

THE AMERICANIZATION OF IMMIGRANTS  
AS EXPOUNDED  
IN THE BIOGRAPHICAL MATERIAL RELATIVE TO ALIENS  
A THESIS BY HARRY JAMES BREITHAUPT, JR.

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by

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## I

## INTRODUCTION

America: Melting Pot of the Universe! How trite, yet how true. Since the first decades of the seventeenth century, the Western Hemisphere has been the background for the most extensive interchange of cultures that the world has ever known. This last-discovered of all the major regions of the earth opportunely became accessible at a time when the spirit of adventure held predominance in the hearts of men. Over and above this, the three intervening centuries from the settlement of our country to the present day have been centuries of great mobility, centuries of anxious yearning for a new Utopia, a home for the oppressed, the persecuted.

This incessant demand for a new land, a haven where men might release themselves from the pressure of countless old-world ages and breathe freely in the realization of their own expression, began in the era immediately following the Dark Ages, and has persisted to the present day. Weighted down and wearied by their own ancient cultural heritage, the peoples of the world have sought self-expression and independence in America.

Consequently, especially during the eighteenth and nine-

teenth centuries, there was an unceasing influx of immigration to this country, to the end that we became a very cosmopolitan people. Americanism became a feeling, an emotion, a fierce passion; it did not develop into a physical or racial status. Americanization was accomplished by cultural assimilation, rather than by genetic assimilation. Peoples of all races, creeds, nationalities, came to America; and many of them have remained comparatively isolated (to the despair of sociologists), yet they become Americans and are accepted as such when they adopt the American standards.

Manifold are the reasons for the exodus of people from their native lands to emigrate to America. Many have come because of political suppression, many because of financial difficulties, many because of racial differences, many because of religious opposition, many for countless other reasons, perhaps not nearly so well-defined -- but all have come with quickened step and expectant air, eagerly awaiting the anticipated wonders.

Some have been unable to cope successfully with the difficulties encountered in a stran<sup>e</sup>g<sub>Λ</sub> land. They have been made mindful of the fact that oppression is rife in America, too -- oppression not so open, not so pointed, perhaps, as elsewhere, but oppression equally deadly in its potentiality.

Some, on the other hand, have been fortunate enough to find immediate surcease from their griefs and troubles. Still others have found it necessary to struggle lengthily against hardship and prejudice before they have been enabled to found ordered lives. The majority of the aliens with whom we come into daily contact are likely to find classification in this latter type. Most immigrants find the task of Americanization not impossible, but by no means easy.

Whatever the circumstances may have been, there has existed, in every instance, a certain degree of "culture conflict", in a sociological connotation. The implication is certainly not of physical conflict, nor is it of mental conflict. It is simply the contact of two or more different cultures, or of various phases of those cultures. One is not to infer that culture conflict depends upon the open meeting of two culture patterns widely separated in terms of physical distance, either, for a city block may easily suffice to mark the boundary line between two widely varied cultures, as an ecological study of any city will illustrate.

It is with certain phases of this culture conflict that we are to deal. We are, however, to broaden the term so that it shall include constructive conflict as well as destructive conflict. We shall study the culture conflict as it has progressed between American civilization on the one hand, and

the folkways and mores of certain aliens, on the other. We shall include certain influences upon the American culture which were exerted by various aliens; and we shall also look at the changes wrought upon individual aliens by the effects of American culture.

A broad subject, you say; one which is inexhaustible. How are we to limit it? We do so by confining the study to representative biographies of these immigrants and aliens. Particularly shall the study be limited, under the heading of "alien-biography", to two general types of biography. First, and most important from the standpoint both of value, and of interest, is the self-biography, the autobiography of the alien or the immigrant. The second type to be studied is the so-called "new" biography, the psychological biography.

It was not until a decade or two ago that the "new" interpretation was given to biography. Prior to that biographers aimed primarily at accurate and complete collection of all the available facts about their subjects -- and little else. They were scientific historians. Even James Boswell, whose Life of Samuel Johnson is regarded as the classic biography of the English tongue, used as his method the collection of all that he could discover concerning Dr. Johnson, and the preservation of every scrap of his conversation.

The biographer of the old order collected all the materials so that his reader (presuming the reader to be an artist) could evoke from them a realistic illusion. The new biographer attempts to do that for the reader which the reader cannot do for himself. As his substitutes for the massive impediments of the old exposition, the biographer of the new school uses two instruments; psychology and inference.

No longer is action the fundamental formula. Every life is a psychological "case", and each episode therein is treated as such. This application gives the "new" biography unparalleled merits: vitality, insight, veracity to human personality. Naturally, the biographer, being confronted only with a large body of facts and anecdotes, is faced with the necessity of inferring certain traits of character, even certain thoughts and words; and this he does -- and in a few instances does superbly.

This is one of the things we must search for in this study. If we are to understand the effect of America's influence upon her immigrants, we must depend largely upon the biographer to analyze all the motives and emotions of his subject, his inner reactions. Unfortunately, a survey of the field of biography dealing with aliens fails to reveal the fecundity of psychological treatment which we should like to

discover. Accordingly, it is necessary to include in our bibliography many works which are pure and simple biographical expositions.

But psychological biography, desirable as it is for our purposes, must be regarded as inferior to autobiography. How much better it is to be equipped with the material for the psychological study without the necessity of inferring important details. How much better for purposes of description and analysis if the artist may view the structure as a whole rather than be forced to infer the inner realities from more outward appearances. Human limitations being what they are, it is impossible for one man to analyze precisely another man's inner emotions and the effects of those inner workings upon his more easily apparent activities. The biographer may not view his subject's life other than objectively; and the objective study, necessary as it is, falls short of satisfying completely the requirements of this particular study. Hence, the object of our research must be akin to the ultimate goal of the truly modern biographer; a subjective life-study.

The acme of this process, quite reasonably, lies in self-biography, provided that the self-biographer is willing to disclose all those matters which most of us are reluctant

to release, and retain hidden in our souls until death makes their frank portrayal impossible of conclusion.

This, then, explains why the field of study in this particular subject is limited to the two general types of biography which have been outlined: the self-biography (which is most often preferable), and the psychological biography. It is well to note, however, as has been hinted, that in many instances it will prove advisable to utilize other and more common orders of life-sketch. Alien-biography of the psychological category is exceptional, and alien-autobiography is rare. We are fortunate, though, in that the few acceptable autobiographies of aliens which are available are extremely valuable toward the satisfaction of this study.

There still remains before us a huge field, a field full of details which must be studied and considered thoroughly in preparation for this writing, but details which cannot practicably be committed to the written page here. In order to limit further this treatise, not in scope, but in space, much will be omitted. A great many seemingly important facts will be ignored, while many details which may seem at first thought to be insignificant will be listed. Only those things which are significantly characteristic and corroborative to the denouement will be considered.

Obviously, then, some preconceived notion of what is to be found must be formed before the exposition is begun. We must understand the motives underlying the study. It would be futile to attempt such a study as this one were one simply to read biography after biography without first reaching a full comprehension of the material which is desired.

One can easily see that all the biographies and autobiographies of immigrants are bound to have at least one thing in common; they all have something to relate, to expound. The type of man about whom a biography is published, or who finds it worthwhile to write an autobiography, is the type of man in whose history will be found that "particle divine". Too, since the biographies with which we are concerned are all centered about the experiences of aliens, they are bound to have still more in common. They all deal with the early foreign background of the subject, with the cause of emigration from the land of nativity, with the trials first experienced upon contact with American culture, with the changes effected by the impact of American culture upon other culture, with assimilation and cross-assimilation, with the final outcome of the process of culture conflict.

All stress the culture conflict, some consciously,

others unconsciously. All paint glowing pictures of that great experience: Americanization. All, in the final analysis, echo Ludwig Lewisohn's lament:

"In every country men have spoken out in prose or verse and have recorded their experience and their vision and their judgment on this civilization in which we are ensnared. But no one has spoken out in America. We have not suffered enough, and man is a timid and a patient creature from whom nothing less than the unendurable itself will wring a protest. There are thousands of people among us who can find in my adventures a living symbol of theirs, and in my conclusion a liberation of their own, and in whom, as in me, this moment of history has burned away delusions to the last shred". (1)

"---nothing less than the unendurable itself will wring a protest", but it is equally true that nothing less than the sublime will call forth a song of thanksgiving, and alien-biography gives us both: the protest and the song.

This, then, is the object of our research. We would seek the common experience and emotions and philosophies of the aliens; we would analyze their lives and their activities; we would discover the effect, both subjective and objective, of culture conflict upon them; we would define Americanism and outline Americanization.

(1) Lewisohn, Up Stream. Page 2.

## II

### UP FROM SLAVERY

It is doubtful whether there are many names in this country better known than that of John Jacob Astor. Incongruous as it may be to include the original Astor in a study of this kind, he must be taken into account, for he did emigrate to America, and he did establish a name and a fortune which has persisted in the forefront of certain phases of American life to the present day.

John Jacob Astor was born in 1763 in the village of Waldorf in Germany, the youngest son of a butcher whose un-Anglicized name was Jacob Ashdor. Dissatisfied with the prospect of spending their lives following in the poor butcher business of their father, his three older brothers left Waldorf behind them at their first opportunities, one going to London, one to another part of Germany, and a third, Henry, to America to become himself a butcher in the New York Fly Market. John Jacob was left at home to assist in his father's business, "a ragged, hungry, unhappy boy who ran away sometimes to the neighbors in order to escape from his stepmother's tantrums". (1)

Early in the 1870's, he persuaded his father to give him a few crowns, and he too left Waldorf. He traveled on

(1) Minnigerode, Certain Rich Men. Page 34.

foot down the Rhine, and went overseas to London, where his brother helped him find employment in a musical instrument workshop. By November 1783, having derived a knowledge of the English language and saved fifteen guineas, he felt himself prepared for a business venture in America, so he bought seven German flutes as his stock and took passage for Baltimore.

The ship's passage was delayed somewhat by wintry weather, and the youth took advantage of the impasse reached when the ship was frozen in Chesapeake Bay ice floes to put query after query to a young German who was aboard. This young German was engaged in the fur business, and so glowing a picture did he paint of the prospects of the trade that Astor then and there determined to enter the field.

In March, 1874, the ship managed to make port, and John Jacob Astor went ashore, made his way to New York, called upon his brother who had preceded him there, and began immediately to lay the foundations for his future fortune.

Perhaps no other man who succeeded in America ever left the village of his nativity and entered upon his life in this country with the determination to make a fortune so fixed and set in his mind as his one driving purpose as did John Jacob Astor; but there are countless immigrants whose sole reason

for leaving their mother countries is the hope of attaining a better financial condition in this country. In this category was the father of Ludwig Lewisohn, who lost his small inheritance in a foolish business venture, and endeavored to start life anew in the land of opportunity. As a matter of fact, he had no better fortune in the United States than he had had in his German affairs, but it is not with him that we would deal, but with his son.

Born in Berlin, Ludwig Lewisohn at the age of four started upon his educational career -- a career which was decided upon by his parents in keeping with the iron parental discipline of the German world. As Lewisohn wrote: "The society into which I was born, whatever were its virtues or its faults, had one notable quality; it knew what it wanted. A few aims and their implied values were fixed. The kind of school I was to attend was never debated. It was an absolutely foregone conclusion that a liberal education was the necessary foundation of right and noble living. My parents were of modest origin and of modest means. But if anyone had questioned my being prepared for the gymnasium and proceeding from thence to the university, they would have held it a prophecy of my early death". (2)

After two years of attendance at a gymnasium, in 1889,

(2) Lewisohn, Up Stream. Page 24.

the above-mentioned crisis in the Lewisohn family fortunes occurred, and the decision was made to emigrate to America, in the hope that a better measure of prosperity might be secured there. One of Ludwig Lewisohn's maternal uncles had gone to America years before, and was said to have prospered there. The Lewisohns would follow him, and, with their small capital of two thousand dollars, remaining from the ruin of a somewhat larger fortune, start anew.

Disposing of practically all their household and personal effects, the family of three went overland to Hamburg, and took passage for America. Within fifteen days, the steamer reached Hoboken, and Lewisohn, with his father and mother, proceeded down the coast to a small inland village in South Carolina, where the sought-after brother of Lewisohn's mother lived.

The village was a small agricultural town, and Lewisohn's uncle was found to be not prosperous at all, but a wretchedly poor shop-keeper. This was a hard blow of disappointment to the expectant immigrants, but they rallied quickly, and the head of the family began to search for any kind of employment which would support his wife and son. There were no jobs to be had, however, so the elder Lewisohn reached the obvious conclusion: he opened another shop, a typical general store.

Later in this treatise, we shall see how Ludwig Lewisohn, son of German-Jewish immigrants, apparently faced an insurmountable task in his efforts at Americanization, and admitted his defeat. In striking contrast to his career is that of one of his contemporaries, another son of German-Jewish immigrant parents, who found no difficulty at all in his efforts. Strange, too, is the fact that this latter man, Oscar Straus, entered and succeeded in a field which one would ordinarily conceive of as being the most influenced by racial prejudice: politics and government. Lewisohn chose to enter the teaching profession: one which would seem to be open to any worthy man of whatever race or creed. Straus attained eminence in the government of our country despite, and partly because of, his racial heritage. Straus spent his first days in the deep South, just as did Lewisohn, and, in many respects, their educations were similar; yet Lewisohn admitted struggle and defeat, while Straus was a prosperous lawyer before he was thirty years of age, and drifted into public life almost casually.

Both of Oscar Straus's brothers, who emigrated to this country at the same time, also became leading American citizens. Isidor Straus, oldest of the three brothers, became a Congressman, being interested in tariff and currency

reform, and the reform of the Civil Service. He was president of the "Educational Alliance" and worked extensively for the growth of educational facilities. He declined the portfolio of Postmaster-General which was offered to him by President Cleveland. Isidor was killed, with his wife, in the Titanic disaster of 1912.

Nathan Straus, second brother, was a partner in the firm of R. H. Macy and Company in New York, and later in the firm of Abraham and Straus. He amassed a large fortune, and retired in 1914 to devote his time to charitable enterprises. He became one of America's greatest philanthropists, and was known internationally in this work.

Oscar S. Straus, youngest of this triumvirate, was born in Otterberg, Bavaria, in 1850. The Straus family was a distinguished one in Bavaria, having been for generations the producer of Jewish leaders. Oscar Straus's great-grandfather was one of the Jews called together in 1806 by Napoleon, "--- to justify Judaism and Jewry to the world ---". (3) This same great-grandfather occupied a place of high distinction in the Assembly, being one of the committee of nine of the Great Sanhedrin which presented its conclusions and resolutions to Napoleon.

In his turn, the father of the three Straus brothers

was active in the revolutionary movement in 1848. Many of his compatriots were arrested and convicted of treason, but he, having been active locally only, escaped this open prosecution. As he was aware, however, that he was under constant suspicion and surveillance, he decided to emigrate to the United States and attempt to widen the opportunities of his family in that way.

Accordingly, he came to America in 1852, and tried various employments until he became established in 1854 in Talbotton, Georgia, as a merchant, and sent for his family. The Straus family resided in Talbotton for some eleven years, moving then to Columbus, Georgia, where business prospects were better. When the end of the Civil War found the business virtually ruined because of the disastrous effects of the conflict, the entire family took up abode in New York City, the elder Straus setting up a wholesale business in Brooklyn.

The revolutionary movement which swept through Germany and most of Europe in 1848 was also responsible for the emigration to this country of another German who was destined to attain eminence in public life. Of the many men exiled from Germany as a result of their activities in this movement Straus wrote: "These men and their immediate fol-

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lowers constitute one of the most valuable groups of immigrants that have come to these shores since our government was organized. In the land of their birth they had already made sacrifices for constitutionalism and democracy, and basically they had made them for American principles. They were Americans in spirit, therefore, even before they arrived." (4)

Carl Schurz was born the son of a school-teacher near Liblar, Germany, spending the first four years of his life in one of Count Metternich's castles, where his maternal grandfather was a caretaker. He attended the village schools of Liblar until he was nine years of age, when he was withdrawn and entered in a better school in Burhl, eight miles away. After he had reached his tenth birthday, he was entered in a gymnasium in Cologne, where he studied for six years, excelling as a scholar, writing, and preparing for the life work of a professorship in philology and history.

In the meantime, his father had moved to Bonn, in preparation for Carl's entrance into the Frederick William University, which was located there. The elder Schurz encountered financial difficulties, however, and Carl was recalled from the gymnasium to straighten out the family's affairs, his father being held in debtors' prison. Carl

(4) Straus, Under Four Administrations. Page 4.

carried on his studies at home and took a special course of lectures at the University, finding it possible, in 1847, to return to the gymnasium and stand the final examinations. He made a creditable showing, and was graduated despite his lengthy absence from classes. He returned to Bonn and matriculated at the University, working toward his chosen profession, that of teaching.

His serious efforts at study were interrupted at this time by the revolutionary fever arising then. He became a student leader in the move for a united Germany, and took an active part in the abortive revolts of 1848-49, which ended in complete disaster for the rebels. He was to have been arraigned before a court-martial, and would probably have suffered execution, as did several of his associates, had he not managed to escape the city by egress through a sewer; he fled to Alsace and thence to Switzerland, where he nursed himself back to health and enrolled for a series of lectures at the University of Zurich.

One of the leaders with whom Schurz had been associated in the uprisings was a Professor Kinkel, who had been apprehended and sentenced to life-imprisonment. Responding to a plea from Kinkel's wife, Schurz disguised himself, secured a false passport, and re-entered the country in an effort to

free the imprisoned man. After a great deal of preparation, Schurz was successful in promulgating a scheme to effect the escape of Kinkel, and together the two fled the country again. Kinkel went to London, Schurz to Paris.

After a very short interval, Schurz was deported from France by Louis Napoleon, who was then planning his coup d'etat and feared the presence of radicals such as Schurz was recognized to be (since the fame of his exploit in rescuing Kinkel had spread over all of Europe). He was permitted to go to England, where he joined a group of refugees made up of many European exiles. He was associated here with Mazzini of Italy and Louis Blanc of France.

Becoming restless after a while, Schurz decided to chance all on one bold move, and straightway went to France and to Switzerland, attempting to raise money for a revolutionary fund. Napoleon's ascension to power in France sounded the death-knell to his hopes, however, and he decided to emigrate to the United States, declaring at the time that he intended returning when the time was more opportune for a German revolution. He was married just before he left for the Western Hemisphere to an eighteen year old Jewish girl, and their honeymoon took them to America in 1852. The couple landed in New York in that year, and Schurz immediately

set about the task of learning English, meeting expenses with his wife's dowry.

Uncertain of his future, Schurz was undecided as to whether he should remain in America permanently or not: "To him the United States seemed not so much an adopted fatherland as a place of new hopes and unlimited opportunities. His Americanization, as Chester Verne Easum has pointed out, was a gradual, even an unconscious process, but it was eventually to be thorough". (5) At this time, Carl Schurz, internationally known and recognized, was only twenty-three years of age.

After he had mastered the language of the country to some extent, Schurz visited Washington, where he immediately attracted attention and interest because of his personality. He became acquainted with some of the leading American statesmen of the period, and became interested in the question of slavery, opposing the institution mainly because he felt that the United States would never be capable of intervention in the wretched servitude of European peoples until it rid itself of its own stigma.

While he was in Washington, he was encouraged by the assurances of certain politicians interested in the anti-slavery movement, that if he established himself as a citizen

(5) Fuess, Carl Schurz. Page 41.

of one of the newer western states, he might expect to become a congressman and enjoy a brilliant record as a lawmaker in this country. This idea appealed to him, and he decided definitely to make his permanent residence in America.

After reaching this decision, Schurz traveled through the West, studying conditions, and becoming more and more convinced that slavery was an abominable institution. On his tour he constantly met German people who had emigrated as a result of their parts in the revolutions of 1830 and 1848. He was known by hearsay to most of these German expatriates, and they received him cordially, urging him to remain in America and enter public life.

Deciding upon Wisconsin as a place of residence, he purchased some property in Watertown, and then returned to England for the sake of his wife who was in poor health and desired to visit her family. He left her in England temporarily, while he revisited America to become established. Going once more to England, he brought his wife back to the country of his adoption and proceeded to acclimate himself in the Wisconsin town.

Another liberal from Germany, who was caught in the throes of opposition in his native land, and forced to seek

a new destiny in our country because of persecution of his political doctrines, was Charles Proteus Steinmetz, born in 1865 in Breslau, capital of the south German province of Silesia. Like most other German youths, he attended a kindergarden, then a gymnasium, and finally entered the University of Breslau at the age of seventeen, attracting attention because of his attendance upon every lecture in mathematics and astronomy in his first year as a student.

Steinmetz developed into an exceptional student, enrolling for a prodigious amount of work, and doing personal research on the side. Not only did he work hard at his studies, but he found time to join in the activities of his fellow-students; and eventually found himself entering into the activities of a small group of students who formed part of the German socialist movement. "Behold here, then, the Socialism of Steinmetz, not only during his university days, but ever after! Notwithstanding his affiliation at the close of his life with the American Socialist party, which is frequently assailed as the expression of selfish class interests, Steinmetz was not a believer in nor an exponent of selfishness, certainly not in human relations. He remained an idealist, as he was when he sat around drinking tea with the Breslau student Socialists

and listening to doctrines that solidified the tentative, uncertain fancies of his own mind into earnest convictions. He wanted to see happiness universal. He believed that Socialism in its pure state is sufficiently altruistic to bring this about. And he made sacrifices for his principles". (6)

He did take part in secret meetings for two years, and helped to edit and wrote for a socialist newspaper. But at length the activity of Bismarck's police resulted in the arrest of many of Steinmetz's friends, including several students, and in Steinmetz's own apprehension. To escape a prison sentence, he hurriedly fled from Germany early in 1888, upon the eve of his graduation with the degree of Doctor of Philosophy.

Taking up residence in Zurich, he studied mechanical engineering for a year at the university there, and was then persuaded by a fellow student, a youth whose home was in San Francisco, to emigrate to America. He had no money whatsoever, but his friend paid the passage, and the pair sailed for New York. Arriving at the barrier, Steinmetz was at first refused entrance because he was destitute, but his friend again stood him in good stead, and after some wrangling, he was admitted.

For two weeks the boy, who could speak hardly a word of English, walked the streets of the metropolis looking for work, but none was to be had. Finally, he traveled up to Yonkers to present a letter of introduction to Rudolph Eickemeyer, an electrical engineer with a considerable business. Steinmetz was hired as an assistant draftsman at twelve dollars a week, and "Promptly upon finding employment, Steinmetz took steps to establish himself in the western republic in another respect. Unwavering in his decision that America would be his home and his country thenceforth, he had speedily appeared before a naturalization court and had taken out his first papers. He wanted to be made a citizen of the new land to which he had come". (7)

"The weeks and months that now followed constituted the first period of Americanization for Steinmetz. He began to be an American in spirit. He observed the American customs and habits that passed before his eyes in teeming succession from day to day. He saw American scenes and meditated upon them, met American men and women and studied them. Week by week his English began to improve ... Before long he was able to converse with increasing ease in what had been only a few months before an entirely unfamiliar tongue". (8)

One other German who emigrated because of the harsh

(7) Hammond, Charles Proteus Steinmetz. Page 155.

(8) Hammond, Charles Proteus Steinmetz. Page 140.

Prussian oppression is worthy of consideration here. He is Ottmar Mergenthaler, born in Beitingheim in 1854. At the age of twelve, he was apprenticed to a Mr. Hahl, maker of clocks and watches. He applied himself to the intricacies of his trade, and his mechanical bent of mind stood him in such stead that he was paid wages for a year before the term of his apprenticeship expired.

When, in 1872, his apprenticeship did come to an end, Mergenthaler commenced to look around for an opportunity to put his acquirements to better account than was possible in the small town where he had received instruction in his trade; but the Franco-Prussian War had just reached its conclusion, and all the possibilities of employment were exhausted by the return of the war veterans, who were given vast preference.

The yoke of Prussian militarism was strong, and thousands of young men were leaving their homes to avoid conscription in the military service. Mergenthaler was caught in the general discontent, and decided to emigrate, if possible. Already his two elder brothers had been drafted into the army, and it was high time for him to act, if he wished to get away. In his dilemma he applied to one August Hahl, son of his former master, and maker of electrical instruments in Washington, D. C., asking him for the loan of passage

money, to be worked out upon his arrival in America. His request was granted, and October, 1872, found Mergenthaler in Baltimore and then in Washington, where he entered the employment of August Hahl.

Michael Idvorsky Pupin was born of Serbian ancestry at Idvor, Austria, in 1858. A brilliant boy, he began his education early, being transferred soon from the village schools of Idvor to the more progressive ones of Panchevo. His studies occupied his time fully until he became interested in the cause of Serbian nationalism at the school in Panchevo, and was persuaded by his fellow-students to take an active part in their various demonstrations. On one occasion, he was apprehended defiling the Austrian flag at a demonstration on May Day. This resulted in trouble with both the school and the Austrian officials, so it was thought best to transfer Pupin again to another school.

Accordingly, he was sent to Prague, some distance from his home, where it was thought that he would refrain from becoming embroiled in revolutionary disturbances.

That which had made his stay at the schools of Panchevo impossible, met him in Prague, however, in even more violent form. The great German victory in France just prior to that time, resulting as it did in the creation of an united Ger-

many, had encouraged Teutonism to run riot wherever it met a current opposing it, as it did in Prague. This state of affairs made conditions very unpleasant in Prague for Pupin, who had drifted naturally in with the small but determined group of Czechoslovakian nationalists.

It was at this time that Pupin received word of his father's death. This meant that he could no longer remain in school, so he wrote his mother, telling her that he intended coming back to Idvor to assist in the support of the household. She would not hear of this, however, so he decided to come to America, hoping that he might discover here some way of supporting both himself and his mother. He sold all of his belongings to raise money for the steerage passage, and landed in New York in 1874, penniless, at Castle Gardens.

He had to confess to the immigration officials that he had no money, no prospects for employment, no possessions. He was to have been refused admission to this country and returned to Hamburg, but a fast-formed friendship with one of the guards, an immigrant himself, proved the key to America, and he entered New York, a boy of sixteen, to begin his life in the land of promise.

Edward A. Steiner, a Hungarian Jew came to this coun-

try also because he was a revolutionist, supporting the Slovaks in their appeal for liberation from the Magyars. In From Alien to Citizen, Steiner discloses very little of his life in the old world, and is reticent concerning the actual conditions which made it advantageous for him to emigrate. He does say: "My story differs from others in that I came here somewhat past the most formative period of my life, that the changes which have taken place within me are most radical, and practically all of the forces which are at work, both for good and evil, became operative in my case. The sweat shop, the mills and mines with their grinding labor, the lower courts, the jail, the open road with its dangers, the American home, and the Christian Church. If mine were an unusual case, this record would not be worth the making. I am but a type, exceptional only, as my individuality differs from that of others. I may have had more resistance toward some of these forces, and been more easily influenced by others". (9)

This is very true, and it is for this reason that a summary of the life of Steiner is valuable. He is not an eminent man, and he has accomplished little in comparison with many other immigrants, but his life history, as recorded by himself, is so full of trials and troubles that so

often come to aliens, that it is worth reviewing.

When Steiner came to America, his only asset was a marked ability *in* linguistics, particularly in the philology of the Slavic language group. As he had no means of support, he called upon some distant relatives in New York City, and asked their assistance in the matter of finding employment. At first they suggested that he apply at the various hotels of the city, using his linguistic ability as his qualification. He had no success, however, but finally secured a job in a sweat shop, pressing garments at a little over three dollars a week.

Like so many other immigrants, Steiner attended night classes at the Cooper Union, trying to master the English language. He soon lost his job, and became one of the vast army of unemployed once more. He secured short employment as a "cutter" in another sweat shop; but this, too, soon came to an end, and Steiner decided to leave New York. He bought a railroad ticket for a destination as far west as he could afford, and found himself in Princeton, New Jersey.

Here he was fortunate, or unfortunate, enough to secure employment on a "sweat-farm" which specialized in the utilization of "greenhorn" labor. Here he labored hard daily and then read at night, devouring everything written

in English which it was possible for him to secure.

Struck by the beauty and serenity of Princeton University, Steiner determined to interview the president of the university, in order to seek some sort of fellowship, which would make it possible for him to make practical use of his knowledge of philology. He attempted twice to call upon the president, but neither time would the door of the president's home even be opened to the knock of the obviously destitute immigrant.

Upon losing his job as a farm-hand, Steiner walked to Trenton, and from there to Philadelphia. Strive as he might, he could find no employment.

Continuing westward, Steiner obtained employment in Carnegie's steel mills in Pittsburgh, and later in a coal mine in Connelsville, following the trail pursued by many immigrants in search of labor. In Connelsville he was innocently embroiled in a labor strike, and was confined to a jail for three months. Upon his release he joined the army of tramps wandering over the country and made for Chicago. En route he worked for a while in South Bend, contracting rheumatism from the wretched working conditions, and then journeyed to Chicago, where he was approached by a stranger almost immediately upon his arrival, enticed into a saloon to discuss a "business proposition" -- and there robbed of

his meager savings.

Continuing his itinerary, he worked in a machine shop, in the grain fields of Minnesota, in the lumber camps of Illinois, and again in the coal mines. Then a coincidence brought him into contact with a family he had known in his native village in Hungary, and, making a good impression upon them, he was encouraged to start back east to enter a rabbinical college to enter the Jewish religion as a rabbi. On the way, after his friends had written to make the necessary connections and arrangements for him, he was injured upon falling from a freight train, and was befriended by a Jewish woman in the small middle-western town. While recuperating from his injuries, he became interested in the church services of the Christian churches of the town, and decided, after a mental and spiritual struggle, to enter the services of the Presbyterian church.

He spent three years at Oberlin College, teaching in the department of languages, doing manual labor, studying, and preaching on Sundays. After the completion of his course at Oberlin, he received a pastorate and began his career as a preacher. After several experiences as a preacher, however, he was advised by friends to fit himself for the teaching profession, since the fact that he was a Jew seemed to present an insurmountable obstacle to his successful career

as a Christian minister.

A happy circumstance, whereby the editors of Outlook found it possible to give him advance payment for a study of the life of Tolstoy, made it possible for Steiner to study abroad, and this he did. Upon his return to America, he was offered the Chair of Applied Christianity at Grinnell College, Iowa, which he accepted. Since that time, he has turned a great deal of his attention to the problems and questions of immigration and naturalization. He bases the satisfactory Americanization of aliens upon the effect and influences of the Christian Church.

Leopold Damrosch, a musician of Breslau, Prussia, was invited in 1871 by Edward Schubert, the New York music publisher, to come to America as the director of the Arion Society, a musical group which occupied a distinctive place in the cultural and musical life of the Germans living in New York. He was already forty years of age, but, as his son, Walter Damrosch wrote: "My father had become more and more discontented with musical, social, and political conditions in Breslau. He was really a republican at heart and the Prussian bureaucracy, which had become more and more accentuated by the war (1870-71) irked and angered him. With the greatest of difficulty he could make a bare living for

his family, and he found the population of Breslau, except a small band of devoted followers, steeped in materialism and not particularly sympathetic toward art, especially the modern German composers". (10)

Upon arriving in America, he found it difficult to reach a position commensurate with his real abilities as a musician and an organizer of musical units, but he persevered and succeeded in developing a symphonic orchestra which surpassed that of Theodore Thomas, who had previously dominated the field and had systematically set about to crush any and all competitors. He exerted a great influence in raising the standard of music and musical appreciation in this country during his life-time.

Walter Damrosch inherited the musical ability which had been his father's birthright, and succeeded him in practically all of his enterprises. He founded the Damrosch Opera Company for the production of operas by Wagner, and succeeded there where the Metropolitan Opera Company had failed. Shortly after his marriage to one of James G. Blaine's two daughters, whom he met in 1890 at Andrew Carnegie's Scotland residence, he became director of the New York Symphony Orchestra, which he reorganized. He was the special exponent of the Wagnerian school of music, believing in the capacity

of the American people to appreciate it when all other producers and directors gave up hope.

Walter Damrosch developed into one of the most popular and most productive musicians that America has yet had, and toured most of the principal cities of the country, being popularly received everywhere he went. His compositions rightly enough include an opera founded on the American classic, The Scarlet Letter, by Hawthorne, with which he toured the United States in 1894. Columbia University conferred the degree of Doctor of Music upon him in 1914.

Jacob Riis based his emigration to the United States from Denmark upon a more romantic basis than any man that we have so far investigated. Of Whitsunday, 1870, when he landed at Castle Gardens after a steerage voyage across the Atlantic, he says; "I had a pair of strong hands, and stubbornness to do for two; also a strong belief that in a free country, free from the dominion of custom, of caste, as well as of men, things would somehow come right in the end, and a man get shaken into the corner where he belonged if he took a hand in the game". (11) How well he succeeded may be seen from a passage by Theodore Roosevelt:

"Jacob Riis was one of those men who by his writings contributed most to raising the standard of unselfishness,

(11) Riis, The Making of an American. Page 35.

of disinterestedness, of sane and kindly good citizenship, in this country. But in addition to this he was one of the few great writers for clean and decent living and for upright conduct who was also a great doer. He never wrote sentences which he did not in good faith try to act whenever he could find the opportunity for action. He was emphatically a 'doer of the word', and not either a mere hearer or a mere preacher ... He did not come to this country until he was almost a young man; but if I were asked to name a fellowman who came nearest to being the ideal American citizen, I should name Jacob Riis". (12)

But to return to the "romantic" reason which influenced Riis to emigrate to this country: He was born in Ribe, a town in North Denmark, the son of a school-teacher, who desired that Jacob might become a literary man. Jacob Riis was not drawn by the literary profession, however, and turned to a career of carpentry. He was apprenticed four years to a great builder in Copenhagen, finally receiving the certificate which designated him as a free carpenter.

All during his childhood and through the days of his apprenticeship in Copenhagen he had been in love with a young girl of Ribe, who happened to be the daughter of one of the most wealthy families in the town. When he received

(12) Theodore Roosevelt in The Outlook, June 6, 1914.

his papers of emancipation from his apprenticeship, he called upon the young lady and proposed to her; but he was refused because of his low status: a carpenter.

This affair and its insinuations made Riis disconsolate, and in an effort to improve his condition, both financial and social, he decided to try his fortune in America. Accordingly he took passage for New York, determined to succeed in the New World.

Born in Glasgow, Scotland, in 1819, the son of a police sergeant, Allan Pinkerton by 1862 "--- was a person of note, and the impact of his increasing fame spread back even to Glasgow -- from which for some twenty years he had been a good distance removed -- was felt over half of Europe and over all the Americas. Before his death it literally circled the globe. He was Mr. Pinkerton, the detective, and organizer and director of a private secret service. Having embarked almost accidentally upon a difficult, and, at the time, obscure vocation, he made that rapid progress indicative of very special talents, showing himself an innovator of unexcelled sagacity in criminal investigation. Inasmuch as the impalpable genius of M. Eugene Vidocq of Paris had burned itself out about 1850, it is safe to say that Allan Pinkerton was not merely the most celebrated, but the great-

est detective of his day". (13)

When Allan Pinkerton was ten years of age, his father, the police sergeant, was injured severely by a group of young Chartists. The sergeant never walked again, and died four years later. Accordingly, Allan was faced with the necessity of supporting the family, so he first became a messenger boy, and then apprenticed himself to a cooper. At the age of nineteen, Allan Pinkerton emerged from his apprenticeship, a full-fledged cooper, and now a Chartist himself.

The Chartist group was composed of young Scottish radicals, who, inspired with the examples of France and America, sought to effect relief of the working masses by one great leap of election reform. They were not content with mere campaigning, however, but persisted in violence. Pinkerton participated in these Chartist activities for some four years, then, at the age of twenty-three, married; and his honeymoon took the form of a flight to America. He had received warning that he would be arrested the following day, in an epidemic of political arrests which was sweeping over the British Isles.

(13) Rowan, The Pinkertons. Page 3.

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America: Land of Promise.

From Denmark and from Germany, from Scotland and from Hungary -- from everywhere -- they have come. Steamer after steamer has transported them to America's Atlantic seaports. Some have been mature men with careers behind them; some have been political refugees; some have been men who were simply dissatisfied with conditions in the lands of their nativity. But all have saluted America's shores with buoyant hopes and tense expectations of new life. Carl Schurz wrote of his entrance into the United States: "We felt as if we were entering, through this gorgeous portal, a world of peace and happiness". (14) Michael Pupin said, "I felt like a new person, and saw in every new scene presented by the New World as the ship moved into it a new promise that I should be welcome". (15)

The similarity of the motives underlying the emigration of these men to the United States, and the kinship of their hopes upon arriving, is remarkable. But from the time that they begin their Americanization processes, and as they proceed along the way of their American careers, their experiences show marked dissimilarity. Of those whom

(14) Fuess, Carl Schurz. Page 41.

(15) Pupin, From Immigrant to Inventor. Page 38.

we may follow, a few, such as Carl Schurz and Oscar Straus, find immediately their appointed place in this country; others, such as Edward Steiner and Jacob Riis, must perforce struggle against great odds before the final discovery of their natural path of endeavor here; still others, like Ludwig Lewisohn, apparently are doomed to failure, however strenuously they may strive toward acclimation in the New World.

## III

## THE PROMISED LAND

"Nothing stranger ever came out of the Arabian Nights than the story of this poor Scotch boy who came to America and step by step, through many trials and triumphs, became the great steel master, built up a colossal industry, amassed an enormous fortune, and then deliberately and systematically gave away the whole of it for the enlightenment and betterment of mankind. Not only that. He established a gospel of wealth that can be neither ignored nor forgotten, and set a pace in distribution that succeeding millionaires have followed as a precedent. In the course of his career he became a nation-builder, a leader in thought, a writer, a speaker, the friend of workmen, schoolmen, and statesmen, the associate of both the lowly and the lofty. But these were merely interesting happenings in his life as compared with his great inspirations -- his distribution of wealth, his passion for world peace, and his love for mankind". (1)

Thus does Professor John C. Van Dyke introduce Andrew Carnegie to the world. Born the son of a hand-weaver in Dunfermline, Scotland in 1835, Carnegie lived an uneventful life until 1848, when his father's small business was ruin-

(1) Carnegie, Autobiography of Andrew Carnegie. Page ix.

ed by the advent of steam machinery. When this occurred, Carnegie's father decided to emigrate to America, and this he did, settling in Alleghany City, Pennsylvania. Here the youthful Scottish immigrant was put to work at ten cents a day in a cotton mill. When Andrew Carnegie was sixteen years of age, his father died, leaving him to support the family of three on the slender earnings of a telegraph messenger boy. He promptly mastered telegraphy, and soon received promotion to the post of operator. Shortly after this, his superior fitness brought him a position as telegraphic train-dispatcher for the Pennsylvania Railroad, and a little later, the office of secretary to the railroad's general secretary, Colonel Scott. By the outbreak of the Civil War, Carnegie had been promoted to the superintendency of the western division of the railroad.

In the meantime, Carnegie had been accumulating his savings and investing them. He invested early in the first company to manufacture sleeping cars, which were soon adopted on the Pennsylvania lines. The dividends which were paid to him from this investment he put into oil lands, and it was thus that his career as a capitalist began.

When the war broke out, Carnegie was called upon to

take charge of the eastern military railroads and telegraph lines for the Union government, and he was the third man wounded on the Union side, being shot while removing obstructions from a track near Washington. Such was his ability as an organizer that in his department there occurred no scandal whatsoever, and there was no "breakdown".

In 1862 Carnegie formed the Keystone Bridge Works, which built the first iron bridge across the Ohio. His foresight had enabled him to realize that iron bridges would soon replace all of the old wooden ones. This venture soon led to the establishment of his own iron works to increase his profits in the bridge business. He expanded the iron mills and built rolling mills, and, after a visit to England to study the process, he introduced the Bessemer system of steel manufacture into America.

The story of his rise to industrial power in the iron and steel business is one too lengthy to relate here, but by 1899 he had consolidated all of the giant steel mills around Pittsburgh into one huge Carnegie Corporation, and two years later, in 1901, at the very pinnacle of his phenomenal career, he sold his steel interests, at a total valuation of five hundred million dollars, to the United States Steel Corporation.

With this great fortune, he retired from business and industry, and consecrated his life and attention to public service.

It is to this immense public service that Carnegie owes his fame and glory. The industrialist would be forgotten after a generation or two, for someone else would be supplying the materials to the country's population, but a benefactor of the type of Carnegie will never be forgotten.

Carnegie's ruling doctrine, that "surplus wealth is a sacred trust to be administered for the highest good of the people", furnished the creed for his book The Gospel of Wealth, in which he sums up the whole conception of his manner of distributing wealth by saying of his plan:

"It is founded upon the present most intense Individualism, and the race is prepared to put it in practice by degrees whenever it pleases. Under its sway we shall have an ideal state, in which the surplus wealth of the few will become, in the best sense, the property of the many, because administered for the common good; and this wealth, passing through the hands of the few, can be made a much more potent force for the elevation of our race than if distributed in small sums to the people themselves". (2) As

(2) Carnegie, The Gospel of Wealth. Page 11.

his example, Carnegie used the Cooper Union, in New York, endowed by Peter Cooper: an institution which has been of inestimable help to many people, particularly aliens.

Carnegie contended that the wealthy men who died while still in possession of millions of dollars which could be distributed to mankind, would die a disgraceful death. He lived up to that standard, in that he amassed the largest fortune ever amassed by a foreign born American, and then retired from business life, spending the last twenty years of his life judiciously distributing it. He by no means favored indiscriminate giving, but was convinced that each gift should carry with it stipulations which should not only require the cooperation of the benefactors, but should stimulate them to great effort in their own behalf.

His gifts can not be construed as charities in the usual sense; but they must be considered as donations to mankind for spiritual and mental cultivation. With several exceptions his benefactions may be divided into three groups: first, those which endow institutions for research; second, those which provide for teaching and instruction; and third, those which make possible institutions for storing the knowledge of the times. His greatest single donation was

one of twenty-five million dollars for an institution of learning which bears his name, the Carnegie Institute of Technology in Pittsburgh, although he bequeathed the sum of one hundred and twenty-five million dollars to the Carnegie Corporation, to be used as the trustees saw fit. He made it possible, by his donations, for countless schools and colleges the country over to expand and enlarge their educational facilities; he established many trusts of various kinds which would recognize outstanding ability and effort on behalf of mankind (such as his Hero Fund). Not neglecting the religious needs of the country, he gave freely to many churches the money wherewith to build organs suitable for their requirements.

Interested all his life in advocating world peace and arbitration, he became more and more absorbed in this problem in the years immediately preceding the Great War. In addition to his various peace endowments, he contributed the sum of a million and a half dollars for the erection of the Peace Palace at the Hague. Undoubtedly Carnegie's greatest contribution to America and to American culture was the vast amount of money and the vast amount of study which he devoted to financing the aid of libraries from coast to coast. He contributed more in the way of study,

as well as in the way of money, to this pressing need than to any other need of civilization which came under his consideration and attention.

His great task was only partly completed when he was taken by death in 1919.

Turning from Carnegie, the great industrialist and philanthropist, we find his compatriot, Allan Pinkerton, after he had emigrated from Scotland, established with a small cooper's business in an Illinois town. In the process of his work, one day, Pinkerton accidentally discovered some clues which resulted in the apprehension of a large band of counterfeiters. The work connected with the case interested him, and he continued his amateur detective work, becoming, in time, a deputy sheriff.

He was so successful in this type of work that he soon received an offer to join Chicago's detective force, which he accepted. He assisted in the reorganization of that city's police force, and received a favorable series of commendations in the press of the day.

In those days, railroad robberies were very common in the middle western states. In 1850, certain railroad officials backed Pinkerton in the organization of a private detective agency which should devote its main attentions to the solution and prevention of these railroad

cases. So successful was Pinkerton in his handling of the railroads' interests that the agency soon outgrew its original purposes, and turned its attention to every conceivable type of detective work. As Mr. Rowan wrote:

"An organization that dealt fairly with its clients, delivering the results they bargained for, seemed to the West so novel an achievement, the fame of it fast spread beyond the limits of the railroad lines whose need had mothered Mr. Pinkerton's invention. New clients, both corporate and individual, applied without end to the Chicago office. Every week brought one or more additional cases; and when some of these were declined, the wonder of that -- a private investigator with scruples enough to hem him in -- made 'protected by the Pinkertons' a highly reputable commodity". (3)

This idea, which was Allan Pinkerton's own, of marketing a promised defense against criminals, and of insuring beforehand a trained, relentless pursuit of them, was a very valuable one, and one which is today used by virtually every private agency. Protection of that kind was marketed as if it were a supplemental form of insurance, as indeed it was.

The outbreak of the Civil War found the Pinkerton

Agency famous throughout America. Because of his fame, but also because he had ever been an open Abolitionist and had been active in pre-war anti-slavery tactics, Allan Pinkerton was placed largely in charge of the Union Secret Service during the conflict. He managed the great responsibility with fine dispatch and good results, and was promoted to the rank of Major. He had saved Lincoln from an assassination plot some little time before the war actually broke out, and was often in conference with him during the hostilities.

In 1869, Pinkerton suffered a paralytic stroke which prevented him from participating actively in any of his firm's cases, but he continued to direct the various branches of the agency with his former keenness of mind, and wrote or dictated up until his death in 1884.

The rules for the successful and efficient administration of a private detective agency which he outlined at the very beginning of his career governed his agency thenceforth to the present day, and have been copied by almost all other similar organizations; but perhaps his greatest contribution lies in the new type of service which he planned for his agency:

"Even before Allan Pinkerton's death the work of the

organization was tending toward systematized crime prevention and service chiefly to large corporations, who paid a yearly retainer for a minimum of attention, asking nothing better than twelve months wherein no need for calling on detectives would be manifest". (4)

John Jacob Astor, as soon as he had reached New York, secured employment with a furrier and began to work toward the accumulation of his great fortune, for which one object, it will be remembered, he came to America. He acted as a buyer, and after two years was able to enter the trade on his own account. He set up a small store on Water Street, and as soon as possible, he took a consignment of furs to London, sold it at a good profit, and returned to New York to continue his advancement. He wasted no time in the development of his business, as the following quotation will illustrate: "In 1790, he was a 'Fur Trader', in 1794, a 'Furrier', in 1796 a 'Fur Merchant' on Broadway. He had a ship carrying his goods to London, and made several voyages himself; he went frequently to Montreal to purchase from the North West Company, and employed an increasing number of trappers; he was making money --". (5)

By 1800, Astor was worth two hundred and fifty thousand dollars and sent his first ship to Canton. After that

(4) Rowan, The Pinkertons. Page 302.

(5) Minnegerode, Certain Rich Men. Page 35.

Astor's fortune increased by leaps and bounds, for the China trade was one of the most profitable at that time that the world has ever known. He had hoarded his first million, he was fond of recalling in later years, before anyone suspected it.

The detailed history of the Astor exploits in the north west fur trade is too lengthy and involved for discussion. For a comprehensive account one must peruse Washington Irving's Astoria. The exodus of the old French fur traders had brought on an era of lawlessness and individualism which set Astor to pondering in New York and resulted in his mighty conquest of the trade. "And while there was involved the possibility of immense profits, it was not that alone. He really, for once in his life, seems to have seen a vision and dreamed a dream. Expansion, colonization, national commerce". (6)

He went ahead with his plans and succeeded miraculously for several years. The War of 1812, with England, was disastrous to the trade, but he was by no means a pauper and began to invest in real estate around New York. His investments and his methods in carrying them out served to make him vastly unpopular, but he succeeded in establishing the greatest fortune based on real estate in this

country.

John Jacob Astor died in 1848, leaving eighteen of his twenty million dollars to his son, and distributing the rest to his native village of Waldorf, Germany, to various benevolent institutions, and to the City of New York for a library. He was criticized posthumously by the press for not bequeathing at least half of his immense wealth to the city from which he took it. By Mr. Carnegie's measuring-stick, John Jacob Astor died disgraced.

Astor's contemporary, and with him the richest man in America at that time, made different disposition of his funds. Stephen Girard was born in Bordeaux, France, but took to the sea at an early age. He finally settled in America, and, establishing himself in the marine business, set about the accumulation of a fortune just as systematically as did Astor. Gathering together a million dollars of his available funds in 1812, he established a private bank when the Pennsylvania State Legislature refused to charter the defunct Bank of the United States. This bank, Girard's, became one of the most important banking institutions of the day.

On two occasions Girard purchased millions of dollars worth of government bonds, helping to save the United States

from bankruptcy in those troublesome days of uncertain governmental finance. He, because of the publicity accorded him through these gestures, suffered more than any other man of his time from threats of kidnapping, attempts at swindling, and demands for money. "But Mr. Girard knew exactly what to do with his money. At his death it was discovered that he had bequeathed -- in addition to various smaller gifts and annuities -- some \$300,000 to his relatives, to his captains and clerks, and to a number of benevolent institutions; \$300,000 to the Commonwealth for canals; \$500,000 to the City for the improvement of the Delaware front; and about \$5,500,000, together with the necessary land, for the founding of a college for 'poor male white orphan children'". (7)

"I wish to be a good son, a good citizen, and the first naturalist of my time. I feel within me the strength of a whole generation to work towards this end, and I shall reach it, if the means be not wanting'. So wrote young Agassiz to his father on the threshold of his career. He was a good son, he became a good citizen, and in the opinions of many of his peers he was the first naturalist of his time, ranking with Darwin, Huxley, and Spencer". (8)

Louis Rodolphe Agassiz was born of a long line of

(7) Minnegerode, Certain Rich Men. Page 21.

(8) Jordan, Leading American Men of Science. Page 147.

intellectual men and women, in Switzerland, in the year 1807. His education, begun at Lausanne, was continued at Zurich, Heidelberg, Erlangen, and Munich. He was graduated in medicine and then took a further degree in philosophy. He was a pedantic student, and wrote and performed prodigious research while attending the various institutions of learning, so that by the time he was twenty-three years of age, he was an author and naturalist of European reputation.

At the age of twenty-four, Agassiz was appointed Professor of Natural History at Neuchatel, and during the fourteen years that he held that position he occupied every spare moment with writing and study, to the end that his fame grew internationally. Yet he suffered from financial need, for the naturalist was not paid highly. In 1846, therefore, when he received an invitation to present a series of lectures at the Lowell Institute in Boston, he decided to accept, "--- for the heavy expenses demanded by the publication of Louis Agassiz's numerous elaborate monographs, with their hundreds of illustrations, had exhausted not only their author's means, but had drained the resources of the entire community of Neuchatel in so far as they could be enlisted for the cause of science.

Thus, in March, 1846, Louis Agassiz was forced to leave Neuchatel and to begin the long journey toward America, where he found a wider field for his great endeavors". (9)

His lectures made a profound impression on the scientists of America, and they resulted in the offer of the chair of Natural History in the Amos Lawrence School of Harvard to Agassiz.

The teaching methods which he brought with him and developed were novel in America, and before long he occupied the position, in the minds of many, of the greatest teacher of science that the world had ever seen. One of his innumerable activities was the establishment of the Museum of Comparative Zoology in Cambridge, Massachusetts, which was later renamed the Agassiz Museum. The United States government opened every facility to his use, and he began, through the Coast Survey and other sources, lines of original research which proved revolutionary.

A firm believer in the need for the study of nature where the objects under observation were "in situ", he established on the island of Penikese, in Buzzard's Bay, a practical school of marine zoology. This school was the precursor of all the summer schools that have since done so much for the encouragement and dissemination of scien-

(9) Mayer, in the 1910 Smithsonian Reports.

tific knowledge.

Agassiz was a vigorous collector, and visited all the regions of America. While on a coast survey trip he visited Charleston, South Carolina, and was offered a position at the Medical College there. He felt bound to accept it because it was more remunerative than his Harvard post and he needed funds for his publications. He stayed in Charleston until 1853, when he and his wife founded a school for young ladies in Boston. This venture lasted only eight years, and Agassiz retired from active educational work. He died in 1873, and his grave was marked with a glacial boulder from his home canton in Switzerland.

Agassiz's influence in America was the beginning of a new era, a sort of scientific renaissance, and the effects of his educational methods stand today unimpaired. Though some of his views have been overthrown, and his work was too wide and eager to be always exact, he still holds an honored place as a devotee of science, and his influence on the group of men whom he gathered about him and trained at the museum and at Harvard was incalculable. He spent the last years of his life in demand as a lecturer.

Within two years after Ottmar Mergenthaler had begun work for Mr. Hahl's plant in Washington, he occupied the position of foreman; and by the time nine years had passed, he was a partner in the business. On New Year's Day, 1883, however, he dissolved the partnership and set up his own business in Baltimore.

For several years Mergenthaler had interested himself in various phases and problems of printing, mainly matters of lithography and stereotypy, and now that his time was his own, he was approached by a group of men from Washington who desired him to develop some mechanical process which would absolutely supersede hand typesetting.

Mergenthaler now was able to put some of his ideas to a practical turn, and by January, 1884, the first successful tests of his machine, which he called the linotype composing machine, were made. The double operation of setting and casting type in leaden lines was performed simply by touching the keys of a board similar to the keyboard of a typewriter. A company was organized for the purpose of supplying financial backing, and for two years, Mergenthaler's time was occupied in developing the mechanism to a practical stage. In 1886, the first

linotype to be put into actual use was installed in the newspaper plant of the New York Tribune. By the end of that year, so successful and economical were the machines in their operation, a dozen linotypes were in use at the Tribune plant.

The financiers who had backed Mergenthaler and supplied the capital necessary for the development of the invention were now anxious to place the machines upon the market, so that their investments might begin to pay dividends. Mergenthaler objected to this precipitancy, desiring to study the few existing machines under actual working conditions, and then perfect and modify them, before manufacturing them in large numbers for sale. The result of this difference between Mergenthaler and the other members of the company resulted in his resignation in 1888.

Notwithstanding his rupture with the company, Mergenthaler did not cease work on the improvement of the invention, but continued to improve the value of the company's property by submitting modifications. Eventually his friends came to his aid, and by 1890 he was able to design a machine which has remained substantially unimproved to the present day. This mechanism was exhibited in the Judge building in New York and immediately attracted wide-spread

attention. All doubt and hesitation on the part of printers came to an end, and several hundred orders were received within a few months. Distribution of the machines was widened by a plan whereby firms of limited capital, or cautious firms who wished to avoid any risks of super-seure, were enabled to lease the machines instead of buying them outright.

Mergenthaler's health became very poor in 1894, and he was forced to spend the remainder of his days traveling from one section of the country to another in an effort to discover a climatic condition suitable for the improvement of his tubercular condition. He died in Baltimore in 1899, after being honored by many recognitions of his great talents.

Mergenthaler's invention is the greatest revolution in printing that has occurred for four hundred years, and, despite the fact that many improvements are visible in the modern machine over that which was first installed in the plant of the New York Tribune by Mergenthaler, the linotype was a sound and powerful machine in general use at the time of its inventor's death.

A contemporary of Mergenthaler's was Alexander Graham Bell, whose name is known as widely as that of any inventor.

He was born in Edinburgh, Scotland, and was educated there and at London University. His father had come to the Western Hemisphere and was a pioneer in the field of instruction for the deaf and dumb. Alexander Graham Bell became intensely interested in his father's work, and followed him to Canada in 1870. After mastering the subject in which his father was so proficient, he came to the United States and became professor of vocal physiology at Boston University.

Six years after his arrival to America, he exhibited an electrical invention by the aid of which he sought to make speech visible, so that the deaf would be able to see speech, even though they might not hear it. His experiments with this line of investigation were not successful, but it was in the course of his experiments that he found himself approaching the solution of a far mightier problem than that which he contemplated. This was the telephone.

Bell patented this apparatus in 1876, and won the rights in a Supreme Court battle. A company was immediately formed to exploit and improve the invention, and Bell began to receive huge profits and royalties from the monopoly which the patent granted him. He founded and endowed the American Association to Promote Teaching of Speech to

the Deaf, and the Volta Bureau for the increase of knowledge relating to the deaf.

Alexander Graham Bell also invented the photophone, and induction balance and telephone probe for the painless detection of bullets in the human body (for which the University of Heidelberg conferred upon him the degree of Doctor of Medicine at its five hundredth anniversary), and, in collaboration with others, the graphophone.

Having fled from Germany to Switzerland, and been brought to America by a college acquaintance, and secured a position with Rudolphe Eickemeyer, Charles Proteus Steinmetz became more and more active in the fields of electrical science and electrical research. Within three years after he passed through Castle Gardens, Steinmetz had made a study of the magnetic qualities of iron, the outcome of which was the presentation by him of a paper before the American Institute of Electrical Engineers. This paper defined and elucidated the law of hysteresis losses and thereby forever put an end to the uncertainty existing in the manufacture of alternating current machines up to that time. The paper immediately established his reputation in this country as a leader in the field of electricity, so that when the General Electric Company bought

out Eickemeyer in that same year, the terms of the contract stipulated that Steinmetz was to remain with the new corporation.

In 1894, he was transferred by the General Electric Company to Schenectady, where he spent the rest of his life. He planned the design of the company's apparatus, continued his research, and shortly became chief consulting engineer for the company. He attracted wide-spread and popular attention by the development in his laboratory of a machine which was capable of manufacturing small scale reproductions of lightning, by means of which valuable improvements in the design of lightning arresters have become possible.

He fast became an eminent man, so that in 1902, when President Charles W. Eliot, of Harvard, conferred upon him a degree, he said: "I confer this degree upon you as the foremost electrical engineer in the United States, and therefore the world". (10)

Now, in the same year, he was granted the doctoral degree by Union College, in Schenectady, and invited by that institution to accept a professorship. This he did, retaining his chair ten years, and refusing any salary whatsoever -- true to his German ideal that being "Herr Professor" is enough reward within itself. Although Doc-

(10) Hammond, Charles Proteus Steinmetz. Page 272.

tor Steinmetz gave up active teaching in 1912, he remained associated with Union College until his death in 1924. He never was content to rest upon his past laurels but continued his investigation to his last days. He was considered to be one of the dozen men in the world who was capable of understanding Einstein's theory of relativity, and as a matter of fact, wrote several articles explaining this theory in popular language.

In 1911, after a gap of twenty-three years, Steinmetz returned to that interest which was responsible for his expatriation from Germany: socialism. As a youth in Germany, he had been an ardent socialist; now a mature man, he openly avowed his socialistic tendencies. Let it not be thought that he had forgotten and neglected these tendencies during his long association with the General Electric Company and with Union College. He merely retained them in his own mind, attempting to arrive at a conclusion as to what doctrine would be most just and most probable of efficient practice and adoption. From that long period of meditation he emerged with an avowed principle: "As his residence in Schenectady lengthened, however, he found ample time for reflection, not only upon the 'social issue', as he called it, but upon his

personal procedure in relation to it. He emerged as a conservative upholder of the best in Socialism, with a very broad vein of altruism running through his political attitude, thinking always of the greatest good to the greatest number. He advocated the advancement of Socialism, it is true; but by the legitimate, legal methods open to any party". (11)

Undoubtedly the skeptic will question the sincerity of Doctor Steinmetz's socialism, since he was an avowed Socialist, yet permitted himself to be retained in a high-salaried capacity for many years by a large corporation, one of the institutions which was most under criticism by the Socialists of that day. His explanation of this anomalous position is to be found in his book entitled America and the New Epoch. In his discussion of the future of Socialism in this country, Steinmetz asserted his belief that a very definite place can be found for the corporation in the new scheme of things.

According to America and the New Epoch, he believed that the world is leaving behind the individualistic era and entering upon what he calls the "Collectivistic Era". He stated that, in his opinion, the corporations constitute the best forms of business organizations for meeting the needs of the present and the future day -- provided

that they are administered for the ultimate good of the people as a whole rather than for the profit of a handful of capitalists.

Aside from his theoretical Socialism, Steinmetz took advantage of his first opportunity to enter public life as an exponent of the doctrine. In 1911, a Socialist regime entered the Schenectady municipal government, and Steinmetz was appointed president of the Board of Education. The educational system in that city had been neglected for several years, and Steinmetz set about to reorganize the schools. He had difficulty, however, because the citizens were suspicious of his motives, fearing his Socialism. He accomplished a great deal, but not as much as he had planned, so, in order to gain for himself more confidence and more power, he campaigned for and was elected to the presidency of the Common Council. This added prestige made it possible for him to carry out his plans for the educational facilities of Schenectady, and he worked toward the end of improved education until his death.

Charles Proteus Steinmetz died in 1923, leaving no estate of account (thus proving the sincerity of his Socialistic utterances) and his passing was mourned by all

of Schenectady, most of the United States, and many foreigners.

Michael Pupin, the sixteen-year old youth who came to America that he might make a success of himself and thus be able to contribute both to his mother's support and his own, passed his early years here under conditions that would certainly have daunted the courage and quenched the talents of one less self-reliant and determined. His first employment was farming, and after that followed painting, factory work, manual labor of all kinds. All during this time, however, he devoted himself assiduously to the mastery of the English language, to the reading of literature and of science.

With the assistance of several friends and the facilities of the Cooper Institute in New York City, he soon realized his ambition to study at Columbia University. He passed his entrance examinations with such high standing that he was admitted to the university free from all tuition charges. He quickly attained high ranking as a student, and, despite innumerable struggles and difficulties, managed to complete his academic course and graduate with high honors. Two of the greatest events of his life, he said, occurred on successive days. One day he

received his American naturalization papers, and the very next day, he was given his diploma from Columbia University.

Upon his graduation, in 1883, he was awarded a fellowship in physics which made it possible for him to continue his studies abroad. He spent about four years abroad, attending lectures and doing research at the University of Berlin and at Cambridge University, visiting his mother in Idvor whenever vacations permitted.

Returning to the United States in 1889, after receiving his doctorate at Berlin, he was proffered the post of instructor in the newly organized department of electrical engineering at Columbia University, and this he accepted. His facilities there were very inferior to those with which he had come into contact in his studies abroad, but he set about improving the quality of the apparatus and research materials, himself giving a course of lectures in order to raise money for the expansion of the department.

He continued his teaching career for some years, doing, however, a great deal of independent research work at the same time. He delved into many fields of electricity, and became interested in x-ray work earlier than anyone else in America. He obtained the first results with the

newly discovered Roentgen rays on this side of the Atlantic, and was the original developer of the fluorescent photographic x-ray, which is used universally today.

In 1902 he was made professor of electromechanics at Columbia University and he continued in this capacity until 1911, when he was appointed director of the Phoenix Physical Laboratories at the University, and was enabled to conduct his researches with more extensive facilities and equipment. In all of his work, however, both as teacher and research scientist, he never lost sight of the practical application of scientific research, and notwithstanding that his investigations led him far afield in the realms of higher mathematics, he was ever mindful that all such work should have distinctly practical application. With the training and method of a true scientist, he was able to combine the faculty of invention. He attempted to reduce to the service of mankind his own scientific researches, and as a result, his inventions, often modified in form, but not in principle, are to be found in everyday use.

These accomplishments include the modern x-ray machines, and many appliances which relate to telephony and to telegraphy. One such appliance was said by an official

of the American Telephone and Telegraph Company to have saved that company one hundred million dollars during the first twenty-two years of its use. Attention is called to the fact that this one hundred million dollars rests not in the coffers of the inventor, nor in the treasury of the large corporation, but in the individual savings accounts of the American public.

In 1916, Pupin was appointed to the membership of the National Research Council, which was an important factor in our national life during the World War. This council was composed of leading scientists and technicians who served in an advisory capacity to the various branches of the national government during the great conflict. Pupin was particularly active in his work on the National Advisory Committee for Aeronautics, at that time when aeronautics and their possibilities were of such primary importance to the various warring nations. Upon his resignation from that committee, President Harding wrote him:

"I accept with regret your resignation as a member of the National Advisory Committee for Aeronautics. In doing so I want to express to you the thanks of the Government and people of the United States of your services

as a member of the National Advisory Committee for Aeronautics since its organization in 1915.

"I take this opportunity to record recognition and appreciation of the fact that, as Chairman of the Subcommittee on Aircraft Communications, during the World War you undertook to develop a reliable means of communication between aircraft in flight, and that, by virtue of experiments conducted and directed in your own laboratory, you were successful in contributing in an important respect to the development of one of the great marvels of our age, the radio telephone.

"I regret that you cannot continue to devote your talents to the scientific study of the problems of flight as a member of the National Advisory Committee for Aeronautics". (12)

Pupin wrote: "I certainly consider myself a public benefactor, and the National Institute of Social Sciences called me so when it gave me a gold medal almost as big as the full moon". (13) And we too must designate Michael Pupin a public benefactor. He not only set an admirable example for other immigrants to follow, but has been so instrumental in furthering our civilization: radio, telephony, telegraphy, the x-ray -- that it is impossible to

(12) Pupin, From Immigrant to Inventor. Page 386.

(13) Ibid. Page 339.

omit him from the roll of America's great men.

An eminent scientist who emigrated to this country at a somewhat more recent time is Alexis Carrel, born at Ste. Foy-les-Lyon, France, in 1783. He graduated from the University of Lyons in 1890, and received his medical degree ten years later. For some two years after he had received his degree in medicine he was prosecteur at the Faculte de Medicine, and it was there that he began his experiments and researches.

In 1905, Carrel transferred his activities to the University of Chicago; and one year later he was appointed to the staff of the Rockefeller Institute for Medical Research in New York. He devised a new method for suturing blood vessels, which made it possible for surgeons to perform blood transfusions more safely and efficiently, and enabled them to transplant veins, arteries, and vital organs.

He made an extensive study of the matter of preserving tissues outside of the body, and the application of this feat to surgery. By 1911, he was carrying on an investigation of the conditions of tissues which are living actively outside of the body. His accomplishments resulted in his being made a member of the Rockefeller

Institute in 1912, and in that same year he was awarded the Nobel Prize in physiology and medicine for his many contributions to the surgery of blood vessels.

Upon the outbreak of the World War, Carrel returned to his native country, France, and there devised the "Carrel-Dakin" treatment for wounds, which was responsible for the saving of many lives and the avoidance of countless amputations.

In 1919, he resumed his work at the Rockefeller Institute for Medical Research and continued his studies of the laws of cicatrization of wounds. He was instrumental in the development of new techniques for the cultivation of tissues "in vitro", by means of which he and other scientists have been enabled to make extensive physiological and pathological studies.

Having been forced out of Germany by his participation in the student revolution for liberalism in 1848, Carl Schurz made his home in Watertown, Wisconsin, and was immediately discovered by the politicians of the state, who needed an orator popular with the large German population. He campaigned for the Republican Senatorial candidate, Fremont, and was rewarded with election as an alderman. In 1857, he was a candidate for Lieutenant-Gov-

ernor of the state and, although defeated, he became well-known and popular from one end of Wisconsin to the other.

"It was through his oratory that Carl Schurz became nationally known. During the months following the Wisconsin campaign of 1857 his reputation spread rapidly, until, on April 18, 1859, he, a recent German immigrant, was to speak in Faneuil Hall, in historic Boston, on 'True Americanism'. He was then only a little over thirty. No man of alien birth has ever risen more quickly to prominence in the United States". (14) Having been almost solely occupied for some time with the comparatively unremunerative task of campaign lecturing, Schurz turned to the lecture platform in order to reimburse his rapidly depleted funds. In this occupation he remained until the time of the Lincoln-Douglas debates, into which he was drawn. He took the part of Lincoln, naturally, being an avowed Abolitionist.

During the presidential campaign of 1860, Schurz again supported Lincoln, taking an active part, realizing that he, if anyone, could sway the million and a half German voters, who had it in their power to determine the outcome of the election. He lectured from one end of the nation to the other, speaking in both German and English.

"It is futile to speculate as to how far Schurz was responsible for the defeat of the Democrats in 1860. Writing --- in 1863, he said, 'I am told that I made Lincoln president. That is, of course, not true; but that people say so indicates that I contributed something toward raising the breeze that carried Lincoln into the presidential chair, and thereby shook slavery in its foundations'". (15)

In 1861, Carl Schurz was appointed Ambassador to Spain. "He had indeed accomplished miracles. Coming to the United States hampered by ignorance of its language and unfamiliarity with its political system, he had, in eight years, grown to be a national figure, even a President-Maker, so powerful through his influence with German-Americans that those who did not love him feared him. Unable in 1852 to speak a single English sentence, he was, in 1860, mentioned by serious critics as comparable with Everett and Wendell Phillips ... And now, in 1861, he, an exile from his native land, was about to return to it as an ambassador from the United States of America to a great European monarchy". (16)

After several months of service in Spain, Schurz returned to America, filled with a desire to enter active-

(15) Fuess, Carl Schurz. Page 79.

(16) Fuess, Carl Schurz. Page 83.

ly into the Union service in the War Between the States. He felt that only those who participated actively in the conflict could expect to fill positions of authority in the days to follow the war. He was commissioned a brigadier-general, and had an active, though not very successful campaign.

At the end of the war, he re-entered political life, but an argument with President Johnson necessitated his discovering some other way to make a living until the tide of politics should change. He was offered the post of Washington correspondent for Horace Greeley's New York Tribune. Accepting this position, he retained it until 1866, when he cast about for something more permanent and accepted the editorship of the Detroit Post.

After a time he moved to the State of Missouri, where he became editor and half-owner of a German newspaper. After a visit to Germany, where he was now received with honors and asked several times to confer with Bismarck, he returned to Missouri and entered the senatorial race in that state. He was elected, and in 1869, at the age of forty, was sworn in at the opening of the congressional session.

While a member of the Senate, Schurz interested

himself in many reforms, including that of the country's financial system and the Civil Service. Disagreeing with certain policies of the Republican party, Schurz became an independent for several years, until he returned to the party banner under President Hayes and was made Secretary of the Interior. He was the first United States citizen of German birth to hold a cabinet seat.

In the campaign of 1880, he opposed Grant, and retired to private life when Grant was elected. Although he never again held political office after 1881, he remained a power in American politics until his death. He did this through his connections with various strong agencies of reform, and by keeping on intimate terms with the successive regimes of lawmakers and governmental officials.

He became editor of the New York Evening Post in 1881, and carried on a vast amount of periodical writing after he relinquished this trust. In 1889 he became the American representative for the Hamburg-American shipping lines, but in 1892 he retired from active business, to become president of the National Civil Service Reform League. He succeeded, under President Cleveland's administration, in securing the adoption of most of the reforms which he

had advocated all of his life. He carried on strong campaigns against the evils of American politics and administration, and as the editor of Harper's Weekly, gained for himself the wide-spread title of the "Good Citizen", making the magazine itself a powerful agent of political reform. "His career is marked by distinct contributions to at least four great and lasting victories: the liberation of the Negro slave, the preservation of the Federal Union, the establishment of sound money, and the triumph of the merit system in the administration of governmental affairs". (17)

"Schurz spent his life, on both sides of the Atlantic, as an agent of reform. Beginning as a fiery youth in Germany, where he rebelled against autocracy, he continued his career in the United States by fighting for the abolition of Negro slavery, for the rehabilitation of the Indians, for the conservation of our national resources, for sound money, for free trade, for a merit system in the civil service, for international peace, for fair treatment of the Filipinos, and for honesty in public affairs, to say nothing of countless lesser causes by which he was from time to time attracted. Thus he had an important part to play in most of the important events of his generation". (18)

(17) Fuess, Carl Schurz. Page 389.

(18) Fuess, Carl Schurz. Page 2.

Carl Schurz is not the only immigrant we have had who has developed a magazine into a potent American force. Carl Schurz was best known in political life, his magazine work with Harper's Weekly, merely constituting a late contribution, being considered a side-line.

Edward Bok, on the other hand, is recognized as having spent the best years of his life in the development and editorship of a magazine. He came to America in 1870, at the age of six, the son of a man who bore one of the most respected names in the Netherlands, and who had acquired wealth and a goodly position for himself, but had been ruined financially by poor investments and had elected to come to the United States rather than attempt a new beginning in the Netherlands.

Promptly upon arriving in America and settling in Brooklyn, Edward Bok was sent to school -- the Dutch are firm believers in education -- and although he was unable to speak English at all, managed to become acclimated to the work. The inability of his father to replenish his fortune here, though, made it imperative that he stop his schooling and endeavor to secure employment.

His hunger for education, which was thus left unsatisfied, resulted in a unique method of self-education.

While working as a telegraph messenger boy, Bok read assiduously. His field soon included biographies, and in an effort to clear up some of the obscure points in these biographies, he started the practice of writing personal letters to the subjects of the biographies, asking them for enlightenment on various points. His plaintive letters usually persuaded the recipients to answer, and it was not long before Bok was accumulating a great store of valuable material.

He soon increased the range of his activities, collecting autographs and other writings of interest from the various well-known personages of the day. He realized the potential value of his collection, and succeeded in exploiting many of his articles. He called in person upon many celebrities, interviewing them and securing from them objects of interest. These people upon whom he called, and with whom he seemed to have the knack of establishing friendship, included President Garfield, General Grant, General Sherman, and President Hayes. Making a literary pilgrimage into the New England States, he called upon Oliver Wendell Holmes, Phillips Brooks, Longfellow, Louisa Alcott, and Emerson.

At the age of eighteen, Bok was introduced into one

of the popular debating organizations of the time, the Philomathean Society, and shortly thereafter, with a young publisher as his associate, began the publication of The Philomathean Review. This periodical prospered, and in 1884, the name was changed to the Brooklyn Magazine, and the Plymouth Pulpit (a periodical devoted to verbatim reports of Henry Ward Beecher's sermons) was absorbed into the magazine.

In this editorial work, Bok's previous impressions upon literary people stood him in good stead, for he found many of his acquaintances willing to contribute freely to the magazine's pages. Included among the writers who contributed without honoraria were William Dean Howells, Phillips Brooks, Canon Farrar, Cardinal Gibbons, Margaret Sangster, Marion Harland, General Grant, and General Sheridan. All this while, Bok was in the employ of the Western Union Telegraph Company as a stenographer and clerk.

When the Western Union passed into the hands of Jay Gould, the great financier, Bok was promoted to the position of his secretary. Constant association with Gould resulted in Bok's participation in stock market activities, and he soon multiplied his savings. In 1882,

however, Bok resigned from the employ of the telegraph company to accept a position with Henry Holt and Company, feeling that his future lay in the publishing business. He continued his editorship of the Brooklyn Magazine, developing it into a leading literary organ of such prominence that it was bought from him at a good price, in 1887, becoming eventually the Cosmopolitan Magazine.

In the meantime, Bok had organized a newspaper syndicate, beginning with a series of articles by Henry Ward Beecher, which Bok distributed. The column written by a person of such eminence as Beecher attracted wide-spread attention, and Bok enlarged his field of syndication to include many other features. Prominent among his innovations were the first women's page and a feature entitled "Bok's Literary Leaves", a column devoted to the discussion of literary news and rumors.

In 1884, Bok resigned from the Holt publishing concern to affiliate himself in an editorial capacity with Scribner's Sons, soon becoming chief advertiser for Scribner's books. He was now only twenty-one years of age, having done a prodigious amount of work since his immigration, and having advanced far along the way of American success and recognition.

In the meanwhile, Bok's syndicated column, "Bok's Literary Leaves", was rapidly gaining favor and circulation. Among other leading papers publishing the feature weekly was the Philadelphia Times, in which Mr. Cyrus H. K. Curtis read it regularly. In 1889 Mr. Curtis decided that he needed a full-time editor for The Ladies' Home Journal, which had hitherto been edited by his wife. He decided that the man who was author of "Literary Leaves" should make an admirable editor for his magazine, and forthwith offered the job to Edward Bok. In September of that year, Bok accepted, taking over his duties at once.

The field of the woman's magazine was an embryonic one at that time, but Bok had a great many ideas for its development and proceeded to put them into effect. He developed the magazine on the principle that: "The American public always wants something a little better than it asks for, and the successful man, in catering to it, is he who follows this golden rule". (19)

He came to realize that the ultimate power of a magazine lay more behind the printed page than upon it, and he encouraged his readers to write in to the editors upon every conceivable subject. He built up his service to letter-writers until he had a staff of thirty-five

editors who were experts in each line of feminine endeavor, and required each one to employ the most scrupulous methods with her correspondence. The readers of the Ladies' Home Journal came to look upon the periodical as a great clearing-house of information, thus fulfilling Bok's plans and hopes. By the time of the World War, nearly a million letters a year were coming in to the editorial staff of the magazine from its readers.

"It was this comprehensive personal service, built up back of the magazine from the start, that gave the periodical so firm and unique a hold on its clientele. It was not the printed word that was its chief power: scores of editors who have tried to study and diagnose the appeal of the magazine from the printed page, have remained baffled at the remarkable confidence elicited from its readers. They never looked back of the magazine, and, therefore, failed to discover its secret. Bok went through three financial panics with the magazine, and while other periodicals severely suffered from diminished circulation at such times, the Ladies' Home Journal always held its own. Thousands of women had been directly helped by the magazine; it had not remained an inanimate printed thing, but had become a vital need in the personal lives of its readers.

"So intimate had become this relation, so efficient was the service rendered, that its readers could not be pried loose from it; where women were willing and ready, when the domestic pinch came, to let go of other reading matter, they explained to their husbands or fathers that the Ladies' Home Journal was a necessity -- they did not feel that they could do without it. The very quality for which the magazine had been held up to ridicule by the unknowing and unthinking had become, with hundreds of thousands of women, its source of power and the bulwark of its success". (20)

Let it by no means be thought that Bok ignored and neglected the literary and entertaining side of the magazine while developing the practical nature of its contents. William Dean Howells and Rudyard Kipling were the two authors of the day who commended more attention than any others, and Bok proceeded, by a clever business proposition, to outwit the publishers of his competitive magazines and contract for the services of these two authors over a long period of time.

Bok was so singly responsible for building up the Ladies' Home Journal to the position it came to occupy that a perusal of his autobiography is apt to lead the

reader to the conclusion that he was rather egotistical concerning his triumph over his competitors. He may have exulted in his superiority over other editors, and his exuberance may have found its way into his autobiography, but he is redeemed by his "Personal Acknowledgment" in his biography of Cyrus H. K. Curtis:

"It has been particularly pleasing to try to put Mr. Curtis on paper in this book, not alone because of the inspiration which his great adventure in business may in itself be to young men, but for a personal reason. A great deal of praise has come to me based on my thirty years' editorship of 'The Ladies' Home Journal'. And, as is usual in such cases, much of the praise has been keyed in rather a high pitch. It has been repeatedly said that the wonderful success of the magazine was of my making: that I 'made' 'The Ladies' Home Journal'. This narrative will once for all fix the statement in the place where it belongs ... As the basis of the magazine was of itself the conception of Mr. Curtis, its first editor, so its subsequent success is the monument of Mr. Curtis's directing genius. A share in that success is permissible, but the hand on the helm, invisible to the public, was always that of 'A Man From Maine'". (21)

(21) Bok, A Man From Maine. Page 279.

Ever in search of material that would be interesting, worthwhile, and also fruitive of circulation, Bok pondered the fact that the question of woman's suffrage was a pertinent one, yet the average woman had little or no knowledge of the affairs of government. Accordingly, he approached President Harrison and convinced him of the worthiness of a series of articles designed to educate the women of America with regard to governmental questions. President Harrison began this series immediately upon his retirement from office, and they were printed in the Ladies' Home Journal.

The quality of the magazine became such that its circulation was seven hundred and fifty thousand copies every month, and the magical figure of a million was within sight. Do not from this derive the impression that no difficulty was encountered in the progress of the periodical. Bok's campaign against magazine patent medicine advertising, as a result of which his publication refused to accept advertisements from such commodities, very nearly proved disastrous to the financial status of the Ladies' Home Journal until other advertising could be secured to take the place of the banned material.

Having established the magazine upon a stand where

its influence was tremendous, Bok now began to utilize his power to accomplish the reform of various factors in the United States. Appalled by the average ugliness of American architecture the country over, he hired reputable architects to submit plans for small, inexpensive homes; and in 1895, he began a series of them in his periodical. Thus he gave to the American public the contributions of architects whose services they could not have afforded otherwise. It is difficult to estimate just how much influence this plan of Bok's did have. Just before he died, Stanford White wrote: "I firmly believe that Edward Bok has more completely influenced American domestic architecture for the better than any man in this generation. When he began, I was short-sighted enough to discourage him, and refused to cooperate with him. If Bok came to me now, I would not only make plans for him, but I would waive my fee for them in retribution for my early mistake". (22)

Edward Bok also published plans for gardening suitable for the small home-owner; and through the medium of the new four-color presses he offered to his readers reproductions of over forty of the world's most masterful paintings. He also published pictures of interior dec-

oration as practiced by the country's best-informed authorities. He had conceived a full-rounded scheme and he had carried it to completion. It was a peculiar source of satisfaction to Bok to know that Theodore Roosevelt said of him: "Bok is the only man I ever heard of who changed, for the better, the architecture of an entire nation, and he did it so quickly and yet so effectively that we didn't know it was begun before it was finished. That is a mighty big job for one man to have done". (23)

Bok also had innumerable effects upon civic art. Almost singlehanded he brought pressure to bear upon the Pullman Company so that sleeping cars were re-decorated more attractively. He succeeded in cleaning up disreputable spots in cities from coast to coast by printing illustrations of these "civic sores" and thus bringing civic pride to the fore. He was directly responsible for the passage of the Burton Bill restricting the use of the water at Niagara Falls. He showed drawings of what would happen if power companies were permitted to continue their exploitation of the water flowing there, and such a storm of protest arose that Congress had no alternative but to submit to his recommendations.

Bok's services, through the medium of the Ladies'

(23) Bok, The Americanization of Edward Bok. Page 249.

Home Journal, during the World War, are inestimable. Upon America's entrance into the conflict, Bok immediately tendered the services of the magazine to the United States government, and he maintained an active office for several editors in Washington, where they could remain in constant communication with government officials. Article after article was printed, giving helpful advice in women's activities; a section was made up under the auspices of the Young Men's Christian Association for its purposes; Liberty Loan movements were interpreted to the general public.

Besides all this, Bok acted as a Y.M.C.A. secretary, raising funds for use overseas. He went abroad, at the invitation of the British government, on a tour of inspection, so that he might relate, for the confidence of his readers, the conditions he observed.

At the end of the war, Bok instituted the Bok Peace Award, which was to be awarded to the American citizen who submitted the best practical plan for international peace. Of this award, a high official of the United States government said: "The Award started something that nothing can now stop. The interest is too widespread; the idea has rooted too securely and gone too

deeply. The Award has planted a seed from which something must come". (24)

Thirty years after he had accepted the position of editor for the Ladies' Home Journal, Bok retired from his profession. His last months of editorship were filled with articles helpful toward reconstruction after the war. In October, 1919, Bok's last edition of his magazine sold over two million copies, establishing a record hard to equal.

"He had helped to create and to put into the life of the American home a magazine of peculiar distinction. From its beginning it had been unlike any other periodical; it had always retained its individuality as a magazine apart from the others. It had sought to be something more than a mere assemblage of stories and articles. It had consistently stood for ideals; and, save in one or two instances, it had carried through what it undertook to achieve. It had a record of worthy accomplishments; a more fruitful record than many imagined. It had become a national institution such as no other magazine had ever been. It was indisputably accepted by the public and by business interests alike as the recognized avenue of approach to the intelligent homes of America". (25) Truly this man was as great a re-

(24) Ways to Peace (a collection of twenty peace-plans)  
Page xiv

(25) Bok, The Americanization of Edward Bok. Page 418.

former as any that America has had since her inception.

But to return to one immigrant who, although he has achieved some measure of success in the United States, insists that his process of Americanization has never been completed, asserting that America refuses to accept him despite his great efforts at acclimation. He is Ludwig Lewisohn, who, you will remember, was brought from Germany to a small South Carolina town by his impoverished father in the eighteen-eighties.

After gleaning all the knowledge possible from the poor educational facilities of the typical Southern agricultural village, Lewisohn was prepared by his mother for entrance into the high school in Charleston, South Carolina, where the family moved. Lewisohn was admitted to the high school, where he completed his course and discovered what he believed to be his life-destiny. He was encouraged by one of his teachers to follow a literary career, and he early began to write.

At the age of fifteen, he was graduated from the Charleston High School, by his own description an American, a Southerner, and a Christian -- with the avowed intention of following a course of instruction which would lead him to a professorship of English Literature. He had adopted

the American attitude, and more particularly the Southern attitude, and had determined to follow the teachings and doctrines of the Christian faith.

In the meantime, he and his parents had begun to feel the lines of discrimination drawn against them by the society of the city of Charleston. Refusing to associate themselves with other German-Jews there, or anyone else whom they considered beneath their intellectual level, they were confused and bewildered at being excluded from the company of their equals in a country which they had conceived as of being one in which democracy meant the unquestioned acceptance of one's intellectual counterpart. It is unfortunate that they should have selected Charleston as the city of their endeavors, for it is generally accepted as the city of social discrimination.

Ludwig Lewisohn pursued his studies next at the College of the City of Charleston, being admired but not socially accepted by the students there. He did an unbelievable amount of work in his four years at that institution, becoming, by the time he was nineteen, thoroughly familiar with almost every phase of English Literature, and with the literatures of several other languages, notably German. When he was graduated in four

years with both a Bachelor of Arts Degree and a Master of Arts Degree, he at once set out to secure a position in his chosen profession, that of teaching English Literature. He had received his two degrees with very high honors, and was recognized as a youth of accomplishments and genius -- accordingly he felt that he should have little or no difficulty in securing a teaching post.

He was soon, however, to taste the first really bitter pangs of exile, the invisible exile which he was to come to know so well later. He was elected, upon the approbation of his superiors and associates, by a board of Episcopal clergymen to the chair of English at a local Episcopal academy. But the aged clergyman to whom the academy really belonged arose from a bed of sickness and removed the very trustees whom he had himself appointed, for the selection of a person so distasteful to him. He used that expression quite openly in an open letter to the press.

After this disappointment, Lewisohn registered in several teachers' agencies and submitted his Master's thesis to a scholarly journal by which it was duly accepted for publication. However, as the weeks dragged by, and no prospects of a teaching position were forthcoming,

he applied for both scholarships and fellowships at Harvard and Columbia Universities. From both institutions, he received only pleasant acknowledgments of the specimen work he had sent them in support of his applications, invitations to continue his graduate work, and regrets that neither scholarships nor fellowships were open.

Finally Lewisohn decided upon the scheme of borrowing money with which to continue his graduate studies. The business men of Charleston contributed a small sum, and Lewisohn entered Columbia University. He had not nearly enough money to carry him through the year, but he supplemented his funds with his earnings as a tutor.

At the end of his first year at Columbia University, things momentarily looked brighter for Lewisohn. He had made high marks and an enviable record. He considered himself, as did his associates, in direct line for a fine scholarship -- one which would permit him to pursue his doctoral courses with a freer hand. But no appointment came to him; and still Lewisohn, in his fierce enthusiasm for all that was American, all that was democratic, and free of prejudice, did not realize why. He believed that the fault lay within himself somewhere.

After the summer vacation, Lewisohn returned to

Columbia University, determined to exert his efforts more than ever, and overcome whatever innate disability he might have. As the date for the graduation of his class approached, Lewisohn looked to the English Department to secure for him a position. Most of his friends and associates were called into conferences relative to their placement in teaching positions. Lewisohn alone was neglected. Deeply hurt, he had not the courage to interview his superiors personally, but wrote a letter, a letter of need, of aspiration, of justice. With the reply to this letter came the light of perception to Lewisohn. It read: "It is very sensible of you to look so carefully into your plans at this juncture, because I do not at all believe in the wisdom of your scheme. A recent experience has shown me how terribly hard it is for a man of Jewish birth to get a good position. I had always suspected that it was a matter worth considering, but I had not known how wide-spread and strong it was. While we shall be glad to do anything we can for you, therefore, I cannot help feeling that the chances are going to be greatly against you". (26)

Into Lewisohn's mind came a short maxim which seems to convey not only the spirit of his Up Stream, but the whole problem of social adjustment: "So long as there is

discrimination there is exile". (27)

In his confusion of mind, Lewisohn left the University without even revising his doctoral dissertation. He accepted the only position he could find, the sub-editorship of a popular encyclopedia; and this post soon led to a place on the editorial staff of Singleton, Leaf, and Company. He was considered a young man of capability and promise by his superiors, but he had been trained for the processes of literary appreciation and style, not commercial writing -- and he found it impossible to force himself to subjugate his impulses and undergo the humiliation of acting as a wage-slave for a commercial venture.

Upon resigning from his position, he began to "freelance", managing to have a few articles accepted for publication by the Review of Reviews, the New York Times, and Collier's. He tried his hand at the short story, serial, and novel, but he was unable to stand the drudgery of writing, writing, at so many cents a word -- and always in the popular style: happy ending and all.

Having fallen in love and become married, Lewisohn again began his search for a teaching position. This time he widened his field of application; he would teach either English or German. He was refused at the University of

Virginia: because he was a Jew. He was refused at the University of Minnesota: because he was a Jew. He was refused at Princeton University: because he was a Jew.

"I was a scholar and forbidden to teach, an artist and forbidden to write. Liberty, opportunity. The words had nothing friendly to my ear". (28)

Finally, through the exertions of a very close friend, Lewisohn obtained the position of German instructor at a mid-western school which he calls Monroe College. He was one of the best trained men in the field of English Literature; he was widely read, well-educated; he was twenty-eight years of age. He entered his chosen profession as an instructor of German, at a thousand dollars a year.

After one year at Monroe College at this meager salary, Lewisohn resigned to accept a position at one of the great state universities of the Middle West. Here he isolated himself and was comparatively happy until the time of America's entrance into the World War, six years later. This was the crowning sorrow for the German-Jewish immigrant who had done his best to be an American in the ideal sense. He was correctly accused of pacifism and cultural German sympathies during the War, and was forced

to resign from the faculty of the university.

He and his wife returned to New York, where they took refuge in the Bohemian section of the city until the Armistice was promulgated. Soon after the end of the War, Lewisohn accepted a position which was more suited to his talents and proclivities: an editorial capacity on the staff of the Nation. He remained in this congenial employment until 1924, when he reached the conclusion that America held no place for him as an Americanized and Christianized Jew per se.

Although Mid Channel purports to be a sequel to his first autobiography, Up Stream, it is in reality not an autobiography at all, but a plea: a plea for cultural pluralism divorced from nationalist ambition -- and as such, it is a statement of Lewisohn's conviction that the modern deracinated Jew can enjoy peace only by a return to his traditional impulses.

Resigning from the staff of the Nation, Lewisohn ventured upon a career of journalism, lecturing, and criticism. He found that by a return to the active expression of the impulses and traditions of his race, he could find greater solace and comfort and success than he could by continued effort toward Americanization. Ac-

cordingly he has re-allied himself with his folk, his ancestors, and his tradition. He has devoted himself solely to literary work and to the cause of his people, the Jews. This ends the chronicle of Ludwig Lewisohn, the American. He is no longer one of us, but apart from us as if he had simply visited this country for a short while.

For purposes of contrast, it behooves us now to return to the Americanization and career of Oscar Straus, the other German Jew who was brought to a small Southern town in his youth. He succeeded admirably despite the fact that he was a Jew. In fact, his racial status had a very important part to play in his success.

Taken to New York from Columbus, Georgia, at the end of the Civil War, because of the better business opportunities existing there, Oscar Straus spent two years in preparation for his academic course at Columbia College. He graduated from the Columbia Law School, and then entered the practice of law, first with an established firm, and then on his own qualifications.

During the time that he was engaged in the practice of law, Straus observed the beneficial results which were being secured by the Young Men's Christian Association, and, securing the cooperation of four other young Jews, estab-

lished the Young Men's Hebrew Association in 1874.

After a time, overwork resulted in his being advised by a physician to discontinue the practice of law, and indulge himself in a less strenuous occupation. Accordingly, he relinquished his law practice, and entered his father's wholesale business, which was now enjoying marked success.

In 1882, he was married, and in that year made his political debut. His task was simply the matter of making several campaign speeches in a local mayoralty election; but the "rum, Romanism, and rebellion" election of 1884 found him in a more prominent position, working with August Belmont, himself a German immigrant who had achieved prominence. At the conclusion of the Cleveland-Blaine campaign, Straus was offered a political post in reward for his services in helping to secure the New York votes which secured for Cleveland the presidency of the United States. He declined the offer, but was later influenced by his friends to make application for the vacant post of Minister to Turkey.

He received the recommendations of many prominent men in this project, largely through the medium of publicity and acclaim accorded him upon the writing and pub-

lication of a volume entitled The Origin of the Republican Form of Government. One of the prominent men who favored Straus's appointment to the post was Carl Schurz, whose career we have already reviewed. The petitions recommending Straus were well-received by President Cleveland, but the fact that he was a Jew resulted in official hesitation, for the major task of the Turkish Minister was the supervision of Christian missionaries in Turkey and the amelioration of their political status in that country.

Upon being informed of the reason for the President's hesitation in appointing Straus, however, several representatives of the country's Christian churches communicated with the Executive and informed him that they were favorable to Straus. Henry Ward Beecher had great weight in Straus's final selection, for he wrote President Cleveland, not only outlining the reasons why there should be no objection to Straus upon the grounds that he was a Jew, but asserting in persuasive language that the appointment of a Jew to an important diplomatic post would constitute a great forward step in the progress of democracy in this country. A part of his letter follows:

"--- It is because he is a Jew that I would urge his appointment as a fit recognition of this remarkable people,

who are becoming large contributors to American prosperity, and whose intelligence, morality, and large liberality in all public measures for the welfare of society, deserve and should receive from the hands of our government some such recognition.

"Is it not, also, a duty to set forth, in this quiet, but effectual method, the genius of American government? -- which has under its fostering care people of all civilized nations, and which treats them without regard to civil, religious, or race peculiarities as common citizens?" (29)

Straus served as Minister to Turkey until the time of the change to a Republican administration in 1888, when he resigned his post, as is customary on the part of diplomatic officials. He performed an excellent job in Turkey, clearing up many time-honored points of contention between Turkey and the United States.

Now followed ten years of private-public life for Oscar Straus. Although occupied in private business, he assumed a leading role in the current election reforms, and was constantly consulted by many governmental officials with regard to various administrative and diplomatic problems which were wont to arise.

(29) Straus, Under Four Administrations, Page 46.

In 1898, despite the fact that Straus was affiliated with the Democratic Party, he was asked by President McKinley (a Republican) to resume his ministership to Turkey. This was at the time of the international disagreement between Spain and the United States, and a great deal of misunderstanding existed in Turkey. Relations were strained and involved, but Straus re-exerted his influence upon the Turkish officials, and the problems were given a hasty solution.

Straus once more retired to private life in 1901, but one year later was appointed by Theodore Roosevelt to the Permanent Court of Arbitration at the Hague.

Having been for some time a member of Roosevelt's "kitchen cabinet", he was in 1906 prevailed upon to accept the portfolio of Secretary of Commerce and Labor. This department in the United States government was the newest of the existing nine, and needed a great deal of arranging and organizing to make for efficiency. Straus accomplished this task expeditiously. The duties of the department, besides the supervision of industries, commerce, and labor interests, included jurisdiction over the entire subject of immigration. Straus did a mammoth work on the immigration problem, especially upon the Japanese question.

Oscar Straus once more retired to private life in

1909, only to be called out of retirement by President Taft again to revisit Turkey. On the completion of this third mission to the land of Sultan, Straus threw in his fortunes with the newly organized Progressive party in New York, becoming a candidate for the governorship of the state. The party had been too hastily formed, however, and was inefficiently organized; Straus met defeat at the polls.

In the pre-War negotiations, the former Cabinet member and foreign minister took a leading and important part. He was frequently consulted because of his intimate and trustworthy knowledge on the questions of expatriation, immigration, the rights of aliens, the obligations of the government to citizens abroad, et cetera. Upon the outbreak of the War, he was one of the originators of the special committee for the aid of Americans in Europe, becoming chairman of the Embassy Committee.

At the close of the War, he was made overseas chairman of the League to Enforce Peace, and went abroad, carrying credentials from former President Taft, to confer with many of the delegates and people of importance at the Peace Conference, including President Wilson, Lord Balfour, Lloyd George, Leon Bourgeois. He exerted every

effort to secure support for the Wilson plan both at the conferences and later in the United States. He desired support and ratification of the Covenant of the League of Nations, and was extremely disappointed when the subordination of world policies to mere political wranglings resulted in the failure of the plan.

Like so many prominent naturalized Americans Straus had devoted a part -- and in his case a great part -- of his energies to the establishment of some method whereby international peace might be maintained, and he was vexed that the world's nationalists could not understand that: "It requires no surrender of sovereignty for individual states to conform their policies to the world's common needs". (30)

Jacob A. Riis, the Dane who exiled himself to America because his sweetheart refused his offer of marriage on the grounds of social and financial inequality, had a struggle in this country comparable to that of Edward Steiner's early days. He tramped over all the eastern section of the United States, trying his hand at every occupation in which he could secure employment. His eventual opening to success, like Andrew Carnegie's, lay in the mastery of telegraphy. After taking a course in

this art, he was hired by the New York News Association, and thus entered upon his long and colorful career as a newspaper man. He soon accepted a job as editor of a newspaper in Brooklyn which, in the light of later developments, showed itself to be merely a political organ, and was discontinued when its particular usefulness came to an end. Riis had managed to save a little from his previous earnings, and bought the newspaper and its plant from the owners. He put forth a terrible effort on his venture, and made the newspaper a success, paying up his debts in full. He wrote to the girl of his choice, restating his case. He received a letter of acceptance from her, and immediately sold his paper for five times what he had paid for it, returning to Denmark to marry.

Coming back to America with his bride, he entered the advertising business, marking time until he could secure a position with a metropolitan newspaper. He finally succeeded in his search, being hired by the New York Tribune at a minimum wage. His wife presented him with a son, and the extra expenses thus incurred had very nearly influenced him to look elsewhere for employment when he was promoted to the staff position of police reporter.

Entering actively into his work, he managed not only to satisfy his superiors, but secure their backing

for the various reforms which he desired to undertake. He became a very powerful agent of reform once he had interested his superiors, and proceeded to instigate campaigns against the inefficiency of the city Health Department, and the criminality of the police.

It is for his war upon the slums that he is best known. He became acquainted with the undesirable conditions existing in the poorer sections of New York City by reason of his activity as a police reporter. His first activity, and one in which he was particularly interested, was the abolishment of that part of the city which was known as Mulberry Bend, one of the most disreputable districts in the metropolitan area. By himself bringing a complaint before the Board of Health, and influencing certain other officials, he was able to accomplish what he desired: the transition of the Mulberry Bend into a park. He resigned his post with the Tribune, establishing his own news agency and thus providing more time for his reform efforts.

Associating himself with various committees and organizations interested in cleaning up the slums, he became quite well-known, and published a book called How the Other Half Lives. This book enjoyed a wide popularity,

so that he followed it by another and by several articles.

"--- It could not have been long after I wrote 'How the Other Half Lives' that he (Theodore Roosevelt) came to the Evening Sun office looking for me one day. I was out, and he left his card, merely writing on the back of it that he had read my book and had 'come to help'. (31) Roosevelt was at that time on the New York City Police Board and was interested in cooperating in any manner to remedy undesirable conditions in New York. For two years Riis and Roosevelt worked hand in hand on various matters of reform.

Roosevelt spurred Riis on to greater endeavor, and Riis loved him for it. As he afterward wrote: "--- and now you know one reason why I love him: it was when that same strong will, that honest endeavor, that resolute purpose to see right and justice done to his poorer brothers -- it was when they joined in the battle with the slums that all my dreams came true, all my ideals became real. Why should I not love him?" (32)

Just what were all these reforms to which I have referred? During 1896, Riis was General Agent of the Council of Confederated Good Government Clubs, and he says of that year:

(31) Riis, The Making of an American. Page 328.  
 (32) Riis, Theodore Roosevelt. Page 20.

"That was a great year. They wanted a positive programme, and my notions of good government were positive. They began and ended with the people's life. We tore down unfit tenements, forced the opening of parks and play-grounds, the establishments of a truant school and the remodelling of the whole school system, the demolition of the overcrowded old Tombs and the erection on the site of a decent new prison. We overhauled the civil courts and made them over new in the charter of the Greater New York. We lighted dark halls; closed the 'cruller' bakeries in tenement-house cellars that had caused the loss of no end of lives, for the crullers were boiled in fat in the early morning hours while the tenants slept, and when the fat was spilled in the fire their peril was awful. We fought the cable-car managers at home and the opponents of a truant school at Albany. We backed up Roosevelt in his fight in the Police Board, and -- well, I shall never get time to tell it all". (33) And that was one year out of a long career.

Once Theodore Roosevelt had established himself firmly upon the various New York municipal boards and councils, Riis found his work much simpler. He enjoyed Roosevelt's trust, and reform simply amounted to discover-

ing the most glaring wrongs and recommending to Roosevelt that they be remedied. Riis tells this story in one of his books, A Ten Year's War.

This last campaign of ten years' duration virtually completed Riis's life work. Being a tried and true friend of "Teddy" Roosevelt's, he assisted him as best he could in his campaign, and thus closed his public life.

"I have told the story of the making of an American. There remains to tell how I found out that he was made and finished at last. It was when I went back to see my mother once more and, wandering about the country of my childhood's memories, had come to the city of Elsinore. There I fell ill of a fever and lay many weeks in the house of a friend upon the shore of the beautiful Oeresund. One day when the fever had left me they rolled my bed into a room overlooking the sea. The sunlight danced upon the waves, and the distant mountains of Sweden were blue against the horizon. Ships passed under full sea up and down the waterway of the nations. But the sunshine and the peaceful day bore no message to me. I lay moodily picking at the coverlet, sick and discouraged and sore -- I hardly knew why myself. Until all at

once there sailed past, close inshore, a ship flying at the top the flag of freedom, blown out on the breeze till every star in it shone bright and clear. That moment I knew. Gone were illness, discouragement, and gloom! Forgotten weakness and suffering, the cautions of doctor and nurse. I sat up in bed and shouted, laughed and cried by turns, waving my handkerchief to the flag out there. They thought I had lost my head, but I told them no, thank God! I had found it, and my heart, too, at last. I knew then that it was my flag; that my children's home was mine, indeed; that I also had become an American in truth. And I thanked God, and, like unto the man sick of the palsy, arose from my bed and went home, healed". (34)

In these beautiful words of faith and optimism does Jacob Riis close his autobiography; likewise do we close this chapter in the chronicle of the American immigrant.

\* \* \*

America: Land of Promise.

"The history of the people of the United States would read vastly different if those of foreign birth but of American adoption had not written some of their deeds on its pages". (35) This statement by Edward Bok should require no elucidation for one who has estimated the ef-

(34) Riis, The Making of an American. Page 443.

(35) Bok, Twice Thirty. Page 255.

fects of the efforts of our immigrants, and the consequence of their Americanization.

Such statesmen as Oscar Straus and Carl Schurz, such benefactors as Jacob Riis and Charles Proteus Steinmetz, such inventors as Ottmar Mergenthaler and Alexander Graham Bell, such scientists as Michael Pupin and Alexis Carrel, such philanthropists as Stephen Girard and Andrew Carnegie -- such men we cannot ignore in their effects upon Western Civilization and Culture here in America.

It is obviously impossible to consider all the men who have come to the United States as immigrants and made vast contributions. The field is well-nigh inexhaustible.

There are such men as Charles Chaplin, the London waif who came to America to gain a place of importance in the motion picture industry and become "--- the most celebrated man in the world, using 'celebrity' to imply one who is personally familiar and personally interesting to others: he is the most celebrated man the world has ever known ..... Everywhere, all round the earth, people -- white, black, or yellow -- are standing in queues to see Charlie Chaplin. It has been calculated that his daily audience is twelve millions, and it would not surprise me

to learn that more than half of the inhabitants of the world's surface are as familiar with his grotesque figure and his quaint antics as I am. He was born in London, but that has nothing to do with the quality of his appeal to those queues in the Strand. He is as intelligible to the Chinese coolie or the Russian peasant as he is to the city clerk, the Lancashire weaver, or the university don. He is as universal as laughter and as common as tears". (36)

There are such men as Joseph Priestley, often designated "the first great Americanized chemist", whose accomplishments in England were enough to place him in the forefront of the world's scientific endeavors, but were of so liberal a nature, too, that he was forced to flee from England, and so "On April 8, 1794 --- took ship from London. He went with numerous regrets, for he was leaving the only life he knew, the life of philosophical contemplation in the midst of a civilized community, and he was going to a country which had not yet passed beyond the pioneer stage. But America of the late Eighteenth Century was the only refuge for such men as Priestley. Washington was still president, and the principles of the Constitution and the Declaration of Independence were

still in force. A man like Priestley could be sure of a hearty welcome and a tolerant attitude toward his not-very-violent ideas". (37)

There are such men as Simon Newcomb, who cannot be said to have emigrated to the New World from the Old -- for he was a native of Nova Scotia -- but can be said to have exerted his totality of effort in the United States toward the enlightenment of all mankind, becoming the dean of American scientific circles and the most conspicuously honored American of his generation.

Not all aliens, by any means, have found success easy of attainment. Many have experienced the disappointments which follow a career like that of Ludwig Lewisohn's, and, failing completely to adapt themselves to America, have returned to the congeniality of their original standards. Many have found the way so difficult that acclimation and acceptance seemed ever more remote, only to discover that the struggle was ended ere they suspected its conclusion.

Virtually every immigrant to whom has come eventual prominence -- whether his eminence be of success or of failure -- has had some statement to record upon the cog-

(37) Leonard, Crusaders of Chemistry. Page 236.

nate subjects of Americanization and Americanism. Success, and happiness, and the establishment of an ordered life: these are the ultimate aims of aliens who come to our shores, but an examination of the biographical and critical works written either by or concerning the spokesmen of our immigrant population reveals that these desires cannot be satisfied until Americanization has taken place.

The subtle process of Americanization, then, accompanied by its resultant end, Americanism, must occur before the alien may hope to make for himself a place in this country.

#### IV AMERICANIZATION

"--- very few of us correctly understand what we mean by this 'Americanism' and 'Americanization' that we become so wrought up about. We think of Americanism as something that we can imbibe, understand and practice in our lives only if we are born in the United States of America. We interpret America as a place, a locality, and think that only those who are born within its borders can be true Americans in their lives and follow the spirit of Americanism in their achievements.

"But America in the truest aspect, in the real sense, is not a place on the map only: to be an American is possible to others besides the man born within certain geographical boundaries. Americanism is not alone a matter of birth or ancestry". (1)

America! American! Americanism! Americanization! how are we to define them? We have seen their processes and their influences; we have traced their progress upon the aliens with whom they came into contact. Yet we cannot really define them. They defy close definition as tenaciously and as uncompromisingly as does the term "poetry". We can understand them and we can recognize their

(1) Bok, Twice Thirty, Page 255.

presence or their absence, yet the limitations of our vocabulary -- and more than that, of our comprehension -- prevent a thorough analysis.

We may say that America is an ideal, a superlative vision yet to be fulfilled; we may say that the American is that person who is affected by that ideal and makes it a part of himself, doing his own share toward contributing to the eventual attainment of the ideal and the realization of the goal -- whether he be American-born, or claim some territory thousands of miles away as the place of his nativity; we may say that Americanism is the expression of one's inner self in this attainment: an unwavering confidence in service, a devotion to the ideal, a belief in one's fellow-man stronger than in one's self; we may say that Americanization is the process by which one is awakened to the ideal and elevated to the plane of God-given responsibility.

As Theodore Roosevelt, himself representative of most of the traits which we call American, said:

"We should keep steadily before our minds the fact that Americanism is a question of principle, of purpose, of idealism, of character; that it is not a matter of birthplace, or creed, or line of descent.

"Here in this country the representatives of many old-world races are being fused together into a new type, a type the main features of which are already determined, and were determined at the time of the Revolutionary War; for the crucible in which all of the new types are melted into one was shaped from 1776 to 1789, and our nationality was definitely fixed in all its essentials by the men of Washington's day". (2)

The conclusion which we must draw, then, and which we have surely already formed tentatively, is that Americanism is by no means a matter of birth. A quotation cited in Chapter III of this treatise implies that Schurz, Sigel, and other Germans exiled from their native land by reason of their participation in the revolutionary movements of 1830 and 1848 were already Americans in spirit before they left Germany. Americanism is a spirit, an emotion -- and although it is shaped, as Theodore Roosevelt said, by the traditions of the "Fathers of Independence", its eventual development and concept depends equally as much upon the influences of immigrants as it does upon the works of the native-born. Ludwig Lewisohn sums up this notion admirably when he writes:

"The question of the nature of loyalty and liberty

(2) Straus, Under Four Administrations, Page 183.

is, once closely thought upon, plain enough. More intricate, at least in appearance, is the problem of nativism and the enforcement of cultural solidarity on the assumption that this country harbors hosts and guests. The assumption, being built upon an absurd analogy, is baseless. The earth belongs to mankind and all early history is the history of migrations. No people in the world is dwelling in the land of its origin. The discovery of America caused a late and perhaps last migratory movement in which, so long as land and air are here and over-population or war or persecution elsewhere, all mankind has the biological and moral right to participate. Priority of settlement gives no right to the exercise of exclusion. Moreover, the life of nations is, humanly speaking, of enormous duration. In the perspective of historic time the intervals that separate the coming of the early English and Dutch from that of the early German or even Jewish settlers will shrink to absurdly inconsiderable proportions. Whoever is here, whoever comes here, has a right to be here and, since he submits to laws, a right to his share in destroying or making them". (3)

As a matter of fact, it has been held by many that the immigrant is very likely to make a better American

(3) Lewisohn, Up Stream, Page 282.

than the native-born citizen. To the foreigner, America is the wide-open door to opportunity and to liberty; in no other land is the way to success and recognition so unobstructed. But the alien does not stop with personal ambition; in his love for America he endeavors to arouse it to greater glory. Edward Bok expressed this idea in his chronicle of Americanization:

"--- I wonder whether, after all, the foreign-born does not make in some sense a better American -- whether he is not able to get a truer perspective; whether his is not the deeper desire to see America greater; whether he is not less content to let its faulty institutions be as they are; whether in seeing faults more clearly he does not make a more decided effort to have America reach those ideals or those fundamentals of his own land which he feels are in his nature, and the best of which he is anxious to graft into the character of his adopted land?" (4)

Edward Steiner was possessed of the same notion, for he wrote:

"It is no wonder that strangers like myself love this country, and love it perhaps, as the native never can. Frequently I have wished for the careless American citizen, who holds his franchise cheap, and experience like my

(4) Bok, The Americanization of Edward Bok. Page 451.

own, that he might know the value of a freeman's birth-right. It would be a glorious experience, I am sure, to feel that transition from subject to citizen, from scarcely being permitted to say, 'I', to those great collective words: 'We, Fellow-citizens'". (5)

Often naturalized Americans are more energetic to spread the gospel of Americanism to the world than are our own native citizens. Two notable examples of this characteristic of the amalgamated immigrant who openly expresses pride in the country of his adoption are Michael Pupin and Edward Steiner:

"A foreign-born citizen of the United States has many occasions to sing praises of the virtues of this country which the native-born citizen has not. Such occasions arise whenever the foreign-born citizen revisits his native land and hears opinions about America which are based upon European prejudice born of ignorance. On these occasions he can, if the spirit moves him, say many things with much more grace than a native American could. The spirit will move him if his naturalization means that he knows America's traditions and embraces their precepts with sincere enthusiasm. Statements which, coming from a native American, might sound as boasts and bragging, may

and often do sound different when they are made by a naturalized American citizen. I have had quite a number of experiences of this kind ---" (6)

"If I have preached this doctrine of fellowship to a hundred variations from one end of the country to the other -- and I have done it with a fanatic's zeal -- those who have read the story of my life will understand the reason. I have preached this doctrine with a passion, not only because America gave me the chance to achieve certain rights and privileges, but because this country ought to be able to keep itself young and virile and vital enough, to bestow these blessings upon all who crowd our shores, filling our cities, and entering daily into our inner life". (7)

In line with the feeling that the foreign-born often develop into better Americans than the native-born, is the contention held by many Americanized immigrants (not to mention a large number of prominent native-born Americans) that the average American is himself sadly in need of Americanization. Edward Bok asserted this need when he wrote that:

"One fundamental trouble with the present desire for Americanization is that the American is anxious to

(6) Pupin, From Immigrant to Inventor, Page 311.  
(7) Steiner, From Alien to Citizen, Page 248.

Americanize two classes -- if he is a reformer, the foreign-born; if he is an employer, his employees. It never occurs to him that he himself may be in need of Americanization. He seems to take it for granted that because he is American-born, he is an American in spirit and has a right understanding of American ideals. But that, by no means, always follows. There are thousands of the American-born who need Americanization just as much as do the foreign-born. There are hundreds of American employers who know far less of American ideals than do some of their employees. In fact, there are those actually engaged today in the work of Americanization, men at the top of the movement, who sadly need a better conception of true Americanism". (8)

And he echoed the same complaint, when in a later book, he wrote, "It is curious how we demand American recognition of our arts, and when it is given we refuse to accept it. 'Encourage the American painter'! cry some patrons of art, and when they buy pictures for their own collections they choose from the foreign schools ---" (9)

That Americanism is of the spirit, and thus is something entirely apart from nationality or nativity, we have already seen. Since this is true, it is only natural

(8) Bok, The Americanization of Edward Bok. Page 445.  
 (9) Bok, Twice Thirty. Page 186.

to expect a sort of "dual-nationality". This is by no means despicable, however, despite the fact that "hyphenated-Americanism" was criticized openly during the World War. In times of peace, when there exists no open conflict with other nations, this love of two countries may be of great benefit; it should not be suppressed. Neither is its importance to be underestimated, for we find that an expression of the existence of such a "dual-nationality" is common to nearly all immigrants of eminence.

The basis of the argument that a feeling of "dual-nationality" is not detrimental to Americanization, we have already expounded; Americanism is not a matter of nationality. As Ludwig Lewisohn writes in the course of a discussion of the effects of America's literary works upon Europe: "--- Americanization, that standardization and mechanization of life which the cultivated European regards, whether rightly or wrongly, as due to the example and influence of the United States". (10) His implication, you see, is that Americanism is something apart from the United States.

Lewisohn has been especially vehement in his statement of the desirability of retaining a "dual-nation-

(10) Lewisohn, Expression in America. Page 504.

ality". Expounded at some length in Mid Channel is the idea that great art must have its roots in the traditions of a people -- the inherited traditions, not the adopted ones. In his message to the Jews in America, he tells them that it is folly to attempt to complete assimilation. For the salvation of Western Civilization he demands a new synthesis of Hellenism and Hebraism. This advice may or may not be beneficial -- that is not for us to decide.

Edward Bok's comment with regard to the question of "dual-nationality" expresses the idea significantly:

"There is something fundamentally wrong with a man who ceases to hold the land of his birth in affectionate remembrance, or who fails to feel a pride in it and gets no thrill when he returns to his native shores. I never want to lose the thrill which I feel when I enter the Hook of Holland on the steamship from the United States, -- that tugging at the heart strings and that swelling-up within me when I catch the first glimpse of my native shores. I consider myself no less a good American because of these emotions. For, by the same token, one of the few sights that can make of me an early riser is the first view of American shores upon my return". (11)

And in the same vein Jacob Riis wrote, "Alas! I

am afraid that thirty years in the land of my children's birth have left me as much of a Dane as ever". (12)

Nevertheless there does exist a bond which unites all Americans, whatever their nativity or their ancestry, into one whole. It is a spirit, a love. Clare Sheridan wrote, "I wonder there is any co-ordination of movement or feeling at all in such a country. I wonder there is any political unity, any fraternity, and yet there is more than all that; there exists a national patriotic spirit". (13)

What brings about this feeling? Why should a man of international repute, such as Carnegie, refuse an English peerage simply that he might retain his American citizenship? Why should a scientist of the world-reknown enjoyed by Agassiz refuse better positions in Europe than he could secure in the United States? No man is capable of committing the answer to writing! It is the experience of "Americanization", one will say, and stop there.

It is the Americanism that made it possible for the author of Steinmetz's biography to say: "--- those who knew him best discerned much quiet satisfaction in his mind over his acquirement of full American citizenship". (14)

(12) Riis, The Making of an American. Page 2.

(13) Sheridan, My American Diary. Page 359.

(14) Hammond, Charles Proteus Steinmetz. Page 223.

It is the Americanism that caused Mary Antin to proclaim: "--- people all desiring noble things, and striving for them together, defying their oppressors, giving their lives for each other -- all this it was that made my country". (15)

\* \* \*

America: Land of Promise.

## V

## APPENDIX

As has been indicated, there are a great many immigrants who have attained prominence in the United States concerning whom there is very little available research material. A partial list follows, giving, in each instance, place and date of birth, and a short note concerning the outstanding accomplishments of the immigrant in this country:

Adler, Felix: Germany, 1851 - (educator and lecturer); professor at Cornell University; founder of the New York Society for Ethical Culture.

Baekland, Leo Henrik: Belgium, 1863 - (chemist and inventor); research scientist in photography; discoverer of bakelite.

Bell, Alexander Melville: Scotland, 1819 - (educator); originator of a system of "visible speech" for deaf-mutes.

Belmont, August: Germany, 1816 - (politician and financier); representative of Rothschilds in America; United States Minister to the Netherlands.

Bennett, James Gordon: Scotland, 1795 - (journalist); publisher of The Herald, a journal which commanded world-wide attention.

Berliner, Emile: Germany, 1851 - (inventor); improver of the telephone; inventor of the gramophone.

Bierstadt, Albert: Germany, 1830 - (landscape-painter).

Binns, Charles Fergus: England, 1857 - (educator); author of several works on ceramics; president of the American Ceramic Society.

Bitter, Karl Theodore Francis: Austria, 1867 - (sculptor); winner of first prize in competition for the Astor Memorial Gates, Trinity Church, New York; Director of Sculpture at the Buffalo Pan-American Exposition in 1901.

Blavatsky, Helena Petrovna: Russia, 1831 - (theosophist); founder of the New York Theosophical Society, which spread the doctrines bearing her name.

Bloomfield, Maurice: Austria, 1855 - (philologist); editor, translator, and author; professor at Johns Hopkins University.

Booth, Ballington: England, 1859 - (writer and philanthropist); Commander of the Salvation Army; founder of the Volunteers of America.

Boughton, George Henry: England, 1834 - (artist); member of the National Academy of New York; associate member of the Royal Academy.

Bull, Ole Bornemann: Norway, 1810 - (violinist): recognized as great musician throughout America and Europe.

Cabet, Etienne: France, 1788 - (communist); author of "Voyage en Icarie"; attempted to found an "Icarian community" in Texas.

Campbell, Alexander: Ireland, 1788 - (theologian); established a large religious following in the United States.

Cesnola, Count Luigi Palma de: Italy, 1832 - (archaeologist); United States Consul at Cyprus; collector of relics; Director of the Metropolitan Museum of New York City.

Cockran, William Bourke; Ireland, 1854 - (lawyer and orator); member of Congress.

Cole, Thomas: England, 1801 - (artist); one of America's outstanding landscape painters.

Collyer, Robert: England, 1823 - (clergyman); leader in the Unitarian Church in this country.

Considerant, Victor-Prosper: France, 1808 - (socialist);

founder of the socialist community of La Reunion in Texas.

Ericsson, John: Sweden, 1803 - (engineer); designer and builder of the iron-clad "Monitor" which defeated the Confederate iron-clad "Merrimac".

Forgan, James Berwick: Scotland, 1852 - (financier); president of the First National Bank of Chicago.

Fryer, John: England, 1839 - (educator); professor at the University of California.

Gabrilowitsch, Ossip: Russia, 1878 - (musician); conductor of the Detroit Symphony Orchestra.

Gallatin, Albert: Switzerland, 1761 - (financier and statesman); Congressman from Pennsylvania; Secretary of the Treasury; founder of the Ethnological Society of America.

Garden, Mary: Scotland, 1877 - (soprano and opera director); director of the Chicago Opera Company.

Gompers, Samuel: England, 1850 - (labor leader); founder of the American Federation of Labor; editor of its official magazine.

Gordon, George Angier: Scotland, 1853 - (religious writer); pastor of Boston's Old South Church; University preacher to

Harvard University and Yale University.

Gough, John Bartholomew: England, 1817 - (temperance lecturer); author of many treatises.

Guest, Edgar Albert: England, 1881 - (poet); regarded by many as the "minstrel poet" of modern times.

Guiteras, Juan: Cuba, 1852 - (physician); professor at Harvard University; editor of a medical review.

Guyot, Arnold Henry: Switzerland, 1807 - (geographer and geologist); professor at Princeton University; author of several textbooks.

Hackett, Francis: Ireland, 1883 - (writer); modern biographer of note.

Hammerstein, Oscar: Germany, 1847 - (theatre manager).

Hart, James McDougal: Scotland, 1828 - (painter).

Hart, William: Scotland, 1823 - (painter); founder and president of the Water-Color Society.

Haupt, Paul: Germany, 1858 - (philologist); professor at John Hopkins University.

Herbert, Victor: Ireland, 1859 - (musical conductor and composer).

Hill, James J.: Ontario, 1838 - (capitalist); president of the Great Northern Railroad System; instrumental in founding the Roman Catholic Theological Seminary in St. Paul, Minnesota.

Hirsch, Emil Gustav: Germany, 1852 - (clergyman); active in educational movements.

Holst, Hermann Eduard von: Russia, 1841 - (historian); professor at the University of Chicago.

Hyvernats, Eugene Xavier Louis Henry: France, 1858 - (educator and orientalist).

Jacobi, Abraham: Westphalia, 1830 - (pediatrist); first to establish systematic and special clinics for children's diseases in New York City.

Jones, Samuel Milton: Wales, 1846 - (political reformer); reform mayor of Toledo, Ohio.

Keane, John Joseph: Ireland, 1839 - (scholar and educator); Catholic Bishop; rector of Catholic University of America.

Kneisel, Franz: Roumania, 1865 - (musician): director of the violin department of the Institute of Musical Art in New York.

Krouskopf, Joseph: Prussia, 1858 - (lecturer and author); founder of the Jewish Publication Society of America.

Latrobe, Benjamin Henry: England, 1764 - (architect and engineer); designer of the National Capitol at Washington, D. C.

Leutze, Emanuel: Germany, 1816 - (painter); painter of "Washington Crossing the Delaware" and other art works.

Lieber, Franz: Germany, 1800 - (educator and publicist); editor of the Encyclopedia Americana.

Litman, Simon: Russia, 1873 - (economist) teacher at the University of Illinois and the University of California.

Loeb, Jacques: Germany, 1859 - (physiologist); head of the department of general physiology at the Rockefeller Institute for Medical Research in New York City.

McCosh, James: Scotland, 1811 - (educator); president of the College of New Jersey at Princeton.

Marlowe, Julia: England, 1870 - (actress); an outstanding Shakesperian actress.

Maxwell, William Henry: Ireland, 1852 - (educator).

Mayer, Henry: Germany, 1868 - (caricaturist); well-known illustrator for many periodicals.

Meyer, Adolf: Switzerland, 1866 - (alienist); director of pathology for New York State Hospitals.

Moulton, Richard Green: England, 1849 - (educator); professor at the University of Chicago; prolific author.

Munsterberg, Hugo: Germany, 1865 - (psychologist); professor at Harvard University.

Nuttall, Thomas: England, 1786 - (botanist and ornithologist); curator of the Harvard College Botanical Garden.

O'Reilly, John Boyle: Ireland, 1844 - (poet); editor of the Boston Pilot.

Owen, Robert: Wales, 1771 - (social reformer); attempted to form a communist society at New Harmony, Indiana.

Owen, Robert Dale: Ireland, 1801 - (statesman); member of Congress; Minister to Naples; instrumental in the founding of the Smithsonian Institution.

Patterson, Thomas McDonald: Ireland, 1840 - (Congressman).

Pelz, Paul Johannes: Germany, 1841 - (government architect).

Pitman, Benn: England, 1822 - (inventor); developer of the electro-process of relief engraving; founder of the Cincinnati Phonographic Institute.

Roebing, John Augustus: Prussia, 1805 - (civil engineer); projector of the Brooklyn Bridge and other public works.

Ryan, Patrick John: Ireland, 1831 - (prelate).

Schumann-Heink, Ernestine: Germany, 1861 - (dramatic contralto).

Sigel, Franz: Germany, 1824 - (militarist); held a command in the Federal Army during the Civil War; Register of New York City.

Smith, Alexander: Scotland, 1865 - (chemist); professor at University of Chicago and Columbia University.

Spargo, John: England, 1876 - (socialist author); founder of the Prospect House Social Settlement, Yonkers, New York.

Stewart, Alexander Turney: Ireland, 1800 - (merchant and capitalist); leader in building of street-railways and other New York municipal improvements.

Tesla, Nikola: Austria-Hungary, 1857 - (inventor); associated with Thomas Edison; developer of Telegraphy and telephony.

Titchener, Edward Bradford: England, 1867 - (educator); professor at Cornell University; author of many reference books in the psychological field.

Valentino, Rudolph: Italy, 1895 - (motion picture actor).

Vassar, Matthew: England, 1792 - (philanthropist); founder of Vassar College at Poughkeepsie, New York.

Wilson, Alexander: Scotland, 1776 - (ornithologist); usually termed the "father of American Ornithology".

Wilson, William Bauchop: Scotland, 1862 - (labor leader); member of Congress; Secretary of Labor.

Wise, Stephen Samuel: Hungary, 1872 - (Jewish Rabbi); leader of the Zionist movement; promoter of international peace.

## VI

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