

# DOWNLOAD PDF THE PROMISED LAND, FROM THE PROMISED LAND (1912 MARY ANTIN)

## Chapter 1 : Mary Antin - Wikipedia

*The Promised Land* () [Mary Antin] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. Originally published in This volume from the Cornell University Library's print collections was scanned on an APT BookScan and converted to JPG format by Kirtas Technologies.

June 13, ; Plotzk, Russia Died: May 17, ; Suffern, New York Identification: Russian-born American author and political activist Significance: One of the most prominent voices of the early twentieth century wave of immigration to the United States, Mary Antin is best known for her book *The Promised Land*, describing her experience and that of her family in settling in America and attending American schools. Born in Russia in , Mary Antin was the daughter of a Jewish merchant who had been trained as a rabbi only to reject Orthodox Judaism and instead go into business. After Czar Alexander II was assassinated by political radicals in March, 1881, "exactly three months before Antin was born" Jews became scapegoats for political and popular reaction. Antin later described how she and her family had to hide inside their house during Christian holidays for fear that celebrations would turn into pogroms "violent persecutions of the Jews that were often supported by the Russian police. Jews were subject to arbitrary fines, and their children could be admitted to schools only in limited numbers. Three years later, when Mary was thirteen, the family followed her father and took up residence in the Boston slum district called Revere. Antin later wrote about the great opportunity the school offered to her; it gave her both a dedication to learning and an intense sense of patriotism for her adopted nation. In October, 1896, Antin married Amadeus Grabau, a German-born paleontologist and geologist who was eleven years her senior. A graduate of the Massachusetts Institute of Technology, Grabau was then completing his doctorate in geology at Harvard. He would later become a prominent scholar and author of numerous books. Writing *Work Even* before undertaking her college studies, Antin had begun her autobiographical writings. Her first book, which she wrote in Yiddish as a set of letters to an uncle still in Plotzk, was later published in English as *From Plotzk to Boston* with a foreword by Israel Zangwill. Before its publication, it appeared in serial form in *The Atlantic Monthly*. The writing helped bring public sympathy and understanding to people who had seemed alien to many Americans. *A Complete Gospel of Immigration*. She also lectured widely on the subject of immigration from to . At a time when the American government was considering adopting more restrictive immigration policies, Antin was an outspoken advocate of openness to new immigrants. She also became a strong supporter of former president Theodore Roosevelt, who sought to recapture the presidency on the ticket of the Progressive Bull Moose Party in . Her husband held widely known pro-German views, and war between the United States and Germany made such views intensely unpopular. When Grabau left the country to do research in China in , Antin remained behind with her family. After the war, Mary Antin wrote relatively little until her death in . *World of Our Fathers: A Romance in Natural History*: Syracuse University Press,

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## Chapter 2 : Who are the characters of The Promised Land by Mary Antin? | eNotes

*The Promised Land by Mary Antin was written before the author had reached her thirtieth birthday. Mary Antin () was born in a small Russian town an Most autobiographies are written at the end of the writer's life.*

Even when young, she became aware of how restricted life in Russia was for Jews. The Russian government allowed them few options in terms of where they could live and what work they could do. They had few of the rights of the poorest peasants. In Polotzk, they were restricted in terms of religious options, with their lives thoroughly controlled by Jewish Orthodoxy. Failing in numerous attempts to recoup his fortune in Russia, Israel, when Mary was eleven, went to America seeking affluence but, more important, hoping to live with freedom and dignity. Unable to adapt to the new country or to master English, Israel eventually became embittered toward America, but when he sent for his wife and children in , when Mary was thirteen, he was still enamored of America. Shortly after his family arrived in Boston, Israel proudly enrolled his three younger children in public school. Thriving in the public schools of Boston, she went from first to fifth grade in half a year. Her abilities as a writer appeared early. At fifteen, she published her first poem in the Boston Herald. With the appearance of this book, Mary, eighteen at the time, was hailed as a child prodigy. The material in this volume became the basis of her masterpiece, *The Promised Land*. In college, she met and married Amadeus W. Grabau, a geologist, one-time Columbia professor, and non-Jew, thus putting into action her belief that religious differences are irrelevant to life in America. While living in New York, she also became friends with Emma Lazarus, who encouraged her to write *The Promised Land* and to whom Antin dedicated the book. Appearing in serial form in the *Atlantic Monthly* in to , *The Promised Land* was published in book form in . Immediately hailed as a masterpiece, it is still accepted as a classic work of immigrant autobiography. After *The Promised Land*, Antin wrote one more book, *They Who Knock at the Gates*, in which she argues in favor of immigration for all but criminals and declares that the best people of Europe crowd the steerage compartments of ships steaming toward America. For several more years, she published articles and short stories in magazines and did social work. From to , she lectured throughout the United States. Although her marriage fell apart when, in , her husband left her and settled in China, she remained ardently optimistic in her faith in America and in the eventual Americanization of the immigrants. Antin is remembered today for *The Promised Land*. Many critics view the book as a naive, overly optimistic hymn of praise for Americanization and total assimilation.

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## Chapter 3 : Mary Antin: The Promised Land by on Prezi

*The Promised Land - by Antin Mary Antin (Author), Mary Antin (Author) out of 5 stars 1 customer review.*

In the Dillingham Commission issued a report to Congress that argued that immigrants entering the country from southern and eastern Europe were not as racially or culturally desirable as ones who entered from northern and western Europe. Although she did not conceal the hardships of the immigrant experience, her example seemed to suggest that America could lift any willing person up and make him or her one with the country. Excerpts of *The Promised Land* had first appeared in the *Atlantic Monthly*, and the book became something of a sensation when it was published. Her story describes how a girl born in a small, backward Jewish village on the edge of Russia becomes a prize-winning American author. She presents herself as an exemplary, but still typical, product of the U. According to this view, Antin is not the bold and optimistic immigrant who overcomes all obstacles to become a happy American but a Jew who had to sacrifice her cultural heritage in order to be accepted as an American. The educator Horace M. Kallen, who favored what he called cultural pluralism rather than melting-pot notions of American identity, describes *The Promised Land* "as the climax of the wave of gratulatory exhibition," the work of a "successful and happy" product of "the melting pot," who is more "self-consciously flatteringly American than the Americans" p. Bourne argued that in *The Promised Land* Antin does not merely adapt herself to America but also absorbs the America who reads her into her story. By positioning her assimilated audience so that they would identify with her story, Antin challenged what the notion of "assimilation" is conventionally understood to mean. Indeed, to the mixed dismay and approval of her audience, Antin wanted to convey not merely that "she" was one of "you," but that "you," whomever that you in her audience may have been, were also one with "her. I was born, I have lived, and I have been made over. I am just as much out of the way as if I were dead, for I am absolutely other than the person whose story I have to tell. I could speak in the third person and not feel that I was masquerading. My life I still have to live; her life ended when mine began. She creates the distance between her authorial self and her third-person self, between her Americanization and her prior "otherness," only so that she may collapse it. Antin structures her autobiography so that its first half is concerned exclusively with her "as if" dead other, the little girl Mashke, who grew up in a Polish village called Polotzk in the outer Russian territories. As Antin says over and over, "one was a Jew, leading a righteous life; or one was a gentile, existing to harass the Jews, while making a living off Jewish enterprise" p. Antin therefore occupied a sort of double identity, each one a form of repression to Mashke who knew in her heart that "a greater life [d]awned in me" p. Ultimately, the contrast between her experience in America and her life in the Pale enabled Antin to recognize and express the nearly buried inner conflicts she experienced in Polotzk. Her autobiography implies that were she an American-born child, she could simply deny her parents, their heritage, and run away from home. This is the action taken by the protagonist in *Bread Givers*: To make this break in Polotzk, however, would have required Mashke to transgress a sacrosanct boundary: Indulging such fantasies is futile since even escape from the Pale would still leave her to be known as a Jew and then either to be returned home or killed. If these thoughts are not available to the young Mashke, then they frame the perspective of the mature Antin who writes to transform her heroine into the American, Mary. Addressing her fellow Americans, Antin knows that her heroine requires a material host for her spiritual rebellion. In this respect, Antin encourages her audience to participate in the creation of herself as an American. Antin acknowledges that some readers might be skeptical of her transformation from Russian Jew into assimilated American. Here Antin is concerned with cultural rather than religious difference. As if to ally her audience, she divides Judaism into "kernel" and "husk," suggesting that one may "drop" the kernel and retain the husk. In other words, cultural identity is voluntary: Antin never apologizes for her choice—indeed she celebrates it—but her joy in throwing off a repressive past to become American provokes some readers to wonder if she has betrayed her cultural identity. While some may argue that Antin sacrificed her Jewishness for a hollow Americanness, actually what she did

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was more complex. She rejected claims of pure cultural identity to reveal how malleable identity—“even ethnic identity”—is. Antin recognizes that the very existence of immigrants like her transformed the identity of those whom she had joined. More subtly, Antin invites her audience to accept her story and therefore partake of this recognition. Insofar as the audience accepts the American claims of this irreducibly "Jewish" woman, the American identity of both Antin and her audience has been complicated and altered. Praising the public school as a version of the declaration come to life, she tells her audience that "you born Americans" should be happy to hear her story because "it is the story of the growth of your country; of the flocking of your brothers and sister from the far ends of the earth to the flag you love" p. Antin frames her audience as her judge as she submits to them her fundamental situation of "otherness": This poem would eventually win her an award from the city of Boston—it would begin her career as a kind of public intellectual. She gives this image of Washington the devotion she could never give a rabbi. Here the situation remembered in the classroom predicts the relationship she creates in her autobiography: Her point is that Antin and her readers are united in that they are all fellow citizens bound by their commitment to a shared American history. As is true in *The Promised Land* itself, she has a double relationship with her audience. On the one hand, she acknowledges that "there ran a special note through my poem" that only the other Jewish students could fully understand since her poem expresses the grateful appreciation of the "weary Hebrew children" who have found a haven in America p. In other words, Antin cannot sing her American song without inflecting it with her Jewish history. Accept my universal story as part of yours, she seems to say, and you must accept that your identity has been transformed too. The point is not that Antin renounces her Jewish identity, though she is free to do so. In becoming "American," Antin nonetheless preserves and reinvents her Jewish identity within an American context. The concluding lines to *The Promised Land* nicely express the manner in which Antin makes her identity one with that of America. Her language, appropriately, recalls Whitman. In this way Antin is both the culmination of American history and its owner. America is the youngest of the nations, and inherits all that went before it in history. Mine is the whole majestic past, and mine is the shining future. Antin, *The Promised Land*, p.

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## Chapter 4 : IMMIGRATION Mary Antin Promised Land 1st Boston | eBay

*The Promised Land is Mary Antin's mature autobiography. In it, she tells the story of what she considers her escape from bondage in Eastern Europe and her finding of freedom in America. Early in.*

For a brief period in her childhood, while the family business flourished, she learned with private tutors. But serious illness left the business in ruins. In , unable to earn a living, her father set off, along with hundreds of thousands of others, to seek his fortune in America. While their mother shouldered alone the burden of caring for the family, Antin and her elder sister found themselves apprenticed out to work. After three long years, their father managed to save enough to send for his wife and children. In the early spring of , Esther Antin and her children left Polotsk bound for Boston. While America never did deliver on its dream of prosperity to Israel Antinâ€™his various business ventures generally failedâ€™it did deliver on its promise of equal opportunity. Education kept the American dream alive for Maryasheâ€™now Maryâ€™and her younger siblings. Her intelligence and evident literary gifts quickly impressed her teachers. Seeing her name in print for the first time, Antin determined to become a writer. Guided by her teachers, she vaulted through grammar school in four years. At the same time, she began to fulfill her literary ambition. Publication of her poems in Boston newspapers made her a local celebrity. Translated from the Yiddish and owing to a misprint of the name of her town, these letters became From Plotzk to Boston But school, writing, and household chores did not occupy all her time. On a field trip sponsored by Hale House, a South End settlement home, she met the geologist Amadeus William Grabau â€™ , the son and grandson of German-born Lutheran ministers. The two fell in love and were married in Boston on October 5, Amadeus Grabau went from Harvard University, where he had completed his doctorate, to the faculty of Columbia University. And before too long the birth of their only child, Josephine Esther, completed the domestic portrait. Espousing the myth of the American dream, she showed how the idea of America ran counter to the economic, political, and cultural oppression of Europe. She pointed to her own adolescent success as proof of the abundant opportunities held out to immigrants who abandoned the old to embrace wholeheartedly the new. The Promised Land brought her nationwide fame, selling nearly 85, copies before her death. Antin continued writing short stories for the Atlantic Monthly and opinion pieces for Outlook. And Roosevelt revealed his own debt to their friendship when he wrote that he became a zealous supporter of woman suffrage precisely because of his association with women like Mary Antin. From to , Antin traveled throughout the United States, lecturing, often to Jewish organizations, on the themes set forth in The Promised Land. In the book, she not only celebrated the American dream, but also, perhaps surprisingly, championed Zionism. Although earlier she had found that her Jewish heritage paled before the American past that now belonged to her, she never repudiated her Jewish identity. Perhaps her return visit to Polotsk after her marriageâ€™a visit about which little is knownâ€™fueled these sentiments. In , she followed the success of The Promised Land with her last full-length work, They Who Knock at Our Gates, a polemic against the movement to restrict immigration. Although well received, this work was less popular than her autobiographical musings. While she threw herself into lectures for the Allied cause, her husband expressed his pro-German sympathies forcibly, causing a severe rift in their household. In , worried over their estrangement, Antin suffered an attack of what was then diagnosed as neurasthenia, from which she never fully recovered. The illness caused her to retire from public life. The following year, he left for China. Although the couple later corresponded, illness and war kept Antin from visiting Peking, where her husband died in After the separation, Antin left New York for Massachusetts. She was hospitalized briefly and also worked as a hospital social worker. Mentally alert, but physically an invalid in her final years, Mary Antin resided with her younger American-born sisters. She died of cancer on May 15, , in Suffern, New York. Numerous memoirs and novels have recounted the Jewish immigrant experience since The Promised Land was first published in NYTimes, May 18, ,

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## Chapter 5 : Review of Mary Antin's "The Promised Land" appears in the "New York Times" | Jewish Women

*A primary source is a work that is being studied, or that provides first-hand or direct evidence on a topic. Common types of primary sources include works of literature, historical documents, original philosophical writings, and religious texts.*

## Chapter 6 : The Promised Land | [www.nxgvision.com](http://www.nxgvision.com)

*Review of Mary Antin's "The Promised Land" appears in the "New York Times" April 14, Only 30 years old when she published her autobiography, The Promised Land, Mary Antin captured the dreams and experiences of turn-of-the-century Russian Jewish immigrants.*

## Chapter 7 : Mary Antin | Jewish Women's Archive

*The Promised Land is the autobiography of Mary Antin. It tells the story of her early life in what is now Belarus and her immigration to the United States in The book focuses on her attempts to assimilate into the culture of the United States.*

## Chapter 8 : German addresses are blocked - [www.nxgvision.com](http://www.nxgvision.com)

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## Chapter 9 : The Promised Land Summary - [www.nxgvision.com](http://www.nxgvision.com)

*Mary Antin () Mary Antin: The Promised Land Anne Ant<sup>3n</sup>, Andrea Gomez, Nerea Hern<sup>3</sup>ndez, Tamara Murciano, Paula Gil "The interpenetration and fusion of ethnic minorities into the dominant culture" - Questia Research.*