which were without exception dark and blind, and might have been abandoned. We went gingerly aboard across the narrow, yielding gangway, and before turning in gazed again at the silent and still scene. Not easy to credit that a little way off the kinemalow, was intangible, and a Parisian couple singing and playing, and a troupe of white-frocked girls coarsely dancing.

(To be continued)

THE LESSER IMMIGRANT GROUPS IN AMERICA

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The immigration question is a live wire, and whoever handles it may look for tingling surprises. One is a bit startled on realizing that through the "Bravas" from the Cape Verde Islands we are getting a new dash of black from the Senegambian tar-brush. How few are aware that a third of Sicily, from which many immigrants come, is chiefly Saracen in stock, so that the heredity of the Bedouin tribes of Mohammed's time is to be blended with our pioneering breed! Who reflects that, with Chinese and Japanese, Finns and Magyars, Bulgars and Turks, about half a million more or less Mongolian in blood have cast in their lot with us, and will leave their race stamp upon the American people of the future?

THE FINNS

Our 130,000 immigrants from Finland should be counted in the Finno-Tatar branch of the Mongolian race, although since the dawn of history the Western Finns have intermingled with the Swedes until their blondness and cast of countenance bespeak the Northern European. Nevertheless, here and there among the Finns one notices that inward and downward slant of the eye which proclaims the Mongol.

Ever since the heavy paw of the Russian bear descended on Finland, these people have been seeping into the United States. They come for liberty's sake, bring their families, and expect to remain. Lovers of wood and water, they keep to the North and the Northwest, and are willing to tackle the roughest land in order to become independent. As farmers they are thrifty, but, if left to themselves, not particularly skillful or progressive. Among them survive Old-World ways, such as reaping by handfuls with a sickle and hauling hay from the field on a sleigh. With a sharp ax in his hand, the Finn turns artist, and will hew out a log house so beautiful as to put an American pioneer to the blush. One of the first things he builds is an air-tight bath-house in which he may steam himself by dashing water on hot stones.
THE LESSER IMMIGRANT GROUPS IN AMERICA

Virtually all these immigrants are literate, and they are eager patrons of night schools. In acquiring English they are rather slow. Their native ability is good, but is not considered to be equal to that of the Swedes. They are quiet and law-abiding, but litigious. With his grim intensity of character, the Finn cannot bear to compromise his wrongs, but insists on all he thinks is due him. It is needless to add that a man with so much iron in his blood is honest.

Like the drunken Magyar or Lithuanian, the "loaded" Finn is a terrible fellow. Liquor seems to let loose in him fell and destructive impulses which had been held in the leash by moral ideas. The immigrants realize their danger, and the total abstinance movement is very strong among them. A rival current is Socialism, for, strange to say, thousands of Finns, since coming to this country, have utterly lost faith in the existing social order. The mining company praises the "temperance" Finns, but makes haste to get rid of the Socialists, although they are earnest people of a peaceable temper.

Such movements reveal a thinking mood. Thanks to the long struggle with Russia, the Finnish mind is awake and open to ideas. Our Finns have a real thirst for education, and, besides supporting the best of public schools, they maintain near Duluth a college of their own with 1200 students. In all their discussions the women take an equal share with the men, and when the Northwest adopts equal suffrage, the wives of the Finns will be among the first to vote. The Finns are prompt to acquire citizenship, and they do not abuse the ballot. They will not vote for a fellow-countryman unless he is the fittest candidate for the office.

Their civic attitude is revealed by an incident that occurred at the outbreak of the Spanish-American War. A community of agricultural Finns near Carlton, Minnesota, who had settled there in the eighties, came together after the call for volunteers and considered what they ought to do. After deliberation, they concluded that in token of their gratitude for their good fortune under the stars and stripes, they ought to send one of their number to the war; so they picked out as their representative a stalwart, comely farm-lad of twenty-three, and he served through the Cuban campaign as Finnish champion of American institutions.

THE MAGYARS

In the school of Western civilization the Finns and the Magyars sit nearer the front than any other people of Mongol speech and blood. In progressiveness the quarter of a million Magyars among us are as American as any immigrants we receive. A thousand years ago the Magyars, invading from Asia, conquered the Slavs in Hungary, and settled down as a dominant race. Although a minority in the land, they have remained masters and rulers. Hence the Magyar immigrant, however poverty-pinched, feels the constant prick of the spur of race pride. His sense of honor is high. He will not seek charity unless he really needs it. In a Magyar quarter squarrel and degeneration are not to be seen. The grass and flowers about the cottages, the clean yard, and the clean children proclaim the presence of a race that cannot bear to be looked down on.

While the Magyars have been political and military leaders in Hungary, the masses are familiar with the struggle for existence. They are exploited in many ways by the Jews, who in Hungary have been treated more liberally than anywhere else in Europe. It is not surprising, then, that few immigrants land here with so little money as the Magyars. Lack of means to acquire land, they are almost unknown in agriculture. They go straight into the industries, and four fifths of them are to be found in the work-places of Pennsylvania, New York, Ohio, and New Jersey. They constitute a floating labor supply shifting constantly back and forth between Fiume and New York. In the last five years four Magyars have departed for every five that arrived.

Their illiteracy is 11.4 per cent., a better showing than is made by any immigrants from eastern or southern Europe. They bring more industrial skill than the average Slav, and their earning power is greater than that of most of the Slavic nationalities. They are loth to remain renters, and in their endeavor to acquire a home will assume burdens heavier than they can carry. Their race pride plays into the hands of the hurry-up
American bosses, with the result that the Magyars injure themselves by overwork more than other immigrants.

In the Magyar stream the men are nearly three times as numerous as the women, and two out of five of the men have left wives in the old country. This means boarding-house life, shocking congestion, and a rich harvest for saloon and bawdy-house. The Pittsburgh Magyar, who earns $1.80 a day, will spend ten cents of it for lodging, forty cents for food, and thirty cents for beer. The Magyars are a wine-drinking people, and the immigrants come from the farms and know nothing of the corrosion of cities. Being high-spirited, however, they want to become American quickly, with the result that often they acquire our vices before they acquire our virtues. In the mill towns they learn to guzzle beer, carouse, and leave their earnings with the caterers to appetite.

Their crime record is bad. No alien is more dreaded by the police than a vengeance-driven Magyar. The proportion of alien Magyar prisoners who have been committed for murder is 35.6 per cent. higher than for any other nationality save the Russians. Their hot-headed and quarrelsome disposition causes personal violence to bulk very large in their crime. In offenses against chastity their showing is bad, but their bent for gainful crime is slight.

Most Magyars come to America with the expectation of eventually returning to Hungary to live. For this reason few have acquired citizenship, and scarcely any immigrants from southeastern Europe show less interest in the ballot. After a trip or two home and a vain effort to settle down to life in the old country, many return to America, reconciled to the prospect of ending their days here.

THE PORTUGUESE

Mongrelism and social decay have hurt the southwest of Europe even more than the Turk has hurt the southeast. This is why the 60,000 Portuguese in the United States are, in point of culture, behind even the Servians and the Macedonians. In the growing army of foreign-born illiterates they constitute the van. Not even the Turks, Syrians, or East Indians can vie with them. On arrival, not a third are able to read and write. As we find them in the cotton mills fifty-five per cent. of them cannot speak English. Even after ten years or more in this country, two Portuguese out of five cannot manage the speech of the country!

There are two centers of Portuguese distribution, southeastern New England and central California. California has 23,000 Portuguese immigrants, Massachusetts 26,000, Rhode Island 6000. In Boston there are 12,125, in Cambridge 2000, in Providence 2200, in Lowell 2200, in New Bedford 4000, and in Fall River 14,000. We understand why Portuguese should settle in California, but what brings these olive-skinned people to chilly New England? The answer takes us into the realm of chance. In the beginning of a stream of immigration there is often romance. Then, if ever, accident counts, and the venturesome individual. Just as a fallen tree on the continental divide may turn certain snow waters from the Pacific to the Gulf, so a practice of New Bedford whalers a lifetime ago caused the crowded Azores to overflow into Massachusetts instead of into Brazil.

In the old days the whalers, after a summer cruise, touched at the Azores, and each took on from twenty-five to thirty-five natives. When after two or three years of whaling they returned to New Bedford, some of these Azorians remained, and a settlement grew up. To-day their quarter of New Bedford, known as “Fayal,” is very prosperous.

All down Cape Cod these fishermen have well-nigh replaced the seafaring Yankees. Provincetown, the spot where the Pilgrims first landed and which was settled by the purest English, seems to-day a southern European town. Handsome dark-skinned Azorians man the fishing-boats. Coroa, Silva, Cabral, and Manta are the names on the shops, and the Roman Catholics outnumber those of any other denomination.

When the bottom fell out of whaling, the New Bedford Portuguese went into the cotton mills, and their countrymen began coming in larger numbers. Besides the “white Portuguese,” multitudes of “black Portuguese” from the Cape Verde Islands have come in. Three thousand of them work during the season in the cran-
not a third
As we find five per cent.
Even after the country, two
manage the
Portuguese
England
northern Massa-
6000. In
Cambridge
in Lowell
and in Fall
why Por-
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Manta
the Ro-
can of
whaling,
vent into
men be-
Besides
trades of
Vermont and of
the cran-
berry bogs of Massachusetts, and all other
pickers flee before them. They are
negligent, lack foresight, and are so
stupid they cannot follow a straight line.
The real Portuguese immigrate in fami-
lies, and show very little money on land-
ing. At home seventy per cent. of them
were farmers or farm laborers. They
know sea and soil, but bring no industrial
skill. If they cannot farm or fish, they
become day laborers, mill-hands, dockers,
teamsters, draymen, stationery engineers,
or firemen. Many of their women in-
the needle trades.
In the mills the Portuguese do not
shine. The men earn $8.00 a week, while
the rest of the foreign born average $12.00.
Their sons and daughters earn $9.50,
whereas the generation of other
immigrants average $14.00. They put
wife and daughters into the mill, and stay
out of labor-unions. In eight cases out
of nine they sleep three or more in a room.
In Lowell, according to the government
investigator, "The standard of living of
the Portuguese, as judged by the number
of persons per apartment, room and sleep-
ing room, is much lower than that of any
other race."

In Boston, we are told that
Among the Portuguese poverty is greater
and more hopeless than it is among the Jews
and Italians, although there are no Portu-
guese in the almshouses. Few of the Portu-
guese are really well to do, while many
are partially dependent because the labor of
the women, who are often obliged to sup-
port the family, is too unrewarding to
insure their independence. Portuguese
women who have shown their low moral sense
by rearing a family of fatherless children
exhibit their courage and industry by sewing
early and late to gain a meager living for
their little ones.

Although unskilled, ignorant, and seg-
regated, the Portuguese commit very little
crime. Nevertheless, their moral
standard is in some respects exceedingly
low. Says Dr. Bushee:
The idea of family morality among them
is almost primitive, resembling that of
the negroes of the South. Not only are elop-
ements made and repaid in kind without in-
volving further complications, but also what
anthropologists call "sexual hospitality" is
not unknown among the Portuguese. . . .
[They] are not free from drunkenness and
thieving, but these faults are more carefully
concealed among them, and fewer arrests
result than would be the case with other
nationalities. Many of the Portuguese men
are idle and thriftless, and some of the wo-
men are suspected of having been public
women in the Azorean Islands from which
they come.

In California the Portuguese live like
the Italians, but while the Italians co-
operate in leasing land, the Portuguese
are so individualistic that they seldom rent
or own land in partnership. This has
handicapped them in agricultural competi-
tion with the Italians and the Japanese.
Their interest in education is of the
feeblest. In the mill towns the percent-
age of Portuguese children at home is
much larger than that of the English, al-
though in this respect the showing of the
Fall River Poles is much worse. No
other mill people have so large a propor-
tion of their children in the primary
grades. The retardation of Portuguese
school children is high. In California
their children are taken out of school
early, and the few who go on are sent to
"business college" rather than to high
school.

No immigrants care so little for citizen-
ship as the Portuguese. Of the men whose
length of residence entitles them to claim
citizenship only 3.3 per cent. have become
naturalized. At New Bedford only one
in twenty entitled to citizenship has
sought it; whereas, of the other foreign
born, over half have taken steps to gain
citizenship. The Portuguese farmers of
California, although prosperous, care
nothing for public affairs, and not half of
them take a newspaper. They are inter-
tested only in making money, saving, and
buying land.
Owing to their extreme clannishness,
assimilation is slow. In the city they live
in a quarter by themselves; in the country
they form a colony. They have their
church life apart, and their societies center
about their church. Although the thriving
farmers are improving their housing and
standard of living, they are "inclined
to be clannish, partly because Americans
do not care for their society." The chief
agents of assimilation are the children. Having mingled with other children in the public schools, the young people are taken into fraternal orders and share the social life of the community. Moreover, the parents unconsciously raise their standard of living through their efforts to gratify the wants inspired in their children by contact with schoolmates coming from better homes. If the second generation are soon to be segregated in parochial schools, as are the children of the Poles and the French Canadians, this happy assimilation of the Portuguese through their children will be checked.

THE GREEKS

VIRTUALLY all our 150,000 Greeks have joined us in the course of a decade and a half. The immigrants are mostly young men, and the proportion of females is negligible. Fugitives from oppression always bring their families; so that this stream almost without women is the clearest proof that the immigration from Hellenic soil is purely economic. The Hellenic Government is democratic and popular, military service is slight, and there is no religious or political oppression. What has happened is that the huge American orb has swarmed within the ken of a little people about as numerous as the population of New Jersey, and the larger mass is exerting its solar attraction. The peasant living on greens boiled in olive-oil, who eats meat three times a year, and keeps without noticing it the one hundred and fifty fasting-days in the Greek calendar, has sniffed the flesh-pots of America. Hence a wild-fire exodus that has devastated whole villages and threatens to deplete the labor force of the kingdom.

Says the emigrant when questioned as to his motive: “It is hard to make a living here. America is rich, I can make more money there. It is the money.” Money is the keynote of Greek immigration. Flashy strangers have gone about talking with the peasant in his furrow, and the shepherd on the hillside, exciting their imagination as to the wonders of America, and smoothing out the difficulties in the way of migrating. In the earlier days of the movement one man made $50,000 a year from his network of agencies selling tickets and advancing passage-money on a mortgage. The letter to the home folks, written by the Greek who has found footing in Lowell or Chicago, and which is read by or to every one in the village, has been seized upon by money-lenders, and they have lost no opportunity to encourage both the writing and the wide circulation of such epistles. The result is that, as Professor Fairchild, the closest student of this immigration, has said:

The whole Greek world may be said to be in a fever of emigration. From the highlands and the lowlands of the Morea, from Attica, Thessaly, and Eubea, from Macedonia, Asia Minor, and the islands, the strong young men, with one accord are seizing home ties, leaving behind wives and sweethearts and thronging to the shores of America in search of opportunity and fortune. America is a household word in almost every Greek family. Greek immigrants know to just what place in the United States they are going and have a very definite idea of what work they are going to do.

Although there are 10,000 Greek millionaires in Lowell, there is a strong tendency for the Greeks in America to take to certain lines of business, such as candy-kitchens and confectionery stores, ice-cream parlors, fruit carts, stands, and stores, florist shops and boot-blackling establishments. This is due to the fact that this catering to the minor wants of the public admits of being started on the curb with little capital and no experience. Once his foot is on the first rung, the saving and commercial-minded Greek climbs. From curb to stand, from stand to store, from little store to big store, to the chain of stores, and to branch stores in other cities—such are the stages in his upward path. As the Greeks prosper, they do not venture out into untried lines, but scatter into the smaller cities and towns in order to follow there the few businesses in which they have become expert.

If the immigration from Hellas keeps up, in twenty years the Greeks will own the candy trade of the country, the soda-fountains, and perhaps the fruit business. Born epicures and cooks, the Greeks are going into the catering of food. In Atlanta they have thirty-five restaurants, in
St. Louis twenty-six, in Pittsburgh twenty-five, in Birmingham twelve hotels and fourteen restaurants.

Although Greeks are very, rarely farmers, we hear of them as fruit-raisers in California, miners in Utah, laborers on the railroads, and fishers on both our coasts. In the cotton mills the Greeks are on a level with the more backward nationalities. They show little mechanical ability, and few have reached responsible posts. They are sober and amenable to discipline, but some employers find them too excitable and unsteady to be good workers.

The ugliest thistle-patch we owe to Old-World seed is the servitude of hundreds of Greek boys in the shoe-shining parlors that have sprung up everywhere. In some parts of Greece the peasant sets his children early to work in order that their earnings may help him break the livelihood in a coffee-house. Upon them, too, he saddles the burden of providing dowries for their sisters. Accordingly, in certain districts the poor send away their boys to the cities of Greece and Turkey, where they are hired out to peddlers, grocers, and restaurant-keepers, who treat them badly and work them unconsiously long hours. From such parents the Greek in America has no difficulty in recruiting boys, whom he exploits under conditions that shun slavery.

In thousands of Greek shoe-shining shops are working bound boys who are miserably fed and lodged by their masters, paid from three dollars to four dollars a week, and required to turn over all tips. Often the tips alone cover the boy's wages and keep, so that his labor costs the master nothing. Seeing that from each boy the padrone makes from one hundred to two hundred dollars a year, a chain of such establishments yields him a princely income. No wonder the negro and the Italian boot-black have been forced to the wall.

The bound boys are on duty fifteen or sixteen hours a day, and work every day in the year. They get in their eating and sleeping as best they can. They know no recreation. Late at night, completely exhausted, they drop, with their clothes on, into a bed that must suffice for four or five. Boys who have been in a city several years may learn nothing of it save the shop, their living-quarters, and the streets between. Since the padrone's game is to keep his boys dumb and blind, they are not allowed to talk freely with Greek customers. The moment a customer talks with a boy, "trusties" crowd round to listen. No truth can be gotten from the boys concerning their age, their work, or their pay. To avoid the arm of the truant officer, no Greek bound boy confesses to fewer than seventeen years. They are ignorant of the rights and rewards of labor in this country, and are told that, if they leave their work, they will be arrested. Even their letters home are read and censored. The effects of this servitude on the boys is shocking. They miss all schooling, and years may elapse before they get their eyes open.

The study of English is the first step toward emancipation; but where work is constant, they miss even this chance, and young men will be found who have been shining shoes for years, and feel no ambition for anything else. The physical ravages of such work and confinement are appalling. In their memorial to the Immigration Commission, the Greek physicians of Chicago say:

Young immigrants laboring in shoe-shining places for a period of upwards of two years become afflicted with chronic gastritis and hepatitis. These diseases undermine their constitutions, so that if they continue longer at the same work, they become afflicted with pulmonary tuberculosis. Being too ignorant to take precautionary measures, the disease is communicated to others by contagion.

They go on to ask the Government not to allow such bound boys to land.

Through this peep-hole we glimpse one secret of the immigrant's sky-rocket commercial rise. Behold Stephanos, who landed ten years ago without a drachma, and now draws a cool thousand a month from his business, and is one of our solid men!

"Wonderful!" exclaims the innocent American. "What stuff there must be in him! Shows, too, that the country is still full of good chances."

The fact is the worthy Stephanos lolls on the backs of a hundred unseen boot-blacks, who are be-
ing ruined that he may prosper. When one considers how mercilessly the immigrant landlord, banker, saloon-keeper, contractor, or employment-agent hoodwinks and flees his helpless fellow-countrymen, certain of the “successes” one hears of do not seem so remarkable, after all.

THE LEVANTINES

Our hundred thousand immigrants from Asiatic Turkey introduce us to certain very marked differences between the European civilization and the Asiatic. In general, these Syrians, Armenians, Arabs, and Turks eschew alcohol, shun violence, and give little trouble to the police. They are thrifty, acquisitive, and self-supporting. Their women folk are hedged and virtuous. Their native intelligence is beyond question, they respect learning, and they appreciate educational opportunities for their children.

On the other hand, they tend to crowd, their standards of cleanliness are low, and they are greatly afflicted with trachoma, an inexcusable eye disease. Their narrow range of interests throws out in ugly relief their lust of gain, especially gain without sweat. The Oriental attitude toward females shows itself in a great difference between the sexes in illiteracy, and in the betrothal of young girls to mature men whom they scarcely know. These people love trade, particularly the individual bargain, which offers scope for what is amiable called “a contest of wits,” but is really the ensnaring of the unsuspecting by arachnids. At a time when our retail commerce has happily come to the “one-price” system, the lustrous-eyed peddlers from the Levant bring in again the odious haggling trade, with its deceit and trickery.

That these immigrants lack physical and moral courage is conceded even by their friends. They do not settle their quarrels on the spot face to face, but revenge themselves treacherously from behind when they get a safe chance. Their feeling that truth is a luxury not to be brought out on common occasions gives them an advantage in a commercial system which takes for granted a good deal of Anglo-Saxon straightforwardness. It needs only half an eye to see that the “business ability” attributed to the prospering dealer is often nothing but the practice of Oriental craft among the unsuspecting. As the Romans found these people at the eastern end of the Mediterranean, so we find them today, good-looking, helpful, clever, sometimes brilliant, but shifty, and wanting in character.

When two peoples find that their standards repel like oil and water, they do not care to associate. Naturally, then, the Oriental immigrants tend to huddle in colonies in which they may live in the old way, keep their pride, and spare themselves the pains of adjustment to American ideals. Not only do such colonies check the assimilation of those who most need it, but they are apt to be nests of congestion, disease, and depravity, as well as hotbeds for the propagation of false and impracticable ideas of political and social freedom.

The

No coward op- ardise; even to hide the shame. No excuses, gloses over grave without eye the issue. Now ironic mood, takes his little world in disgusts.

John Ward had and with six month posts had been with his regiment port at San Francisco, even temper in bearing and sprucian. He talked but often smiled. His was well liked. He ions thought him evidence of his m ining and his rare life had come to meant to win a gled derision and into the habit of Jack.” It was on felt.

For in truth he coward of that sev sensitive coward. His imagination swamp saw beyond the duty; he saw all act—the conqueror. As a boy he had