculate the number of increase of blacks, let him ascertain the number added by natural increase, and compare it, and he will learn the surprising fact, that during the years 1832, 1833, and 1834, the increase by foreign immigration, was at least one-third of the whole increase.

I have indeed sometimes thought it was necessary that our naturalization laws should be altered and modified, so as to exclude the foreigner from the polls. But the time for this action is now past, and in fact morally, it would be of no avail. So long as they remain a distinct social race, their children will grow up to years of maturity, and come to the polls, with the same notions, prejudices, and peculiar views, which their fathers entertained.

What remains, but the method proposed by this society? In my opinion there is none so effectual. Let us take their children then, and educate them in the same schools with our own, and thus *amalgamate them* with our community.

* * *

Your committee would here remark, that such is the flood of immigration from all quarters of the world, and so rapid is our natural progress of population, that there is not time for relaxation, if we regard the welfare of our country. The Valley, filling up at the rate of 150,000 to 200,000 a year, most importunately exhorts this body to energetic and persevering action. The most disastrous consequences would result from the ignorance and misuse of a foreign immigration, if the guardians of education and the teachers of science and morals do not act in concert, and carry through the length and breadth of the land, the most improved and able methods of imparting instruction to the rising generation.

From Sol Cohen, *Education in the United States. A Documentary History 1933*

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By far the largest part of our immigrant population is German. There are not less than 10,000 Germans in Cincinnati and its immediate vicinity. . . . They are principally from the kingdoms of Wirttemberg, Hanover, and the other Northern and Western States of Germany; some from Saxony and Bavaria; and a very few from Austria and Prussia. They all speak their native language, in its different dialects, among themselves. Not more than a fourth part of them can speak English well, and many do not understand it at all. . . . Of the 1500 immigrant children, it is believed not more than 200 of German parentage may be found in our different English schools. Let us be reminded that unless we educate our immigrants, they will be our ruin. It is no longer a mere question of benevolence, or duty, or of enlightened self-interest, but the intellectual and religious training of our foreign population has become essential to our safety; we are prompted to it by self-preservation.

* * *

It is altogether essential to our national strength and peace, if not even to our national existence, that the foreigners who settle on our soil should cease to be Europeans and become Americans; and as our national language is English, and as our literature, our manners, and our institutions are of English origin, and the whole foundation of our society English, it is necessary that they become substantially Anglo-Americans. . . . It is ungrateful as well as dangerous for the foreigners who are among us, to make for themselves interests that are different from the interests of the whole nation, and to sustain candidates for public office on the ground that they belong to their people; and partisans who tamper with feelings like these, are sowing seeds which will produce harvests of dissension and blood. . . . We must become one nation; and it must be our great endeavor to effect this object, so desirable and so necessary to our American welfare.

* * *

Our population—even this very audience, is composed of representatives from almost every civilized nation. . . . Such a community is not a compound, but an unconsolidated mass; and to acquire uniformity, it must be subjected to the crucible, and the schoolmaster is the chemist who can bring fine gold out of crude and discordant materials. It is only, Sir, on the children and youth of our immigrant population, that we can act with effect. The feelings, modes of thinking and customs of the parents, are so fixed, that they can at most, be but slightly modified; and if their vernacular tongue is different from our own, they will prefer to use it still. As native Americans it is our duty to prevent the entailment of these upon our children; and the hereditary establishment among us of a distinct race of foreigners. Pennsylvania, by not attending in due time, is compelled to cherish in her bosom an exotic population.

CALVIN STOWE ON THE AMERICANIZATION OF THE IMMIGRANT
(1836) From *Transactions of the Fifth Annual Meeting of the Western Literary Institute and College of Professional Teachers* (Cincinnati: Executive Committee, 1836), pp. 65-66, 68-71.

It is a work of the highest benevolence to receive the wandering stranger, to provide for the wants of his mind, and prepare him for usefulness, elevation, and happiness as a citizen of our own happy country. None but he who has felt it, can know all the loneliness and heart-sickness, of the poor immigrant when he first finds himself in a foreign land, surrounded by people of strange habits and an unknown tongue. How sweet in such circumstances is the voice of unexpected sympathy, especially from the lips of the intelligent teacher, inquiring after the moral welfare of himself and his children?

But if neither the feelings of benevolence nor the precepts of the Bible have power to compel us to extend our fostering hand to the stranger; it would seem that strength is in the number and moral worth of its inhabitants; and the vast extent of our still uncultivated territory demands the hands of millions of cultivators. Of the fifteen hundred millions of acres in the United States, but nine hundred millions are now under cultivation, and even these are as yet imperfectly improved and might be rendered immensely more productive. On the largest calculation, our cultivated soil is to the uncultivated only as five to ten. Let us then invite cultivators who are now starving in overpeopled districts; and let us see to it, that as fast as they arrive they be made intelligent, virtuous, religious, or at least have the means of becoming so. This vast ocean of mind which is already rolling in upon us—how glorious to make it all available for good! What an empire would this be! How unspeakably superior to the glories of all the empires of the ancient world, founded in conquest and sustained by oppression! planted in blood and watered by the tears of captive millions! Empires on which the Prince of Darkness only could look with complacency! But here we would have one, that would be an object of joyful contemplation to the Almighty Prince of Peace!

Let us now be reminded, that unless we educate our immigrants, they will be our ruin. It is no longer a mere question of benevolence, of duty, or of enlightened self-interest, but the intellectual and religious training of our foreign population has become essential to our own safety; we are prompted to it by the instinct of self-preservation. The wave of immigration has begun to roll from the old world to the new, and no human power can stop it; our civil constitution affords perilous facilities for foreign naturalization, and it is probably too late to think of amending it. Perhaps it is not desirable; perhaps a wise Providence intended that we should have this spur in our sides to stimulate us to the requisite efforts in behalf of the moral welfare of the oppressed millions who are taking refuge among us. . . .

Now, we have no choice left. These people are in our midst; they are coming among us more and more; and we must labor, we must labor incessantly and perseveringly to prevent the evils, and to secure the good which may arise from their association with us.

It is not merely from the ignorant and vicious foreigner that danger is to be apprehended. To sustain an extended republic like our own, there must be a national feeling, a national assimilation; and nothing could be more fatal to our prospects of future national prosperity, than to have our population become a

congeries of clans, congregating without coalescing, and condemned to contiguity without sympathy. The graphic imagery which the genius of oriental prophecy applied to the unwieldy and loose-jointed Roman empire, would in this case be still more fatally applicable to our own widely spread republic. . . .

It is altogether essential to our national strength and peace, if not even to our national existence, that the foreigners who settle on our soil, should cease to be Europeans and become Americans; and as our national language is English, and as our literature, our manners, and our institutions are of English origin, and the whole foundation of our society English, it is necessary that they become substantially Anglo-Americans. Let them be like grafts which become branches of the parent stock; improve its fruit, and add to its beauty and its vigor; and not like the parasitical misseke, which never incorporates itself with the trunk from which it derives its nourishment, but exhausts its sap, withers its foliage, despoils it of its strength, and sooner or later by destroying its support, involves itself in ruin. It is ungrateful as well as dangerous for the foreigners who are among us, to make for themselves interests that are different from the interests of the whole nation, and to sustain candidates for public office on the ground that they belong to their people; and partisans who tamper with feelings like these, are sowing seeds which will produce harvests of dissension and blood. What is their nation? and who are their people? Their nation is the American nation, and their people are the American people; or they have no business on the American soil. We must become one nation; and it must be our great endeavor to effect this object so desirable and so necessary to our national welfare.

The most effectual, and indeed the only effectual way, to produce this individually and harmony of national feeling and character, is to bring our children into the same schools and have them educated together. The children of immigrants must be taught English and prepared for the common English schools; and the safety of the republic requires that destitute children should be sought out and made to attend the public schools. The public schools should be our best schools, and possess a character sufficiently elevated to secure the patronage of the influential and the wealthy that all the children of our republic may be educated together. This would be our strongest national aegis, the surest palladium of our country. . . .

National character is often greatly improved by the commingling of different ingredients. The peculiar excellencies of the English character, which have given it its vigor and preponderating influence, and made the English almost the universal language, and those who speak it, masters of nearly half the globe, originated in the mingling of the Norman French with the Saxon German; and that too under all the disadvantages of haughty conquest on the one hand, and hated subjection on the other. Our present circumstances are infinitely more favorable. We can unite under all the sweet influences of affection, of gratitude, and of reciprocal advantage. Let us, then, make the most of the German mind that is among us; and from the mixture produce a compound, which, like the Corinthian brass, shall be more precious than the purest gold. . . .

THE PRESIDENT OF MIDDLEBURY COLLEGE (VT.) ON SCHOOLS AND THE IMMIGRANT (1849) From Benjamin Labaree, "The Education Demanded by the Peculiar Character of our Civil Institutions," in *Lectures Delivered Before the American Institute of Instruction* . . . 1849 . . . (Boston, 1850), pp. 34-35.

The multitude of emigrants from the old world, interfused among our population, is rapidly changing the identity of American character. These strangers come among us, ignorant of our institutions, and unacquainted with the modes of thought and habits of life peculiar to a free people. Accustomed to be restrained by the strong arm of power, and to look upon themselves as belonging to an inferior class of the human race, they suddenly emerge from the darkness of oppression into the light and liberty of freemen. The transition is instantaneous, and admits of no preparation for the new life. Will not this sudden change in their political relations produce a corresponding change in their views respecting personal rights and duties? Would it be strange if in such circumstances, many should mistake lawless freedom from restraint, for true and rational liberty? Shall these adopted citizens become a part of the body politic, and firm supporters of liberal institutions, or will they prove to our republic what the Gauls and Huns were to the Roman Empire? The answer to this question depends in a great degree upon the wisdom and fidelity of our teachers and associated influences. They have a two-fold duty to perform in regard to this class of our population. On the one hand they must act the part of master-builders, and by degrees mould these unprepared and uncongenial elements into the form and character which the peculiar nature of the edifice demands, and in due time the youth especially may become intelligent, enterprising and liberal-minded supporters of free institutions. On the other hand, our instructors must prepare our native population for the suitable reception and treatment of these strangers, must teach them to lay aside prejudices and animosities, to meet the newcomers in the spirit of kindness and benevolence, and to enlist their sympathies, and good-will on the side of liberty, humanity and truth. If our country is to remain, as it has been, the asylum of the oppressed, and the home of the free, a wise and liberal policy must be pursued towards foreigners; resolute and persevering exertions must be made to engraft them upon the republican stock, and to qualify them for the duties of free and enlightened citizens.

AN EDITORIAL IN "THE MASSACHUSETTS TEACHER" ON THE IRISH IMMIGRANT (1851) From "Immigration," *The Massachusetts Teacher*, vol. IV, pp. 289-91.

The poor, the oppressed, and, worse than all, the ignorant of the old world, have found a rapid and almost a free passage to the new. So great is the pressure upon the masses in the old countries, especially in Ireland, and so rapid and cheap is the ocean path to a better land, that every possible inducement is held out to the degraded and ignorant abroad to leave the land of their nativity and seek a

new home upon our shores. The constantly increasing influx of foreigners during the last ten years has been, and continues to be, a cause of serious alarm to the most intelligent of our own people. What will be the ultimate effect of this vast and unexampled immigration, is a problem which has engaged the most anxious thought of our best and wisest men. Will it, like the muddy Missouri, as it pours its waters into the clear Mississippi and contaminates the whole united mass, spread ignorance and vice, crime and disease, through our native population? or can we, by any process, not only preserve ourselves from the threatened demoralization, but improve and purify and make valuable this new element which is thus forced upon us, and which we cannot shut out if we would?

The waters of the Mississippi and Missouri when they first meet do not mingle, but run along side by side for miles—the one, sparkling and bright, in all its native purity, the other muddy and impure as it left its own valley. But the scene soon changes; the bright and the pure disappear, and the whole united mass rolls on, a great and a mighty river, bearing navies on its broad bosom to and from the ocean, but without the beauty and transparency of the parent stream. Its volume and power are wonderfully increased, but its purity has disappeared forever.

If such is to be our fate—if the immense aggregation made to our population by immigration, is only to increase out strength while it essentially impairs our character—if the gradual mixture of the foreigner with the native is to tinge the latter with the ignorance, vice and crime which pervade other lands, then it had been better for us and for our children to the latest generations, that when our fathers declared these United States free and independent, they had, at the same time, established a rigid non-intercourse with the rest of the world.

But if, on the other hand, we can by any means purify this foreign people, enlighten their ignorance, and bring them up to our own level, we shall perform a work of true and perfect charity, blessing the giver and the receiver in equal measure.

AND THIS IS OUR MISSION—a mission in which every Christian, every patriot, every philanthropist is bound to work; a mission of far greater importance to the universal welfare and improvement of the whole human race than all others save one. The task is difficult; let us be thankful that it is not an impossible one.

* * *

Our chief difficulty is with the Irish. The Germans, who are the next in numbers, will give us no trouble. They are more obstinate, more strongly wedded to their own notions and customs than the Irish; but they have, inherently, the redeeming qualities of industry, frugality and pride, which will save them from vice and pauperism, and they may be safely left to take care of themselves. But the poor Irish, the down-trodden, priest-ridden of centuries, come to us in another shape. So cheaply have they been held at home—so closely have they been pressed down in the social scale—that for the most part the simple virtues of industry, temperance, and frugality are unknown to them; and that wholesome pride which will induce a German, or a native American, to work hard from sun to sun for the smallest wages rather than seek or accept charitable aid, has been literally crushed out of them. We speak now of the masses. There are many and brilliant exceptions among our Irish immigrants—thousands of industrious, frugal, temperate men, who, in common with us, see and deplore the defects we have spoken of in the general character of their countrymen, and who are ready to lend a willing hand for their eradication.

To understand an evil perfectly, is a great point gained towards a remedy. In this case the principal remedial measure stands out so clearly that there is no mistaking it. With the old not much can be done; but with their children, the great remedy is EDUCATION. The rising generation must be taught as our own children are taught. We say must be, because in many cases this can only be accomplished by coercion. In too many instances the parents are unfit guardians of their own children. If left to their direction the young will be brought up in idle, dissolute, vagrant habits, which will make them worse members of society than their parents are; instead of filling our public schools, they will find their way into our prisons, houses of correction, and almshouses. Nothing can operate effectually here but stringent legislation, thoroughly carried out by an efficient police;—the children must be gathered up and forced into school, and those who resist or impede this plan, whether parents or priests, must be held accountable and punished.

A second remedial measure may be found in a strict execution of the laws against intemperance; and if these laws are not sufficiently stringent they must be made more so, even if we go to the length which Maine has gone. In our large towns, where the most of our Irish population resort, a sufficient body of police should be employed to eradicate every grog hole and bring before the magistrates every drunkard. Make it impossible for these people to obtain rum—compel them to be temperate, and the battle is more than half won; for with temperance come industry and frugality.

A third remedial measure is to put an entire stop to street begging; and in order to do this effectually we must every one of us steel our hearts against all sorts of importunities. Give work if we have it to give, but give nothing else. There is no danger that any one will starve—the really needy will find their way to the proper officers who will give the proper relief, and every cent given to others than these, is a reward to idleness. Let every beggar be sent to the almshouse, and when there, if able to work, let him be made to work. If this course were adopted and thoroughly carried out, not only should we rid ourselves of street beggars, but we should decrease the number of paupers. Thousands would get their own living by labor, who now prefer begging, and even being immured in an almshouse, rather than to work for their bread.

Did our limits permit, we should be glad to go farther and deeper into this subject, for it is one of pressing weight which we must overcome, or it will conquer us and contaminate our children.

A NATIVIST INSISTS ON "AMERICA FOR THE AMERICANS" (1855) From
The Wide-Awake Gift: A Know-Nothing Token for 1855 (New York, 1855), pp. 40-43.

Is there another country under the sun, that does not belong to its own native-born people? Is there another country where the alien by birth, and often by openly boasted sympathy, is permitted to fill the most responsible offices, and preside over the most sacred trusts of the land? Is there another country that would place its secret archives and its diplomacy with foreign states, in other than native hands—with tried and trusty native hearts to back them? Is there another country