THE CARPATHO-RUSYN IMMIGRANTS OF
PENNSYLVANIA'S STEEL MILLS
(1880-1920)

by

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ABSTRACT

This thesis is comprised of two parts. The first part is a historiography concerning Carpatho-Rusyns in Europe and Carpatho-Rusyn immigrants in the steel mill towns and cities of Pennsylvania (1880-1920). The second part is a collection of several weeks of lesson plans concerning immigration in general, with applications to the primary grade classroom.

Until the mid-1970s very few historical studies addressed the topic of East Central European immigrants and their experiences in America. However, over the last twenty-five to thirty years there has been a slight increase in the number of studies involving these "second boat" immigrants. Early accounts stereotypically perceived them to be poor, ignorant, religiously different, shiftless, alcoholic and dull. Using relatively recent studies, this historiography will give a more accurate, three-dimensional, complex and humane picture of these unique and noteworthy people. Although East Central European immigrants will be addressed to some degree in generalities, this paper will narrow the larger group of East Central European immigrants down to a more specific group of about 250,000 people called Carpatho-Rusyns who immigrated primarily to Pennsylvania. Carpatho-Rusyns were an ethnically and linguistically distinct people from the Carpathian Mountain region of the Austro-Hungarian Empire district of Galicia. The Rusyns will be examined in their homeland and then studied as they worked and lived their lives in the steel mill towns and cities of Pennsylvania from 1880 to 1920.

The lesson plans will be more general in terms of immigration, although particularly involving the Statue of Liberty, Ellis Island, non-European (and Native American) immigration, local history, and individual student immigrant ancestors.

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THE CARPATHO-RUSYN IMMIGRANTS OF PENNSYLVANIA'S STEEL MILLS (1880-1920)

Until the mid-1970s comparatively few historical studies addressed the topic of East Central European immigrants and their experiences in America. By early accounts, these immigrants were stereotypically perceived to be poor, ignorant, religiously different, shiftless, alcoholic and dull. Edward Steiner, an author and professor at Grinnell College, was an early twentieth century expert on immigrants from East Central Europe. However, over time and with documentation, Steiner has been proven wrong in his belief that the immigrant peasants were complacent and "merely took good and sufficient comfort from bread, potatoes and cabbage to eat and an occasional pull at the vodka bottle."[1] Many native-born Americans saw these new immigrants as different with unusual lifestyles. As with some earlier nationalities, Victor Greene, history professor and author, believed that they had arrived in America in response to industrialization, "but originating from little-known lands in Eastern [Europe], these masses were an unknown people. A good part of these newcomers, generally termed 'Slavs,' carried with them a cultural baggage, traditions, customs, and family life with which this country was

[1] Edward Steiner, *The Immigrant Tide, Its Ebb and Flow*, (New York: Fleming Revell Company, 1909), 204. As noted in this paper, Dr. Steiner was reflecting the prejudices of the day concerning the new waves of immigrants. Granted, bread, potatoes and cabbage were staples in the Slavic immigrant diet. However, a higher rate of alcoholism among these immigrants has not been documented. More than likely, the amount of alcohol consumption could be attributed to the unusually high percentage of isolated, single or newly married, young males in this immigrant population, at times close to seventy-five percent.

unfamiliar."[2] In the late nineteenth century, this group of people was also lumped together under such labels as "Hunkie" and "Pollock."

However, over the last twenty-five to thirty years there has been a slight increase in the number of studies involving these East Central European immigrants. Studies, such as the extensive research done by Dr. Ewa Morawska in Johnstown, Pennsylvania, in the early 1980s, give a more accurate, three-dimensional, complex and humane picture of these unique and interesting Europeans.[3] Now documentation and academic studies prove that they lived more diversified lives, with a more complex social environment than had been previously assumed. Although this whole group of immigrants will be discussed further in this paper, one specific group of East Central European immigrants will be closely examined. This group of about 250,000, called the Carpatho-Rusyns, mostly immigrated to Pennsylvania, especially in the years 1880 to 1914. Today they probably have 625,000 descendents living in the United States.[4] These Carpatho-Rusyns will be examined in their European homeland, and then studied to ascertain their degree of success with assimilation, paired with their ability to retain their cultural heritage, in the steel mill towns and cities of Pennsylvania.

The Carpatho-Rusyn immigrants who came to America from 1880 to 1920 were different from the Scots-Irish and German immigrant peoples who had come to the

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[2] Victor R. Greene, *The Slavic Community on Strike: Immigrant Labor in Pennsylvania Anthracite*, (Notre Dame: University of Notre Dame Press, 1968), xiv

[3] Ewa Morawska, *For Bread and Butter: Life-Worlds of East Central Europeans in Johnstown, Pennsylvania, 1890-1940*, (Cambridge: Cambridge University Press, 1985)

[4] Paul Robert Magocsi, "Carpatho-Rusyn Americans," in *Gale Encyclopedia of Multicultural America*, 2nd Edition, 2000

United States in earlier times during the first waves of immigration. Their homeland existed at the geographical center of the European continent, on the southern and northern slopes of the Carpathian Mountains where the borders of Ukraine, Slovakia, and Poland now meet. Dr. Paul Robert Magocsi, a professor of history and political science at the University of Toronto, is a leading expert on the Carpatho-Rusyns. In his numerous published articles and books, such as *Our People: Carpatho-Rusyns and Their Descendants in North America*, he has documented and provided abundant information on the roots of the Carpatho-Rusyns and their lives in Europe.[5] He has consistently emphasized that they comprised an ethnically and linguistically distinct people, who have repeatedly suffered the misfortune of being considered a national minority.

In an article about Carpatho-Rusyns, Dr. Magocsi briefly explained the national history of the Carpatho-Rusyns.[6] Never having a country of their own, the Carpatho-Rusyns lived from the sixth and seventh centuries in the kingdoms of Hungary and Poland, and then they became incorporated into the Austro-Hungarian Empire district of Galicia from the late eighteenth century until 1918. Since the end of World War I, the borders in Eastern Europe changed frequently, and the Carpatho-Rusyns found themselves living in several different countries. From 1919 to 1939 their homeland became part of Czechoslovakia and Poland. During World War II, the homeland straddled the countries of Hungary, Slovakia, and Nazi Germany. The Rusyns belonged to Soviet Ukraine, Czechoslovakia, and Poland from 1945 to 1989. Since the Revolution

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[5] Paul Robert Magocsi, *Our People: Carpatho-Rusyns and Their Descendants in North America*, (Toronto: University of Toronto Press, Inc., 1994)

[6] Magocsi, “Carpatho-Rusyn Americans”

of 1989 in East Central Europe and the fall of the Soviet Union two years later, the Carpatho-Rusyns have lived, for the most part, in three countries: western Ukraine, northeastern Slovakia, and southeastern Poland. Smaller numbers also continue to reside in parts of Romania, Hungary, the Czech Republic, the Vobvodina region of Yugoslavia and eastern Croatia.[7]

With this confused situation, the early Carpatho-Rusyn immigrants identified themselves in numerous ways; at various times they identified themselves as Austrians, Hungarians, Slovaks, Rusyns, Rusnaks, Ruthenes, Ruthenians, Lemkos, Slavs and even Russians. In fact, the Rusyns have a phrase in their own language in which they refer to themselves as the "Po Nashomu." This can be roughly translated as "people like us who speak our language."[8] Despite the variety of names, this ethnic group is most currently designated as Carpatho-Rusyn, or simply Rusyn. The nineteenth century Rusyn nationalist named Aleksander Duchnovyc used this term in his poetry and from him came the ethnic credo: "I was, am, and will remain a Rusyn."[9]

Despite having been part of various political entities, the Rusyns remained one culture of people unified by language, customs, beliefs, way of life and agricultural practices. Today there exist three main Carpatho-Rusyn regions in East Central Europe, divided by national boundaries: the Lemko Rusyns live in what is now southeast Poland, the Ukrainian Rusyns live in western Ukraine, and the Presov Region Rusyns live in

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[7] Magocsi, "Carpatho-Rusyn Americans"

[8] Magocsi, *Our People*, 1

[9] Paul Robert Magocsi, *The Carpatho-Rusyn Americans*, (Philadelphia: Chelsea House Publishers, 2001), 26

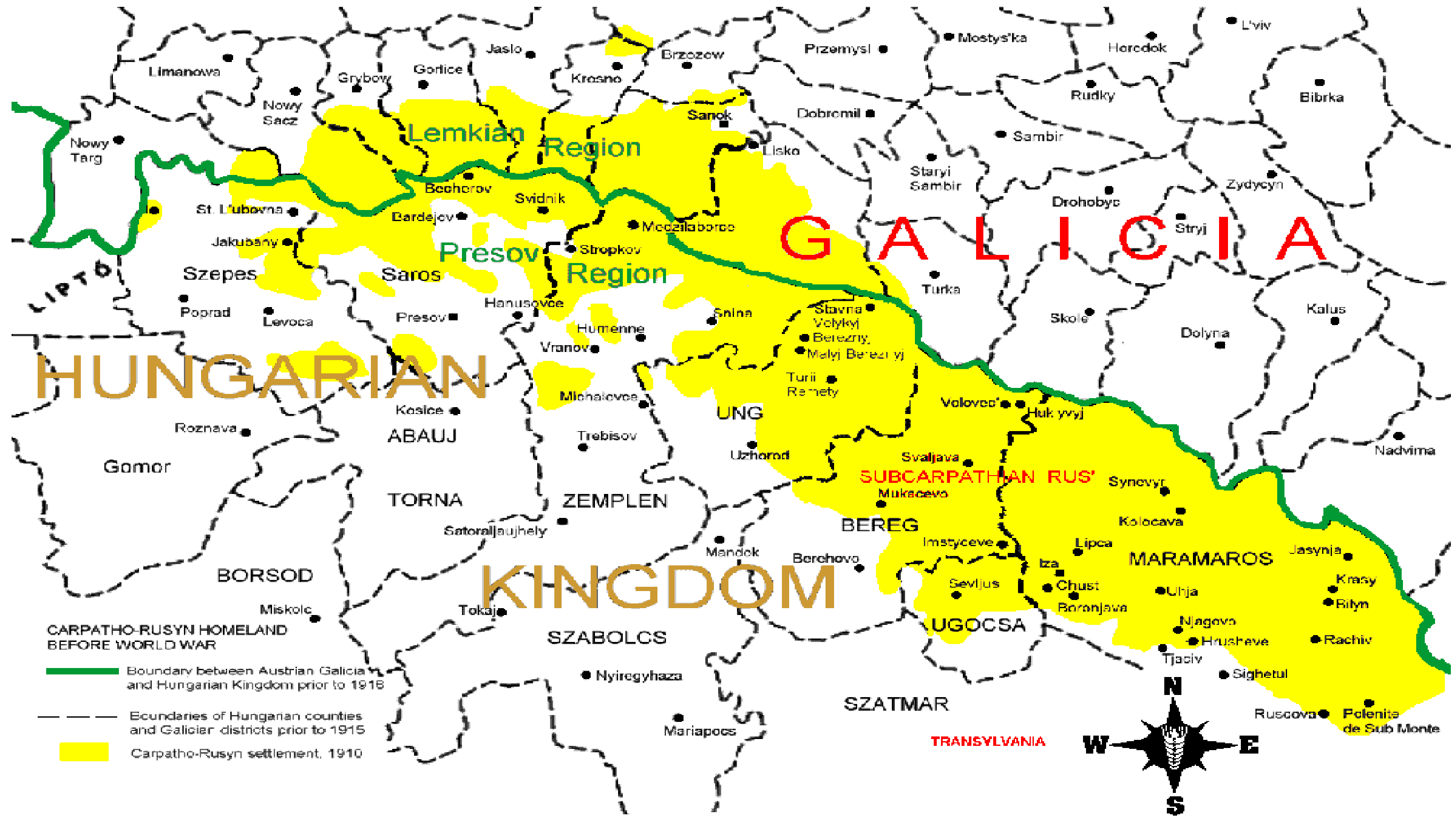

Figure 1. Carpatho-Rusyn Homeland Before World War 1.

present-day northeast Slovakia. Historically-speaking, the Rusyns of the Ukraine and the Presov Region, located south of the Carpathian Mountain peaks, have since the Middle Ages formed the northern border of the Kingdom of Hungary. Hungarian rulers controlled these regions until the end of World War I when those approximately 460,000 Rusyns were joined into the newly created republic of Czechoslovakia. The Lemko Rusyns lived in several villages in the mountainous foothills of southeast Poland, bordered in the west by the Dunajec River, in the east by the San River, in the north by the towns of Nowy Sacz, Gorlice and Lesko, and in the south by the peaks of the Carpathian Mountains. Originally part of the Galician principality within the medieval Kievan Rus federation, the Lemko Region came under Polish rule in the fourteenth century. It became part of the Austro-Hungarian Empire province of Galicia from 1772 to 1918. In 1918, it became part of Poland, as it remains today.[10]

As a sideline, severe discrimination towards Lemko Rusyns in the nineteenth century resulted in thousands of deaths, forcible relocation, and partial eradication of their distinctive culture. Olena Duc'-Fajfer, a literary and art historian, and a doctoral candidate in Cracow, noted two major tragedies that befell the Lemkos in the first half of the twentieth century.[11] The first one consisted of the eradication of most of the Lemko intelligentsia. On the eve of World War I, the Austro-Hungarian government became

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[10] Magocsi, *Our People*, 7

[11] Olena Duc'-Fajfer, "The Lemkos in Poland," in *The Persistence of Regional Cultures: Rusyns and Ukrainians in Their Carpathian Homeland and Abroad,* ed. Paul Robert Magocsi (Fairview: Carpatho-Rusyn Research Center, Inc., 1993), 90-95

increasingly suspicious of the Russian Empire. The Russian Orthodox religious movement gained strength in Galicia, particularly in the Lemko Region, especially as some Lemko immigrants returned from the United States where many of them had joined the Russian Orthodox Church. The Austrian government suspected these Orthodox converts of being Russian sympathizers. The government rounded up the presumed "Russian sympathizers" and sent them to concentration camps in the western part of the Austro-Hungarian Empire, mostly to the infamous Talerhof, near Graz in present-day southeast Austria. Lemko activists claim that between 1914 and 1917 nearly 5000 people, including almost all the Lemko intelligentsia which also included nearly one thousand clergy, perished or had their health ruined at Talerhof or other such camps.[12] Communist Poland carried out the second tragedy. In the years 1945-1947, the Communists forcibly removed the entire Lemko population from its homeland. About sixty percent of the people were resettled in the Soviet Ukraine in 1945; the remaining approximate forty percent were forcibly moved to western and northern Poland in 1947. These deportations were in accordance with the policies of postwar Communist Poland, which attempted to establish an ethnically and culturally homogenous state with no national minorities.[13] With these two major and complete deportations, this ethnically homogenous Carpathian land where a unique Lemko culture had developed over the centuries ceased to exist. On a positive note, since the 1960s about 10,000 Lemkos were permitted to return to their old Carpathian villages, although at present the Lemko Region

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[12] Duc'-Fajfer, "The Lemkos of Poland," 90-91

[13] Duc'-Fajfer, "The Lemkos of Poland," 94-95

is still inhabited mostly by Poles.[14] Lemko practices in their relocated sites were subtle until the 1980s, when revived interest in the Lemko culture arose. Since then, Lemko ethnic art, folk music, local cultural festivals, and literary and scholarly writing has been rediscovered and has slowly grown in quantity and quality. [15]

In the years around the turn of the twentieth century, immigration to America reached an all-time high. Between 1880 and 1920, twenty-three million immigrants arrived in the United States. They came mainly from the countries of Europe, and especially from the impoverished towns and villages in Southern and Eastern Europe. Of this number, approximately 225,000 were comprised of Carpatho-Rusyns. The main factor most of these immigrants had in common was a strong belief that in America, life would be better.[16] But, of course, the situation was more complicated than that.

Social and geographic mobility among the Rusyns appears extremely rare before the 1850s. Although some railroad lines passed through the region, most Rusyns spent their entire lives within their own or neighboring villages. As many as ninety-seven percent of Rusyns lived and died in the villages of their birth, as well as married someone of their same religion. The agricultural seasons and the church calendar determined the Rusyn life cycle.[17] At this point in time, the people, for the most part, appeared tough, poor, uneducated and illiterate.

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[14] Magocsi, *Our People*, 8

[15] Duc'-Fajfer, "The Lemkos in Poland," 96-98

[16] Freedman, *Immigrant Kids*, 4

[17] Magocsi, *Our People*, 12

Since the fifteenth century East Central Europe had been the major agricultural exporter to the western part of the continent; its economy oriented basically toward the production of foodstuffs and the supply of external markets. The maintenance of serfdom and the medieval system of large estates until the nineteenth century solidified semi-feudal social relations. These conditions strikingly differed from those developed in Western Europe where urbanization and industrialization began and then thrived. As a result, even as late as 1900, the majority of the population in all of East Central Europe and about eighty percent of the Carpatho-Rusyns, remained involved in agriculture.[18] In their homeland, the socio-economic status of the Rusyn masses remained basically unchanged from the medieval period until the middle of the nineteenth century. Their approximately 1000 villages, all located in hilly or mountainous terrain and infertile valleys, found the inhabitants surviving upon a subsistence-level existence based on small-scale agriculture, livestock grazing, and seasonal labor on the richer plains of Hungary and later in other parts of Europe.[19] Mostly dwarf-farm holders, with tiny plots of less than five acres, Rusyn farmers usually also possessed small herds of sheep, cows, and/or goats, along with the omnipresent chickens.

In the rural peasant household, the division of labor between men, women and children appeared clearly defined and sanctioned by tradition. For the most part land-poor farmers and shepherds, the men labored to raise livestock and crops in mountainous country with poor soil and severe weather conditions. The bearing of children and the

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[18] Morawska, *For Bread with Butter*, 24

[19] Magocsi, “Carpatho-Rusyn Americans”

performance of household and farm work, prescribed by their low status and role in society, served as the main functions of women in Rusyn rural society. Besides caring for the children, doing housework, weaving, cooking and spinning, women took care of the livestock and vegetable gardens and did much of the labor in the fields, such as working the root crops, reaping, raking and making haystacks. Women were able to keep the money they made selling dairy products and produce at the market, but it had to be used for household needs.[20] The children's place in the household appeared equally well defined. As soon as they finished the first five to six years of their lives, the children had chores to do around the house. They looked after the babies, tended the geese, pigs and sheep, herded cows, and took the horses to pasture. Schooling was not a priority for the peasants.[21]

During the nineteenth century, the economic status generally worsened for the Rusyns. In spite of the abolition of serfdom in 1848, land ownership remained concentrated in the hands of Hungarian and Austrian aristocrats. Even in the best of times, the peasants found it difficult to survive on their small plots of unproductive mountainous land. In addition, between 1860 and 1910, the average population growth in East Central Europe was over seventy-five percent.[22] This unprecedented demographic boom resulted from medical advances and also the increase in births that followed the emancipation of the serfs. The ensuing enormous rise in the numbers of the landless rural

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[20] Morawska, *For Bread with Butter*, 322-323

[21] However, simple literacy, combined with popular wisdom, life experiences, curiosity and knowledge about things of the world were highly respected.

[22] Morawska, *For Bread with Butter*, 25

population and of the dwarf-farm holders incapable of maintaining their livelihoods forced both groups out of their villages in search of employment and income. For instance, among the Rusyns, over one-half of the dwarf-farm families regularly earned additional outside income. In some districts, the proportion even reached seventy percent.[23] By the last decades of the nineteenth century the situation had become grave. The population continued to grow, and its basic needs could not be provided for on landholdings, often miniscule. On top of this, local tradition dictated evenly dividing property among sons, which resulted in ever-smaller parcels of land.

Coupled with the prolonged agricultural depression that set in at the beginning of the 1880s and lasted into the 1890s, these demographic and economic transformations in East Central European rural societies put thousands of people on the move. With the passage of time, annual migrations to farms in more distant provinces became increasingly more common than moving to a nearby manor or hiring oneself out for a season to a better-off farmer in an adjacent village. As documented and mapped out by the immigrant, ethnic and urban sociologist Ewa Morawska, these factors contributed to the huge and unceasing migratory movements of the peasants. Their migratory paths crisscrossed Europe in all directions: within the provinces of East Central Europe; between them, inside the region; far outside to Western Europe; and yet further still, across the Atlantic to America. The colossal dimensions of these migratory movements which swept through all of East Central Europe found evidence in reports from virtually all quarters of the region. At the beginning of the twentieth century, no less than one-

[23] Morawska, *For Bread with Butter*, 25

third of the adult agrarian population lived or worked in places different from those of their birth.[24] Notably, this degree of movement applied to only three percent of the population fifty years earlier. In one fairly typical Galician village investigated in the summer of 1900, over forty percent of the young adults temporarily went away for work. However, the overwhelming majority of these peasant-workers, as many as ninety percent according to some contemporary estimates, returned home each year and set off again the following spring.[25]

The urbanization and industrialization of East Central Europe lagged behind that of the western part of the continent by more than half a century. In the last quarter of the nineteenth century, some parts of East Central Europe started to catch up, but not the isolated areas inhabited by the Carpatho-Rusyns. Thus, by the turn of the century, peasant-workers from all over East Central Europe migrated not only to towns and cities located in the vicinity of their native villages. They also ventured out to more distant urban centers, first within the same province and country, and then to other East Central European regions with more advanced industry and better employment prospects, and then some Rusyns migrated even further to the much more industrialized Western Europe. After 1870, the extreme migration was to go to America, not for one month or one season, but for an average of four years.[26]

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[24] Morawska, *For Bread with Butter*, 28

[25] Morawska, *For Bread with Butter*, 29

[26] Morawska, *For Bread with Butter*, 70

According to estimates based on European seaport statistics, in the period between 1870-1 and 1913-14, eleven to twelve million passengers from East Central Europe crossed the Atlantic.[27] Recent calculations by American, as well as Eastern European historians, indicate a return rate of about thirty-five percent.[28] However, a number of those who returned often traveled again. For instance, a study of re-emigration conducted in a Galician village reported that out of the total number of returnees before World War I, 34.5 percent traveled to America more than once, 20.7 percent went twice, and 13.8 percent went three times.[29] Hard times in the American economy, such as the recession in1907, encouraged many Carpatho-Rusyns to return home so that the average number of returnees each year during the decade before 1914 amounted to nearly seventeen percent of the number arriving in America. Thus, in the early decades of the twentieth century, some immigrants came, returned, and came again, so that migration back and forth across the Atlantic from rural Rusyn villages to the industrial cities and towns of northeast America was not uncommon.[30]

The overwhelming majority of peasants going to America did not intend to leave their native villages for good and a temporary absence remained the goal. Therefore,

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[27] Morawska, *For Bread and Butter*, 39

[28] Morawska, *For Bread and Butter*, 39

[29] Morawska, *For Bread with Butter*, 39

[30] Magocsi, *Our People*, 14-15. The seemingly repetitive immigration to America should probably be considered to be repetitive migrations, and an extension of the intense and widespread migrations concurrently occurring in Europe. This possibility exists because during this period in time the Carpatho-Rusyns coming to America consisted primarily of young single or recently married men who were not establishing homes, but rather living in boarding houses and saving money to take back to their homeland. In addition, as noted later, steamship companies sold reasonably priced private tickets and steel mill companies were also willing to prepay tickets as an inducement for committed workers.

excluding a few pockets in the most isolated areas, by the turn of the century, it was the exception rather than the rule for East Central European peasants to have spent all their lives involved solely in agriculture and staying put in their native villages. Thousands of migrating peasants came and went every year, passing through towns and villages. This traffic back and forth between the East Central European countryside and America had become a culmination of sorts, the ultimate expression of the already intense and widespread pattern of mobility that characterized the East Central European peasantry in that period.[31] Through information and personal experience acquired through seasonal migrations, the agricultural workers and small peasant land-owners became increasingly aware of the monetary value of their labor. More than ever before, the villagers began to perceive the world around them as somewhat expandable and to believe that some economic improvement was possible. With their increased knowledge of the world beyond the village and their increasing ability to earn wages, Rusyn peasants in the late nineteenth century confronted the presence of choice, and the option and ability to improve their life situations.

In the past, historians assumed a forced emigration by Rusyns purely due to adverse living conditions, demographics, and segmentation of land-holdings in their homeland. However, the peasants who decided to cross the Atlantic simultaneously exhibited a basic survival orientation and a "push" flight from misery and declining status, as well as the "pull" for accomplishment as measured by the prevailing standard of rural society. Most consciously chose to move in search of jobs with better pay in order

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[31] Morawska, *For Bread with Butter*, 39

to improve their lives. "Thus, it was the desire for wealth which forced the Slav to America. But one must avoid the further conclusion that the immigrant was what restrictionists labeled 'the garbage of Europe.'"[32] For the most part, those leaving the Old World were not destitute. Many actually owned land or their families did, although most usually had farms of less than five acres, and some paid their own costs for making the journey, although many acquired or borrowed money from relatives already in America.[33] By 1900, when the lowest cost of a steamship ticket was about twenty-five to thirty-five dollars, the majority of immigrants traveled on prepaid tickets sent from America.[34] Sheer grinding poverty did not force emigration, especially so far as America. As ethnic historiographer Dr. Morawska has noted, migration for work had become a necessity and a permanent element of economic existence, and the income from it had become a permanent component of family budgets. These migrations from the rural areas in search of monetary gains outside the home territory had become an accepted and socially supported form of behavior. But of all places that were available to Rusyn migrants, America offered the greatest promise and attracted the greatest number of emigrants.

As is typical of those who live in traditional peasant societies, Rusyns possessed a great attachment to the land, and the acquisition of more land was an important status symbol. Owning one's own house and some farmland surrounding it became an

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[32] Greene, *The Slavic Community on Strike*, 30

[33] Morawska, *For Bread with Butter*, 26

[34] Ivan Chermayeff, Fred Wasserman, and Mary Shapiro, *Ellis Island: An Illustrated History of the Immigrant Experience*, (New York: MacMillan Publishing Company, 1991), 26

important life goal. However, lack of land and money in the homeland posed serious problems. Population increases, the continual subdivision of landholdings equally among all the sons, and inefficient agricultural practices applied to already infertile and rocky soil contributed to these problems. However, these obstacles could be overcome relatively quickly by money earned and saved from employment in America. At the turn of the century, in America a man could save enough money in one year to buy a full hectare (about 2.5 acres) of land, or to buy four cows in six month, or a large new brick farmhouse in nine months.[35] "For these minds, accustomed to the poor local wages, it was like a fantasy, like a dream pay!"[36] Most immigrants mainly hoped to acquire income in order to establish their families comfortably in their old villages. The American migrations were intended to be temporary, "just long enough to win enough American money to restore his [the immigrant's] status as a self-sufficient old-country landowner."[37] "When a peasant emigrates, it is usually with the desire to earn ready money and return home and buy land, for the emigrant to America means to return a different man, to obtain--by earning much and spending little--the economic foundation on which to build a new superior career."[38]

Around the turn of the century, when Rusyn migration peaked, conditions in the homeland slightly improved. After a prolonged agrarian crisis that ended in 1895,

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[35] Morawska, *For Bread with Butter*, 68

[36] Morawska, *For Bread with Butter*, 68

[37] Greene, *The Slavic Community on Strike*, 30

[38] Greene, *The Slavic Community on Strike*, 30-31

economic conditions in Europe, both in the West and in the East, steadily improved during almost two decades preceding World War I. Rusyns increasingly obtained minor options through experiences and earnings from seasonal migrations within the European continent. Given these factors, it would seem that for a peasant already irreversibly caught in the web of the market economy, the decision to leave for America came ultimately as the result of a choice ("pull") rather than of immediate economic necessity ("push"). Furthermore, for a large number of emigrants, this decision contained enough of a "push" motive to significantly alter their ordinary course of existence.[39]

Prior to Dr. Morawska, the economic historian Jeffrey Williamson, after creating a series of statistical tests on a model of predicted emigration from Europe to the United States in the period 1870 to 1910, concluded that,

> Even when the analysis is expanded to included Central and Southeastern Europe, push factors still are estimated to be negative. Labor market conditions in Europe as a whole were improving sufficiently in the late nineteenth century to enhance the ability of sending nations to retain potential migrants. They still came to America in massive numbers.[40]

Apparently, the peasants' desire to gain a minimal level of economic security against the consequences of further subdivision of family land, bad harvests, debts, and other misfortunes which were all too common in rural life, obviously remained a constant factor in the peasants' thinking and formed a solid motivational foundation for their actions. Above and beyond this, however, the "American option" continued to be a pull

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[39] Morawska, *For Bread with Butter*, 71

[40]Jeffrey Williamson, "Migration to the New World: Long Term Influences and Impact," in *Explorations in Economic History,* (Summer 1974), 377

factor, creating the opportunity to extend the peasants' horizon of the achievable to also include a vision of more prosperity than ever before thought possible.

Although most historians today stress the transitional character of the socio-economic system emerging at the turn of the century in rural East Central Europe, there has been relatively little study of the cultural and psychological implications of these changes for the people themselves. Some ethnic historians, such as John Bodnar, Michael Weber and Paul Magocsi, emphasize the primarily defensive, survival-oriented character of the behavior of the East Central European peasant immigrants, which they perceived as having been affected in an almost exclusively negative way by the undergoing changes. This view was predominant in American ethnic historiography through the 1970s and even beyond. However, since the 1980s, as extensively documented by Ewa Morawska, worldwide lecturer and Polish native, a new approach suggests a gradual transformation of East Central European societies in the decades prior to World War I -- a widespread desire for "mobilization for economic and cultural advantage" among the peasantry.[41] In her book, *For Bread with Butter,* Dr. Morawska describes in specific detail the structural transformations in East Central Europe in the last quarter of the nineteenth century. She subscribes that these changes enlarged the world knowledge and experiences of the Rusyns, and thus rendered their attitudes more multifaceted than previous interpretations assume. The inclusion of the peasant households in the market economy and the rapidly increasing labor force of the East Central European rural societies introduced new elements into peasant cultural values and

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[41] Morawska, *For Bread With Butter*

social patterns. Entering little by little into the peasant culture, these changes created new combinations and blends, often inconsistent with the older traditional values and approaches. The peasants proved to be increasingly open to the new world experiences and experienced a growing awareness of the diversity of their options. They began to realize the possibility that they actually had some control over their own lives and that they could better themselves materialistically and even socially.[42] They also began to believe that America could be very helpful in fulfilling their new dreams.

All in all, the main reasons for a major transatlantic migration for immigrants consisted of the traditional view of a strong belief that in America, life would be better, and the revised view that America would help them fulfill their dreams. The initial stimulus for most Rusyns to leave their homeland probably came from letters from neighbors and relatives already in America earning impressive amounts of money, or from steamship agents who sometimes came through the European villages as middlemen for American factory owners looking for cheap foreign labor. Young males, single or recently married, made up almost seventy-five percent of the Rusyn emigrants prior to World War I. The desire to earn money with which to buy land or more land, to prepare for marriage, or to support a young family and hopefully pay off a mortgage created a major reason for emigration to America. The immigrants could take advantage of this good life to earn money to better the lives of their families as well as themselves. As World War I approached, more young men also began leaving to avoid being drafted into the military of Austria or Hungary, countries where they had no representation or loyalty.

[42] Morawska, *For Bread with Butter*, 24

Depopulation of specific Rusyn-inhabited districts due to emigrations also resulted in periodic government restrictions on emigration. Thus to emigrate, Rusyns at times had to avoid the civil authorities. At the turn of the century, the Austro-Hungarian government increased the border patrols and border police, but agents of the steamship, steel mill and mining companies offset this action by offering bribes to the officers.[43] In fact, of all the regions in the Austro-Hungarian Empire, the Rusyn areas accounted for the highest proportions of emigrants. Indeed, there was hardly a Rusyn family in the homeland that did not have at least one family member in America.[44]

Rusyn emigrants heading for America generally began their journey by traveling by cart or on foot to the nearest railroad, heading toward the northwest. Their destination would be the German ports of Bremen or Hamburg. After 1903, many immigrants shipped out from ports in Fiume, Hungary (now Croatia), and Constanta, Romania.[45] From these ports, the Rusyns traveled in third class aboard overcrowded and unsanitary ships packed with other Eastern Europeans and persevered the long unpleasant three or four week journey across the Atlantic Ocean to New York City.

After docking along the wharfs of New York City, the immigrants immediately transferred to small ferries and went to Ellis Island on the New Jersey side of the harbor. There, in isolation from the mainland, each immigrant underwent a medical examination, and answered a number of questions concerning his/her medical history, destination, and

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[43] Walter C. Warzeski, "The Rusin Community in Pennsylvania," in *The Ethnic Experience in Pennsylvania*, ed. John E. Bodnar, (Cranbury: Associated University Presses, Inc, 1973), 178

[44] Magocsi, *The Carpatho-Rusyn Americans*, 28

[45] Magocsi, *Our People*, 14

other matters. This process, needless to say, bewildered and frightened many of the non-English-speaking immigrants, particularly after the harrowing experience of leaving their homeland, being confined for weeks on an overcrowded ship, and then landing in a strange land. Not infrequently, Rusyn immigrants found their names misspelled or new names created by immigration officers unsympathetic to or impatient with the strange-sounding Rusyn names. After passing these hurdles, they moved on to hopefully find their way to waiting friends, relatives or prospective employers.[46]

Because of the confusing issue of nationality, it is difficult, if not impossible, to determine the exact number Rusyns who came to the United States.[47] Nonetheless, by extrapolating from various sources, it can be reasonably assumed that before 1914 approximately 225,000 Rusyns immigrated to the United States. While a few individuals had begun to arrive as early as the 1860s, it was not until the 1880s and 1890s that substantial numbers came, the movement reaching its height during the first decade of the twentieth century. In the years 1914 to 1919, emigration was interrupted by the war in Europe, with its ensuing chaos and devastation. As Europe recovered, a higher percentage of women and children immigrated after World War I. However, comparatively few Rusyns immigrated after the establishment of the 1924 immigration quota system, and even less after the worldwide economic depression of the 1930s.[48] The most realistic estimate for these later time periods would be about 25,000 to 30,000

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[46] Magocsi, *Our People*, 15

[47] Magocsi, *Our People*, 16-17

[48] Magocsi, *Our People*, 15

immigrants.[49] The Rusyn immigrants were, for the most part, members of the working class. According to United States statistics for the years 1900 through 1914, of the 254,000 “Ruthenians” who came from Austria-Hungary during those years, forty-one percent earned their livings as agricultural workers, twenty-two percent as laborers, and twenty percent as domestic servants. Women and children without any labor skills comprised thirteen percent of the total. Most importantly, Ruthenian male immigration during these years amounted to seventy-one percent. Only thirty-three percent of the total population over fourteen years of age claimed to be literate at that time.[50]

As for American society, the occurrence of rapid industrial expansion, especially in the northeast, demanded a large, unskilled industrial work force to man its mines and factories. Thus the needs of American industry and the desires of Rusyn immigrants complemented each other. Rusyn immigrants settled, for the most part, in the northeastern states. The coal-mining belt in eastern Pennsylvania around Scranton and Wilkes-Barre attracted them first during the 1880s and 1890s. By the turn of the century, the newest center of settlement became western Pennsylvania, most especially Pittsburgh and its suburbs like Homestead, Munhall, McKeesport, McKees Rocks, Monessen, Braddock, Clairton and Duquesne. In these places, as well as in Johnstown about seventy-five miles to the east, it was the steel mills and related industries that provided jobs for Rusyns. Other cities and metropolitan areas to attract Carpatho-Rusyns included New York City and northeastern New Jersey, and a few cities in Connecticut, New York,

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[49] Magocsi, “Carpatho-Rusyn Americans”

[50] Magocsi, *Our People*, 15

Ohio, Indiana, Michigan and Minnesota. By 1920, nearly eighty percent of all Carpatho-Rusyns lived in only three states: Pennsylvania (54 percent), New York (13 percent) and New Jersey (12 percent).[51] They immigrated primarily to the steel mill and coal-mining towns of Pennsylvania due to encouragement from chain-group hiring (family ties and letters from friends and relatives), and steel and mining company incentives acquired through steamship agent middlemen visiting Rusyn villages to recruit young men.

Initially the Rusyns assimilated into American life a little more slowly than some of the previous German and Scots-Irish immigrant groups. Their lack of English, industrial skills, and urban experience severely limited the opportunities available to them as they pursued their goals. As the latest arriving "second boat" immigrants, they became the bottom of the social order, replacing the Irish and German immigrants on the bottom rung of the socio-economic ladder.[52] As such, they obtained the lowest paying and most dangerous and/or menial jobs, as well as the worst living conditions. At times, they even requested the more dangerous jobs because they paid more. Rusyn immigrants were humiliated and insulted, and had few options to better themselves or their situations, but they stubbornly persisted.

In their homeland, Rusyns already dealt with inequalities, class distinctions and the segregation of things and people via the divisions of "peasants" versus "gentry."

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[51] Magocsi, "Carpatho-Rusyn Americans"

[52] The "first boat" refers to the Mayflower immigrants, the other Anglo-Saxon Protestant immigrants, the German immigrants, and the immigrants from Ireland (1840s to 1850s). Beginning in the 1880s, the "second boat" immigrants came to America from Eastern and Southern Europe. Coming to America later than the "first boat" immigrants, the "second boat" immigrants tended to have more connections with their European homelands.

Through all phases of their lives, peasants learned to accept the presumed natural superiority of the upper class. Superimposed on the class domination of the gentry over the peasantry, there also existed a system of ethnic dominance from the nationality/ethnicity in power at any given time.[53] However, as the nineteenth century came to a close, the peasants realized the financial hope of migration and emigration. By the late nineteenth century, as thousands of peasants seasonally migrated out of their villages into a wider labor market, many peasant households confronted the options that money offered in terms of property ownership and the opportunity to improve one's station in life. Unfortunately, when they came to America, many Rusyns found that the New Country did not live up to its reputation as the land of opportunity. In America, Rusyns were confronted with a different but similar set of class distinctions as in Europe. As author Cassandra Vivian noted in her book *Monessen: A Typical Steel Country Town*: In the steel mill and coal-mining towns and cities of Pennsylvania, the people were divided into three basic groups of citizens: the "Americans," the "Foreigners" and, later, the "Coloreds."[54] In the workplace, in housing and in social events, the "foreigners" were segregated and denied job promotions and equal pay. John Fitch, who researched every mill in the Pittsburgh area for the Pittsburgh Survey, reported that he knew of no Slavic men who held skilled positions in the steel mills.[55] The steel and mining companies

[53] Morawska, *For Bread with Butter*, 59-60

[54] Cassandra Vivian, *Monessen: A Typical Steel Country Town*, (Charleston: Arcadia Publishing, 2002), 23

[55] S. J. Kleinberg, *The Shadow of the Mills: Working-Class Families in Pittsburgh, 1870-1907*, (Pittsburgh: University of Pittsburgh Press, 1989), 15-16. The Pittsburgh Survey of 1907-08 was a year-long Progressive Era survey of the effects of rapid industrialization in the Pittsburgh, Pennsylvania, area. About fifty researchers took part in fulfilling the three goals of investigation, publicity, and then reform,

deliberately used ethnic-divisive housing, as well as hiring and promotion policies, to subjugate the immigrants or "foreigners." Within the mills and mines, the owners also used group-divisiveness in the work process.

The Pennsylvania steel mills were dangerous, unhealthy and even intolerable places with the seemingly simple purpose of turning iron ore into steel. Margaret F. Byington, who also researched and wrote for the Pittsburgh Survey, explained the general steel-making process, though not the specific techniques, very succinctly:

> The crude iron brought to Homestead [Pennsylvania] in huge ladles from the "Carrie" blast furnaces across the river, is taken to the open-hearth department where it is put into the furnaces, mixed with scrap iron, ore, and certain chemicals, and brought to a melting heat. The open-hearth furnaces are then tapped and the metal is poured into ingot molds to cool. As the steel is needed for use the ingots are reheated and go to "rolls," ponderous and wonderful machines, which turn out steel rails, sheets of plate for war vessels, [and] beams for constructing skyscrapers.[56]

The historian John A. Fitch researched and documented steel mill conditions in Allegheny County, Pennsylvania, at the turn of the twentieth century. In his book, *The Steel Workers*, written under the auspices of the Pittsburgh Survey of 1907-1908, he was particularly concerned with the health and safety conditions in the mills.[57] In terms of health standards in the mills, the ever-present iron and steel dust caused mild irritation of the throat, air passages and eyes at best, and tuberculosis and death at its worst. With all

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and published their work in six volumes. Besides several other smaller areas of study, the four main areas produced books dealing with steel workers, work-accidents, women's work, and the steel mill town of Homestead.

[56] Margaret F. Byington, *Homestead: The Households of a Mill Town,* (New York, The Russell Sage Foundation, 1910), 35

[57] John A. Fitch, *The Steel Workers*, (New York: The Russell Sage Foundation, 1911), 57-71

the intense noises of the machinery within the mills, hearing loss of some degree occurred commonly. Continuous heavy manual labor for extended periods of time could be unhealthy. Another of the hard conditions which the working force faced pertained to the intense heat in some areas of the steel mills. On this subject, Fitch noted:

> I have seen men standing on floors so hot that a drop of water spilled would hiss like a drop on a stove. The shoes with thick wooden soles that they wear, act as some protection, yet their feet are heated to a point of great discomfort; and this is a thing that they must encounter every day and for from eight to twelve hours, practically without relief.[58]

Of course, the extreme heat of the steel mill furnaces caused dehydration, heat exhaustion, and burns year-round, but especially in the summer. In the winter, sweat-drenched men would risk their health by leaving the mills and walking out into the frigid air. Because of the lack of bathing facilities in the mills, many men left with inadequate or no preparation for the intense cold of Pennsylvania winters. Rheumatism and pulmonary troubles seemed to be common problems in the steel districts. The Amalgamated Association of Iron and Steel and Tin Workers established a death benefit fund in 1904, and from that point recorded the number and causes of deaths. The reports, though incomplete, did note that the diseases causing the most deaths among the workers included types likely to be induced by dust, heat conditions and sudden changes in temperature. Among these diseases, tuberculosis led the way with the most deaths, and pneumonia stood at second.[59]

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[58] Fitch, *Steel Workers*, 60

[59] Fitch, *Steel Workers*, 62

When the mills were running full-time, the men were chronically tired. U.S. Steel, the leading employer in the area at the turn of the century, generally scheduled workers for twelve-hour days, seven days a week, with workers rotating from day to night and back every one to two weeks. At least once a month workers had to work the "long turn" when they changed shifts, which entailed working two back-to-back shifts, twenty-four hours straight, resting for twelve hours, and then returning for the regular twelve-hour shift. The only payback came two weeks after the long turn, when the shift change allowed workers a full twenty-four hours off.[60] The upsetting of the natural sleep cycle every second week when the men changed to the night shift was unhealthy and unsafe. Margaret F. Byington, in her research work for the Pittsburgh Survey found that, according to the workers, it took until the end of the week to grow sufficiently accustomed to the change to be able to sleep more than four or five hours during the day, and then it was time to change back.[61] However, the alternation of day and night shifts every two weeks was nonetheless desirable, because it gave each man twenty-six weeks a year of day employment. Unfortunately, the seven-day weeks and the twelve-hour shifts accentuated the negatives inherent in all night work.

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[60] James D. Rose, Duquesne and the Rise of Steel Unionism, (Chicago: University of Illinois Press, 2001), 29

[61] Byington, *Homestead*, 36- 37 and 172. For *Homestead: The Households of a Mill Town*, Margaret F. Byington studied the people living in the mill town of Homestead, located near Pittsburgh, Pennsylvania. During the years 1907-1908, she gathered data and observed the living and working conditions of ninety families. In separate sections of her book, she specifically studied the "English-speaking" households and the "Slavic" households, emphasizing household budgets and how the women of the town managed their households. What emerged was a study of families, especially wives, against the backdrop of a town and mill.

Work accidents occurred fairly frequently, especially taking into account the extended work periods, intense heat, heavy machinery, and virtual lack of safety precautions by today's standards. Over half of the accidents in the steel mills were due to causes common to all heavy mechanical work of that time period. As an example of the fatalities, 195 men were killed in the steel plants of the Pittsburgh District in one year spanning July 1, 1906, through June 30, 1907.[62] Margaret Byington recorded the following statistics for January, February, and March of 1907, when the workforce totaled about 6700 at the Homestead mill: Fifty-two men sustained injuries in Homestead, as well as thirteen others who lived in Homestead but worked at U.S. Steel mills outside of Homestead. Of this total of sixty-five, seven died. Of the remaining fifty-eight, thirty suffered such injuries as crushed feet, lacerated hands, sprained ankles, which for the most part kept them out of work for a week or two. However, several more serious injuries occurred: three men with broken arms or legs, two men with arm amputations, ten men with wounds about the face and head, four men with hurt eyes, eight men with internal injuries, and one man with paralysis.[63]

Prior to the Homestead Strike of 1892, no significant progress occurred towards organizing efforts to unionize the steel mills in order to protect the rights, health and safety of the workers.[64] Since steelworkers still were not organized by World War I, the

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[62] Fitch, *Steel Workers*, 64

[63] Byington, *Homestead*, 92-93

[64] The Homestead Strike of 1892 happened in the steel mill town of Homestead, near Pittsburgh, Pennsylvania. The workers, members of the Amalgamated Association of Iron, Steel and Tin Workers, struck because their wage contract was not renewed. Carnegie Steel Company won the strike after about

American Federation of Labor (AFL) decided to take on the task. It established the National Committee for Organizing Iron and Steel Workers in 1918, composed of twenty-four unions, including the Amalgamated Association of Iron, Steel, and Tin Workers. Tensions in the steel industry had mounted during World War I due to organized labor's growth in strength and prestige during the course of the war.

The steelworker's greatest complaint remained the length of the workday. Despite various private and public crusades challenging the twelve-your day, U.S. Steel still continued the practice. Although they abolished the seven-day week temporarily in 1910, during the war the seven-day week returned to most mills. The U.S. Steel Corporation argued that it had to reinstate the practice because of the wartime labor shortage. However, by the summer of 1919, the seven-day week and twelve-hour day were still in place, and steel workers viewed them as permanent fixtures.

Next to hours of work, low wages angered steelworkers the most. Annual wages for steelworkers ranged from an average of $250 to $300, or an average of five to six dollars per week. Pooling the entire family's earnings, the typical Slavic steelworker family in Homestead, Pennsylvania, earned a weekly income of $13.88. This modest sum covered only the bare essentials, such as rent for a two-room frame house ($2), food ($5.98), fuel ($.38), insurance ($.88), and other expenses which included clothing, medicine, household supplies, and carfare ($3.86). The remaining amount of seventy-eight cents went into savings, which was supposed to take care of emergencies, returning

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five months of unrest and violence, resulting in ten deaths. The loss negatively affected the mill workers for years to come, with reduced wages and loss of jobs.

to the homeland, or for buying a house.[65] In both 1918 and 1919, the typical unskilled worker in the industry earned less than the minimum subsistence level for a family of five, and many of the families were larger. In addition, any money a steelworker saved could easily be wiped out during the frequent layoffs that unskilled workers experienced.[66] Even the Slavs' position at the bottom of the mill hierarchy could be insecure. During the depressed years of 1907 and 1908, mill management gave out-of-work English-speaking skilled workers the unskilled jobs of the Slavic immigrants, displacing the immigrants until better times when the skilled men went back to their higher-paying, higher-status jobs.[67] Even though, for the majority of steelworkers who were the unskilled "foreigners," wages were quite low, skilled worker in steel mills earned high wages. This developed into a divisive point when strikes occurred.

Neither of these grievances, long hours or low pay, led to a large-scale rebellion of steelworkers before World War I. But the war both sharpened these grievances and changed the worldviews of the Rusyn immigrant steelworkers. Shut off from the option of returning to their homeland by the war in Europe, most Rusyn immigrants now regarded the United States as their permanent home. Intensive Americanization drives by the federal government and the steel industry also encouraged this change of heart. Steel companies praised immigrant workers and noted their participation in the war effort. Many Rusyn immigrant steelworkers bought Liberty bonds and others joined the military

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[65] Chermayeff, *Ellis Island*, 56

[66] Rose, *Duquesne, 30*

[67] Kleinberg, *The Shadow of the Mills*, 17

and fought in Europe. Coming from a land with few legal rights for them, the immigrants became assertive of their rights as U.S. residents, and this assertion of rights became even more pronounced when the war ended and the government and steelmakers retreated to their prewar treatment of workers. "The unions, in launching the strike, stressed two major demands: (1) Union recognition was necessary in order to provide a democratic channel through which grievances might be handled, and (2) a contract should be signed with the participating unions which would both improve wages and bring about abolition of the 12-hour workday."[68]

The great Steel Strike of 1919 began on September 22, 1919. With the steel companies unwilling to negotiate, and no longer able to forestall the inevitable strike, the National Committee for Organizing Iron and Steel Workers called out all 500,000 steelworkers across the country. Large numbers of steelworkers around the country joined the strike. In the Pittsburgh area, the strike was effectively supported by labor in the beginning, except at the U.S. Steel Duquesne Works.[69] On the other hand, skilled and U.S.-born workers continued to work through the strike at most Pittsburgh-area mills. U.S. Steel's welfare policies had successfully tied the interests of these workers to the company. Many had invested their savings in U.S. Steel stock, bought Carnegie homes, or expected to retire on company pensions. Honoring the strike would have jeopardized

[68] Colston E. Warne, *The Steel Strike of 1919* (Boston: D.C. Heath and Company, 1963), v

[69] When the Great Steel Strike of 1919 began, U.S. Steel's Duquesne Works for the most part did not follow. It had far few strikers than any of the other Pittsburgh area mills. Half the reason was a genuine and deserved fear of management, but the other half was the fact that Duquesne offered the most extensive welfare capitalist programs of all the Pittsburgh-area U.S. Steel plants.

these investments. The steel industry exploited the deep ethnic divisions between the immigrant and U.S.-born workers. Steel managers, aided by public officials and newspapers, effectively projected the strikers as foreign-born radicals. Finally, skilled and U.S.-born workers had historic reasons for not striking. Many still felt betrayed by the Amalgamated Association in the 1901 debacle, when dozens of skills workers lost their jobs in the futile walkout.[70] The strike also found little support from the newest unskilled workers who were African-Americans and Middle-Eastern immigrants.

In nearly all the steel-producing regions of the United States, the strike had begun to weaken by late October. Repression, strikebreakers, and hostile press coverage had taken their toll. Weaknesses within the structure of the National Committee also emerged, exposing financial problems and strategic divisions between the National Committee and the Amalgamated Association. Steel mill owners broke the rebellion in many of the mills towns, and the Pittsburgh region returned to near-normal production schedules by late October. The strike officially dragged into winter, but by January it remained visible only in scattered towns. On January 8, 1920, the National Committee officially conceded defeat.[71]

The Steel Strike of 1919, which badly crippled the iron and steel industry, remains one of the major tragedies in American labor history. This strike pitted the leadership of the war-expanded and highly united steel industry against a coordinating

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[70] In 1901, the year U.S. Steel was founded, the workers of the Amalgamated Association, still weakened by the major loss of the Homestead Strike of 1892 to Carnegie Steel, lost this strike to U.S. Steel. As a result, the union was forced to withdraw from most U.S. Steel mills.

[71] Rose, *Duquesne*, 35

committee of craft unions affiliated with the American Federation of Labor. The strike ended in the complete defeat of the unions after unprecedented losses on both sides, not to mention the cost to the nation as a whole. Viewed from the standpoint of organized labor, giant corporations had triumphed through espionage, blacklists, the denial of freedom of speech and assembly, and through their complete unwillingness to recognize the right to collective bargaining with representatives of the workers' own choosing. Viewed from the standpoint of the corporations, the strike represented the underhanded work of Bolshevik radicals and professional labor agitators who took advantage of a largely non-English-speaking minority of foreign-born and largely unskilled steel laborers. The steel companies, for the record, felt it did not arise out of dissatisfaction with existing wages, hours, or working conditions but from the actions of those who wished to impose a union closed shop upon a large and important industry.

Sadly for the Rusyns, many American newspapers and even historians of the day inaccurately claimed that the Rusyn immigrants were imported as strike-breakers who consequently lowered the living standards for American working men. As analyzed in *The Slavonic Community on Strike* by labor and ethnic historian Dr. Victor R. Greene, the Slavic nationalities, which included the Rusyns, actually contributed significantly to the eventual success of unionization in Pennsylvania.[72] During the strike, the immigrants displayed an impressive amount of tenacity. "When they strike," wrote an observer who had worked in the steel mills, "they strike until the day of settlement. Others may take their places or they may go to work elsewhere, but they won't sneak in through the back

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[72] Greene, *The Slavonic Community on Strike*

gate."[73] Labor leaders seemed surprised because they had doubted the commitment of the immigrants. That error only revealed the persistence of stereotypes of the new immigrants. Immigrant workmen had repeatedly shown in steel mills, in coal mines, and elsewhere, their toughness in industrial warfare. Strikes had the force of a communal action among immigrants, and they proved themselves to be committed team players. To violate the community particularly disturbed the immigrants, for they identified themselves, not primarily as individuals in the American manner, but as members of a group. "Slavish" strikers in Monessen wanted to return to work, a company spy reported, but were "holding back for no other reason than that they would be called scabs and have a bad name among their fellow employees after the strike would be over."[74] Observers noted that non-striking immigrants were either outcasts or men expecting to return to Europe. Moreover, the immigrants had supported the war by working many extra hours, participating in rationing, fighting in the infantry, and buying Liberty Bonds. They felt that now that the war was over, they had done their part and they deserved an eight-hour-day, better wages, and improved working conditions. The immigrants, concluded the National Committee, were "proving to have wonderful powers of resistance."[75] Unfortunately, strong immigrant support for the strike actually provided a wedge between

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[73] David Brody, *Labor in Crisis: The Steel Strike of 1919*, (New York: Harper & Row Publishers, Inc. , 1965), 157

[74] Brody, *Labor in Crisis*, 157

[75] Brody, *Labor in Crisis*, 157

the "foreigners" and the "Americans." In the end, many immigrant strikers probably returned to work because they "called themselves good loyal Americans."[76]

During the last quarter of the nineteenth and into the early twentieth century, the Rusyn communities in Pennsylvania were often segregated from the rest of the population, just as in other places in America where East Central Europeans lived. In view of the temporary nature of their intended stay in America, Rusyns often moved into company-owned houses, tenements and boarding houses near the mills where they worked. Rusyn homes in America were in some respects like their peasant houses in Europe. Although somewhat crude, their American homes provided both ethnic comfort and economic security. As in the Old Country, the normal household furniture was sparse, with usually just a stove, table, chests, beds, and benches.[77] The appearance of the homes probably gave local non-Rusyns the picture of poverty, but the Rusyns were not poor in their own minds. They accepted such conditions for maximum income. As much money as possible was earned, and any extra money was either carefully saved or sent back to relatives in the Old Country.

Rusyn immigrants did not follow the "American Dream" in the traditional way via individual success by way of formal education and occupational advancement. Instead, the Rusyn immigrants pursued economic viability through family efforts, good reputation and status within their own ethnic communities. Certain moral virtues or character traits constituted an element in the overall reputation of immigrants and their

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[76] Brody, *Labor in Crisis*, 159

[77] Greene, *The Slavic Community on Strike*, 43

families within their communities. To enjoy a good reputation, a family had to conform to a few agreed-upon rules. Both men, as husbands and fathers, and women, as wives and mothers, should be hard workers, each in his or her prescribed domain in order maintain a high stature. Women, in addition, should be thrifty, and should not be alcoholics or gamblers. Willingness to work, thriftiness, and self-restraint were valued in the peasant-immigrant working-class culture as virtues in themselves and were prized as such. Coincidentally, they were also seen as practical and instrumental values.[78]

A husband and his wife managed their crowded household, which ordinarily included other male boarders, as well as the rest of the nuclear family. A high percentage of single males, which characterized the Rusyn immigrant group before World War I, lived in boardinghouses often supervised by the wife of a Rusyn or other Slavic immigrant. Author Ann Walko, a second generation Rusyn immigrant, described her somewhat typical house as such: "We lived in a four-room house….Downstairs was a large kitchen with steps that led to a cellar, a back bedroom for us [family members], then a hallway with steps that led to the upstairs two bedrooms. The upstairs bedrooms nicely accommodated eight men: two beds in a room, two men to a bed."[79] Margaret Byington in her book described the Slavic houses in Homestead in 1907-1908 a little more starkly:

> You enter an alley, bordered on one side by stables and on the other by a row of shabby two-story frame houses….Turning from the alley through a narrow passageway you find yourself in a small court, on three sides of which are smoke-grimed houses, and on the fourth, low stables. The open space teems with life and movement. Children, dogs and hens make it lively under foot; overhead long lines of flapping clothes must be dodged. A group of women stand gossiping in

[78] Morawska, *For Bread with Butter*, 247

[79] Ann Walko, *Eternal Memory*, (Pittsburgh: Sterling House Publisher, Inc., 1999), 11

> one corner, awaiting their turn at the pump,--which is one of the two sources of water supply for the 20 families [many with multiple boarders] who live here…. In the center a circular wooden building with ten compartments opening into one vault, flushed only by…waste water, constitutes the toilet accommodations for over one hundred people. Twenty-seven children find in this crowded brick-paved space their only playground...[80]

These early living quarters, often overcrowded and polluted with industrial smoke and noise, contrasted significantly from the placid, clean rural environment of the Carpathian Mountain homeland. Nonetheless, they provided a certain degree of psychological security for the Rusyns in an otherwise strange land in that the majority of their neighbors were Rusyns or other Eastern European immigrants, with similar ethnic cultures.

Johnstown, a typical steel town, provided only very limited opportunities for the employment of women outside the home, and then almost exclusively for unmarried women. Keeping boarders was therefore the dominant secondary source of family income, the financial contribution of women to the family budget. As Dr. Morawska noted in her study of Johnston's East Central European immigrants in the years 1880 until 1940, more than half (51.3 percent) of all East Central European households recorded by the 1900 census in Johnstown kept boarders. Keeping boarders did not just mean additional income, but also more overcrowding, less privacy, more drinking and fighting, and an exhausting seventeen-hour day for the wife who had to cook, clean, scrub, wash, iron, carry water, and do the shopping. Generally, the younger and more recently arrived immigrant households kept boarders, in order to establish themselves in America. That is, fifty-nine percent of those with less than two years in America kept boarders and fifty-four percent of the childless families did the same. However, among

[80] Byington, *Homestead*, 131

families that had been in America longer and/or had older heads of family, this practice was also common, with thirty-nine percent among those with over eleven years in America and forty-eight percent kept boarders among households whose head was forty-five years old or more.[81] The 1900 census data indicated that the most common number of boarders in East European households in Johnstown was five to six.[82]

The wife of the home and/or boardinghouse worked as a housekeeper, cook, daily food shopper, laundrywoman, gardener, family banker, mother and child-bearer. Her responsibilities included providing ample food, clean clothes and reasonable living conditions for her boarders, as well as for her family. She had to make bread, butter, cheese and noodles, wash clothes by hand, carry water from an outdoor pump, chop wood and gather coal waste, can food, sew and mend clothing, cook daily meals and care for her children, all this during numerous pregnancies. Needless to say, at the turn of the century, there existed no indoor plumbing or electricity. In providing for boarders, women also contributed to the family income, creating extra savings in good times, and helping to sustain the family in bad times. "Altogether, in the households with boarders, the monthly contributions of women practically equaled those brought in by the husbands from the mills."[83] After a year of interviewing steelworkers and their families, the

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[81] Morawska, *For Bread with Butter*, 127

[82] Morawska, *For Bread with Butter*, 130

[83] Morawska, *For Bread with Butter*, 135

researcher John Fitch concluded that "the wife of the steel worker, too, has a hard day and an even longer one than her husband's."[84]

Numerous children lived in each family, encouraged by religious belief, as well as by economic necessity. The average number of children in the immigrant households in Johnstown before World War I reached about 6.5.[85] As very young children, they assisted the household with chores. As they grew older, sometimes as young as ten, many children went to work in the mills or other households. The contributions of children constituted a third source of income for the families. "The thing was to have children. They all worked and so helped the household economy."[86] The Rusyn immigrants in America continued with the same child-rearing attitudes and practices that they had practiced in the Old Country. As such, from the age of five or six a child was considered a worker and expected to contribute to the household. The poor economic circumstances of life and an ethic that looked unfavorably on all idleness made the attitude of parents toward their children that of strict and demanding employers toward employees. This meant that children would wait in line to buy stale bread for poultry feed, sell eggs, butter, milk, and vegetables from little family gardens, shine shoes, or search for discarded coal and wood. As in the Old Country, and reinforced in the parochial schools in America, the immigrants valued learning for moral and spiritual, rather that practical reasons. With the low priority of education, especially before World

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[84] Kleinberg, *The Shadow of the Mills*, 209

[85] Morawska, *For Bread with Butter*, 131

[86] Morawska, *For Bread with Butter*, 131

War I, the majority of children left school after the sixth grade. Most often, it was a relative or a priest from the parish who signed the papers stating that a thirteen-year-old was "of age" and fit to join his adult relatives in the mill.[87] By their fifteenth birthdays, nearly all children held regular jobs, although the males usually worked outside the home in the mills. Of course, working children expected to pool their earnings with the family.[88] The young people turned what they earned over to their mothers, the bankers in the immigrant families, who in turn usually gave them a weekly allowance of between ten and twenty cents to spend on fruit, sweets, picnics, or dances.[89]

Perhaps one of the most touching observations of Slavic family life, or lack of it thereof, was witnessed and recorded, along with her commentary, by social progressive Margaret Byington:

> As I waited one day in one of the little railroad stations of Homestead, a Slav came in and sat down beside a woman with a two-year-old child. He made shy advances to the baby, coaxing her in a voice of heart-breaking loneliness. She would not come and finally her mother took her away. The Slav turned to the rest of the company, and taking us all into his confidence said very simply, "Me wife, me babe, Hungar." But were his family in Homestead it would mean death for one baby in three; it would mean hard work in a little, dirty, unsanitary house for the mother; it would mean sickness and evil. With them in Hungary it meant for him isolation and loneliness and the abnormal life of the crowded lodging house.[90]

Depending on the specific mill town environment, the fourth element in the immigrants' budgets was the fruit of their plots and gardens, and other domestic produce

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[87] Morawska, *For Bread with Butter*, 132

[88] Morawska, *For Bread with Butter*, 133

[89] Morawska, *For Bread with Butter*, 133

[90] Byington, *Homestead*, 181

consumed by the household, as well as sold on the outside. A family would have a small yard garden and maybe a large lot on a nearby hillside. Immigrants usually had chickens, but they also might raise a pig and/or keep a cow.

Once the Rusyns had settled in mill towns such as Johnstown, the immigrants gradually abandoned the unrealistic dreams they had harbored in Europe about America. America could not live up to its reputation as the fabled land of milk and honey, with streets paved with gold. Obviously such wild dreams could not survive the actual turn-of-the-century living and working conditions in the mill towns. One Galician immigrant to Johnstown recalled, "My disappointment was unspeakable, when after a twelve-day journey I saw the city of Johnstown: squalid and ugly, with those congested shabby houses, blackened with soot from the factory chimneys--this was the America I saw."[91] With hard and insecure lives, the immigrants' attitude toward America changed from hope and high expectations to strong ambivalence. A translation from *Chranitel*, the Rusyn newspaper in Johnstown, expressed their feelings using a quote from Scripture:

> Happiness is like a ladder:
> As many steps as we move up,
> Often that many we have to descend again.
> Our life is like swimming at sea:
> Now the waves take up upward,
> Then throw up downward again…
> Life is a road that leads up
> Now through the valleys and then
> Through the mountains.[92]

However, as compared with the alternative they had known in Europe, they perceived

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[91] Morawska, *For Bread with Butter*, 113

[92] Morawska, *For Bread with Butter*, 215

America as a lesser evil.[93]

The conditions in which Rusyns strove to realize their goals during the initial years of the stay in America were highly unstable, and the immigrants were keenly aware of the odds against them. The immigrants were only too familiar with failure and bad luck in their European existence, and certainly America did not spare them the experience of both. As the immigrants settled in the mill towns, which gradually became their homes, they found out that, although the stress and emotional price was very steep, America did offer a higher standard of living and the possibility of accumulating savings. The immigrants genuinely experienced this accomplishment of a higher standard of living, better food and dress, and some savings as something new and worth striving for with hard work by the entire family. The "fluctuating reality" in America very deeply frustrated the Rusyns, but at the same time it kindled and sustained hope that a situation that was going downhill would turn better again, and this hope further encouraged the immigrants to make repeated efforts to acquire the money needed to achieve the desired goals.[94] As their situation fluctuated from better to worse and back again, they lived through times of disappointment and resignation, and times of a little promise and hope. The latter, although sometimes deceptive, created a new feeling in the former peasants. However limited and deprived their condition was in the New Country, the immigrants perceived it as offering more promising grounds for sustained efforts to achieve a better life.

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[93] Morawska, *For Bread with Butter, 156*

[94] Morawska, *For Bread with Butter*, 156

Between 1900 and 1915, the majority of the Rusyns remained where they started, working as common laborers and living as renters. However, by collective family effort and by the purposeful use of Rusyn ethnic networks in their economic maneuvers, they stubbornly calculated and strove to accumulate some surplus capital to be used or invested according to the needs of the household. "Despite exasperating setbacks in the saving process resulting from recurrent unemployment, unexpected sickness, and industrial accidents, peasant-immigrants had for the first time in their everyday lives a prospect of generating a surplus of valuables."[95]

Accustomed to a subsistence diet consisting of cabbage, bread, potatoes and noodles in the Old Country, many Rusyn immigrants measured and experienced their accomplishments in America by the amount and quality of food on their tables. Achievement was also measured by the dress the immigrants could afford, wear, and display in the photographs sent home to the village in the homeland. Some chose to donate a portion of their newfound wealth to their church, to help build a new church or parochial school in the New World, or to improve the church or school already in place. More significantly, once the dream of returning to the Old Country had faded, virtually all the immigrants aimed to own their own homes. As the twentieth century progressed, the number of homeowners systematically increased in the Rusyn neighborhoods. Although many of the home purchasers subsequently lost their property, they often regained it with time, and many others bought houses every year.

This strong desire to own a home, similar to the desire for steady work and for

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[95] Morawska, *For Bread with Butter*, 155

material goods, was a combination of two motives at once, that of security and also of achievement.[96] Some recent ethnic historiographers have reported that East Central Europeans did not adhere to the standard American set of cultural values that mandated the pursuit of individual success through formal education and occupational advancement. At the turn of the twentieth century, due to prejudices and stereotypes of the time, both on the part of the "Americans" and the "foreigners," these paths of success were not realistically available to the Rusyn immigrants. Partly ethnic and partly of necessity, the Rusyn immigrants pursued economic viability through communal family efforts, good reputation, and status within their own ethnic community. Thus, for the Rusyns, the most important factors in life were family, home, and the respect of their peers. They specifically tailored the concrete methods and tactics that they used for their purposes to the particular circumstances in which they lived. The scope of their actual achievements was also specific to the constraining structural conditions of the autocratic steel mill towns with their job-related, social class and caste restraints.[97] Rusyn life goals primarily focused on the collective well-being of the family and home and on participation and respect in the ethnic community. They conceived of their daily labors primarily in instrumental terms as a means to maximize these values. At the same time, their attitudes contained a distinct background layer of potential fatalism and resignation, partly acquired from their old peasant philosophy of life and partly sustained and regenerated by the daily reality of their experiences as American industrial workers and

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[96] Morawska, *For Bread with Butter*, 145

[97] Morawska, *For Bread with Butter*, 21 and 145

residents of the steel mill towns, where illness, injury, death and financial disaster were everyday possibilities and even probabilities.[98] However, most immigrants never totally gave up the struggle; instead when hard times occurred, they dug their heels in more tenaciously and continued to doggedly pursue their own unique path to their American Dream.

When the Rusyn immigrants arrived in the 1880s, several external factors isolated them from native-born Americans, but one deeply personal reason was religion. One of the first priorities for the Rusyn immigrants, after work, food and lodging, was the establishment of a church. At first Rusyns attended Polish or even German Roman Catholic churches, but their goal was to have a local Greek Catholic church with a priest from the Old Country. The Greek Catholic Church had maintained a central position in their lives in the homeland. In fact, the Greek Catholic Church was essentially a church of the Rusyn people. Aside from farmwork, their church provided the social, cultural, and spiritual center for their lives in the Old Country, and they wanted to have that same church in America. However, for the Rusyns, practicing their religion was more complicated than for many other immigrant groups because the Greek Catholic Church was totally unfamiliar to native-born Americans.

As explicitly explained by author Dr. Keith P. Dyrud in *The Quest for the Rusyn Soul*, the Greek Catholic Church had a complicated religious, political and cultural history with the Rusyns in their homeland.[99] Traditionally, Rusyn historians have argued

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[98] Morawska, *For Bread with Butter*, 299-300

that their people received Christianity from the "Apostles to the Slavs," Cyril and Methodius, as part of their mission from the Byzantine Empire to the state known as Greater Moravia in the year 863 A.D. Although the brothers were of the eastern Byzantine branch of Christianity, it was recognized by the Roman Catholic pope. Another less romantic option is that the Kievan Rus brought Orthodox Christianity to the region in 988 A.D. Nonetheless, as time went on, the Eastern Orthodox Rusyns were surrounded by the Roman Catholic Hungarians and Poles with a Roman Catholic Europe to the west, and thus were increasingly treated as second-class citizens, partially due to their different religious beliefs. The desire to alter their own unfavorable socio-cultural status, combined with official pressures on the part of the Hungarian and Polish governments and the Roman Catholic Church, finally prompted the religious hierarchy of the Rusyns to resolve their the religious differences.

As a result, they proclaimed religious unity in Poland at the Union of Brest in 1596, and then in Hungary at the Union of Uzhorod in 1646. The Rusyns did not agree to convert to Roman Catholicism, but rather they agreed to create a new institution know as the Uniate Church, which was later became known as the Greek Catholic Church in 1772. As agreed to in the two proclamations, the Uniate Church was permitted to retain its traditional customs, particularly the use of the Julian calendar rather than the Roman Catholic Gregorian calendar, communion with both bread and wine rather than just bread, the use of Church Slavonic instead of Latin in its liturgies, baptism and confirmation performed in infancy rather than just baptism, and married clergy. In return, the new

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[99] *Keith P. Dyrud, The Quest for the Rusyn Soul: The Politics of Religion and Culture in Eastern Europe and in America, 1890-World War I*, (Philadelphia: The Balch Institute Press, 1992)

church recognized the Pope in Rome, rather than the Patriarch in Constantinople, as its ultimate head. Not at issue, but noteworthy of Greek Catholicism, was the unique wooden church architecture, the "three-bar cross" versus the traditional two-bar Christian cross, and the choice of icons, which are flat religious images, rather than the religious statues of the Roman Catholics. Although it took many decades to accomplish, by the beginning of the eighteenth century, Greek Catholicism had become the religion of most Rusyns. Nonetheless, the Greek Catholic religion continued to differentiate the Rusyns from their neighboring Roman Catholic Poles and Roman Catholic or Protestant Slovaks and Hungarians.

During the nineteenth century, when the Rusyns, like many other national minorities in Europe, flexed their cultural nationalistic identity, the Greek Catholic Church provided the traditional culture and leadership. Many of the schools, written material, and cultural societies were dominated by the church. It was also during this time that Aleksander Duchnovyc, the great Rusyn nationalist, was most active. Thus, over the centuries, the Greek Catholic Church evolved to become the unique church of the Rusyn people.

Such was the state of religious affairs in the homeland as the flow of Rusyn immigrants to America increased. As Dr. Magocsi explained in detail in *Our People*, the path of Greek Catholicism in America was not a simple or an easy one.[100] Not only was the Rusyn faith unknown to most laymen in America, it was also unknown to most religious leaders, even the Roman Catholic ones. Their Greek Catholic clergy were

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[100] Magocsi, *Our People*, 25-47

married, which became a big issue because it directly conflicted with the Roman Catholic Church in America where priests were celibate. In the eyes of the average person in the United States, not only were Rusyns not Protestant, they were not even Catholic, as in Roman Catholic. There was no such religion as Greek Catholicism in America when the first Rusyn immigrants arrived.

Nonetheless, in an America with religious freedom, by the 1890s Rusyns began to buy property, build their own wooden churches, and import their own priests. Dr. Warzeski, in his article in *The Ethnic Experience in Pennsylvania*, noted the importance of the clergy among the Rusyn people. In the Old Country, partly out of respect for their spirituality, wisdom and scholarship, and partly because the Rusyn people remained basically illiterate, they looked to their clergy for guidance, advice and leadership. Now the same situation transpired in America, for the clergy not only served the spiritual needs of the Greek Catholics, but they also provided social and fraternal guidance and advice. More so than in other immigrant groups, the clergy served to lead and unify the Rusyn people.[101] In each of the parishes, the immigrants organized religious societies for men, women and children. Later parochial Rusyn schools were established.

Meanwhile, the Roman Catholic Church controlled the Catholic Church in America, and it found two Greek Catholic practices in particular unacceptable: married clergy and church property owned by the individual parishes. Some Greek Catholic parishioners and clergy were disappointed with this ruling, as well as with the Roman Catholic attitude towards their particular religious beliefs and practices. In the early

[101] Warzeski, "The Rusin Community in Pennsylvania," 180-181

1890s, some Greek Catholic parishes opted to convert to Russian Orthodoxy under the charismatic leadership of Father Alexis G. Toth. The Russian Orthodoxy movement eventually led to the conversion of over one-third of the Rusyn immigrants to that religion. In the end, after much religious turmoil, there were many splits and resulting variations in the Greek Catholic Church, ranging from the original Greek Catholic Church, although now with celibate priests, to the conversion to the Russian Orthodox Church. Johnstown even formed its own Carpatho-Russian Greek Catholic Diocese of the Eastern Rite in 1931.[102] This whole process was a highly emotional issue and at times a very divisive one for communities and even individual families. However, throughout the controversies, religion continued to be a very important, integral, and daily part of most Rusyn immigrants' lives.

One of the important ways in which religion was an integral part of the cultural, social and practical lives of Rusyns was through the brotherhoods and lodges that developed in America. A good example was the Greek Catholic Union of Russian Brotherhoods of the United States of America, which was founded in 1893 in Pittsburgh. This organization provided aid to persons of good moral character of Slavic birth or descent in times of death, sickness, and hardship through its network of lodges, schools, and churches. It promised to pay benefits upon death, disablement, or sickness of its members to the proper beneficiaries. Monthly dues were fifty cents per month to provide for all these services, as well as other social activities. The Greek Catholic Union also had similar women's groups, but they numbered less and developed several years later.

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[102] Magocsi, *Our People*, 34

Immigrants used the lodges as insurance protection, and also as a source of social and cultural support and interaction. Monthly dues of $2.00, the typical insurance benefits in Homestead in 1907, provided a man with $5.00 weekly sick benefits and a $1000 death benefit. Even when the mills provided accident benefits, they were never adequate. The women's dues in Homestead amounted to one dollar a month, and they allowed for a $700 death benefit but no sick benefit.[103] In these ways, the immigrants helped themselves financially and culturally to survive in a rather strange, isolated, segregated, and even hostile land.

[103] Kleinberg, *The Shadow of the Mills*, 275-276

CONCLUSION

The Carpatho-Rusyn immigrants who came to Pennsylvania from 1880 to 1920 had already faced many challenges in their homeland. They belonged to a distinct ethnic and linguistic group with no nation of its own. Over the centuries, the Carpatho-Rusyns had been oppressed by conquerors and their environment. In the early 1930s, *LIFE* magazine even went so far as to describe the Rusyns as "the least civilized people of Europe."[104] Documentation and academic studies now prove that the Carpatho-Rusyns lived more diversified lives, with a more complex social environment than had been previously assumed. By the late nineteenth century, Rusyns had taken more control of their lives by annually migrating for economic gain and opportunities in Europe.

By the 1880s, they began making the major migratory leap to the New World. They presumed America to be the land of opportunity. The reality of America proved not so promising, especially given several strikes against them. During the period, from the 1880s to about 1920, Carpatho-Rusyns understandably felt estranged linguistically, culturally and religiously from the American world surrounding them. However, they were a very hard-working, persistent and goal-oriented people. They did not speak the English language, but they learned. Coming from an impoverished and isolated rural area, they generally had minimal educational opportunities, but they had ambitions to improve their lives through persistent hard work, communal family endeavors and strong ethnic community support.

[104] Walko, *Eternal Memory*, Introduction

Their religion, primarily Greek Catholic, was a major issue for them since it played such an integral and important part in their lives and their culture. Another issue for Rusyn immigrants consisted of the fact that, prior to 1920, mostly men chose to come to America, and then just temporarily to save enough money to return to their homeland to improve their farms and lives. However, by the end of World War I, most men chose to stay in America, establish homes and churches, and bring over their families. The Rusyn adaptation to American life, enhanced by a gradual though unsteady increase in monetary savings, the establishment of family life in the New World, and the ownership of a home, convinced them to become Americans.

The Carpatho-Rusyns, in fact, created their own coping and adaptive strategies to solve problems and realize their cultural goals and expectations in the restrictive and uncertain environment of the autocratic steel mill towns of Pennsylvania. Rusyn immigrants continued to work very hard, diligently save capital and improve their lot in life, patiently enduring through positive and negative economic conditions. After much persistence and effort, in the years to come they unionized for better labor conditions and wages, disproved many earlier native-born American assumptions and prejudices, and assimilated into the American culture. Important to note, many also chose to continue to embrace their Carpatho-Rusyn culture and Greek Catholic religion, or a variation of it. By the end of World War II, many Rusyn descendants achieved the American Dream, but the Carpatho-Rusyns achieved it in their own unique way.

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LESSON PLANS: IMMIGRATION AND OUR COMMUNITY

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INTRODUCTION

America is a nation of immigrants. Virtually all Americans are related to immigrants or are immigrants themselves. Thus the subject of immigration is relevant to everyone in America. It is also a topic that is a major component of the California State Standards for History/Social Studies, particularly in the primary grade levels (and especially for Grade Two).

Between 1820 and 1925 more than 36 million immigrants entered the United States. From 1820 to 1880, the most prevalent immigrant groups consisted of the Germans and the Irish. In the years surrounding the turn of the century, immigration to America reached an all-time high. Between 1880 and 1920, 23 million immigrants arrived in the United States. They mainly emigrated from the countries of Europe, especially from the impoverished towns and villages of southern and eastern Europe. Of course, many immigrants also came to America from Asia, Africa, South America and Central America. Most of them came willingly and some even had to flee from their homelands. The one thing most immigrants (except African slaves) had in common was a belief that in America, life would be better.[105]

In the following pages, lesson plans are written out for five interrelated units that explore the many aspects of the Statue of Liberty and Ellis Island, and the immigrants that were personally affected by these monuments through history. Non-European

[105] Freedman, *Immigrant Kids*, 4

immigration is also addressed, along with local history and the classroom students' ancestors.

STATUE OF LIBERTY

<u>Topic</u>: Statue of Liberty

<u>Theme</u>: Symbols can stand for ideas that create a sense of community among citizens and exemplify cherished ideals.

<u>California Standards</u> (Grades 1-3)

- 1.2.1 – Locate on maps and globes their local community, California, the United States, the seven continents, and the four oceans.
- 1.4.3 – Identify American symbols, landmarks, and essential documents, such as the flag, bald eagle, Statue of Liberty, U.S. Constitution, and Declaration of Independence, and know the people and events associated with them.
- 3.4.3 – Know the histories of important local and national landmarks, symbols, and essential documents that create a sense of community among citizens and exemplify cherished ideals.

Timeline

This lesson is designed to take about nine days (8-10 hours). The teacher introduces the topic (with a "hook"), and then goes on to discuss the creation of the Statue of Liberty in France, its relocation to the United States, the mathematics of the Statue, Statue of Liberty poetry, and Statue of Liberty art (fashion show and clay sculptures).

Prior Content Knowledge and Skills

- Content - Students should have an idea of what the Statue of Liberty is.
- Students will need to know how to read a basic map of the United States and the world.

Day One: Introductory "Hook"

Display a replica of the Statue of Liberty and/or poster/picture of the Statue of Liberty. Study and discuss the poster in depth. Ask the students the following questions:

- What is this?
- What does it represent?
- How is the statue dressed? Why?
- What is in her right hand? What is the purpose of the light (lamp)?
- What is in her left hand? What is written on the book?
- What is on her head? What does the crown represent?
- How does her face look? What does that expression mean?
- What is under the statue? Why?
- The real Statue of Liberty is a lot bigger than this model (and/or poster):
    - Her eye is 2.5 feet across.
    - Her nose is 4.5 feet long.
    - Her mouth is 3 feet wide.
    - The length of her hand is 16.5 feet.
    - The length of her pointer finger is really 8 feet.
    - The size of her fingernail is 13 X 10 inches. (Show this using a piece of construction paper.)
    - Actual height of the statue is 151 feet, or about 15 classrooms high!
    - Actual height of the entire Statue of Liberty (with base) is 305 feet, or about 30 classrooms high!

Transition: The Statue of Liberty is a very amazing and interesting statue. The way it came to be is also very amazing and interesting.

<u>Lesson Content</u>

Day Two: Background Lesson Information and Discussion Questions

Read and discuss *The Story of the Statue of Liberty* by Betsy Maestro. The following are comments/discussions/activities that are associated with each page in the book. The number appearing after each bullet below is the page number as the book appears in the SRA/Open Court Reading Program (copyright 2002) of the Level 2/Book 2 book, which is a nationally accredited reading series.

- 298 – Show a simple map of the U.S., locate N.Y.C., and then pinpoint where Liberty Island is. Why was Liberty Island (then called Bedloe's Island) the perfect place for the Statue of Liberty? (Fort Wood was built on Bedloe's Island in 1811 to protect New York Harbor.)

- 299 – After noting on this page how Liberty Island looks today, have the students imagine how it looked when Bartholdi saw Bedloe's Island in 1871 on a visit to America. How was Bedloe's Island different before the Statue of Liberty was placed there?

- 300 – Remind the students that the French people helped our country gain its independence from England during the Revolutionary War. Are we still friends with the French people?

- 301 – Show on a world map where Europe, France, and then Paris are. Note that Bartholdi tried and tried again to build just the right statue (although in a smaller version). Would you like to try to make your own Statue of Liberty out of clay?

- 302 – Discuss the "skeleton" of the full-size statue. How does it compare to a human skeleton?

- 303 – Discuss Roman Numerals to better understand the title on the tablet.

- 304 – Discuss the significance of 100 years and what it would be like to go up into the upraised arm in 1876.

- 305 – Compare the experiences of going up into the head of the Statue in Paris and the torch in Philadelphia. How would the experiences be different and similar?

- 306 – "High-step" 168 times to simulate the number of steps required to climb all the way to the actual Statue's crown years ago when there were no elevators. Can you see why you had to be in good shape to get up to Liberty's crown?

- 307 – Imagine the difficulty in taking apart the Statue, shipping it by train and ship, and then putting the Statue back together. Would it take a long time? Why or why not?

- 308 – Imagine how depressed Bartholdi was to find that the base for the statue was not finished! Do you think it was nice that the United States didn't do its part on time?

- 309 – The American people, including children, helped to pay for the statue base. They sent in money, just like when we collect for other worthy causes. Were the American people proud that they helped to finish the Statue of Liberty?

- 310 – Imagine how excited the people were when the face of the Statue was uncovered—just as exciting as the 4th of July. How would you have felt if you had been there?

- 311 – Now we can all be impressed by the Statue of Liberty! It almost made me cry when I saw it because I imagined how all the immigrants would have felt when they came to America from far, far away. Imagine the significance that the monument held for the immigrants.

Day Three: How Big Is Big?

- The Statue of Liberty is very big and interesting to study. We are going to study the parts of the statue carefully today and then try to create live models of the statue tomorrow. (The information for this day can be found on page 40 of *Liberty* by Lynn Curlee and "Statue of Liberty Facts" at *http://www.endex.com/gf/buildings/liberty/liberty facts.htm.)*

- The Statue of Liberty is about 25 times as tall as an average woman. Including her upraised arm and torch, she is about 151 feet high. Since our classroom ceiling is about 10 feet high, that would be 25 classrooms high!

- If you add the height of the pedestal (90 feet) and the foundation (65 feet) to the height of the statue at ~151 feet (which should be added on the chalkboard), then the total height of the monument is 90 + 65 + 151 = 305 feet high. That would be like 30 classrooms high or a 25-story high building in San Francisco.

- The official title of the Statue of Liberty is "Liberty Enlightening the World." She was also designed to be a sort of lighthouse for the ships in the harbor. Her torch is 21 feet high—or two rooms high.

Day Four: Living Statue of Liberty

- Review the creation and building of the Statue of Liberty by examining the beautiful and detailed illustrations in *Liberty* by Lynn Curlee.

- Divide the class into groups of 4-5 (each with a parent volunteer, if possible).

- After picking a student to be the Statue of Liberty in each group, have that child put a large adult white T-shirt over his/her clothes and put sandals on his/her bare feet.

- The rest of the group will then attempt to appropriately cover the child with a white sheet and some safety pins (held and pinned by an adult).

- Then the students will put a crown (cut out of green construction paper ahead of time by the teacher) on Liberty's head, a book in her left hand, and a torch (flashlight) in her upraised right hand.

- After Liberty is posed as accurately as possible, the teacher will take a picture of each living Statue of Liberty. The photographs can then be arranged on a bulletin board around a poster/picture of the real Statue of Liberty.

Day Five: Clay Statues

Review/Reinforce information about the Statue of Liberty by reading and discussing *The Statue of Liberty* by Tristan Binns (or another simple Statue of Liberty picture book).

- Pass out a portion of green modeling clay to each student.

- Remind the students of what they learned in creating the live statues. Have many picture books, Statue of Liberty models, and posters available to use for reference.

- Students attempt to make their own Statues of Liberty out of modeling clay. The base is not a necessity unless a student insists. These statues can be displayed near the live Statue bulletin board (Day Four), if possible.

Day Six: Literature and the Statue of Liberty

Read aloud and discuss the fiction picture book called *Watch the Stars Come Out* by Riki Levinson. The story tells about a girl's great-grandmother's journey to America with her brother on a ship. The book explains her fear of traveling without her parents (who are already in America), her loneliness, the sickness aboard the ship, and the long 23 days. Focus on empathy for the hardships of the immigrants and their awe at seeing the Statue of Liberty. As they excitedly waved at the Statue of Liberty, they knew their journey was

over, and many would soon be united with their families in a land of freedom. (Of course, the immigrants would also find hardships and prejudices in America, but hopefully their lives would at least be better.) This book sets the stage for interpreting the two poems on Day 5.

Day Seven: Liberty Poetry

The class will study each poem separately, and then compare and contrast the two poems "The Statue of Liberty" by Myra Cohn Livingston and "The New Colossus" by Emma Lazarus. Give each child a copy of each of the poems, one poem at a time. Read each poem aloud to the class, and then have the class choral-read each one.

"The Statue of Liberty" (written for a younger audience).

> Give me your tired, your poor, she says,
> Those yearning to be free.
> Take a light from my burning torch,
> The light of Liberty.
>
> Give me your huddled masses
> Lost on another shore,
> Tempest-tossed and weary,
> These I will take and more.
>
> Give me your thirsty, your hungry
> Who come from another place.
> You who would dream of freedom
> Look into my face.

- Lines 1-4: Who is talking in this poem? Who is s/he talking to? How does s/he feel about the immigrants?

- Lines 5-10: Where have these people come from? (Point this out on a world map.)

- Lines 11-12: Explain "You who would dream of freedom look into my face." When would that happen to the new immigrants?

- "The New Colossus": This poem is carved into the base of the Statue of Liberty, and it is a very famous poem. It was written for adults, but children can figure it out and understand it with the help of an adult. This poem was written by a woman name Emma Lazarus. She was an American poet who was Jewish. She had relatives who were immigrants

to America, and so she understood how immigrants felt when they came to this country. Emma Lazarus actually wrote the poem to help raise money for the Statue of Liberty's pedestal. In 1903, sixteen years after her death, Lazarus' sonnet was engraved on a plaque and placed on the pedestal as a memorial.

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost, to me,
I lift my lamp beside the golden door!"

- Lines 1 and 2: Show a picture of the Colossus of Rhodes and discuss the meaning of the word "brazen."
- Lines 3 and 4: Compare the Statue of Liberty to the Colossus of Rhodes.
- Lines 5 - 7: Discuss the meaning of the words "imprisoned lightning" and "Mother of Exiles."
- Line 9: Read "Keep, ancient lands, your storied pomp!" with expression.
- Lines 10-15: Read these emotional lines several times, and discuss what they mean and why they are so powerful.

As a whole class, look at both poems, side by side, and come up with 5 similarities and 5 differences between the two poems. Have the students illustrate and decorate each of the poems accordingly.

Similarities Possibilities: Both are about the Statue of Liberty, both have some of the same words, both mean the same thing, both care about and feel sorry for the immigrants, both have the statue lifting her lamp/torch, and both are written by women.

Differences Possibilities: "The New Colossus" has harder words, "The New Colossus" is written for adults, "The New Colossus" is on the pedestal of the Statue of Liberty, "The Statue of Liberty" is easier to understand, the poems were written by different people, and the poems have different titles.

Day Eight: Conclusion

1. Ask students to describe how and why the idea of the Statue of Liberty originated.

2. Ask students to describe how the Statue of Liberty was created.

3. What were some of the problems that had to be overcome from Bartholdi's first idea to the completion of his dream?

4. What did the Statue of Liberty mean to many of the new immigrants to America?

5. Did all the immigrants have a good life in America? Why or why not?

6. What does the Statue of Liberty mean to you?

Day Nine: Evaluation

- Students are to write a 5-10 sentence (depending on the grade/ability level) "report" about the Statue of Liberty (with a title and a detailed illustration) describing some interesting facts about how it was built and what is significant about it.

- All the reports will be bound into a class Statue of Liberty book.

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ELLIS ISLAND

Topic: Ellis Island

Theme: America's monuments are interesting in themselves and also in what they represent and teach us.

California Standards (Grades 1-3)

- 1.3.3I - Identify American symbols, landmarks, and essential documents, and know the people and events associated with them.

- 1.4 - Students compare and contrast everyday life in different times and places around the world and recognize that some aspects of people, places, and things change over time while others stay the same.

- 1.5.1 - Recognize the ways in which students are all part of the same community, sharing principles, goals, and traditions despite their varied ancestry; the forms of diversity in their school and community; and the benefits and challenges of a diverse population.

- 1.5.3 - Compare the beliefs, customs, ceremonies, traditions, and social practices of the varied cultures…

- 2.1 - Students differentiate between things that happened long ago and things that happened yesterday.

- 3.1 - Students describe the physical and human geography and use maps, tables, graphs, photographs, and charts to organize information…

- 3.4.3 - Know the histories of important local and national landmarks, symbols, and essential documents that create a sense of community among citizens and exemplify cherished ideals.

Timeline

This lesson is designed to take about seven days (6-8 hours). The teacher introduces Ellis Island (with a "hook"), and then goes on to describe the history of Ellis Island and immigrant experiences there and elsewhere. The students will pack imaginary suitcases with their most prized possessions, find Ellis Island using Google Earth, learn to sing a silly song, and write reports on Ellis Island.

Prior Content Knowledge and Skills

- Students should have an idea of what an immigrant is: An immigrant is a person who comes to a country to make his/her home.

- Students will need to know how to read a basic map of the United States and the world.

- Students should have a basic knowledge of computer and internet use.

Day One: Introductory "Hook"

Read *Dreaming of America: An Ellis Island Story* by Eve Bunting, a picture book based upon two significant weeks in the life of Annie Moore, the first immigrant to enter the gleaming new Ellis Island processing center. It is the story of Annie and her two younger brothers on their voyage from Ireland to be reunited with their parents in New York City. As she steps onto the dock, she is welcomed with cheers and American flags because she is the first immigrant to be processed through Ellis Island on January 1, 1892. During the reading of the story, the following points will be addressed:

- Point out Europe, Ireland, Cork, New York, and New York City on a world map.

- Discuss the following questions with the class.

- How would you feel if your parents had to leave and you didn't see them for three long years?

- Would you be sad to leave your family and friends and home forever?

- Would you be worried about liking your new home?

- How would it feel to be in charge of taking care of your two brothers for two weeks on a ship all by yourselves?

- How would it feel to be in a strange place away from your parents on Christmas?

- Would you be scared that your parents wouldn't find you on the docks?

- How would it feel to land in a new country with strangers and unusual noises all around?

- How do you think the author Eve Bunting, who was also an immigrant from Ireland over 50 years later, felt when she first came to America?

- How do your think her journey compared with Annie's?

- Do you think she could imagine how Annie might have felt?

Transition: Ellis Island is not so much significant as a monument (building) as it is a memorial to the immigrants and the American immigrant experience in this country from 1892 to 1954. We will learn about how Ellis Island came to be, how the buildings looked, how the immigrants looked and who they were, what happened to the immigrants in the buildings, why the buildings were closed, and how they look today (as a museum with other buildings being renovated).

<u>Lesson Content</u>

Day Two: Background Lesson Information (Journey to Ellis Island)

Read and discuss *Journey to Ellis Island: How My Father Came to America* by Carol Bierman. This book, narrated by the granddaughter of the family, is the true story of a Russian-Jewish family's journey to America from war-torn Russia. It tells of the horrifying conditions in Russia for the Jews, and describes the Weinsteins' Atlantic journey aboard the *Rotterdam.*

- Pages 21 through 38 of the story describe in written, illustrative and photographic detail the Main Building on Ellis Island and the procedures that immigrants were required to pass. The Ellis Island immigrant experience is described in personal terms and includes the following (with the page numbers listed):

- Page 12 – As they pulled into New York Harbor, the family views the Statue of Liberty, described as "a woman holding a flaming torch."

- Page 12 – Immigration inspectors boarded the ship, and directed the (healthy) third-class passengers onto ferries bound for Ellis Island. (A few passengers who were not healthy were not permitted to even leave the ship.)

- Pages 22-23 – The immigrants were then taken on the ferries to the Main Building on Ellis Island. If immigrants required a special inspection, some stayed a night or two in the dormitories. (If there were more complications, some immigrants stayed longer at the island hospital and other buildings, and a few were even sent back to their homeland.)

- Pages 22 and 26 - All immigrants were given a thorough medical inspection, which they had to pass, and also questioned before they could enter America.

- Page 37 – Immigrants had to convince inspection officials that they had jobs, or that they would be living with someone who could support them.

- Pages 37-38 – If someone came to get them, the immigrants could leave with that person and go by ferry to the tip of Manhattan. From there, they could go anywhere.

Day Three: Background Lesson Information

Using many illustrations and information from *Ellis Island* by Highsmith and Landphair and the official souvenir guide *Ellis Island*, review the history and present state of Ellis Island:

- Ellis Island is an island in New York Harbor located near Liberty Island, where the Statue of Liberty stands.

- Castle Clinton, at the southern tip of Manhattan, was the first immigration depot until immigration numbers increased too much for it to handle.

- The U.S. government was becoming concerned about taking in unhealthy, unskilled or criminal immigrants, and it wanted to check out new immigrants more thoroughly.

- Before the buildings were built, the size of Ellis Island was increased from about three acres to over six acres so there would be plenty of room for lots of buildings.

- On New Year's Day of 1892, the first immigrant, Annie Moore, entered the new Ellis Island station. The two-story brown building was designed to process up to 10,000 immigrants a day.

- The first immigration center burned to the ground in 1897 and many of its records were lost.

- A bigger and safer building was built to replace the destroyed one. The new colorful, majestic building was called the Main Building. The peak year for immigration was 1907, when over one million immigrants came through the Ellis Island Main Building.

- The inspection process: When the immigrants landed, they had numbered tags pinned to their clothes with their names on them. The immigrants were checked by many medical doctors for sixty medical problems. Then they were asked 29 questions by the immigration inspectors. Each immigrant was asked his/her name, age, occupation, marital status, and destination. It took an average of five hours to pass through the inspection process at Ellis Island. If an immigrant passed all the tests, he/she was permitted to leave by ferry to go anywhere in America. Only about 2% to 3% of the people failed and were not allowed to stay in America. (That would be two or three people out of every 100 immigrants.)

- In 1954, Ellis Island closed because of a decrease in the number of immigrants to America, and the expense of maintaining the buildings. More than 12 million people had passed through the island in the over 60 years that it had functioned as a processing center for immigrants to the United States.

- After about thirty years, the U.S. decided to renovate Ellis Island and turn the Main Building into an immigrant museum. Now visitors can go and see how Ellis Island looked 100 years ago.

Day Four: What to Bring

Read *A Piece of Home* by Sonia Levitin. It is a story about Gregor and his family immigrating to America. Gregor's dilemma is that, besides clothing, he can only bring one special treasure to America with him.

- Most people's ancestors came to the United States from far away. When they came, they had to make decisions just like Gregor's family. They had to decide what to bring along. They couldn't bring everything.

- Long ago, many families moved to the United States with only a few suitcases or trunks. They packed just the clothes they needed and a few special pictures and family treasures.

- Imagine that you are moving and can only bring along one suitcase. What will you pack in it?

- Think about what you will need. You will need clothes, of course. Which ones will you pack? What else is really important to you? Will it fit in your suitcase?

- Think about what you will bring and what you will leave behind.

- Pass out a piece of white construction paper to each student. Direct the students to draw the outline of a suitcase on the paper and then draw 5 things that they would bring (besides clothes). Remember all the things must fit in the suitcase along with their clothes.

- When the students are finished, they can share their suitcase choices with the class and tell why they made their choices.

Day Five: Google Earth

Working in small groups with computers (and adult help), the students will use Google Earth to explore where many of the Ellis Island immigrants came from and then where they first landed in the United States.

- Zoom to Europe to explore countries where immigrants came from.

- Zoom in on the U.S., the East Coast, New York, Long Island and then Ellis Island (and the Statue of Liberty).

Day Six: "When I First Came to This Land"

For fun, teach the class the words to the silly song "When I First Came to This Land." (words and music by Oscar Brand as found in *The Colonial & Revolution Songbook* by Keith & Rusty McNeil)

- Read through words to the song. Discuss what the words means, why they are silly, and how they might relate to the immigrants' experiences.

Day Seven: Conclusion

1. Why was Ellis Island built?

2. What happened to the first Main Building on the island?

3. What was the process the immigrants went through on Ellis Island?

4. What different kinds of feelings would you have felt if you were an immigrant on Ellis Island?

Day Seven: Evaluation

- Students are to write a 5-10 sentence (depending on the grade/ability level) report about Ellis Island (with a title and a detailed illustration) describing some interesting aspects of the monument, the immigrant experience there and what is significant and symbolic about it.

- All reports will be bound into a class Ellis Island Book.

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NON-EUROPEAN IMMIGRANTS

Topic: Non-European Immigrants

Theme: America is a nation of fascinating immigrants from all over the world, not just from Europe.

California Standards (Grades 1-3)

- 1.2 - Students compare and contrast the absolute and relative locations of places and people and describe the physical and/or human characteristics of places.

- 1.3.3 - Identify American symbols, landmarks, and essential documents, and know the people and events associated with them.

- 1.4 - Students compare and contrast everyday life in different times and places around the world and recognize that some aspects of people, places, and things change over time while others stay the same.

- 1.5.1 - Recognize the ways in which students are all part of the same community, sharing principles, goals, and traditions despite their varied ancestry; the forms of diversity in their school and community; and the benefits and challenges of a diverse population.

- 1.5.3 - Compare the beliefs, customs, ceremonies, traditions, and social practices of the varied cultures…

- 2.1 - Students differentiate between things that happened long ago and things that happened yesterday.

- 3.1 - Students describe the physical and human geography and use maps, tables, graphs, photographs, and charts to organize information…

Timeline

This lesson is designed to take about six days (5-7 hours). The teacher introduces the topic with a "hook" of food-tasting. In the following days, the class will discuss several non-European immigrant groups, and the teacher will read and discuss two relevant children's literature books. The students will finish off the unit with individual student posters to reinforce their understanding of non-European immigrants.

Prior Content Knowledge and Skills

- Students should have an idea of what an immigrant is: Immigrants are people who come to a new land to make their home.

- Students will need to know how to read a basic map and globe of the United States and the world.

- Students should have a basic knowledge of computer and internet use.

Day One: Introductory "Hook"

The teacher introduces this lesson with a buffet table of five foods from lands other than Europe: Horchata (Mexico), Chinese salad (China), peanut soup (West Africa), sushinori (Japan), and "Rice and Peas" (Caribbean). Explain that these are foods that were eaten and enjoyed by the immigrants in their homelands. The non-European immigrants brought these food recipes with them to America from their homelands around the world; they also brought along their families, their hopes, their dreams, and their cultures. Discuss how the children liked/disliked the different foods and why. Graph the results of their food-tasting.

Lesson Content

Day Two: Background Lesson Information and Discussion Questions

Let's discuss the places where each of the foods we tasted and the immigrants that brought them came from:

- Mexicans have been immigrating to America, especially Texas and California, before they were states of the United States and when those areas belonged to Mexico. (Point out Mexico, California and Texas on the map and globe.) They have continued to immigrate even today, so they can have better lives for themselves and their families. Most of the Mexican immigrants were/are farmworkers to begin with. However, today Mexican immigrants work at all kinds of jobs and professions.

- Chinese immigrants began to come here about 150 years ago. (Point out China, California and then San Francisco on the map and globe.) In the beginning, most of the immigrants came to California, especially to the San Francisco area. It was the time of the California Gold Rush and so many Chinese workers went to work in the gold fields. They also worked in the cities and later worked on building the transcontinental railroad.

They are still coming today, but now, of course, they don't work in the gold fields and they don't build railroads anymore. Why not? Chinese immigrants today work in all kinds of jobs and professions.

- Africans began coming to America about 300 years ago, in 1619. (Point out Africa and the East Coast states on the class map and globe.) Unfortunately, millions of Africans were brought to our country as slaves. They were captured in Africa and forced into slavery against their will. Instead of finding freedom in America, these Africans lost their freedom, and most were never allowed to return to their homelands. It was a very sad thing, but fortunately they were emancipated by President Abraham Lincoln about 150 years ago. After that they still had to fight for their civil rights. Some Africans immigrate to the U.S. today, but, of course, they are not slaves. Why not? Today African immigrants work in all kinds of jobs and professions.

- Japanese immigrants began to come to Hawaii over 100 years ago to work on the sugar plantations. (Point out Japan, Hawaii, and California on the map and globe.) The Japanese people who came to the mainland U.S. usually came to California, and they were mostly farmers and fishermen. During World War II, the U.S. government made a big mistake and put all the mainland Japanese immigrants and their families into camps because the United States was at war with Japan. Why wasn't this fair? After the war, the government realized it had made an awful mistake, and after many years it apologized. Also, after World War II, some American soldiers married Japanese women and moved back to America with them. Now Japanese immigrants are involved in all types of jobs and professions.

- Caribbean immigrants have been coming to America, especially Florida, for the last 50 years. (Point out the Caribbean Sea, Caribbean islands and Florida on the map and globe.) Life was hard where they lived, and their governments were punishing many of them because they disagreed with what the government was doing. (A lot of hurricanes have hit this area over the years.) Since the Caribbean islands are close to the U.S., many of the Caribbean immigrants escaped from their countries on small boats. Although many of the immigrants were/are poor and unskilled, others were/are small businessmen and professionals.

- If there is/are children in the classroom who are non-European immigrants, or whose parents are non-European immigrants, substitute in a food from their country in the "hook", point out the country (or countries) on the map and globe, and briefly discuss their reasons for immigration.

- After discussing the food choices and brief immigrant explanations, read the first page and then the last six pages (the pages aren't numbered) in *Coming to America: The Story of Immigration* by Betsy Maestro.

- Optional: Read and discuss the second-fourth pages in *Coming to America*. Then discuss the issue of whether American Indians should be considered American immigrants (thousands of years ago) or not, since America wasn't the United States that long ago.

Day Three: *Grandfather's Journey*

Read and discuss the book *Grandfather's Journey* by Allen Say. In this picture book of memories, the author/illustrator Allen Say narrates and compares his grandfather's immigration from Japan with his own many years later. He expresses his own and his grandfather's love of both countries. Children can discuss how it must feel to leave a country (home) and not be able to return.

- The class will discuss how it must feel to leave a country (home) and not be able to return.

Day Four: *How Many Days to America?*

Read and discuss the book *How Many Days to America?* by Eve Bunting. It tells the story of some Caribbean refugees which must suddenly leave everything in the dead of night. They must sell their most precious possessions for a dangerous and eventful boat escape. The family finally arrives in America after almost being captured by soldiers from their country.

- The class will discuss the fears, sadness, hunger, and thankfulness that the family experiences during the course of its hazardous journey.

Day Five: Conclusion

On butcher paper, brainstorm some of the non-European countries that immigrants came from and the reasons that they might have left their homelands.

Day Six: Evaluation

Students will make individual posters of immigrant families to reinforce their understanding of non-European immigrants' lives. The posters will consist of a picture and 2-3 sentences giving the nationality of the immigrants and something about their lives.

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LOCAL HISTORY

Topic: Local History – Hydesville, CA 95547

Theme: It is important and interesting to know the history of the town/city where you live.

California Standards (Grades 1-3)

- 1.2.1 – Locate on maps and globes their local community, California, the United States, the seven continents, and the four oceans.
- 1.4.2 – Study transportation methods of earlier days.
- 1.4.3 – Recognize similarities and differences of earlier generations in such areas as work (inside and outside the home), dress, manners, stories, games, and festivals, drawing from biographies, oral histories, and folklore.
- 1.5 – Students describe the human characteristics of familiar places and the varied backgrounds of American citizens and residents in those places.
- 1.5.3 – Compare the beliefs, customs, ceremonies, traditions, and social practices of the varied cultures, drawing from folklore.
- 2.2 – Students demonstrate map skills by describing the absolute and relative locations of people, places, and environments.
- 3.1 – Students describe the physical and human geography and use maps, tables, graphs, photographs, and charts to organize information about people, places, and environments in a spatial context.
- 3.1.1 – Identify geographical features in their local region.
- 3.1.2 – Trace the ways in which people have used the resources of the local region and modified the physical environment.
- 3.3.1 – Research the people who continue to come to the region, including their cultural and religious traditions and contributions.

- 3.2 – Students describe the American Indian nations in their local region long ago and in the recent past.

- 3.2.2 – Discuss the ways in which physical geography, including climate, influenced how the local Indian nations adapted to their natural environment.

- 3.2.4 – Discuss the interaction of new settlers with the already established Indians of the region.

- 3.3 – Students draw from historical and community resources to organize the sequence of local historical events and describe how each period of settlement left its mark on the land.

- 3.3.3 – Trace why their community was established, how individuals and families contributed to its founding and development, and how the community has changed over time, drawing on maps, photographs, oral histories, letters, newspapers, and other primary sources.

Timeline

This lesson is designed to take eight days (7-9 hours). The teacher introduces the topic (with a "hook") using historical pictures of Hydesville. After learning about Hydesville from the teacher and a local historian, the class will go on a walking tour of the town, use Google Earth, and write reports on what they learned.

Prior Content Knowledge and Skills

- Students should have a very basic knowledge of their town and community.

- Students will need to know how to read a basic map of the United States and the world.

- Students should have basic computer skills.

Day One: Introductory "Hook"

The teacher will show several pictures of the local town (Hydesville) and ask the students to speculate about where and when these pictures were taken. S/he will then show some pictures of some of those same buildings today.

Day Two: Background Lesson Information

The teacher will read and discuss a short history of Hydesville ("The History of Hydesville and Its Schools"), showing pictures and relating it to the Hydesville of today.

Day Three: Local Historian

A local historian will be a guest speaker in the classroom. The teacher will inform the speaker of the children's previous knowledge/lessons and mention the scheduled walking tour field trip (Day Three), so that the speaker can give a more relevant presentation.

Day Four: Walking Tour of Hydesville

The class will go on a three-hour walking tour (with some bus assistance) of Hydesville, to see important/interesting buildings/places, such as "Goose Lake," Yager Creek, the first Hydesville School and former Hydesville Post Office (now Murrish Hydesville Market), the third Hydesville Grammar School site and tennis courts (now the Hydesville Volunteer Fire Hall), the Perris house, the Hydesville Community Church, and the old Hydesville Cemetery. Students will take pictures of the various sites and do tombstone rubbings at the old cemetery.

Day Five: Google Earth

Working in small groups with computers and adult help, the students will use Google Earth to zoom in on the U.S., then California, then Humboldt County, and then Hydesville. In Hydesville, they will locate the places they visited on the walking tour. These places will be listed on a hand-out. (If the town is not mapped out on Goggle Earth, airplane photographs of the area can be substituted.)

Day Six: Hydesville Reports

Students will brainstorm topics to write about concerning the historical buildings and areas of Hydesville. Each student will then pick one of the topics and write a 5-10 sentence (depending on the grade/ability level) report. Each report will be illustrated and also have a photograph taken on the day of the walking tour (Day Three).

Day Seven: Share Hydesville Reports

Students will orally share their reports with the class before the reports are bound into a class *History of Hydesville* book.

Day Eight: Conclusion

1. Ask the students to describe how Hydesville looked 200 years ago, before the white settlers arrived.

2. Ask the students to describe how Hydesville looked 150 years ago.

3. Ask students to describe how the people dressed in Hydesville 150 years ago.

4. Tell about the kinds of businesses in Hydesville 150 years ago.

5. Tell about how people made their livings in Hydesville 150 years ago.

6. How has Hydesville changed over the years?

Evaluation

Students will brainstorm about topics to write about concerning the history of Hydesville. Then each student will pick one of the topics and write a 5-10 sentence (depending on the grade/ability level) report. Each report will be illustrated and also have a photograph. The reports will be bound into a class *History of Hydesville* book.

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ANCESTOR REPORTS

Topic: Ancestor Reports

Theme: It is interesting and important to know who your ancestors were and where they came from.

California Standards (Grades 1-3)

- 1.2 Students compare and contrast the absolute and relative locations of places and people and describe the physical and/or human characteristics of places.
- 1.2.1 Locate on maps and globes their local community, California, the United States, the seven continents, and the four oceans.
- 1.4.3 Recognize similarities and differences of earlier generations in such areas as work (inside and outside the home), dress, manners, stories, games, and festivals, drawing from biographies, oral histories, and folklore.
- 1.5 Students describe the human characteristics of familiar places and the varied backgrounds of American citizens and residents in those places.
- 1.5.3 Compare the beliefs, customs, ceremonies, traditions, and social practices of the varied cultures, drawing from folklore.
- 2.1 Students differentiate between things that happened long ago and things that happened yesterday.
- 2.1.1 Trace the history of a family through the use of primary and secondary sources, including artifacts, photographs, interviews, and documents.
- 2.1.2 Compare and contrast students' daily lives with those of their parents, grandparents, and/or guardians.
- 2.2.3 Locate on a map where their ancestors lived, telling when the family moved to the local community, and how and why they made the trip.

Timeline

This lesson is designed to take six days (5-7 hours). The teacher introduces the topic with a "hook" about the teacher's immigrant ancestors. The next day other countries of the world where immigrants came from will be reviewed and discussed. Each of the students will then research and write a report on one of his/her immigrant ancestors. Two-three days will be devoted to orally sharing individual ancestor reports and "paper dolls," which will then be displayed on a class bulletin board.

Prior Content Knowledge and Skills

- Students will need to know how to read a basic map of the United States and the world.

- Students should know a little of their family history or know where to find out about it.

Day One: Introductory "Hook"

The teacher will show several pictures of his/her ancestors. S/he will ask the students to speculate who the people in the pictures might be. The word "ancestor" will be mentioned and its definition will be explored. The teacher will then go on to describe one or several of his/her ancestors and describe the situation(s) involved in their immigration and settlement in America.

Lesson Content

Day Two: Background Lesson Information and Discussion Questions

Although most of our ancestors came from countries in Europe, some of them came from Mexico, countries in Asia, and some of our ancestors are Native Americans.

- Let's look as some of the countries in Europe: England, Ireland, France, Germany, the Scandinavian countries, Poland, Spain, and Portugal (possibly specifically mentioning countries where the teacher knows class ancestors came from). After pointing the countries out on the class map and maybe the class globe, the students point out the countries on their own world map mats.

- Let's look at Mexico on the maps. Although there were originally all Native Americans in Mexico, a lot of people came to Mexico from Spain hundreds of years ago. That's why most of the people in Mexico speak Spanish today. We will discuss the Hispanic culture more thoroughly

around Cinco de Mayo, and also as these topics come up in reading assignments

- Let's look at Asia and some of the countries there: China, Japan, Korea, Vietnam, Thailand, and Cambodia. The teacher will try to briefly personalize the countries, as we point them out on the large class world map and globe, and then have the students locate them out on their individual map mats. Various countries will be mentioned more at various other times of the year, during discussions of topics such as Chinese New Year, the Vietnam War, current events discussions, exotic animals, literature, etc. Those countries from which individual students might have ancestors will be emphasized.

- Now let's look at some of the countries in Africa: West African countries, South Africa, Kenya, Egypt and Madagascar. We will talk more about the African countries and immigrants from Africa during Black History Month in February, and also as these topics come up in reading assignments.

- Let's look at all the different Native American tribes that lived all across the United States using a poster that illustrates this fairly simply. There were and still are Indian tribes in our area, such as the Wiyot, Hoopa and Yurok. We will discuss more about these local tribes when we visit Fort Humboldt State Park, the Sumeg Village at Patrick's Point State Park and Grizzly Creek State Park, the area where the Nongatl Indians used to live.

- Do you know where any of your ancestors came from? Of course, you probably have ancestors from several different countries. You are to go home and talk to your parents about your ancestors from other countries, unless, of course, they are Native American. We will go over this handout (See Ancestor Report Parent Letter on page 89.), and then you will show it to your parents. After you talk with your parents, you will pick out one of your ancestors to write a report about and then dress a paper doll (See Ancestor Report Doll Outline on page 90.) to look like the ancestor you picked. Pass out the ancestor report note and read it together, and then pass out the doll outline.

Ancestor Report Parent Letter

Dear Parents,

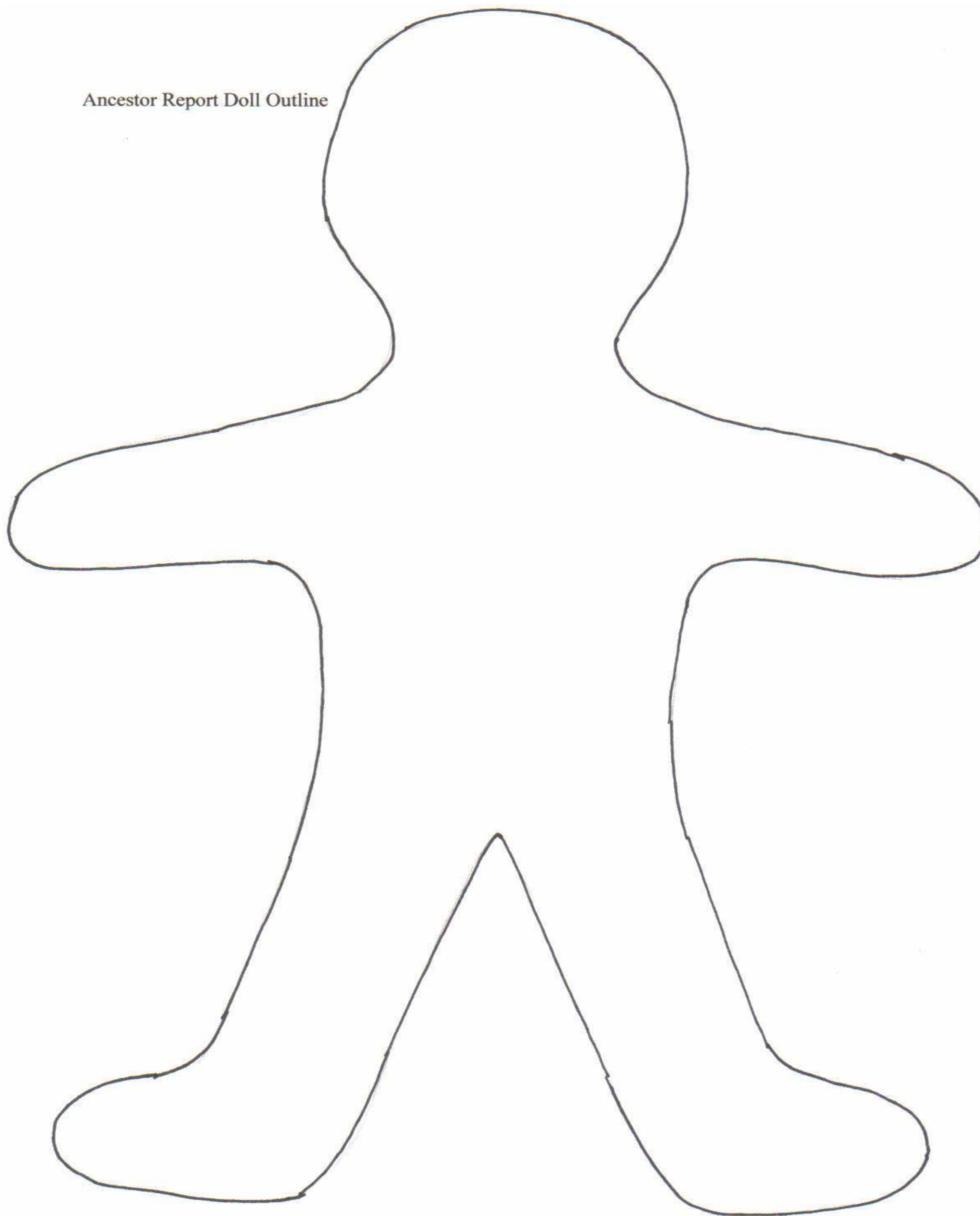
Our class has been studying about immigration and our ancestors from many lands. Each child will be discussing his or her ancestors with you at home. Please help your child pick one family ancestor from a country other than the United States (unless the ancestor is a Native American). Then please help your child research information about the ancestor and write a 5-10 sentence report. Please also help your child accurately make clothing for an ancestor doll (using the doll outline attached to this sheet). To "decorate" the doll, feel free to use any materials that you feel are suitable: crayons, paper, fabric, yarn, etc. You can get information for the report and doll from relatives, and also from the school or local library.

The ancestor report and doll will be due next Monday. Starting next Tuesday, each child will be reading his or her report to the class, as well as showing the ancestor doll. If your family has any photographs of your ancestor that you would like to share, we would enjoy seeing them. We will be putting the ancestor dolls and reports on a class bulletin board for everyone to see.

I hope you will enjoy working on this assignment as a family. Please call me if you have any questions.

Sincerely,

Ancestor Report Doll Outline



Day Three - Day Five: Ancestor Reports

For two or three days, the students will share their individual ancestor reports. Each student will read his/her 5-10 sentence report, show his/her ancestor paper doll and possibly some actual photographs of the ancestor. The student will then answer a few questions from the class. Lastly, the student will put the ancestor doll with its report on the class "Our Ancestors" bulletin board with a world map in the center, and, with a string, connect the ancestor to the country from which he/she came.

Day Six: Conclusion

- Ask the students to describe what they have noticed about the strings and ancestors on the bulletin board. Ask students to describe some of the interesting things they learned about the class ancestors.

- Make a graph of the countries and/or continents that the ancestors came from.

Evaluation (Homework)

- Students are to write 5-10 sentences (depending on the grade/ability level) reports about their ancestors.

- Each child will also "dress" and decorate a paper doll to illustrate how his/her ancestor looked.

- Each student will share his project with the class and then show on a world map where his/her ancestor came from.

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APPENDIX A

Appendix A. John Joseph Sowko and Mary Fero, paternal grandparents of Mercedes Sowko Crispin, appear in their formal wedding photograph on December, 1916, in Charleroi, Pennsylvania. They were second generation Americans whose parents were Carpatho-Rusyns. John's parents were born in Tylicz, Galicia (Lemko Region) and Mary's parents were from the Presov Region.