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# Reading materials for junior high school, contributions to American life made by members of minority groups

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# READING MATERIALS FOR JUNIOR HIGH SCHOOL: CONTRIBUTIONS TO AMERICAN LIFE MADE BY MEMBERS OF MINORITY GROUPS

Submitted by

Carol Vollmer

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READERS

1. Charles L. Peltier, Instructor in Education
2. William H. Cartwright, Assistant Professor of Education

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# CHAPTER I

## THE PROBLEM

The rapid pace of science has made Willkie's dream of one world an actuality, an actuality in space but not, alas, in brotherhood. No, it is not science that can produce a one world of brotherhood. That must stem from the hearts and minds of men, tolerant men who can envision a world in which all, irrespective of race, color, or creed are free to enjoy the benefits which a world based on humanitarianism can give.

As with the world, so too, in American we find the chains of bigotry and intolerance unjustly confining many into a life pattern which is the antithesis of the American ideal. Today in our insecure world there is the very real and frightening possibility that it will be our own inability to make of America a nation of nations that will cause our downfall and not an outside force.

"Teaching tolerance is a major problem .... for American education."[1] So speaks John W. Studebaker, United States Commissioner of Education. John Dewey on more than one occasion has aligned himself with Studebaker's views. These two educators have come to this conclusions because of the abundance of evidence all around us of bigotry, intolerance, and discriminatory practices. We in America have a very

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1. Mary B. McLellan and Albert V. DeBonis. Within Our Gates, p. IX. New York: Harper and Bros., 1940.

glorious pledge of allegiance to our flag which is seemingly at complete odds with much that transpires in American life. Witness, for example, the report of President Truman's Committee On Civil Rights.

"....We have a great heritage and freedom of equality for all men, sometimes called 'the American way'. Yet we cannot avoid the knowledge that the American ideal still awaits complete realization.

Out American heritage further teaches that to be secure in the rights he wishes for himself, each man must be willing to respect the rights of other men.

In past years, American Indians have also been denied the right to vote and other political rights in a number of states. Most of these restrictions have been abandoned, but in two states, New Mexico and Arizona, Indians continue to be disfranchised.

Yet the record shows that the members of several minorities, fighting and dying for the survival of the nation in which they met bitter prejudice, found that there was a discrimination against them even as they fell in battle.

Discrimination is most acutely felt by minority group members in their inability to get a job suited to their qualifications.

Poverty-stricken though it was after the close of the Civil War, the South chose to maintain two sets of public

schools, one for white and one for Negroes. With respect to education, as well as to other public services, the Committee believes that the 'separate but equal' rule has not been obeyed in practice.

For Negro Americans, Washington is not just the nation's capital. It is the point at which all public transportation into the south becomes 'Jim Crow'. If he stops in Washington, a Negro may dine like other men in the Union Station, but as soon as he steps out into the capital, he leaves such democratic practices behind. With very few exceptions, he is refused service at downtown restaurants. He may not attend a downtown movie or play, and he has to go into the poorer section of the city to find a night's lodging."[2]

In October of 1947 a group of Negro Americans informed the world by letter of the sordid story of Negro discrimination in the United States and appealed to the United Nations. This letter took the form of a 150 page volume prepared by the National Association for the Advancement of Colored People and entitled "A Statement on the Denial of Human Rights to Minorities in the Case of Citizens of Negro Descent in the United States of America and an Appeal to the United Nations for Redress".

"The document is partly an indictment of the government of the United States by a large section of its citizens.

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2. News item in PM, November 2, 1947.

Government has failed the Negro at every level, from the local sheriff to the Supreme Court. Most especially the Supreme Court, though on its dignified home is boldly emblazoned 'Equal Justice Under the Law', is found in this record to have been the great diluter of Negro rights, the great negator of constitutional guaranties. From Revolutionary days the Supreme Court has taken the attitude that the 'Negro has no rights which the white man is bound to respect', a dictum incorporated in Roger Taney's justly infamous Dred Scott decision."[1]

On the credit side, because many have realized the need for better human relations, there are in existence countless agencies created for the express purpose of furthering intergroup understanding.

"Intergroup education has become big business; at last count there were 150 community organizations of various kinds at work in the nation."[2]

Since the facts prove that America has been built by the blood and sacrifice of people of many nations and since careful analysis which the writer will present has uncovered evidence that American history school textbooks are not making these facts clear enough to American boys and girls and be-

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1. A. G. Mezerik, "Negroes at U. N.'s Door", The Nation, 165:644, December 13, 1947.

2. Arnold E. Joyal, "Research in Citizenship Education", The Phi Delta Kappan, 29:184, December, 1947.

cause existing conditions make the program of teaching for democratic living an imperative one in our schools, the writer of this paper will present a few specific instances in which there have been contributions to American life made by a member of a minority group. It is hoped that these presentations may be used as collateral reading material for junior high school boys and girls.

According to psychologist Gordon Allport, "No young child is ever a bigot. To him social relations are naturally matters of friendly curiosity. In fact, it is with some astonishment that he first learns of racial taboos, and with some difficulty that he selects playmates only from approved groups. By the time he reaches the second or third grade he is observing the taboos fairly well and may start name-calling against unfavored groups. Before reaching the eighth grade, he has all the basic prejudices of his elders. Most of his attitudes come from his own home, although certain legends taught in church and school hasten the process."[1] Since the problem of prejudice is an educational one because an individual acquires all his prejudices during his lifetime, it becomes education's task to try to see that no more prejudices are learned and those now held are unlearned.

Perhaps a better job of teaching democracy could be done if history textbooks were revised and rewritten. Louis Adamic

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1. Gordon W. Allport, "The Bigot in Our Midst", The Commonweal, 40:584, October 6, 1944.

has stated, "So far as I'm concerned, if there is going to be an atomic war, it would be just as well if the atom bombs destroyed most of the textbooks used in American history courses. They are a large source of mischief.[1]

....The pledge of allegiance is recited every morning in tens of thousands of schools before lessons begin: 'One nation, indivisible, with liberty and justice for all'. Then what happens? Tens of thousands of teachers and millions of young people open their histories and there, if not in black on white, then implicitly, by emphasis and through selection of facts, is the concept that the United States is a White-Protestant-Anglo-Saxon country with an Anglo-Saxon civilization struggling to preserve itself against infiltration by other civilizations or cultures brought here by Negroes and hordes of foreigners."[2]

Adamic is not alone in his assertion that our history textbooks are falling short of their job. John Mahoney shares Adamic's views. "The story of Haym Salomon, for example. That patriot of the American Revolution is but one of many Americans who are not mentioned, ordinarily in the history narrative read by children. There are others. Judah Touro. Lue Gim Gong. Francis Vigo. Michael Anagnos. George Washington Carver. Children in the elementary school should

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1. Louis Adamic, "America Is American", Trends and Tides, 1:9, November-December, 1945.

2. Ibid., p. 9.

know these Americans, some of whose names are strange."[1]

Various educational organizations, both state and national, not unmindful of the consequences that racial dissention can bring have come forth with plans and policies designed to combat this dissention and thus better human relations. Among these projects is the statement of postwar policy of the National Council for the Social Studies, prepared by an Advisory Commission and adopted by the National Council.[2] According to this commission any sane person admits that in America today we must live together in harmony and that the policies of scapegoating, stereotyping, and discriminating are utterly at odds with our democracy. Among the recommended changes in curriculum there are these to be found:

_____"the contributions of culture groups to the growth of America and civilization should be stressed in the teaching of social studies; history classes afford an excellent opportunity to point out what various immigrant and minority groups have given to American life, and what contributions different racial and national groups have made to world civilization."[3]

An almost identical recommendation emerged from the conference of Massachusetts superintendents at Bridgewater.[4] All

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1. John J. Mahoney, For Us The Living, p. 316, New York: Harper and Brothers, 1945.
2. National Council for the Social Studies. The Social Studies Look Beyond The War, November, 1944.
3. Ibid., p. 19.
4. "Improving Racial Understanding and Respect for Religious Differences Through Education", Report of the Conference of Superintendents of Schools, Bridgewater, Mass., April, 1944.

were unanimous in realizing the need for improved racial and religious understanding. All agreed that the schools have a major part to play in this great project. To quote from the report:

"Attention should be given to the historical contributions of minorities so that these minorities may be dignified and recognized as valuable contributors. The theme underlying such activities should be that the existence of racial and religious groups is a characteristic of American life in which unity is built out of diversity."[1] Also pointed out in the report is the lack, especially in small communities, of materials that would be useful in teaching intercultural relations.

A further recognition of the need for intergroup understanding is found among the resolutions passed by the National Council for the Social Studies at its twenty-sixth Annual Meeting in Boston as follows:

"....and that there must be education for the reduction of tensions between national, racial, religious and economic groups. The accomplishment of these aims is possible only through the development of citizens who are not only informed and trained in critical thinking, but who are also possessed of an internal drive to contribute to the common welfare and who demonstrate attitudes of tolerance and the search for

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1. Ibid., p. 10.

truth."[1]

If we are to accomplish this great task of educating interculturally, we must have the materials with which to work, textbooks which will tell our boys and girls the story of how America has grown great partly because she has been enriched in so many ways by the immigration of varied national groups to her shores. However, careful investigation reveals how pitifully inadequate are our American textbooks for teaching this source of America's greatness. This investigation substantiates only too well the pronouncements made by Adamic and Mahoney.

In January, 1947 the American Council on Education published its summary statement on "Intergroup Relations in Teaching Materials". The Council made a careful analysis of textbooks, courses of study, and other teaching aids commonly used in the public schools of the United States and came to the conclusions that "with few exceptions textbooks and courses of study are free of imtentional bias toward any population group. But there are frequent value judgments and implications, unconsciously or carelessly expressed, which tend to perpetuate antagonisms now current in American life".[2]

"....Too frequently all Jews are regarded as alike;

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1. "N C S S Resolutions, 1946", Social Education, 11:5, January, 1947.

2. "Intergroup Relations in Teaching Materials", American Council on Education, January 20, 1947, p. 3.

types are presented which often lead to stereotyping of Negroes or Catholics or Northerners or laborers or employees. Accounts of restriction on immigration commonly imply or even state judgments and attitudes which contribute to prejudice rather than analysis....there is little to offset the stereotypes of Jews which abound in contemporary social thinking."[1] This summary also went on to state that while the newer texts are an improvement the typical history text tends to ignore the Negro in contemporary life, mentioning him but little since 1876. Spanish-speaking minorities are almost neglected and Asiatic minorities subjected to offensive generalizations. It is recommended that there be a much more careful use and standardization of such terms as "race" and "nationality" and a careful avoidance of phrases like "half breed", "teeming hordes", and "swarms of immigrants".

In her analysis of nearly 400 textbooks of different subjects[2] Pierce like the American Council on Education is of the opinion that history textbooks in some instances contribute to stereotyping. She reports a rather condescending attitude in referring to immigrants, especially the Chinese.

The foregoing analysis has revealed the necessity for group understanding and has uncovered methods suggested by

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1. Ibid., p. 4.

2. Bessie L. Pierce, Civic Attitudes in American School Textbooks. Chicago: University of Chicago Press, 1930.

experts in the field for gaining it. Research has discovered that the textbooks, a prime requisite for the job, lacks the necessary material. The writer of this paper is not qualified to write an American history textbook, but she will record as reading supplements for junior high school boys and girls in their study of American history the kind of stories that may help them gain the knowledge and understanding which leading educators and liberal thinkers deem necessary in the youth of today, the citizens of tomorrow.

# CHAPTER II

## REVIEW OF LITERATURE

In the field of literature devoted to fostering good will and understanding high on the list would come the works of Louis Adamic.[1] Mr. Adamic presents us with stories of immigrants not outstanding for any particular contributions, perhaps, but more or less typical in background and in experiences encountered in America of members of their group. "One America",[2] is reminiscent of Adamic in its account of America's minority groups, their history, difficulties, and needs. Peck and Johnson's "Young Americans from Many Lands",[3] Hayes' "Young Patriots",[4] and Beard's "Our Foreign-Born Citizens",[5] give a good picture of the various cultural strains within the population of the United States and are designed definitely for understanding by the eight to fourteen year old. Dramatic

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1. Louis Adamic, A Nation of Nations, New York: Harper and Brothers, 1944.

   _____, From Many Lands, New York: Harper and Brothers, 1940.

   _____, My America, New York: Harper and Bros., 1938.

2. Francis J. Brown and Joseph S. Roucek, One America, New York: Prentice Hall, Inc., 1945.

3. Anne M. Peck and Enid Johnson, Young Americans from Many Lands. Chicago: Whitman Publishing Company.

4. Marjorie Hayes, Young Patriots. Philadelphia: Lippincott, 1941.

5. A. E. S. Beard, Our Foreign-Born Citizens. New York: Thomas Y. Crowell, 1939.

in its pictorial presentation, documented, of America's minorities showing the results of discrimination practiced against them is "One Nation".[1] Eaton,[2] describing immigrant arts and crafts, shows how American culture is enriched by the contributions of the foreign born. Wittke's "We Who Built America"[3] brings to life the saga of the 38,000,000 immigrants who have come to this country since 1770. McLellan and DeBonis[4] have issued an excellent compilation of stories, essays, and sketches about the various racial groups that make up the United States. The above mentioned books the writer has listed as pertaining to the accomplishments of the many and varied racial strains in general.

To proceed to a specific group Edwin Embree's[5] stories of the Negro are in the opinion of the writer among the best. Sterling Brown's Bronze booklet series[6] are to be used by the more advanced reader. Of value, too, in the biographical

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1. Wallace E. Stegner and editors of Look magazine. One Nation. Boston: Houghton Mifflin Company, 1945.

2. Allen H. Eaton, Immigrant Gifts to American Life. Russell Sage Foundation, 1932.

3. Carl Wittke, We Who Built America. New York: Prentice Hall, Inc., 1939.

4. Mary B. McLellan and Albert V. DeBonis, Within Our Gates. New York: Harper and Brothers, 1940.

5. Edwin R. Embree, 13 Against The Odds. New York: Viking Press, 1944.

   _____, Brown Americans. New York: Viking Press, 1943.

6. Sterling Brown, Bronze Booklet Series. Washington: Association of Folk Education, 1937.

field are the collections of biographical sketches by Bontemps,[1] Bullock,[2] Cuthbert,[3] Daniel,[4] Fauset,[5] Hammond,[6] Haynes,[7] Henderson,[8] and Jennes.[9] Going again from the general to the specific Van Deusen's "Brown Bomber"[10] and Miller's "Joe Louis: American"[11] are timely. Helm[12] depicts the story of Roland Hayes while Holt,[13] Merritt,[14] and Graham and Lipscomb[15] devote themselves to George Washington Carver. Of interest

1. Arna Bontemps, We Have Tomorrow, Boston: Houghton Mifflin Company, 1945.
2. Ralph Bullock, In Spite of Handicaps, New York: Association Press, 1927.
3. Marion Cuthbert, We Sing America, New York: Friendship Press, 1936.
4. Sadie I. Daniel, Women Builders, Washington: Associated Publishers, 1931
5. Arthur H. Fauset, For Freedom, Philadelphia: Franklin Publishing Company, 1927.
6. Lily H. Hammond, In the Vanguard of a Race, New York: Missionary Education Movement, 1922.
7. Elizabeth Haynes, Unsung Heroes. Dubois and Dill, 1921
8. Edwin Henderson, The Negro in Sports. Washington: Associated Publishers, 1939.
9. Mary Jennes, Twelve Negro Americans. New York: Friendship Press, 1936.
10. John Van Deusen, Brown Bomber. Philadelphia: Dorrance,1940.
11. Margery Miller, Joe Louis: American. Sydney: Current Book Publishers, 1945.
12. MacKinley Helm, Angel Mo and Her Son Roland Hayes. Boston: Little, Brown & Company, 1942.
13. Rackam Holt, George Washington Carver. New York: Doubleday Doran, 1943.
14. R. H. Merritt, From Captivity to Fame. Boston: Meador,1938.
15. Shirley Graham and George D. Lipscomb, Dr. George Washington Carver. New York: Julian Messner, Inc.

currently is the biography of Marian Anderson by Kosti Vehanen[1] as is also Paul Robeson's Story written by Eslanda Robeson.[2]

Laying particular emphasis on the part played by the Negro in American history are the booklets of Herbert Aptheker,[3] Eppse and Foster's "An Elementary History of America",[4] Woodson's "Negro Makers of History"[5] and "The Negro In Our History",[6] Eppse's "The Negro, Too, In American History",[7] Johnson's "Black Manhattan",[8] Swift's "North Star Shining",[9]

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1. Kosti Vehanen, Marian Anderson, New York: Whittlesey House, 1941.
2. Eslanda Robeson, Paul Robeson, New York: Harper & Bros.,1930.
3. Herbert Aptheker, Negro Slave Revolts in the U. S. The Negro in the Civil War. Negro in the American Revolution. Negro in the Abolitionist Movement. New York: International Publishers, 1938-1941.

   _____, Negro Slave Revolts in the U. S. New York: International Publishers, 1939.

   _____, The Negro in the Civil War. New York: International Publishers, 1938.

   _____, Negro in the American Revolution. New York; International Publishers, 1940.

   _____, Negro in the Abolitionist Movement. New York: International Publishers, 1941.
4. Merle Eppse and A. P. Foster, An Elementary History of America. National Educational Publishing Company, 1939.
5. Carter G. Woodson, Negro Makers of History, Washington: Associated Publishers, 1938.
6. Carter G. Woodson, The Negro in Our History, Washington: Associated Publishers, 1931.
7. Merle R. Eppse, The Negro, Too, in American History, National Publishing Company.
8. James W. Johnson, Black Manhattan, New York: Alfred Knopf, 1940.
9. Hildegarde Swift, North Star Shining, New York: Wm. Morrow and Company, 1947.

and Brawley's "A Short History of the American Negro".[1]

Prominent in the field of autobiography and excellent for the junior high school are the life accounts of Booker T. Washington,[2] Frederick Douglass,[3] James Weldon Johnson,[4] Mary Church Terrell.[5]

Negro contributions in the arts have been emphasized in the accounts of Locke,[6] Whiting,[7] Brawley,[8] and Hare.[9]

In sharp contrast to the supply of material dealing with American negroes the writer was able to find little that would touch off a spark of pride in many Americans of Oriental

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1. Benjamin Brawley, A Short History of the American Negro. New York: Macmillan, 1931.

2. Booker T. Washington, Up From Slavery. New York: Sun Dial, 1946.

3. Frederick Douglass, Life and Times of Frederick Douglass. New York: Pathway Press, 1941.

4. James Weldon Johnson, Along This Way. New York: Viking Press, 1933.

5. Mary Church Terrell, A Colored Woman in a White World. Washington: Ransdell, 1941.

6. Alain Locke, Negro Art; Past and Present. Washington: Associates in Negro Folk Education, 1937.

7. Helen A. Whiting, Negro Art, Music, and Rhyme. Washington: Associated Publishers, 1938.

8. Benjamin Brawley, The Negro in Literature and Art in the U. S. New York: Dodd Mead, 1934.

9. M. C. Hare, Negro Musicians and Their Music. Washington: Associated Publishers, 1936.

descent. In the field of autobiography Pardee Lowe's "Father and Glorious Descendent",[1] Haru Matsui's "Restless Wave: My Life in Two Worlds"[2] and Taro Yashima's "The New Sun",[3] which is largely pictorial, seem to exhaust the list. Ekstein[4] has written an interesting account in "Noguchi", dedicated to one of our greatest scientists. The writer has searched in vain for narrative material at junior high school level on Lue Gim Gong, outstanding Oriental scientist whose name Dr. Mahoney asserts should be familiar to American boys and girls.[5]

Those of Jewish faith fare only slightly better. Howard Fast[6] and Charles Russell[7] have both done excellent stories of Haym Saloman. Very readable and designed especially for junior high school are Soule's "Sidney Hillman",[8] Harvey's

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1. Pardee Lowe, Father and Glorious Descendent, Boston: Little, Brown and Company, 1943.

2. Haru Matsui, Restless Wave: My Life in Two Worlds. New York: Modern Age Books, 1940.

3. Taro Yashima, The New Sun. New York: Henry Holt & Co., 1945.

4. Gustav Ekstein, Noguchi. New York: Harper & Bros., 1931.

5. John J. Mahoney, For Us The Living, p. 316. New York: Harper and Brothers, 1945.

6. Howard Fast, Haym Saloman. New York: Julian Messner, Inc. 1941.

7. Charles Edward Russell, Haym Saloman and the Revolution. New York: Cosmopolitan Book Corporation, 1930.

8. George Soule, Sidney Hillman. New York: Macmillan Co., 1939.

"Samuel Gompers: Champion of the Toiling Masses",[1] and Cohen's "The Man Who Stayed in Texas".[2] Gustav Pollack has written a memorial to "Michael Heilprin and His Sons".[3] "The Promised Land,"[4] "Born a Jew",[5] "My Mother and I",[6] and "Seventy Years of Life and Labor: An Autobiography"[7] provide fine autobiographical material for the 12 to 15 year old.

Bearing out the conclusions reached by the American Council on Education as summarized in Chapter I, the writer found it quite true that Spanish speaking minorities have been practically overlooked. She was able to find only one source devoted to that group of Americans, R. R. Lozano's "Viva Tejas",[8] a story of the Mexican-born patriots of the republic of Texas.

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1. Rowland H. Harvey, Samuel Gompers: Champion of the Toiling Masses. California: Stanford University Press, 1935.

2. Anne Cohen, The Man Who Stayed in Texas. New York: McGraw Hill Book Company, 1941.

3. Gustav Pollak, Michael Heilprin and His Sons. New York: Dodd, Mead and Company, 1912.

4. Mary Antin, The Promised Land. Boston: Houghton Mifflin Co., 1912.

5. Boris Bogen, Born A Jew. New York: Macmillan Company, 1930.

6. Elizabeth Stern, My Mother and I. New York: Macmillan Company, 1917.

7. Samuel Gompers, Seventy Years of Life and Labor: An Autobiography. New York: E. P. Dutton and Company, 1925.

8. R. R. Lozano, Viva Tejas. San Antonio: Southern Literary Institute, 1936.

If one were to judge by the available material one might conclude that Kosciuszko was the only Pole to have contributed to the story of America. This is not to belittle the Polish soldier but to deplore the disregard of others from Poland. Gardner[1] and Haiman[2] have both provided interesting and accurate accounts of Kosciuszko and his exploits in the American Revolution.

A youngster of Italian descent may read with pride the stories of Edward Corsi,[3] Pascal D'Angelo[4], Jerre Mangione,[5] Panunzio,[6] and Angelo Patri.[7] An account of the cultural, scientific, professional, and industrial contributions of the Italians in New York is provided in "The Italians of New York".[8]

Adamic, already mentioned by the writer, presents the story of the Yugoslav immigrant in his own autobiography.[9]

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1. Monica Gardner, Kosciuszko. New York: W. W. Norton and Co., 1942.

2. Miecislaus Haiman, Kosciuszko in the American Revolution. New York: Polish Institute of Arts and Sciences in America, 1943.

3. Edward Corsi, In the Shadow of Liberty: The Chronicle of Ellis Island. New York: Macmillan Company, 1935.

4. Pascal D'Angelo, Son of Italy. New York: Macmillan Co.,1924.

5. Jerre Mangione, Mount Allegro. Boston: Houghton Mifflin Company, 1943.

6. Constantine Panunzio, The Soul of an Immigrant. New York: Macmillan Company, 1921.

7. Angelo Patri, A Schoolmaster of the Great City. New York: Macmillan Company, 1917.

8. Federal Writers' Project, New York City. The Italians of New York. New York: Random House, 1938.

9. Louis Adamic, Laughing in the Jungle. New York: Harper and Brothers, 1932.

Pupin's autobiography,[1] Parsons' story of Dr. Goldberger,[2] and George Linhart's "Out of the Melting Pot"[3] seem to complete the list of books devoted solely to the place of the Slav in American life.

Edward Bok's[4] own story is practically a classic in its field while "The Making of an American" by Jacob Riis,[5] famous Danish immigrant and the autobiography of David DeJong[6] are fully as interesting if not so well known.

To gain an appreciation of contributions to America made specifically by English men and women the student may turn to the stories of Anna Howard Shaw,[7] Henry M. Leipziger,[8]

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1. Michael Pupin, From Immigrant to Inventor. New York: Charles Scribners' Sons, 1923.

2. Robert Parsons, Trail to Light. A Biography of Joseph Goldberger. Indianapolis: Bobbs-Merrill Company, 1943.

3. George Linhart, Out of the Melting Pot. Riverside, California: The Author, 1923.

4. Edward Bok, Americanization of Edward Bok. New York: Charles Scribners' Sons, 1920.

5. Jacob Riis, The Making of an American. New York: Century Company, 1901.

6. David DeJong, With a Dutch Accent. New York: Harper and Brothers, 1944.

7. Anna H. Shaw, The Story of a Pioneer. New York: Harper and Company, 1915.

8. Ruth Frankel, Henry M. Leipziger. New York: Macmillan Company, 1933.

James Oglethorpe[1] and William Penn.[2]

The writer was able to find only three Frenchmen who have been deemed worthy of an accounting--Stephen Girard,[3] John James Audubon,[4] and Father Marquette.[5]

The influence of German immigrant Carl Schurz has been quite adequately covered not only in his own autobiography[6] but also by Fuess[7] and Schafer.[8] Entirely readable by the junior high school student is Barnard's dramatic account of John Peter Altgeld's career.[9] W. R. Browne also has an account of the famous Illinois governor.[10] Both Richard Bartholdt[11]

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1. A. A. Ettinger, James Edward Oglethorpe. New York: Oxford University Press, 1936.

2. William Comfort, William Penn, 1644-1718. Philadelphia: University of Pennsylvania Press, 1944.

3. John B. McMaster, The Life and Times of Stephen Girard, Mariner and Merchant. Philadelphia: J. B. Lippincott Co., 1918.

4. Donald C. Peattie, Singing in the Wilderness. New York: G. P. Putnam's Sons, 1935.

5. Agnes Repplier, Pere Marquette, Priest, Pioneer, Adventurer. New York: Doubleday, Doran and Company, 1929.

6. Carl Schurz, Reminiscences of Carl Schurz. New York: McClure Company, 1908.

7. C. M. Fuess, Carl Schurz, Reformer. New York: Dodd, Mead & Company, 1932.

8. Joseph Schafer, Carl Schurz: Militant Liberal. Evansville: The Antes Press, 1930.

9. Harry Barnard, Eagle Forgotten. Indianapolis: Bobbs-Merrill Company, 1938.

10. W. R. Browne, Altgeld of Illinois. New York: Huebsch, 1924.

11. Richard Bartholdt, From Steerage to Congress. Philadelphia: Dorrance and Company, 1930.

and Theodore Thomas[1] have written their own stories while John Hammond[2] presents an account of Steinmetz, an immigrant from Germany who brought to America his ideals and scientific gifts.

The writer located just two books which she considered would make the young student conscious of the role of the Indian in the United States--Mukerji's "Caste and Outcast"[3] and Shridharani's "My India, My America".[4]

The famous Hungarian journalist Joseph Pulitzer is the only one of his national group to receive particular notice. Barrett[5] and Seitz[6] have both written of this highly interesting figure in American journalism.

Samuel McClure, the Irish journalist, has an interesting account of his own life in "My Autobiography".[7] Roberts' "Ireland in America"[8] is a brief chronicle of specific contributions of the Irish.

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1. Theodore Thomas, Theodore Thomas. ed. by George P. Upton. Chicago: A. C. McClurg and Company, 1905.
2. John Hammond. Charles P. Steinmetz. New York: Century Co., 1924.
3. Dhan Gopal Mukerji, Caste and Outcast. New York: E. P. Dutton and Company, 1923.
4. Krishnalal Shridharani, My India, My America. New York: Duell, Sloan & Pearce, 1941.
5. James Barrett, Joseph Pulitzer and His World. New York: Vanguard Press, 1941.
6. Don Seitz, Joseph Pulitzer. New York: Simon & Schuster, 1924.
7. Samuel McClure, My Autobiography. New York: Frederick O. Stokes Company, 1914.
8. Edward Roberts, Ireland in America. New York: Putnam, 1931.

Of particular interest to the boy or girl of Scandinavian descent are "Ole Edvard Rolvaag"[1] and "The Life of Ole Bull".[2] Biographical sketches of hundreds of Swedes who have contributed to America's upbuilding are contained in "The Swedes in America".[3]

John Cournos, the Russian-American author, has presented in an engaging way the story of his own life.[4]

Andrew Carnegie, too, has written his own story[5] and also been pictured biographically by B. J. Hendrick.[6] An account of Alexander Graham Bell is given by Mackenzie.[7]

The contributions of two most famous immigrants from Switzerland, Louis Agassiz and John Sutter, have been interestingly defined by Elizabeth Agassiz[8] and J. P. Zollinger.[9]

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1. Theodore Jorgenson and Nora Solum, Ole Edvard Rolvaag. New York: Harper and Brothers, 1939.

2. Mortimer Smith, The Life of Ole Bull. Princeton: Princeton University Press, 1943.

3. Adolph Benson and Naboth Hedin, editors., The Swedes in America. New Haven: Yale University Press, 1938.

4. John Cournos, Autobiography. New York: G. P. Putnam's Sons, 1935.

5. Andrew Carnegie, Autobiography. Boston: Houghton Mifflin Company, 1920.

6. B. J. Hendrick, The Life of Andrew Carnegie. Garden City: Doubleday, Doran and Company, 1932.

7. C. D. Mackenzie, Alexander Graham Bell. Boston: Houghton Mifflin Company, 1928.

8. Elizabeth Agassiz, Louis Agassiz. Boston: Houghton Mifflin Company, 1885.

9. J. P. Zollinger, Sutter: The Man and His Empire. New York: Oxford University Press, 1939.

In "The Iron Puddler"[1] James J. Davis has a find record of the rise of a Welsh youth from a puddler's helper to Cabinet member.

A few authors have tried to do justice to our own American Indians. Charles Eastman, himself an Indian, has given us an account of his own boyhood[2] as well as "Indian Heroes and Great Chieftains".[3] "We Called Them Indians"[4] is a sympathetic treatment of the part played by the Indians in the history of the United States. As its title implies "Princess Pocahontas"[5] is a biography of the famous Indian girl and "Shooting Star, the Story of Tecumseh"[6] tells the tale of that Shawnee chief.

In these reviews the writer has concerned herself with books only although she is cognizant of the fact that from time to time magazine articles have been published which might prove helpful.

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1. James Davis, The Iron Puddler. Indianapolis: Bobbs-Merrill Company, 1922.

2. Charles Eastman, Indian Boyhood. Boston: Little Brown and Company, 1930.

3. Charles Eastman, Indian Heroes and Great Chieftains. Boston: Little Brown and Company, 1939.

4. Flora Seymour, We Called Them Indians. New York: D. Appleton-Century Company, 1940.

5. Virginia Watson, Princess Pocahontas. Philadelphia: Penn Publishing Company, 1927.

6. William Wilson, Shooting Star, the Story of Tecumseh. New York: Farrar and Rinehart, Inc., 1942.

In the opinion of the writer the foregoing analysis amply justifies the purpose of her paper. When one recalls to mind that some 38,000,000 immigrants have come to America since 1770 and then considers the works that the writer has reviewed, it does seem that the material available is by no means adequate to instill in boys and girls an appreciation of the varied contributions made by our immigrant Americans. Also, in view of the large Negro and Jewish populations in the United States, the writer feels that materials at junior high school level devoted to their exploits are too scant to meet the job that must be done.

Because many of the works that have been listed pertain to well-known figures in American life, the writer has been determined to select persons who are little known to most school children, but whose deeds and gifts have earned for them the right to be known to every American. That they are not is a sad reflection on history textbooks and reading materials.

# CHAPTER III

## PROCEDURE

In view of the undeniable importance of intercultural education and the worthwhile efforts of the four men whom the writer has sketched biographically, it seems gross neglect that information on personalities such as these is so scant.

To secure the facts from which to write the stories, the writer consulted many sources, most of which proved of no value, and wrote to several persons and places.

Of all the encyclopedias in the Boston Public Library, only five had any helpful information. The Universal Jewish Encyclopedia, the Jewish Encyclopedia, Appleton's Cyclopedia of American Biography, and Encyclopedia Britannica discussed Judah Touro and the Encyclopedia Americana mentioned Francis Vigo. Sanborn's "Michael Anagnos" proved invaluable as well as excerpts from several tributes to him. Of Lue Gim Gong there was nothing. It may also be added that the Bureau for Intercultural Education was contacted but yielded no information on any of these four men.

Having learned in conference with Mr. Charles Peltier at Boston University that Lue Gim Gong had resided in Florida, the following letter was sent to the State House at Tallahassee, Florida.

17 Curtis Avenue
Scituate, Massachusetts
February 10, 1948

Department of Information
State House
Tallahassee, Florida

Gentlemen:

In connection with a master's thesis which I am writing, it is necessary that I secure all the information I can about the horticulturist, Lue Gim Gong. I understand he settled in Florida during the latter part of his life and did much of his finest work there.

I am wondering if possible you have any information regarding him or could refer me to any sources that I might contact for material of this sort.

Yours very sincerely,
Carol Vollmer

In reply to this letter, the writer was referred to an instructor of horticulture at the University of Florida in Gainesville. A similar though more detailed letter was sent to Gainesville and a great deal of interesting and helpful information obtained.

By this time the writer had discovered that it was at DeLand, Florida where Lue Gim Gong had settled and so she wrote to the Chamber of Commerce of that city seeking additional information. Again the results were gratifying because

although some of the material was repetitious, the writer was beginning to assemble enough material to make a biographical sketch possible. In addition, Miss Evelyn Phelps, to whom the writer was referred, was a source of more interesting facts. Miss Phelps is a resident of North Adams, Massachusetts, the town in which Lue Gim Gong spent a few years and thus she has an interest in him and also in the problem of intercultural education, having been a student at the Boston University Institute on Education for Democracy in 1946.

Adequate material on the other three personalities was uncovered in a similar fashion. Besides the encyclopedia material already mentioned in connection with Judah Touro, the writer sent letters to the Chamber of Commerce in Newport, Rhode Island and New Orleans, Louisiana. Newport, Touro's birthplace, and New Orleans, the city where he later settled, had been identified in the encyclopedias. From Newport very little was gleaned but from New Orleans came quite a full account of his activities while a resident of that city.

Due to the subject's connection with Perkins Institution for the Blind, the writer sent a letter to the Institution at Watertown, Massachusetts regarding Michael Anagnos but found that the material received only duplicated that of the previously mentioned biography. As Anagnos had been born in Greece and spent all his life in the United States at Perkins Institute, there seemed to be no other source to contact.

Information about Francis Vigo is meager. The Encyclopedia Americana disclosed Vigo's activities in connection with George Rogers Clark and Vincennes. Employing the method already used to secure information on the first three, the writer sent a letter to the Vincennes Chamber of Commerce which in turn referred the writer to the public library of that city and to a George Rogers Clark Memorial Booklet. On contacting the library it was learned that there was nothing of value to be had as the only biography had been lost. By sending the required fee the writer received one of the booklets which proved quite helpful.

Writing to cities and towns where each was known to have settled and then tracking down the leads obtained seems the best as well as the only way to garner the facts. While the method is a rather time consuming one due to waiting for replies and further letter writing, it's an altogether interesting one and yields a tremendous amount of satisfaction when something of real value is uncovered.

The mere fact that there is no source to which one may turn for a complete account of these interesting, though little known figures in American life, is proof enough of the task that needs to be done in this field These are but four; there are countless others whose accomplishments merit recognition. Certainly the task is worth the effort when one considers the magnitude of the problem for which material of this sort is to be used.

# CHAPTER IV

## LUE GIM GONG

An orange which can be marketed over a greater period of time in prime condition than any other variety--a grapefruit which will stand at least ten degrees more cold than other varieties, the Gim Gong grapefruit--a grapefruit that when fully mature gives off a most pleasing odor of sufficient strength to perfume an ordinary sized room--these and many more represent the results of experiments painstakingly carried on by the brilliant though little known Chinese horticulturist, Lue Gim Gong.

Born in the Canton province of China sometime around the middle of the last century, Lue was the son of a Chinese farmer, poor as are millions of those Chinese who try to eke out an existence from the land. From his earliest years he exhibited a keen interest in growing things and it was from his mother that Lue learned the art of pollenization.

During his boyhood stories of Christianity filled him with a desire to come to America and learn more of the Christian faith and so at the surprisingly youthful age of twelve we find Lue leaving his home in south China determined to reach the United States. He secured passage on a small schooner along with other fellow countrymen and landed in San Francisco around the year 1872. After spending some time in California, Lue began to work his way across the country to

Boston selling silks which he had wisely brought with him, eventually reaching North Adams, Massachusetts, where he was employed by Calvin T. Sampson in his shoe factory. It is interesting to note that in 1870 20% of the Chinese living in the United States outside the states and territories of the Far West were living in the small Berkshire town of North Adams. Labor troubles were the reason for this. The advent of factory machines and the employment of inexperienced workers to run them caused the experienced workers to organize into union to protect their interests. In 1870 the largest organization of workingmen the United States had known was the Secret Order of the Knights of St. Crispin. Sampson's workers became unionized and he encountered difficulties with the Crispins. They struck for higher wages and shorter hours and when the Crispins persuaded some scabs or strikebreakers whom Sampson had hired not to go to work, Sampson vowed to destroy the Crispin movement in five years. His method was the importation of Chinese labor into North Adams whom, he felt sure, would destroy the union, work cheaply, and provide him with peace of mind unhampered by labor troubles. As a result, on June 13, 1870 seventy-five bewildered Chinese reached North Adams in cattle cars. Lue Gim Gong was not among the first to reach western Massachusetts, but he did arrive about three years later. Thus it was that Lue's first job in the United States was that of shoemaker, a task far removed from the work that was to make

him famous. Great was the resentment toward the Chinese workers by the white residents of the town. As a precautionary measure the Orientals were kept under guard and ate and slept in the factory. Later, however, when it became apparent that these imported workers were pitifully frightened people wanting only to be allowed to live peacefully unmolested, resentment died down and Lue and his friends were able to walk the streets of North Adams in safety. Taking advantage of what education was offered at the factory, Lue attended classes in English and religion which were conducted by volunteers from the Baptist and Methodist Churches. It was at this time he became a Christian.

Because of his unusual intelligence, Lue attracted the attention of Miss Fannie Burlingame, a cousin of the then United States Ambassador to China. She became his benefactress for the rest of his life, and it was through her efforts that he received his training and opportunity to delve into the mysteries of plant and fruit growth. While a resident in the north, Lue perfected an apple which ripens earlier than other varieties, a cherry-currant, a salmon-colored raspberry, quality tomatoes, and hothouse peaches.

Lue had been born to a warm climate and the severe New England winters soon ruined his health. This misfortune caused him to return to his native land in 1886 but homesickness for his adopted country made him realize he most come again to the United States. Before sailing from China, Lue

received word that the Burlingames had purchased property in DeLand, Florida and he was requested to go directly there. This he did, reaching DeLand in December of 1886.

The warmer Florida winters were much more to Lue's liking and in them his health improved. The scientist had little knowledge about money matters and refused Miss Burlingame's request to deed him part of her estate. However, after she died her heirs deeded him property and groves in DeLand and an estate of $10,000. At DeLand Lue created his most marvelous products of the fruit world. The greatest achievement of Lue Gim Gong was his propagation of the orange that bears his name and which was first produced as a separate and distinct variety in 1888. Its great advantage is that it can be stored right on the tree without spoiling and doesn't have to be picked until the grower wants to ship it. This orange is well-known to the citrus growers of both Florida and California as one of the finest commercial varieties and won for Lue the Wilder Medal from the United States Department of Agriculture, the first and only time the award was made for a new variety of citrus fruit.

In 1892, Lue perfected the Gim Gong grapefruit. This grapefuit, in an opinion expressed by Lue, will stand at least ten degrees more cold than other varieties and has other characteristics of extreme value to growers. Another product of the skill of this eminent horticulturist is a perfumed grapefruit. Not of especial commercial value, it is a de-

cided novelty.

From 1886 to the time of his death in 1925, Lue lived alone in his citrus grove carrying on his experiments. Although he lived but two and one half miles outside DeLand he came into the city only four times in eighteen years, but was always hospitable to the thousands who visited him each year. Each of his visitors was requested to register his name and address, and the books kept by Lue contain the names of many thousands of people residing in all sections of the United States and many who now reside in foreign countries. Throughout his life he was a lover of birds and animals and while working in North Adams he kept so many pigeons that they were a source of annoyance to the residents there. In DeLand his constant and only companions, were an old rooster and an old horse. Even when he became very feeble, Lue would accept no manual help with his grove. Friends saw to his wants and gave him money but not checks as he would not cash any that were presented him. Truly religious, he had a private chapel in his grove and at his death left his money to the Baptist Church and the Young Men's Christian Association.

Born to the most humble circumstances but using all the talents with which his creator had endowed him, Lue Gim Gong attained a place in the scientific world that few can equal.

# CHAPTER V

## MICHAEL ANAGNOS

From shepherd boy in the lonely, rugged mountains of Greece to director of the famous Perkins Institution for the Blind--so runs the story of Michael Anagnos (born Anagnostopoulos), loved, honored, his memory always cherished by those sightless ones for whom Anagnos gave his time and ability.

It was not of working with the blind that young Anagnos dreamed as he tended his father's flocks in his birthplace, the little village of Papingo in Epirus, a Greek province ruled by Turkey. Instead he planned how he might be able to enter the National University at Athens in order that he might become a proficient scholar and a man of culture. Life was not easy for young Michael and a boy of lesser determination might have given up his ambitious plans to obtain an education. In Papingo there was a school, not a very good one, and at it Michael's education began. While he tended sheep, he studied his lessons, copied by hand because he was too poor to buy the necessary textbooks. As though the burden of poverty were not enough to combat, Michael at an early age had to bear the loss of his mother. His stepmother showed him no love nor understanding and it was not until his father's death that his great-grandmother took over his upbringing and gave to him the sympathy and devotion he had missed since his mother's death. It has been suggested that Michael's harsh treatment at the hands of his stepmother may,

perhaps, have accounted for the beautiful tenderness Michael Anagnos showed for little children in his later years.

That young Michael was a normal, active boy there can be no doubt. A story is told of his first attempt at smoking. As a tribute to the church, the villagers had given a large store of tobacco. Michael was in a position to take some of the tobacco which he did, and was puffing away when the priest discovered him. Wisely and politely, the priest asked him not to stop, even gave him more. Thoroughly embarrassed and ashamed, Michael threw himself on the ground and swore never to smoke again, a vow he kept for the rest of his life. More than once his great-grandmother said to him, "Ah, Michael, I told the priest he did not dip you in deep enough when he baptized you--the water did not cover all your head as it should have done".[1]

The keen mind of this poor peasant boy of Papingo attracted the attention of his teacher who advised him to go to Janina, the capital of Epirus, in order that he might try to obtain a scholarship to enter Zosimaea School there. Armed with his shepherd's stick and some very meager rations, he walked for sixteen hours through rain and storm to reach Janina. Again he had no books and had to do his own copying, but in spite of this, he successfully passed the examination

1. F. B. Sanborn, Michael Anagnos, p. 22. Wright and Potter Printing Company: Boston, 1907.

and was received at Zosimaea School. Upon completing school at Janina he secured admission to the National University at Athens where he mastered Greek, Latin, French and philosophy. After leaving the university, Anagnos spent three years in a school of law. Because journalism and political science especially interested him, he planned to make them his career.

In 1861 when Michael Anagnos was twenty-four years old, the first daily newspaper in Athens, the "Ethnophylax", was established. At that time King Otho was on the throne of Greece and exercised over the people a strict and oppressive rule. The "Ethnophylax" was established mainly to plead for the rights of the people. Anagnos was soon made editor-in-chief of this paper and was twice imprisoned because he so vigorously stated his views in support of the Greek people. The revolutionists, of whom Anagnos was one of the most active, achieved their purpose in 1862 with the dethroning of King Otho and the ascension to the throne of King George of the royal line of Denmark.

Four years later, the people of Crete, a Mediterranean island located slightly southeast of Greece, revolted against the rule of Turkey just as the Greek patriots before them had done. No doubt these Cretans, witnessing the Greek revolution, were stirred to do something about their own oppression. Anagnos, wanting freedom not only for himself, but for all people, was completely in sympathy with the island people and

expressed his support of the Cretan revolution in his newspaper writings. This time, however, some of his fellow workers on the paper disagreed with him and Michael, unwilling to compromise, resigned his position as editor-in-chief of the "Ethnophylax".

Though Michael Anagnos encountered several among his fellow working associates who did not think as he did on the subject of the Cretan revolt, there were many outside the borders of Greece who did share his views. Foremost among them was Dr. Samuel G. Howe of Boston who was so concerned that he made a determined drive in America to raise money to aid the Cretan refugees who had fled or been forced from their homeland and had sought refuge in Athens. The dual purpose of bringing the $36,000 which he had raised for Cretan refugees and of visiting schools for the deaf and asylums for the insane, brought Dr. Howe to Athens in 1867. It seemed inevitable that Dr. Howe and Michael Anagnos should meet, these two who had in common such a deep feeling and love for their fellow men. Young Michael proved invaluable to Dr. Howe, administering money to the Cretan refugees while the Boston doctor travelled throughout southern and western Europe visiting schools, hospitals, and prisons. So attached to his young Greek secretary had Dr. Howe become that he persuaded him to return to America with him to work on the Cretan Committee in New England. In Boston Dr. Howe's chief interest and work lay with teaching the blind for whom he had

founded a school. Although it was not intended that Michael would work with the blind, his assistance was sought by Dr. Howe when some of the blind students had progressed far enough to pursue the study of Greek and Latin. Of these Anagnos was a master, and thus began the work of Michael Anagnos with the blind, work which was to occupy all his time until his death in 1906. Anagnos so enjoyed teaching that for a time he entertained the idea of becoming a college professor of Greek, but when an offer of a teaching position did come, he refused it, preferring to remain with Dr. Howe. Then, too, his attachment for the oldest Howe daughter may have influenced his decision to remain in Boston, for in December of 1870 he and Julia Howe were married.

More and more it became apparent that Dr. Howe, because of failing health needed an assistant. The same ability to organize and the same loyalty that Michael had displayed as an Athenian secretary now showed themselves again as Michael familiarized himself with Perkins Institution and took charge of affairs in the absence of the director, Dr. Howe. Keenly interested in the work and ever on the alert for ways of making the instruction better, he saw many things which could be improved and constantly worked for these improvements. In 1875 the illness of Dr. Howe brought about the appointment of Michael Anagnos as full director. What doubts there may have been in the minds of some when he received this appointment were quickly dispelled as Anagnos threw himself into his

work with a youthful vigor and determination that penetrated to every department and won for him the respect and admiration of all with whom he came in contact. One of his first projects was to increase the printing fund to $100,000 with which to print more and a greater variety of books in raised letters. As a result of his efforts the library, both general and musical, is one of the finest of its kind in the world.

Probably the greatest monument to Michael Anagnos is his foundation of a kindergarten for the young blind. In this work he had the aid and inspiration of his wife and though she did not live to see the great work completed, Mr. Anagnos did and always considered it one of his very finest accomplishments.

In his feeling for the deaf-blind Michael Anagnos exhibited his extreme love and tenderness of heart. The case of Thomas Stringer shows this better than any words can tell.

"About sixteen years ago in a hospital in the city of Pittsburg a pitiful case was brought to light. A little boy, deaf and blind, was sent there for treatment. His parents were too poor to pay for his maintenance in any institution, and a number of appeals were sent to institutions and individuals in his behalf, but without avail. Finally the case was brought to the attention of Mr. Anagnos. In the helpless, almost inanimate little lump of clay that was brought to his doors from the smoky city where the rivers meet, he saw the form and likeness of a human soul, and immediately

took measures to bring about its development and unfolding. So the little stranger entered the Kindergarten for the Blind at Jamaica Plain in 1891, a special teacher was provided for him, and the education of Thomas Stringer had begun. The sightless, voiceless, seemingly hopeless little waif of 1891 has now developed into the intelligent, sturdy, fine appearing young man of 1906, who, in his benefactor's own words ' is strong and hale, and who thinks acutely, reasons rationally, judges accurately, acts promptly and works diligently'."[1]

That today Perkins Institution for the Blind ranks as one of the finest schools of its kind in the world is due in no small way to the work of Michael Anagnos and to his ceaseless drive to better the lot of the physically handicapped.

Although he became a citizen of the United States, Anagnos did not forget his native Greece. He endowed the high school he attended at Janina in order that other students as poor as he was might find the road to learning a little easier. Other Greek schools also received substantial sums from him.

Interested in sports and physical educatión and sorely needing a rest, Mr. Anagnos chose 1906 as the year to revisit his native land because during that year the Olympic games were to take place in Athens. Little did his friends realize that this was a journey from which Michael Anagnos was not to return. After enjoying the Olympic games, he travelled to

1. Ibid., p. 12-13.

Roumania to visit an old uncle. It was while here that a long-standing kidney ailment became severe and an operation was performed from which he never rallied, death coming on June 27, 1906.

Reluctant to believe the news at first but finally being forced into a realization that it was true by continuing dispatches confirming the sad announcement, Anagnos' countless friends and associates were deeply saddened at their loss of a friend, at the same time knowing full well what an irreparable loss his passing meant not only to the Perkins Institution and Massachusetts School for the Blind but also to the cause of the sightless everywhere.

"No truer characterization of Mr. Anagnos can be given than the following tribute from the Perkins Institution: 'A deep thinker, a wise counsellor, a prophet of good, a great-hearted lover of mankind, a true and far-seeing leader of the blind along the higher paths'."[1]

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1. Ibid., p. 83.

# CHAPTER VI

## JUDAH TOURO

Perhaps you have visited Bunker Hill Monument in Charlestown, Massachusetts. You know, then, that it was erected to commemorate a famous battle of the American Revolution. Oddly enough, although the fighting really took place of Breed's Hill, history records the event as the Battle of Bunker Hill. That this historic landmark stands is due largely to the generosity of one Judah Touro, patriot and philanthropist.

Judah Touro was a New Englander by birth, having been born in Newport, Rhode Island on June 16, 1775, just one day before the encounter near Bunker Hill which many years later Touro was to help perpetuate. Judah's father was Isaac Touro, a native of Holland and a man of Portugese descent. Leaving his native Holland he settled for a time on the island of Jamaica in the West Indies, but around the year 1760 came to Newport to become rabbi of the Jewish congregation there. Isaac Touro was a distinguished scholar and devoted to his Hebrew faith. Because he possessed outstanding qualities of leadership, he soon became a prominent figure in his community, respected by all. When Rabbi Touro first reached Newport there was no definite place of worship for the Jews there, but with the cooperation of the various members of his congregation and their friends, Touro purchased land on what was then known as Griffin Street and on December 3, 1763

was dedicated a fine synagogue, now said to be the oldest one in America. Shortly after the outbreak of the Revolutionary War the British seized Newport and the cherished synagogue was plundered until little was left of the large Hebrew holdings on Griffin Street. With the closing of the Newport synagogue and the scattering of the Jews to other colonies, Isaac Touro took his family to New York. Discouraged because he was unable to find a permanent position there, the Touros returned to Jamaica where Rabbi Touro died in 1783.

Upon the death of her husband, Mrs. Touro came once more to the United States with her young son, Judah, and his sister to make her home in Boston with her brother, Moses Michael Hays, a leading merchant. With her death in 1787 Mr. Hays assumed the upbringing and education of his niece and nephew. While employed in his uncle's counting-house in Boston, Judah exhibited such sound judgment that when only twenty-two years of age he was put in charge of a valuable shipment to the Mediterranean and further demonstrated his keen business ability. Touro remained in Boston for a few years more but then decided it was time for him to embark upon a career of his own and selected New Orleans as the place that in 1801 offered the greatest opportunity for a hopeful young business man. At the time Judah Touro reached New Orleans it was a town of but some ten thousand people with very few Jews among them. In this southern city Touro opened a merchandise store and built up a thriving trade in New England products. He

insisted upon carrying on his business according to the cash system, that is, not permitting people to buy goods on just the promise of a payment. He was a careful investor of his own money and gradually acquired much wealth, many ships, and much valuable property. After the Louisiana Territory became a part of the United States he showed again and again his fine public spirit.

Volunteering as a private soldier under General Jackson when the British were threatening New Orleans during the War of 1812, Touro was so badly wounded in battle in January, 1815 that he was given up for dead. He was one of only thirteen Americans wounded in this Battle of New Orleans. Had news of the treaty of peace between England the United States reached New Orleans sooner, Judah would have been spared this wound, but as news travelled slowly in 1815, the two armies continued fighting for two weeks after the treaty of peace had been signed. That Touro lived through the battle at all is due entirely to the bravery and care of Rezin Davis Shepherd who saved him. Shepherd was a young Virginia merchant who had also settled in New Orleans. He and Touro were lifelong friends and Shepherd, like Touro, amassed a fortune.

One striking example of Judah Touro's admirable spirit of brotherhood is shown in his stand on the slavery question. Although he lived in a slave city, Touro was a staunch opponent of slavery and himself owned only one slave to whom

he gave freedom and a substantial sum of money after training him for business. His own slave was not the only one to benefit from Touro's fine sense of justice. The Negroes of his friends the Shepherds, with whom he made his home for forty years, were all freed with Judah Touro's help and provided with the means of establishing themselves. It takes courage to stand up for what one believes is right when all others maintain an opposite point of view. Similarly, Judah Touro's insistence on the right of all men to be free and his willingness to take action in behalf of his belief in a slave area, shows his courage and genuine feeling for the American Negro.

When it seemed that Bunker Hill Monument could not be completed for lack of funds, it was Judah Touro and Amos Lawrence who each came forward with a gift of ten thousand dollars, thus making it possible for the monument to reach completing. Touro, being of a very modest and retiring nature, never wanted his donations publicized. Of course his generous gift toward the monument in Charlestown caused his name as a donator to appear in the newspapers. This was against the wishes of Mr. Touro and so angered him that he was tempted to withdraw his donation and would probably have done so had he not feared that the real reason for his doing so would be incorrectly told, and thus people would misunderstand his action. A banquet was held in Faneuil Hall in Boston on June 17, 1843 in appreciation of the generosity of Judah

Touro and Amos Lawrence. Daniel Webster was orator for the occasion and President Tyler was among the guests attending.

Throughout his long life Judah Touro gave generously from a kind heart, caring not whether the receivers were white, black, Christian, Jewish. A most outstanding example of his eagerness to aid those in trouble regardless of faith, is his action regarding the New Orleans Universalist Church. Under foreclosure of a mortgage the church was sold at auction. The buyer was Judah Touro who promptly returned it to the worshippers, and as if to further test his unselfishness, when this same church burned in 1852 he supplied a sum of money to build another. Its minister, Reverend Theodore Clapp, gives a grateful account of the transaction in his memoirs.

When Touro's only sister died, leaving him eighty thousand dollars, Touro declined the money and requested that the executors of the will distribute this money among charities that would possibly have been the choice of his sister had she lived. In 1830 he founded the Touro Free Library in New Orleans, probably the first free library in the world and in 1852 bought the Paulding Estate to be used for hospital purposes. This grew into the present Touro Infirmary. To residents of Newport, Rhode Island, Judah Touro is probably best remembered by the Old Stone Mill said to have been built by Norsemen, which he bought and presented to his native city. Today the grounds in which the Old Stone Mill stands are

known as Touro Park.

The demonstration at the time of his death in 1854 shows with what love and esteem Touro was held by all who knew him. Of his funeral it is stated "not to have been equaled since the reinterment of Commodore Perry in 1826".[1] Even after his death, Touro's generous spirit lived on. In his will he bequeathed eighty thousand dollars for the founding of the New Orleans Almshouse as well as gifts of money for nearly all the Jewish congregations of the United States, money to the Massachusetts Female Hospital and the Boys' Asylum of Boston.

Though Touro was in New Orleans when he died, it is in his native Newport that he is buried. Today if you visit Newport, Rhode Island, you may find Touro Street and at the head of it a Hebrew cemetery. Entering this cemetery you will find the grave of Judah Touro, fearless fighter for the rights of all men, Judah Touro, patriot and philanthropist.

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1. Funk and Wagnall, The Jewish Encyclopedia, Vol. 12, p. 213.

# CHAPTER VII

## FRANCIS VIGO

No history of the American Revolution in the West is complete without including the name of Colonel Francis Vigo, merchant and patriot. Vigo was born on the Italian island of Sardinia in 1747. As a young man of 20 he was a petty officer in the Spanish Army and at his own request was given duty in the colonial service. This brought him to New Orleans, then a Spanish possession, where he was stationed for four years. A year later Vigo established himself as a fur trader and merchant with his headquarters at St. Louis. His other trading posts were at New Orleans, Kaskaskia, and Vincennes. Unlike many other traders whose relations with the Indians were unfair and deceitful, Vigo won their complete confidence and friendship because of his fair and honest dealings with them.

His fur business took him into the Northwest Territory and in 1778 on an expedition to Kaskaskia, Francis Vigo met George Rogers Clark. They had much in common. Both were fearless, adventuresome, and staunchly devoted to the American cause. A firm friendship developed. At once Vigo showed his favor to the colonial cause by writing a check for several thousand dollars for Clark. These dollars almost saved the day for Clark as lack of funds had made it impossible for him to pay his men for several months, and the soldiers were

refusing to re-enlist without pay. Vigo's generosity not only saved the army, but also made possible supplies and ammunition.

Shortly after his meeting with Clark, Vigo set out for his post at Vincennes. Near Fort Sackville on the Wabash River, he was captured by a British scouting party bent on seizing Clark and was taken to the fort commander. After being held a prisoner for three weeks, during which time he was questioned at great length, Vigo was released with instructions to tell no one of the conditions at Fort Sackville. Vigo returned at once to St. Louis and immediately made plans to reach Clark at Kaskaskia. To Clark, Vigo carried news of the small number of soldiers and scant equipment at the fort at Vincennes. Clark attacked Vincennes almost at once and won an easy victory. Again a check from Francis Vigo covered the cost of supplies and ammunition.

With the establishment of a national government, Vigo became a citizen of the United States. He lived in Vincennes after the conclusion of the war, took an active part in civil and military affairs, and was a personal friend of William Henry Harrison who later became president of the United States. Although a man of wealth in his earlier years, old age found him poor and in the care of his adopted daughter.

On March 22, 1838 Francis Vigo died at Vincennes and

was buried with full honors of war. A street in Vincennes and a county and township in Indiana bear his name. Several years later the government of the United States reimbursed his heirs for the money Francis Vigo had loaned in the cause of freedom.

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