An Ethnic History of New Haven
Pre-1638 to 2000
and Beyond
The first people to live in New Haven were Native Americans
Native Americans lived in New Haven as long as 8,000 years ago!

The first people we know about are the Quinnipiac Tribe
The earliest people known to live in New Haven were members of the Quinnipiac Tribe.
They lived in villages around the harbor and caught fish and raised maize (a kind of corn).

The Dutch gave New Haven its first name, Rodenberg
A map drawn in 1614 by the Dutch sea captain, Adrian Block, marked native settlements along Long Island Sound from Milford to East Haven. He was the first European to give a name to what today is New Haven. He and the other Dutch who visited New Haven harbor called it Rodenberg or Roodeberg, meaning “Red Hills” and referring to East Rock and West Rock.

English Puritans settled in New Haven
In April 1638, five hundred English Puritans from the Massachusetts Bay Colony, led by the Reverend John Davenport (above) and the London merchant Theophilus Eaton sailed into New Haven harbor to establish a new colony.

In November of 1638, the English settlers entered into a treaty with the Quinnipiacs to buy land, in return for protection from the neighboring Pequot tribe. The treaty restricted the Quinnipiacs to an area on the east shore—creating the first ‘reservation’ in American history.

By 1640 a Nine-Squares plan and a new name: “New Haven”
Within two years, the ‘nine squares’ plan that we can still see today on the New Haven Green was in place and the colony was re-named New Haven.
On September 1, 1640, at a meeting of the ‘General Court,’ a legislative and judicial body of sixteen members under the leadership of Theophilus Eaton, the area was officially referred to as New Haven for the first time.
More English would follow, from other colonies and from England itself. Until the 1840s, the greatest number of foreign-born New Haveners were born in England.
Early New Haven Until the American Revolution

People of African descent, both slave and free, lived in colonial New Haven

Slaves were mentioned in New Haven from 1644. By the time of the Revolution, Connecticut had the largest number of slaves (6,464) in New England.

Connecticut Colony Laws about slavery
In 1774 Connecticut outlawed the importation of slaves. Emancipation bills (laws to free the slaves) were rejected by the Connecticut Legislature in 1777, 1779, and 1780.

Free blacks lived in colonial New Haven, too, but discrimination against them was more severe in Connecticut than in other New England colonies. In 1690 the colony forbade blacks and Indians to be on the streets after 9 p.m. Black “servants” were not allowed to wander beyond the limits of the towns or places where they belonged without a ticket or pass from their masters or the authorities.

A law of 1708 imposed a penalty of at least 30 lashes on any black who disturbed the peace or who attempted to strike a white person.

First Italian in New Haven—William Diodati

The first known Italian who settled in New Haven was William Diodati, who settled here in 1777. His grandfather was a distinguished European theologian and citizen of Genoa, Giovanni Diodati. His granddaughter married John Griswold, the son of Connecticut’s first governor.

Not until 100 years after Diodati’s death did Italians arrive here in numbers. He died in 1751.


First Jews in New Haven—Jacob & Solomon Pinto

The first Jews, the brothers Jacob and Solomon Pinto, arrived in New Haven in 1758.

Jacob Pinto’s sons, Solomon, Abraham and William, would serve in the Revolution. They all fought in the battle on July 5, 1779 when two British ships landed at West Haven. Jacob was among the signers of the petition to the Connecticut General Assembly in 1783, which brought about the incorporation of New Haven.

First Italian Jews

On September 13, 1772, a family of Venetian Jews (three adult brothers, their aged mother, and a widow and her children) were mentioned in the diary of Ezra Stiles as now residing in New Haven. He did not mention their names.

Irish

During the 1700s, a trade based on flaxseed developed between Connecticut and Ireland. Returning ships often brought a load of passengers for America. During this time, many Irish came as “redemptioners”—the price of their passage was paid by affluent Connecticut residents who in effect bought them as servants for a set number of years. History records that in 1754, Irish servants arrived in New Haven from Dublin.

Irish

French Canadians were forced to settle in New Haven

French Acadians were perhaps the only immigrants who were ever forced to settle in New Haven against their will. Longfellow wrote about them in his tale of Evangeline.

Connecticut had to take in 675 of the roughly 6,000 who were expelled from Nova Scotia in 1755 by the English. Connecticut’s General Assembly considered them troublemakers and decided to assign a small number of them to each community, rather than let them settle as a group. New Haven was assigned 19, the largest number of any town in the colony.

Irish

Irish
African-Americans fought in the American Revolution

An unknown number of New Haven African-Americans fought in the Revolution.

Blacks served in integrated units as combat soldiers and sailors.

There is no way to tell black from white soldiers on Continental muster rolls except when soldiers had such surnames as Africa or Negro.

For some slaves, it could be a way to achieve freedom.

> Some slaves were freed by patriotic masters to serve.
> Some slaves served in place of their masters, with freedom as their reward at the end of their enlistment.
> Some slaves used the money they were paid to enlist to buy their freedom.
> Some slaves served with no promise of freedom, but accompanied their masters out of loyalty or for adventure.

Free blacks, like whites, were attracted by patriotism, the adventure and the enlistment payment.

Some black Americans served in the British Army.

Very few were Connecticut blacks.

The British offered freedom to black slaves who would join their army, but no major British units were stationed in Connecticut.

Blacks from Connecticut had to run away to New York to reach the British.

Bristol Baker of New Haven...

Fought in three Connecticut regiments from 1777 until his discharge in 1783. The next year his owner emancipated him and wrote of Baker: “he...has been a good soldier and frugal of his interest and capable of business equal to most white men...and being as he says but about 38 years old...it is reasonable that he should be set free as he has been fighting for the liberties of the country.”

Baker lived as a free man in New Haven for nine years until he died in 1793. His estate, similar to many black veterans of the war, was meager, but it did include the bounty land that he had received from the government as partial payment for his military service.

Edward Maloy—A New Haven Irishman who fought in the Revolution

There were many Irish in Connecticut in colonial times.

Edward Maloy was born in Ireland and came to New Haven in 1740, at the age of 15.

In the Revolution, in April 1777, he was one of the New Haven militiamen who marched to Danbury to fight off British troops who had raided that town.

Germans fought in the Revolution—for England

Thousands of German soldiers came to the United States to support King George III in the American Revolutionary War.

The largest group came from Hesse, and German soldiers are often called Hessians.

Many of the Germans taken prisoner by the Americans settled in America. The Continental Congress didn’t have enough money to send German prisoners back to Europe.

“These black men fought in the Revolutionary War not for their own land, but for a land which had enslaved them, and whose laws, even in freedom, oftener oppressed than protected. Bravery, under such circumstances, has a peculiar beauty and merit.”

— HARRIET BEECHER STOWE
After the Revolution 1777 – 1839

New Haven in the first U.S. Census

1790 CENSUS
City Population .......................... 4,484
White males over 15 ...................... 1,155
White females under 16 ............... 1,029
Free white females ..................... 2,234
Free blacks .................................. 121
Slaves ......................................... 76
Households .................................. 918

Note: Census failed to count many free blacks, who were considered "property."

1800 CENSUS
City Population .......................... 5,157
Free white males ................................ 2,351
Free white females .......................... 2,234
Free blacks .................................. 166
Slaves ......................................... 82

1810 CENSUS
City Population .......................... 6,967
Free white males ................................ 4,208
Free white females .......................... 3,190
Free blacks .................................. 371
Slaves ......................................... 18

1820 CENSUS
City Population .......................... 8,237
Free white males ................................ 5,176
Free white females .......................... 5,234
Free black males ................................ 247
Free black females .......................... 594
Males under 16 ............................. 943
Female slaves ................................ 1
Foreigners .................................... 29

World: 18th-century Americans could define themselves as white, even if they were of mixed racial heritage.

1830 CENSUS
City Population .......................... 10,678
Free white males ................................ 5,940
Free white females .......................... 5,678
Free colored males .......................... 386
Free colored females ........................ 94
Slaves ......................................... 25
Aliens ......................................... 92

U.S. Constitution: Only native-born can be President; How foreign-born can become citizens

1788: The U.S. Constitution restricted the presidency to native born citizens and gave Congress the power to establish a uniform rule on naturalization (the process for a foreigner to become a U.S. citizen.)

Connecticut Laws to free slaves

Emancipation at last! (But, slowly)

In 1784, Connecticut passed a bill that freed black and mulatto children born after March 1, 1784, once they reached the age of 25.

In 1797, that age was reduced to 21. This brought slavery in line with apprenticeship, though obviously slavery was not voluntary and slaves did not receive money, clothes and professional standing at the end of their servitude.

African American Life in New Haven in the early days of the U.S.

Free blacks began to move to New Haven from the South and rural North.

Most got work only as servants or laborers. Those with skills—masons, carpenters, blacksmiths—did better.

Some blacks lived in the Hill, Negro Lane (now State Street) was the better section of town for blacks, who owned their own houses.

One black man, William Lannon, a mason and contractor, built the last 1,100 feet of the Union (New Haven's Long Wharf) in 1800-1821, with none he quartered himself.

The first "colored school" was established in 1781 with the next coming in 1825. Known as the Christian Street School, the Sprouse or Mr. Pleasure School, and the Goff Street School, they were physically quite inadequate and offered only a very basic education.

The Connecticut State Constitution denied blacks the right to vote.

This was a mere formality. As in many other places in the North, there is no evidence that blacks ever dared attempt to vote in Connecticut, in colonial times or after the Revolution. This separate status for blacks soon extended to every form of public life, even burial, where New Haven blacks were given a corner of the public cemetery more remote than the square reserved for paupers.

African Americans in 1820s

New Haven helped runaway slaves

The African American population in New Haven increased steadily during the early years of the 19th century, reaching its highest percentage of the total in 1820, when 624 blacks formed 7.4% of the city's population.

An escaped slave, William Grimes, was hidden among the cargo on a boat sailing from Savannah to New York.

Anns Beaman, a black dagyman who moved to New Haven from Middletown, helped runaway slaves.

New Haven’s first official African American church, the United African Society, was established in about 1820 on Temple Street with the aid of some concerned whites, especially Simeon Jocelyn. William Lannon and Scipio Augustine were original committeemen.

Irish came to New Haven for work, even before the Potato Famine

Before the Potato Famine of the 1840s, there had been earlier, less severe, famines in Ireland in 1816, 1827, 1834, 1822, and 1839. The English treated Irish Catholics as second-class citizens and severely limited their economic opportunities.

Irish immigrants from Galway and Cork began coming to New Haven to work on the construction of the Farmington Canal, which opened in 1828.

The Farmington Canal ran from New Haven through Farmington to the Massachusetts line, and operated until 1844.

Boats on the canal carried goods such as sugar, coffee and flour.

Canals were eventually replaced by railroads.

Irish immigrants also helped build the Hartford and New Haven Railroad.

Irish established first Catholic Church in New Haven in 1832

An indication of the Irish Catholic presence in New Haven is seen in the founding of New Haven’s first Catholic Church in 1832 at the corner of York Street and Davenport Avenue. In 1834, a school was opened in the church sacristy.

Named Christ’s Church, it was destroyed by a reportedly incendiary fire in June 1848. Services were held in a tent until December 1848 when a former Congregational Church on Church Street was purchased and renamed St. Mary’s. (Pictured above is the contemporary St. Mary’s, located on Hillhouse Avenue.)

The Amistad Case

U.S. Supreme Court rules that captured Africans, who had been held in New Haven, were people who had been kidnapped, and not property

In February 1839, Portuguese slave hunters captured a large group of Africans from Sierra Leone and shipped them to Havana, Cuba, a center for the slave trade. This violated all of the anti-slavery treaties then in existence.

Fifty slaves Africans were purchased by two Spanish planters and put aboard the Cuban schooner Amistad for shipment to a Caribbean plantation.

On July 1, 1839, the Africans seized the ship, killed the captain and the cook, and ordered the planters to sail to Africa.

On Aug. 24, 1839, the Amistad was seized off Long Island by a U.S. ship. The slave owners were freed and the Africans were imprisoned in New Haven on charges of murder.

Although the murder charges were dismissed, the Africans, whose leader was named Cinque, continued to be held in confinement as the focus of the case turned to the question of who owned the “property” on the ship—the slaves.

The planters, the government of Spain, and the captain of the brig all claimed they owned the slaves. President Van Buren was in favor of sending the Africans to Cuba. However, abolitionists in the North opposed this and raised money to defend the Africans.

Finally, the case went to trial in the Federal District Court in Connecticut.

The court ruled that the case fell within federal jurisdiction and that the claims to the Africans as property were not legitimate because they were illegally held as slaves.

The case went to the U.S. Supreme Court in January 1841, and former President John Quincy Adams argued the defendants’ case. Adams defended the right of the accused to fight for liberty and self-preservation. The Supreme Court agreed with him.

The Africans were freed and allowed to return to Africa.
In 1840, Connecticut officially abolished slavery. By that time, there were only six slaves living in New Haven.

In 1843, Connecticut granted Jews “the same rights, powers and privileges” as Christians had to worship freely.

In 1845, Connecticut granted Jews “the same rights, powers and privileges” as Christians had to worship freely.

In 1848, Connecticut officially abolished slavery. They came to work in New Haven’s factories manufacturing firearms, carriages, hardware, and rubber goods.

Revolutions in 1840s Central Europe bring Jewish and Christian Germans to New Haven

Many of Connecticut’s Germans were Jews. In New Haven, German Jews became tailors, dry goods merchants, druggists and restaurateurs. Christian Germans arrived as well; some driven here by dissent within the Lutheran Church. Connecticut’s Germans generally were skilled workers and proprietors of small commercial establishments. In New Haven several German breweries were in operation before the Civil War.

First Synagogue

Sigismund Waterman’s brother was the first President of Mishkan Israel. They worshipped on Mondays, Thursdays and Saturdays over the Heller & Mandelbaum store on Grand Avenue. In 1843, the congregation, known as Mishkan Israel, established a cemetery.

Jewish immigrants from Bavaria in New Haven

The Bavarian Jews were seeking freedom and more opportunity. The first Bavarian Jew in New Haven was Lewis Lehman who arrived in 1844 and his brother Charles, who followed in 1845. They both sold clothing. By 1840 there were 15 to 20 Jewish families in the city.

Tidal wave of Irish in New Haven because of the Potato Famine

In 1846 and 1847, a fungus destroyed the potato crop on which most Irish tenant farmers survived. An estimated 1 million people starved, while another one million left Ireland, mostly to the U.S. New Haven became the chief receiving point for Irish immigrants in Connecticut. Most landed in New York. Some came via Nova Scotia and New Brunswick, and then by boat or land into the U.S. Shipping companies already going to Ireland with shipments of timber were happy to fill their boats with Irish immigrants for the return trip, sometimes charging them as little as 15 shillings.

Many Irish settled in New Haven

New Haven already had a small Irish community. The Irish came to work in factories like Winchester Repeating Arms, the rifle manufacturer, and on the New York and New Haven Railroad, which opened in 1849. A few began factories themselves. Matthew O’Connell (n.d.-c. 1849), formerly of Dublin, established a linen damask factory in New Haven. Irish wives and daughters worked in the homes of the rich as servants. Because they were farmers, the Irish usually arrived without skills and native-born workers viewed them as competitors who lowered wages and working conditions.

The Irish community of New Haven in the mid 1800s

The Irish community of New Haven in the mid 1800s was centered in the old “Third Ward” (bordered by Davenport Avenue, George Street and the harbor) and came to be known as “The Hill Neighborhood.” This area was heavily populated by Irish and German immigrants, especially on Congress Avenue and Lafayette Street.

In 1840s New Haven, most immigrants still came from England and Scotland

Most work available as servants. In the 1840s it became harder for blacks to find work. In 1843 half of all blacks were servants, and one out of four lived in the home of his employer.

African Americans in New Haven begin finding it harder to get work

Many black churches formed in the 1840s: the African Methodist Episcopal churches—Zion, Bethel and Union, and the Baptist. In 1844, St. Luke’s Episcopal Church was begun. One leading member was the great-uncle of W. E. B. DuBois.

African-Americans form Churches

Many black churches formed in the 1840s: the African Methodist Episcopal churches—Zion, Bethel and Union, and the Baptist Church, which later became the largest black congregation in the city. St. Luke’s Episcopal Church was begun in 1844. One leading member was the great-uncle of W. E. B. DuBois.

In 1848, Connecticut officially abolished slavery. It was the last New England state to do so. By that time, there were only six slaves living in New Haven.

The 1840s

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Blacks unfairly labeled as inferior and criminal

By 1850 blacks made up only 2.1% of the people living in Connecticut. Because of the work that they did for whites, many blacks lived in or near white homes in the cities. Others were forced to live in poor sections where there was much crime. Law-abiding blacks could not escape these surroundings, and all blacks suffered from the stereotypes that blacks were inferior, immoral, and not capable of full citizenship with whites.

Connecticut blacks work to end slavery in the South

The major reform movement that occupied the time and attention of blacks in Connecticut was in bringing an end to slavery in the South. Some black leaders thought that equal treatment of free blacks was not possible so long as slavery existed. The black churches spearheaded the antislavery movement in the state's black communities, with their leaders and ministers hosting meetings and attending those in other states. Several black-operated newspapers were briefly published in the state and several blacks wrote books and pamphlets protesting slavery and discrimination.

English and Scots still the second-largest group of foreigners in 1850 New Haven

Often called the “invisible immigrants” they came to work in New Haven’s factories, many taking up the skilled trades which they had practiced in England.

One Englishman, William Goodwin, opened a store and a pub at Church and Crown, Goodman’s Emporium, that became a home away from home for the city’s British residents.

Fear and resentment of Irish Catholics brings Know-Nothing’s to power in Connecticut

The Irish came, for the most part, in search of jobs. They dug canals, laid railroad tracks, filled factory benches, or tended machines.

People already living here began to fear that the Irish would take jobs they needed. Not the Irish, most of whom were Catholic, became more involved in politics. Protestants began to fear that the Pope in Rome would be controlling American life.

By 1855, anti-Irish Catholic feeling in Connecticut was so intense that the Know-Nothing Party, running on an openly anti-Irish platform, was able to elect a governor, William T. Minor, and a majority of the General Assembly. The governor had six Irish companies in the State Militia disbanded.

The legislature also enacted laws restricting naturalization and requiring English literacy tests for those who wished to vote. Two years later, the Know-Nothing’s sent James Dixon to the U.S. Senate.

Few Know-Nothing’s were wealthy: most were workers or small farmers whose jobs or ways of life were threatened by the cheap labor and urban culture of the new immigrants.

On the national level, the Know-Nothing’s called themselves the American Party. While they were in the forefront of the political battle to end slavery, they remained bitterly anti-immigrant. The cartoon below right represents their feelings. It is called “Uncle Sam’s Lodging House.”

The American Party was represented in the 2002 film Gangs of New York, with Daniel Day Lewis as William “Bill the Butcher” Cutting, the fictionalized version of real life Know-Nothing leader William Poole.

The Irish experience in Connecticut was painful, but the Irish at home had endured poverty, famine, and English rule; they were not easily discouraged by the prejudice they encountered in Connecticut. They kept on coming, and in doing so, blazed a trail for the Italians, Poles, Jews, Greeks, and others, who make modern Connecticut one of the most ethnically diverse of all the states.

A real census

The U.S. Census of 1850 was the first census in which the country of birth of each person was listed. Also, it was the first census in which the head of each family, was listed by name.

1850 census

City Population ...............................................20,345
FOREIGN-BORN
Austria .................................................................5
Bavaria ...............................................................13
Canada ...............................................................54
Cola .................................................................2
Crykl .................................................................1
Danmark .............................................................2
East Indies ........................................................1
England ............................................................410
France ...............................................................55
Germany .........................................................235
Holland ............................................................1
Ireland ...............................................................349
Italy .................................................................5
Mexico ..............................................................2
New Brunswick ..................................................9
Newfoundland ...................................................1
Nova Scotia ......................................................5
Poland ..............................................................1
Portugal ............................................................2
Prussia .............................................................11
Sandwich Islands ...............................................3
Scotland ...........................................................118
South America ..................................................1
St. Vincent ........................................................1
St. Thomas ........................................................1
Sweden ............................................................2
Switzerland ........................................................1
Thailand ...........................................................1
Turkey ..............................................................1
Wales ..............................................................4
West Indies .......................................................55
Total Foreign-Born ............................................4,445

Blacks organize their own groups for protection, freedom of movement & expression, and recreation

The first of these institutions were churches, followed by schools, lodges, and self-help societies that were operated by and for the black community. Black community leaders got together on the state level to seek the right to vote, to organize against unjust treatment, and to promote the uplifting of blacks in America.

During the decades before the Civil War, Amos Beman (1812-1874) a New Haven minister, was one of Connecticut’s best known and most effective black leaders. In 1854, Amos Beman addressed the state convention of blacks and reported that in New Haven there were, in addition to the black churches and schools, a literary society, a circulating library, and about $200,000 worth of real estate owned by colored people.

More Germans arrive

In 1850, outside of those from the British Isles, the largest group of immigrants—277—were natives of Ireland. This tidal wave of Irish people was driven to the United States by the Potato Famine. One of these early Irish immigrants was a young man named Edward Malley who opened a dry goods store that later became the Edw. Malley Co. department store.

In 1852, Edward Malley rented a small building at 65 Chapel Street for $7.5 a year, using $250 in cash and a credit line of $550 to stock his store. He hired a full-time clerk, who worked for $5 a week in the 15 by 20 foot store. Malley & Co. was, with so little floor space, Malley hung goods from wires strung across the room and used burlap topped with planks as counters. Shoppers could buy a dozen buttons for three cents. Malley’s even made deliveries, courtesy of a male named Mende who pulled a cart through the streets of New Haven.

By 1865 the store was described by the New Haven Register as “the largest and busiest store of its kind in the state.” In 1898 the name was officially changed to the Edw. Malley Co. and the company built a three-story store at Temple and Chapel streets. By 1902 the store required more space and a new, eight-story building was opened in the middle of the block on Chapel between Temple and Church (later the site of the Chapel Square Mall).

In spite of its longevity and popularity in the marketplace, downtown rededication was not kind to the venerable department store. Malley’s was forced to relocate to a new $35 million facility on Church Street, in 1962. The store remained a family business until it was sold in 1971. In its declining years the business was sold and re-sold several times. The Edw. Malley Co. closed its doors forever in February 1982.

For some older New Havens, memories of what Malley’s was like before it relocated remain vivid, bittersweet memories of a signature downtown store that helped to define the Elbe City for more than a century.

Of the 4,443 foreign born people living in New Haven in 1850, 3,497—78 percent—were natives of Ireland. This tidal wave of Irish people was driven to the United States by the Potato Famine. One of these early Irish immigrants was a young man named Edward Malley who opened a dry goods store that later became the Edw. Malley Co. department store.

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The earliest Italian community in New Haven was on the fringes of Wooster Square. Francisco Bacigalapoto, operator of a hand organ, arrived in 1861. Lorenzo De Bella, Giroamo D’Angelo, and G. Milazzo, all barbers, arrived in 1864. Angelo Salerno arrived in New Haven in 1868 but moved away in 1869.

The 1860 census for immigrants into New Haven shows a diverse population from various countries.

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<th>Country</th>
<th>Population</th>
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French immigrants in New Haven

There were a few French immigrants in mid-19th century New Haven. Louis Fenouillet, a French boot-maker, ran an advertisement in the city directory in the late 1860s. A sea captain named John G. Hervey was born in the seaport of Paimpont in northern France. Hervey went to sea at the age of 14 as a cabin boy. In 1845, he settled to sea at the age of 14 as a cabin boy. In 1845, he settled.

Some Italian immigrants in New Haven

Angelo Salerno arrived in New Haven in 1868 but moved away in 1869.

Connecticut whites: Sympathetic toward Southern slaves/little compassion for Connecticut blacks

During the decades from the 1830s to the Civil War, Connecticut whites developed somewhat of a dual attitude toward blacks: sympathy for slaves in the far-away South, but little compassion or interest in improving the quality of life for the free blacks who lived in the state.

In 1860 Connecticut, life was improving for African-Americans

They had more wealth than their parents, they had more jobs available to them—but no factory jobs—and most lived in their own housing rather than with white families. The rapidly growing factories refused to hire blacks, so a major source of income and advancement in society was closed to Connecticut’s blacks. Some with education or skills left the state for better opportunities in Boston, New York, or Philadelphia. At the same time, blacks from other states, including a trickle from the South, moved into Connecticut. A number of established black families provided a quiet type of leadership. Some of these families lived in integrated neighborhoods, had steady employment, traveled to other parts of the country, and gave their children good educations. Yet, the sting of racism hurt them deeply and they too relied on their own community to survive the hostility of a society that held all blacks in contempt.

Germans bring their music and Christmas customs to New Haven

New Haven’s Germans began to organize singing groups such as the Huguenot Singing Society and the Arbeiter Maenner Choir.

In the 1860s, Morris Steinert, a German Jew organized New Haven’s first symphony orchestra. In a sort of early ecumenism, Steinert was retained to play the organ both at St. Thomas Episcopal Church, where many of the city’s old line English people worshipped and at St. Patrick’s Catholic Church, where the newly arrived Irish prayed.

Another custom brought to New Haven by a German immigrant, Frederick Rehbein, was that of weaving “ropes” made of pine mingled with laurel leaves into Christmas wreaths. A florist by trade, Rehbein found a ready market for his Yale decorations not only among the city’s German populace, but also among the population at large.

In 1869, the German Catholic community established St. Boniface Church on State Street.

The Hannah Gray Home for Aged Women was founded in 1861

Hannah Gray was a very religious black lady who made her living doing the laundry of Yale students, and had bought her own home. She died in 1861, and in her last will and testament, she left her house to be used as a refuge for “indigent colored females.” New Haven’s African-American community would support the Home for well over one hundred years. It was forced to close in 1996, but renovated and reopened in June of 2009, after ten years of fundraising in the community.

In 1864 a new Goffe Street School was built.

Local schools became integrated by law in 1868 and soon schools became one of the few institutions where blacks experienced less discrimination.
Italian native served
Irish troops as Chaplain

Born in Calabria, Italy, Father Leo Rizzo (below), a Franciscan priest, was a curate at St. Mary’s Church when he signed on to be chaplain of the 9th Connecticut Volunteers. He replaced an Irish-born priest, Father Daniel Mullin, who resigned because of poor health. Father Rizzo served with the regiment in Virginia in 1864. After the war, he became pastor of St. Joseph’s Church in Winsted. When Father Leo, as he was known by the troops, died in 1897, officers and men of the 9th Regiment were the honorary pallbearers.

Approximately 55,000 Connecticut men served in the Union Army, including black and immigrant New Haveners.

Connecticut African American unit led the advance into Richmond

Raised in early 1864, Connecticut’s 9th Regiment, a unit comprised of African-Americans, arrived just in time to get into some of the heaviest fighting of the war in the Union campaign to take Richmond. On its first night in the line at Petersburg, the outfit was shelled by rebel artillery, and a few days later its troops were among those driving Confederates from the breastworks to capture Fort Harrison, which overlooked the strategic post between Petersburg and Richmond. During the Petersburg siege, the 9th lost 178 men killed and wounded. In April 1865, the 9th Connecticut led the entire Union Army in its final assault on Richmond. At 3 a.m. on April 3, the 9th marched in the advance on the Confederates capital. “The 9th skirmished all the way,” wrote the 9th’s historian, Sgt. Alexander H. Newton, and arrived at the city at 7 a.m. and were the first infantry that entered the city.

Alexander H. Newton had more reason than most men to fight for the Union. He was born in 1837 in Crenshaw County, North Carolina, to a slave father and free mother. “I learned what slavery was,” he wrote. “I felt its curse in my bones and I longed for the opportunity and the power to play the part of Moses in behalf of my people.” He eventually escaped, lived in New York City for a time and came to New Haven in 1862. In December 1863, when Connecticut raised two regiments of African-Americans, he enlisted and became First Sergeant in the 9th Connecticut Infantry, a unit which saw hard fighting at Petersburg, Virginia and which had the honor of leading the Army of the Potomac into Richmond when the Confederate Capitol fell.

Jewish Civil War Veterans

Over 2,000 Jewish soldiers fought in the Civil War. Because many of them found it easier to enlist if they presented non-Jewish-sounding surnames, it has been difficult to document the full participation by members of New Haven’s Jewish community in the Civil War. Some Jewish New Haveners whom the Jewish Historical Society of Greater New Haven has identified as Union soldiers were: Israel Brentelder; Louis Cohen; Edward Dredblood; Nathan Frankau; Isidore Kalisky (see note under Saul Wolfson); Max Levy; Gotlieb Marx; Michael Myers (not of Greater New Haven served as a corporal. Other soldiers from Connecticut included John A. Johnson, Company E, 15th Connecticut; George Moseley; Julius Tobias; Sigismund Waterman (served as Drift Surgeon in New York City during the war); Marcus Wolfe and Saul Wolfshohn (He and Isidore Kalisky were among the first in Connecticut to volunteer for duty. They both enlisted in April 1865 in the 9th Connecticut Regiment). Other foreigners in its ranks were bandleader Lieutenant Christian Streit, a native of Germany, Captain James W. Graham, a native of Quebec, and its Chaplain, Father Leo Rizzo, a native of Calabria, Italy.

Irish: The 9th Connecticut Regiment

The 9th Connecticut Regiment, recruited largely in New Haven, had numerous Irish immigrants in its ranks, including three (at right) New Haven residents: left to right, Captain Terrence Sheridan and Lieutenant Francis McKeon, both natives of County Cavan and Lieutenant Michael Mullins, a native of County Limerick. Known as the Irish Regiment, the 9th had members from other ethnic groups as well. Among other foreigners in its ranks were bandleader Lieutenant Christian Streit, a native of Germany, Captain James W. Graham, a native of Quebec, and its Chaplain, Father Leo Rizzo, a native of Calabria, Italy.

Irishman led 9th Connecticut Regiment

The son of Irish immigrants, John G. Healy rose through the ranks to lead the predominantly Irish 9th Connecticut Volunteers. He was a company commander at New Orleans and Vicksburg, Miss., in 1862 and was promoted to colonel in the Shenandoah Valley campaign in 1864 and was one of Union General Grant’s bodyguards at Appomattox when Confederate General Lee surrendered. After the war, Healy became a lawyer and eventually Chief of Police in New Haven.

German musicians from New Haven bolstered regimental bands—Christian and Simon Streit

When that unit’s enlistments expired, Streit organized and became leader of the 9th Connecticut’s regimental band. Christian Streit served throughout the war. His brother Simon also played in the 9th Regiment’s band. Christian Streit served throughout the war. His brother Simon also played in the 9th Regiment’s band.

Swedes


Germans

A native of Prussia, Charles F. Bollman, served in the First Connecticut Cavalry, fought with General Sheridan in the Shenandoah Valley campaign in 1864 and was one of Union General Grant’s bodyguards at Appomattox when Confederate General Lee surrendered. After the war, Bollman became a lawyer and eventually Chief of Police in New Haven.

Augustus Rodriguez, Puerto Rican New Haven served entire Civil War

When the Civil War broke out in the spring of 1861, the immigrants who were pouring into New Haven in increasing numbers got an opportunity to prove their loyalty to their new homeland. Among the very first Connecticut men to respond to President Lincoln’s call for soldiers when war broke out in 1861 was Augustus Rodriguez. A native of Puerto Rico, Rodriguez enlisted in the 2nd Connecticut Regiment on April 23, just nine days after the fall of Fort Sumter. The 2nd trained in New Haven, and was rushed off to Washington, D.C., in time to be thrown into the first major battle of the war, at Bull Run, Va., on July 21. While the battle ended in a rout of the Union army, the 2nd Connecticut performed admirably as a rear guard for the fleeing troops. When he was mustered out of the 2nd Regiment, Rodriguez re-enlisted and fought with the 9th Connecticut Regiment for the rest of the war. Comraded at Kingston, N.C., in March 1865, Rodriguez returned to New Haven after the war and became a firefighter.

1861 – 1865: The U.S. Civil War
The 1870s

1870 census
City Population ...............................................50,840
African-Americans ..................................................1,725

FOREIGN-BORN
Africa ........................................................................3
Asia ...........................................................................17
Atlantic Islands ...........................................................9
Bohemia .......................................................................12
Canada ........................................................................59
Central America .........................................................1
China ..........................................................................7
Colombia ......................................................................4
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England ......................................................................1,087
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Germany .....................................................................2,245
Holland .......................................................................42
Hungary .......................................................................2
Ireland .........................................................................9,601
Italy .............................................................................10
Mexico .........................................................................2
Norway .........................................................................7
Poland .........................................................................11
Portugal .......................................................................2
Russia ..........................................................................6
Sandwich Islands ..........................................................3
Serbia .........................................................................347
South America ............................................................1
Spain ..............................................................................4
Sweden .......................................................................64
Switzerland ..................................................................48
Wales ..........................................................................26
West Indies ....................................................................94
Total Foreign-Born .................................................14,358

The Wilkins Guard
Though Connecticut was not ready to admit blacks into the National Guard, returning black veterans decided to form independent companies; if the opportunity presented itself, they would be ready to become part of the official guard. The Wilkins Guard was formed in New Haven in 1869, named in honor of James H. Wilkins, the first black man in Connecticut to enlist in the all-black Connecticut Civil War regiment. The officers elected to serve in this company were all veterans of the Civil War.

Anti-Irish prejudice diminished during the Civil War, but did not entirely disappear

Baseball became a popular pastime for Connecticut's Irish. They thrived on the athleticism, the sociability and competition of baseball. And they found in it opportunities for economic advancement and community acceptance that often were denied them in other endeavors.

James O'Rourke (right), the left-fielder for Bridgeport's Penobscot Street team, became one of the sport's superstars of the 19th century. He played in the majors for 20 years. In the off-season, he came to New Haven to study at the Yale Law School. After his career in the majors, he practiced law in Bridgeport and managed that city's team in the Connecticut League. Nicknamed "Orator" for his eloquence with the spoken word both on and off the field, O'Rourke was elected to the Baseball Hall of Fame in 1945.

Black soldiers returned home in triumph
Connecticut had formed two all-black regiments that fought in the Civil War and both returned home to the praise of Governor Buckingham and the pride of the state's blacks.

But their hopes for a better life faded
The North had won the Civil War. The Emancipation Proclamation and the 13th and 14th Amendments had freed the slaves and made them citizens, so the Abolitionist organizations that had listened to blacks, utilized the resources of the black community, and provided some support from the white community, disappeared.

Prejudice increased
In 1864, Connecticut, along with Wisconsin and Minnesota, denied suffrage to blacks. Southern states passed laws segregating blacks. Connecticut and other Northern states developed a more subtle form of discrimination aimed at keeping blacks "in their place." The poor images most whites had of black Americans were fostered by newspapers and magazines that spread the stereotype of the lazy, dishonest, ignorant Negro, who, if he could not be barred legally from society, could be kept at a distance from the world of whites. As in the post-Reconstruction South, these stereotypes were used to keep well-qualified blacks from competing with whites for work.

Work opportunities were limited for most African-Americans
There were a few black craftsmen, mechanics, ministers, professionals, and shop owners, but most blacks still earned their living as servants, laborers, drivers, waiters, porters, and laundry workers, with no real chance of advancement.

Where they lived was limited, too
Generally, housing remained segregated, with most blacks living in the Doolittle area after initially locating in the Oak Street neighborhood.

Undefeated, New Haven’s blacks created a rich community for themselves
More black churches, lodges and other organizations were developed and picnics, parties and balls were held in the black communities.
In the 1870s...

New Haven Scots formed the Caledonian Club to preserve Scottish culture

By 1870, there were so many natives of Scotland living in New Haven that a group of them formed the Caledonian Club. The first objective listed by the founders, of whom the last survivor was a well-known city harness maker, John Brown, was “the preservation of the ancient literature and costumes and the encouragement and practice of the ancient games of Scotland.” The Caledonians had two red letter days each year. One was January 25 when a banquet and ball celebrated the birth of the Scottish poet Robert Burns. The other was August 15 when the birthday of the novelist Sir Walter Scott was celebrated with a picnic and a revival of Scottish Games.

English immigration continued steadily

English immigration also continued steadily throughout the 19th and into the 20th century. One Englishman who immigrated to New Haven in mid-19th century was William H. Wilson. A native of Altringham, England, Wilson came to America to join the Union army but was rejected because he was too young. After working as a farmhand in Branford for a number of years, he opened a fish market in New Haven and became so successful that when he died in 1916 he was operating two fish markets, one at Savin Rock and one in Woodmont.

Early Italian entrepreneurs

1873—Anthony Dematty opened the first Italian shoe store on Grand Avenue.

1874—Paul Russo, a musician, opened the first Italian grocery store in New Haven at the corner of Congress Avenue and Oak Street. The store served growing numbers of Italian peddlers, rag and junk dealers, musicians, and barbers.

German Jews

A. Nusbaum (below), a watchmaker, operated a shop on Grand Avenue. He was a German Jew and was already in New Haven by 1874.

African Americans: Philanthropy, education, and political activity

1872, Mary Goodman, a laundress of modest means, died, leaving her life savings of about $5,000 to the Yale Divinity School to fund scholarships for black students.

Blacks had pressed for integrated public schools, and, in 1874, New Haven’s last separate school, on Golfie Street, was officially closed.

Also in 1874, Edward Alexander Bouchet (1852–1918) became the first black person to graduate from Yale University. He went on to be the first to earn a Ph.D. from an American university (Yale, 1876.) Edward Bouchet was born in New Haven to parents William and Susan Cooley Bouchet. At that time there were only three schools in New Haven open to black children. Bouchet was enrolled in the Artisan Street Colored School whose only teacher nurtured Bouchet’s academic abilities. He attended New Haven High School from 1866-1868 and then Hopkins School from 1868-1870 where he graduated first in his class. Unlike most PhDs of his time, Bouchet was unable to find a university teaching position after college, probably due to racial discrimination. He moved to Philadelphia in 1876 and took a position at the Institute for Colored Youth (ICY). He taught physics and chemistry at the ICY for 26 years. He resigned in 1902 at the height of W.E.B. DuBois’ controversy over industrial vs. collegiate education. Bouchet spent the next 14 years holding a variety of different jobs around the country. In 1916, illness finally forced him to retire, and he moved back to New Haven. He died there, in his childhood home on Bradley Street, at age 66. He never married or had children.

Following the Civil War and the Emancipation Proclamation, blacks began joining the Republican Party.

Charles McLinn, a carpenter at Yale who lived in the Dixwell area, was elected as a Republican city councilman in 1874. That same year, William Layne and William Jackson were appointed letter carrier and messenger respectively in the Court of Common Pleas.

The first wave of black northern migration

The first wave of black northern migration from the South began in the 1870s, prompted by:

- The end of Reconstruction, which allowed Southern state legislatures to pass laws to disfranchise Negroes, who had been voting in large numbers. In 1876 there were over 150,000 black voters in Louisiana; by 1900, barely 1,000.
- The rise of the Ku Klux Klan, which murdered and tortured black people.
- The decline of the Southern economy. The Depression of 1873 greatly affected southern farmers; cotton prices dipped from about 3 cents a pound to 7 cents a pound. Many blacks headed north, hoping for work in northern cities.
- Most of the southern blacks who came to New Haven between 1870 and 1900 had been slaves or had parents or grandparents who had been slaves.
Swedes arrived in great numbers in the 1880s

The 1880s were the high water mark of Swedish immigration to the United States and a sizable number came to New Haven. Gustaf Emanuelson, a Swedish farm boy who came to New Haven about that time, described the life of immigrants: “When we arrived in New Haven we went to a Swedish boarding house on Water Street near Surgeon’s factory. The board there was $5-50 a week. We ate mostly Swedish food, but we also had some American food. The American clothes seemed so much more stylish to me and the showers were a great deal better. The Americans seemed to be in much more of a hurry than the Swedes … I thought I would go back, but I am doing so well over here that I decided to become an American citizen …”

Bethesda Lutheran Church

Bethesda Lutheran Church was established at an organizational meeting on January 4, 1883. The Rev. O. A. Landell of New Britain and Ludvig Holmes, a young Swede who associated with him, began the church’s work among New Haven’s Swedish Lutherans. Already before they had a regularly called pastor, the congregation had acquired their own house of worship, an unpretentious structure on the present site of Emanuel Lutheran Church on Humphrey Street.

Asian immigrants came to New Haven

In the 1870s and early 1880s, a number of Chinese young men came to New Haven as students. One of them was Spencer Tsing Laisun, a native of Shanghai, who spent a year at Hopkins Grammar School, where he wrote a prize essay on Confucius, before entering Yale. Students were not the only Asians in the city at the time. The 1880 Census shows 18 Chinese and 7 Japanese residents. Many of these immigrants ran small businesses such as laundries and teashops. Their names—Wong Sing, Foo Sang, Wing Cheong, Hop Sing—and their customs were sources of great puzzlement to New Haveners. Newspapers often interviewed them on occasions such as the Chinese New Year, which was celebrated with fireworks, the exchange of greeting cards and courtesy visits to family and friends. In a nation which took pride in accepting immigrants, laws restricting the immigration of Chinese eventually ended the Yale program and discouraged many would-be immigrants.

New Haven’s Polish Community

Most Polish immigrants arrived in New Haven between the 1880s and the outbreak of World War I. The most frequent ports of entry for Polish immigrants were New York, Baltimore, Philadelphia and Boston, although New York processed the most passengers. Frequent ports of departure were Hamburg and Bremen in Germany, Rotterdam, Holland and Antwerp, Belgium.

Why they came

Connecticut’s Poles came from a non-country. In 1795 Poland had been divided by Russia, Prussia, and Austria-Hungary. In the 1800s, these nations attempted to suppress Polish nationalism and the Polish language. Poles also experienced extreme economic hardships because of a rising population and less ability to own land. Between 1877 and 1924, some three million Poles migrated to the United States. The Poles were rural in origin and unskilled, and they were looked down on and ridiculed by immigrant groups that arrived before them. At first, their goal was to save their money, return home, and buy land. Many, however, found work in New Haven’s factories and remained.

Where they worked

A significant Polish community developed in New Haven. Its factories required unskilled laborers and the Poles found employment in machinery, hardware, and metal parts factories. Poles also found work in New Haven’s paper mills, steel wire mills, foundries and meat packing plants. Women worked at oyster shucking, and they were employed in factories making shoes and clothing, where the Poles, more than any other immigrant group, entered farming. New Haven’s Poles found work on farms in Westville and in Fair Haven.

1880 Census

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</table>

Humphrey Street.

worship, an unpretentious structure on the present site of Emanuel Lutheran Church on

1880s

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<tr>
<td>Poland</td>
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<td>57</td>
</tr>
<tr>
<td>Total Foreign-Born</td>
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</table>
New Haven’s Russian Jews

Why they came

In 1880, there were only 7 people of Russian birth in New Haven; by 1890, there were 1,160. The reason for this influx was the attempted assassination of Czar Alexander II in 1881. The Russian government blamed Jews for the attempt and drove them from their homes and massacred them. Jews in America rallied to the aid of their brethren who were victims of these “pogroms.” At a meeting in May 1882, New Haven Jews made an appeal for funds to pay for the resettlement of Russian Jews, stating “We expect a number of families soon in addition to the many already here and true charity requires that these strangers in a strange land who have lost their household goods, their homes and their all, should be temporarily provided for until they secure work.” One of those who came to America was Max Wolf, who became a U.S. citizen in New York City on October 22, 1888 and later settled in New Haven.

Their relationship with German Jews

When they arrived in New Haven, Russian Jews found a sizeable German Jewish community here. German Jews were of the Reform tradition, a modernized Judaism which stressed the separation of spiritual religion from secular life. The Russians were Orthodox Jews. Their Eastern European Jewish tradition was grounded in centuries of persecution and communal Yiddish culture. Not only was Orthodoxy a spiritual tradition, it was a means of survival in a hostile world. It reinforced the values of family cohesiveness and mutual aid. Class differences existed between the German and Russian Jewish communities, as well. While the German Jews were often prosperous, the Eastern European Jews were usually poor. German Jews responded to the plight of the newcomers with generous assistance, which, however, was often tinged with condescension. The newcomers responded by forming their own organizational life.

Where they lived and worked and their community

In New Haven, a thriving Eastern European community developed along Oak Street. The shops of shoemakers, peddlers, tailors and carpenters appeared. Others found employment in local hardware and clothing factories. Before very long, the Eastern Europeans had founded charitable and mutual-aid societies, synagogues Hebrew schools, workingmen’s organizations and Yiddish theater groups.

New Haven’s Ukrainian Community

Why they came

Emigrants from Ukraine came in four waves. The first wave began in the 1870s and ended in 1914. Because Ukrainian territory was then divided among a number of neighboring countries, U.S. immigration authorities listed early Ukrainian immigrants as Poles, Slovaks, Hungarians, or Russians. Russia tried to eradicate Ukrainian culture and prohibited the use of the Ukrainian language. Austria was more lenient, but it subjected its Ukrainian provinces of Ruthenia and Bukovina to exploitation by Polish and Hungarian nobles who snatched up all the good land not already owned by the Catholic Church. Therefore, Ukrainian immigrants were fleeing Russian persecution, Austrian impoverishment, and escaping induction into the Austro-Hungarian army occupying their native land. This first wave of Ukrainian immigrants established parishes and built churches. They also created fraternal orders, associations which provided mutual financial assistance and opportunities to socialize. Burial societies, originally established to provide funeral expenses for those who died in the mines, evolved into fraternal insurance companies dedicated to preserving Ukrainian heritage.

Many immigrant Ukrainians primarily came to New Haven to look for work. New Haven offered employment at Yale University and several large industries within its boundaries.

The Ukrainian Community

Anna and Wawro Horishny and John Janitsky were the first documented Ukrainians to have migrate to New Haven. They settled in Fair Haven in 1889. John Janitsky and his wife opened a tavern, also in Fair Haven on James Street, which catered to the Slavic people of the area.

During the first period of Ukrainian immigration to the United States, Ukrainian immigrants tended to be divided by religious and national differences. The majority were Greek Catholics and Ruthenians, while the rest were Carpatho-Russians and members of the Russian Orthodox Church. In 1884, Father Ivan Volansky, a Catholic priest, organized Ukrainian-American religious and social life, identifying Ukrainians as a distinct ethnic group. However, until 1893, Ukrainian immigrants were listed officially either as Austrians or Russians.
The 1880s and 1890s witnessed the beginning of what was to become the largest immigration of all to New Haven—the Italians!

Why they came

Poverty, economic exploitation and repressive government in their homeland convinced thousands of Italians to cross the Atlantic. By 1888, New Haven's Italian population had reached 2,000. They came primarily from the province of Benevento and settled in the Wooster Square area. This had been an Irish area originally, but as the Irish became more affluent they moved out. The old homes around Wooster Square were used as boarding houses and divided into apartments by these immigrants.

Where they worked

Italians found work as unskilled laborers or semi-skilled factory workers, especially at companies that brought them from Italy in groups. J. B. Sargent & Company, a hardware manufacturing shop then located at Water, Wallace and Hamilton Streets, was a major employer of Italian labor, as was Camden Rubber Manufacturing Company on East and Main Streets.

Many others found work as laborers on the New York, New Haven and Hartford Railroad.

Where they lived

Early settlers often “roomed” on Hill Street, lower Congress Avenue, and especially on Oak Street and the adjoining section of the lower Hill.

The Oak Street area covered a whole neighborhood bounded by George, Broad, Cedar, Congress Avenue, and Temple Street. Italian laborers shared this poor district with Eastern European Jews and the last of the Irish immigrants.

The early Italian settlements were overwhelmingly male. Single Italian men (called “swallows” or “birds of passage”) worked and saved until they could afford to return to Italy to find a bride from their villages. A married man would save until he could afford to bring his wife, children and other relatives here.

Prominent Italian businessmen in the 1880s

The first Italian bank in New Haven was founded in 1885 by Paul Russo. Other early bankers were Angelo Porto, Frank Deluca, and Antonio Pepe.

Private banks often grew out of a steamship agency or were run in conjunction with one and handled savings and loans, changed and cabled money, sold steamship tickets, and notarized documents and offered legal counsel.

In the late 1880s, Alfonso Maresca, established a funeral home on Grand Avenue.

In 1888, Eugene S. Del Grego was elected Justice of the Peace, an important position since it represented American law within the Italian community.

Italian mutual aid societies

La Fratellanza, the first Italian society in Connecticut, was formed in 1884, linking thirty families to one another to “promote citizenship” while “reserving a love for the motherland.”

La Marineria, another mutual aid society, founded the same year, was headed by Dr. Ciro Costanzo.

These two societies and most other Italian societies were organized on the basis of the place of origin to allow fellow townsmen to continue to support one another as they had in Italy. They were often named after prominent political figures in Italy or a village’s patron saint.

Many mutual aid groups provided charity, sickness and death benefits. Some provided recreational opportunities and cultural enrichment, and sponsored athletic events. Some even included the political aim of Americanization. Because of these mutual aid groups Italians were disproportionately low on the rolls of organized charities and New Haven relief, even though Italians were among the poorest residents of the city.

In 1884, a delegation headed by Paul Russo approached the Most Reverend Lawrence McMahon, Bishop of Hartford, expressing the need of New Haven’s 1,500 Italians for a national church. In 1885 a series of Italian priests, with the bishop’s approval, began to minister to the Italian community’s needs in a succession of places:

> Father Riviaccio conducted services in a hall on Wallace Street contributed by the pastor of St. Patrick’s Church at Grand Avenue and Wallace Street and found temporary quarters at Union Avenue near Chapel Street.

> Later the church occupied the seventh floor of a building at Chapel and State Streets.

> Finally the congregation moved into a small Lutheran Church at Wooster and Brewery Streets. The edifice was purchased in 1889 and dedicated to St. Michael the Archangel, in honor of the Patron Saint of Gioia Sannitica, the place of origin of many of the worshipers. St. Michael’s was dedicated on February 3, 1895; the present site and building on Greene Street were bought from the Baptists in 1899.
The 1890s

Greeks

Immigrants from Greece, a very poor country, were inspired by the hope of a better life in America or by the desire to "make their fortune and return home." Greeks who came here from Turkey also sought to avoid being drafted into the Turkish army.

By 1895, Christos Koutsoheris was able to set up shop as a housepainter. Others established fruit and confectionery stores, shoe shine stands, hat cleaning establishments and restaurants.

Most early Greek immigrants were young males living in crowded rooms above so in their business, or in boarding houses. They lived as economically as possible in order to establish their businesses, send money to their families to pay their father's debts or sister's dowries, or to enable their wives or familes to come to America.

Irish

Irish involvement in New Haven's Democratic Party

Their experience as captives in their own country had taught the Irish the importance of organization and loyalty, and they brought this experience to bear in their political activities in New Haven's Democratic Party. An Irish immigrant was elected to New Haven's Board of Aldermen as early as 1857.

Irish immigrants achieved a stronghold in the Democratic Party in New Haven and Cornelius Driscoll, a native of County Cork, lawyer and Yale alumnus was elected mayor in 1894. Driscoll was New Haven's first immigrant mayor.

Irish blacksmiths

John McGoat (right) and Patrick Gildea (seated) set up business as blacksmiths in New Haven. Gildea later returned to Ireland with his family and lived out his life there.

Chinese

In 1895, Calvary Baptist Church gave English lessons to New Haven's Chinese immigrants, many of whom came to study at Yale.

African Americans

Important breakthroughs

1898—The first black policeman was hired in New Haven.
1898—Miss Grace Booth hired as the first black regular teacher as the New Haven school system.

Courses for Teachers

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<th>Course</th>
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<td>Physics</td>
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<td></td>
</tr>
<tr>
<td>Zoology</td>
<td>90</td>
<td>C</td>
<td></td>
</tr>
</tbody>
</table>

Social organization

In addition to churches, social organizations within the black community played a significant role in maintaining stability, providing leadership, and assimilating and socializing newcomers.

Lodges such as the Elks, the Freemasons, the Odd Fellows, and the Knights of Pythias were formed. Membership in these fraternal orders or in their women's auxiliaries provided:
  > some insurance and burial benefits
  > social activity for members
  > standing within the community

The Negro YMCA

For younger men the Negro YMCA provided social and recreational activities for many years. Originally begun as a religious-ethical discussion group, it became the Olympian Athletic Club in 1903 and occupied the Gulf Street School. In 1907 it affiliated with the YMCA and became a branch of the central New Haven "Y," but withdrew for several years when blacks were prohibited from using the pool and gymnasium of the newly erected facilities downtown.

Italian heritage

Italy had only been united as a single nation since 1861. As a result, many early Italian immigrants had little sense of nationality, but kept in touch with happenings in the villages with which they identified.

Increasing pride in their shared Italian heritage was shown by a Columbus Day celebration in New Haven on October 12, 1892, the 400th anniversary of Columbus' arrival. Thousands joined the parade, which extended for miles and included 36 bands and eleven drum corps. Local Italian societies sponsored the laying of the cornerstone of a statue of Christopher Columbus in Wooster Square on Chapel Street, overlooking New Haven harbor, which at that time came up to Water Street. The monument was paid for solely by contributions from Italian-Americans.

Wooster Square

Wooster Square became the central Italian neighborhood. The area was bounded by Water, Union, East, and Grand Avenue. Wooster Square had its own grocery stores, fruit stands, pasta shops, fish market, barbers, lawyers, doctors and newspapers.

The Italian community had its own newspaper, Corriere Del Connecticut, which was established in 1896, and its own macaroni factory on Wooster Street.

The Hill

There were two distinct groups: the district of the Marchepiani, northern Italians, and the district where mostly southern Italians lived. Some antagonism existed between the two and Hill residents mingled more freely with non-Italian neighbors. The more homogeneous Wooster Square became the center of Italian life in New Haven.

1890 census

City Population........................................81,238
African-Americans...........................2,633

FOREIGN-BORN

Africa.............................................1
Asia.............................................5
Atlantic islands..........................17
Australia......................................12
Austria.........................................87
Belgium.........................................47
Bolivia.........................................11
Canada........................................911
China..........................................61
Colo & West Indies.........................51
Denmark.......................................340
England.......................................1,858
France.........................................351
Germany......................................4,627
Greace.........................................1
Holland........................................28
Hungary......................................16
India...........................................107
Ireland.......................................10,574
Italy............................................1,476
Japan...........................................11
Mexico.........................................2
Netherlands.................................56
Pacific islands..............................9
Poland.........................................86
Romania.....................................1,169
Sandwich islands............................4
Scotland......................................520
South America.........................185
Spain...........................................17
Sweden.......................................777
Switzerland..................................110
Turkey..........................................10
Wales...........................................58
Other..........................................10
Total Foreign-Born........................22,994

1890 Census
French-Canadians

The French community in New Haven comprised both natives of France and of Quebec, Canada. While the French Canadian community was small, less than 120 people in 1900, it provided several leaders for statewide French-Canadian organizations. Joseph Lavigne, an inventor and the first religious services were held.

By forming their own societies, immigrant Ukrainians sought to govern their lives socially before their acceptance into “American” life. The first Society formed in New Haven was St. Michael’s Greek Catholic Ukrainian Society, which was established in 1908. Its charter stated that it was organized to “help the Ukrainian Catholic Church as well as each other.”

By 1900, there were about 60 Polish families in New Haven. They were not concentrated in any one section but scattered all over the city.

Poles

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St. Stanislaus Church

Persistently rebuffed and ridiculed, New Haven’s Poles formed their own community around their parish, St. Stanislaus, organized in 1900. Their religion was a rallying point for Poles, as it was for most immigrants. Father Stanley Munic, the first pastor, took a census of New Haven’s Poles and collected money to rent a place of worship. In time, they purchased land at Edgewood Avenue and Dwight Street and erected a one-story brick church. Later, Poles purchased the old Swedish church on St. John Street. Finally, in 1912, the cornerstone of the present St. Stanislaus Church was laid on State Street.

The Polish community’s festivals, athletics and political life revolved around the church. The parish served both as entry point and transition zone to mainstream American life for New Haven’s Polish-Americans.

Italians

Italian immigration continued with large numbers until the outbreak of World War I.

By 1900 a Consular office was established on Chapel Street to assist them. St. Michael’s Church had increased its population to 15,000.

In 1902 Italian workmen at Sargent & Company went out on strike. It was a noteworthy strike because it was the largest walkout—4,000 workers—ever seen in New Haven. It marked a coming of age for an ethnic group—Italian immigrants—which was to play an increasingly large role in the city’s labor movement throughout the 20th century.

According to company President J.B. Sargent, the company refused to budge on two key demands: a minimum wage of $1.25 per day and implementation of a union shop.

Tensions grew on the picket line, and the press interjected a none-too-subtle ethnic bias into the situation with reports that crowds of men “bark about the street corners near the shops and converse in Italian.”

Ukrainians

A second period of Ukrainian immigration to the U.S. occurred in 1900-1914. Most of these Ukrainians were Catholic peasants from Ruthenia. Largely poor, dispossessed and illiterate, they were brought in to work as “scabs” in the Pennsylvania mines around Shanandoah and Pittsburgh. As strikebreakers, they were severely resented and sometimes attacked by American workers.

Ukrainians settled in Fair Haven in the area bordered by Grand Avenue between James and Ferry Streets, Ferry to Chapel, Chapel back to James, and north along James to Grand Avenue. The earliest arrivals coming to this community were often sent to a halfway house or to an immigrant center for inexpensive rent and lodgings.

By forming their own societies, immigrant Ukrainians sought to govern their lives socially before their acceptance into “American” life. The first Society formed in New Haven was St. Michael’s Greek Catholic Ukrainian Society, which was established in 1908. Its charter stated that it was organized to “help the Ukrainian Catholic Church as well as each other.” Since there was no established church at that point, a small house where about 12 people could comfortably congregate was purchased in 1909 by the St. Michael’s Brotherhood and the first religious services were held.
African-Americans at the Turn of the Century

Black migration to the North continued

Immigration from overseas and internal migration of African-Americans from the South quickened. Two who came north to New Haven were Dr. I. N. Porter and George W. Crawford. Porter, born in Delaware in 1865, graduated from Lincoln University and entered Yale Medical School. He chose to remain in New Haven and became a prominent surgeon. Crawford was born in Tuscaloosa, Alabama. After graduating from Talladega College, he earned a law degree at Yale and became clerk of Probate Court in New Haven.

Churches

By 1900 the Baptist Church, known by then as Immanuel Baptist, had become the wealthiest Black church in New Haven. Many new churches with small congregations in the Southern evangelical and revivalistic traditions grew up in storefronts, homes, or small buildings. The Church of God and the Saints of Christ was the most immediately successful of these, obtaining a building around 1900, and later building a church on Webster Street. It imposed a strict social code of dress and behavior on its members.

Work opportunities for African-Americans remained limited

Blacks were excluded from jobs where they would have been in relatively equal contact with whites, either as co-workers or as representatives to the public:

- Clerical work or sales jobs
- Private industry, including the utilities, the telephone company, and other businesses
- Major industrial and manufacturing jobs in rubber, ammunition, cigar and tobacco processing, and iron and steel. The few jobs available to blacks in these areas were those which were so unpleasant or physically difficult that no one else could be found to do them: drilling and digging inside tunnels, tending coke ovens, or carrying heavy loads.

The few blacks who had gained a small foothold in the business community began to disappear except in all-black neighborhoods where they operated barber shops, funeral parlors, and beauty shops, often with low capital and only marginal success.

Where there were jobs

Government jobs, particularly letter-carrying and clerical jobs in the post office in New Haven, did provide one exception to the exclusion of blacks from jobs in the public sector. Black women, however, were not equally successful in obtaining clerical positions even in the post office.

Some New Haven firms were exceptions, e.g., a meat-packing company where blacks were employed as butchers, a trucking firm which hired them as drivers, and dry cleaning establishments where they were hired as pressers.

By 1900 jobs were being taken over by immigrants because white employers preferred to hire whites rather than integrate work forces. Jobs as janitors or messengers, refused by whites, were often all that was left.

The Women’s Twentieth Century Club

In 1904, prominent New Haven African American women formed the Women’s Twentieth Century Club. Among its many activities, it assumed the responsibility for supporting the Hannah Gray Home.

Immigrant Labor Leaders in 1900

Many immigrants became leaders of the city’s organized labor movement.

- The President of the Trades Council of New Haven was Alex Ryder of the Typographers’ Union, who was born in Quebec, Canada.
- William Wilson, Financial Secretary of the Carpenters’ and Joiners’ Union, who was born in Norway.
- Charles Sundberg, Warden of the same union, was from Sweden.
- Joseph Belasco, Treasurer of the Cigar-Makers’ Union, who was born in London, England.
- Joseph O’Brien, Secretary of the Bricklayers’ and Plasterers’ Union, who came from County Roscommon, Ireland.
- D.D. Morrison, President of the Stereotypers’ Union, who hailed from Cape Breton Island, Nova Scotia.
- Philip Bauer, Secretary of the Cigar-Makers’ Union, was from Germany.
- William H. Symon, Vice-President of the Stone Masons’ Union, was born in Scotland.

Shartenberg’s department store

Jacob Shartenberg, a German Jewish immigrant, owner of dry goods stores in Rhode Island, formed the firm of Shartenberg and Robinson. In 1906, they established a large department store in New Haven. Henry Shartenberg, who managed the New Haven store, was his son. Shartenberg’s would become—along with Malley’s—one of the two major department stores in New Haven.
1910 – 1920: World War I and Beyond

Puerto Ricans

After the U.S. took control of Puerto Rico, the economy of the country changed. Previously, many people had been engaged in small farming. They cultivated a variety of crops for themselves and also to sell locally. When the Americans arrived, many of the small farms were bought and combined. These new plantations only cultivated one crop, coffee or sugar cane for the international market. Farms were mechanized and many workers were displaced. Many of these displaced farmers moved to cities in order to find employment but were often not successful.

Swedes

At Bethesda Lutheran Church, Rev. Carl H. Nelson, pastor from 1912-1925, began instituting services in English on alternate Sundays, instead of all services in Swedish. 300 new members were added during his period as pastor.

Armenians

Armenian people first came to New Haven in the 1870s, but the large scale immigration that made New Haven home to several hundred Armenians occurred after 1891 when Armenians were slaughtered by Turkish mobs near Antakia, a city in Cilicia from which some of New Haven’s earlier Armenian immigrants had come. The Armenians who fled to New Haven settled first in the vicinity of Orchard, Garden and Elm Streets. The Armenian community increased again after 1910 in the wake of another massacre. One Armenian who came at that time was Hagop Mahakian, a rug dealer who narrowly escaped death. “The Turks wanted Armenia, but without the Armenians.” said Mahakian. “Our hands were tied, a large group of my fellow countrymen were lined up to be shot. Rifles blazing away, but somehow the bullets missed me and an associate. After the Turks left believing all had been killed, we two loaned our bonds and escaped from the country.”

By 1910, two-thirds of New Haven’s population were first or second generation immigrants!

Jews

First Jewish Mayor of New Haven

In 1917, Samuel Campiner, the president of the Board of Aldermen, became New Haven’s first Jewish mayor after the death of Mayor Frank J. Rice.

Ukrainians

There are reports of a Ukrainian school in New Haven as early as 1906, but the first formal Ukrainian school was opened across from the Markievicz Funeral Home, in a rented storefront on James and Chapel Streets, about 1916. In the 1920s, the school shifted to the James and Saltonstall Avenue area at the site of the Orehowski Meat Market, and stayed there until the early 1950s.

The small church building on Mill Street was quickly outgrown and a plan to buy a church was instituted. However, the decision as to where to purchase property for a church was not made easily. Eventually a piece of property was purchased on Park Street. On December 13, 1910, papers of incorporation were issued for the Ukrainian Greek Catholic Church of St. Michael Arshangel, of New Haven, Connecticut.

In 1910, the “Zaporoska Sich Society” was formed, with a membership of both men and women. Sich is a popular name for organizations among Ukrainians, stemming from the word Turi. “later coming to be recognized as a word for “brotherhood.” A dissenting group of nationalists left away from the church, taking with it the name Zaporoska Sich and purchasing property on Lafayette Street.

Italians

Josephine Motta recalled, “My mother, Carmela Motta, always told me to remember the name of our ship and the date of our arrival in America. We departed Italy on the Berlin, a German ship, and arrived in New York on April 4, 1912. It was a very rough crossing and many passengers were ill. We did not go to Ellis Island as my father, Joseph Motta, was already in America and the government officials cleared our family on this ship. We were taken to shore to meet my father. I was born after he had left for America and it was the first time he had seen me.”

New Haven’s bustling Italian Community

In the tightly knit Italian neighborhoods, an event like the baptism of the Gianelli’s infant daughter (above) was an occasion for the whole neighborhood to celebrate. Marzullo’s Bakery even put out a calendar (above left) with a map of Italy and pictures of famous Italians to help immigrants keep alive the memory of their homeland.

In 1914, The New Haven Register called the Wooster Square area “Little Naples.” By this time, there were enough Italians in the Wooster Square area to make a fair-sized city by themselves.
African Americans
The Great Northern Migration entered a new phase as large numbers of African Americans moved from the South to take jobs in New Haven.

Jobs up opened for African Americans
- Many jobs previously held by whites became available as these men entered the military.
- Immigration dropped precipitously because of the war. Jobs that would have gone to immigrants now were filled by African Americans.
- Enormous demand by the military for arms created new jobs.

New Haven’s Winchester Repeating Arms Company (above) in Newhallville became a major source of armaments for both the U.S. and British military.

In 1916 the New York, New Haven and Hartford railroad recruited nearly 2,000 black men, mostly from around Norfolk, Virginia, and brought them to New Haven where they lived in passenger cars converted into barracks. Eventually, some of these migrant laborers settled in the city.

Better jobs meant a better life
Better salaries improved life for many African-Americans in New Haven and many more blacks moved into the middle class.

There was an increase in leisure and cultural activities, especially bands, book clubs and amateur sports teams. One of the African-American institutions was the Boy Scout Orchestra of the Dixwell Avenue Congregational Church (below).

However, poor housing remained a problem, and overcrowding became serious. Housing opportunities were still limited for blacks because it was difficult for them to get loans to purchase or improve property.

A new stereotype emerged, associating blacks with poverty and the ghetto.

Connecticut African Americans in the military during World War I
The [black] Separate Company of the Connecticut National Guard (below) served in France during the First World War as part of the 372nd Regiment.

In February 1919 the Company returned to New Haven to much acclaim, but the discrimination members had faced in the Army continued when they returned home.

Danes
John Knudsen was born in Denmark in 1898. He emigrated to America in 1907 with his parents, Carl and Sophie, and older brother Harry. John was one of the many young men from New Haven who served in World War I. When he returned he went to work at the Seamless Rubber Company.

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Ukrainians
After the Russian civil war and a Polish invasion crushed Ukraine’s bid for independence (1917-1920), Ukrainians escaped the new repressive measures leveled against their nationalism.

Most Ukrainians settled in Pennsylvania, in the coal areas. Others, particularly after WWI, settled in the textile centers of Connecticut.

On May 11, 1913, the “Ukrainian Sich of New Haven” (above) was formed. Since western Ukraine was considered part of the Austro-Hungarian Empire at the time of their immigration, members of this group were considered former Austrian citizens. Weapons were taken from this organization by the U.S. government with the start of the First World War.

Two members of St. Michael’s Parish were inducted into the army during the war—John Persak (left) and Charles Fees (below). Fees saw action in France and received a Purple Heart.

During this period, many Ukrainians were helping to support families back home and educate children remaining there. St. Michael’s Society spearheaded a drive to help Ukrainians living in poverty after the war. The concern of local parishioners was intensified due to the constantly shifting borders and the partitioning of Ukraine between Poland, the Soviet Union, Czechoslovakia, Romania and Hungary.

As a result of the war, education in the old country practically came to a standstill for Ukrainians.

Germans
By 1914 in Lutheran, Evangelical and Catholic churches, older German-Americans were attending German-language church services while the younger members were attending English services. In German parochial schools, the children spoke English among themselves, though some of their classes were in German.

The impact of U.S. Declaration of War against Germany on New Haven’s German Community
U.S. entry into WWI on the side of the British had a chilling effect on German ethnic activity:
- Nearly all German language instruction ended in German schools, as did most German-language church services.
- Some Germans “Americanized” their names at this time (e.g. Schmidt to Smith, Müller to Miller), especially after fear of sabotage caused those with German last names to be fired from their jobs in munitions factories and the American Red Cross refused to let them volunteer.
The 1920s in New Haven

The 1920 Census revealed an all-time high of 45,626 foreign-born persons living in New Haven. Not before nor since has the number of foreigners reached that level.

1920 Census

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<td>England</td>
<td>1,935</td>
</tr>
<tr>
<td>France</td>
<td>226</td>
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<tr>
<td>Germany</td>
<td>2,770</td>
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<tr>
<td>Greece</td>
<td>314</td>
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<td>Hungary</td>
<td>321</td>
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<td>Ireland</td>
<td>2,149</td>
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<td>Italy</td>
<td>15,086</td>
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<tr>
<td>Lithuania</td>
<td>721</td>
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<tr>
<td>Norway</td>
<td>861</td>
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<td>Poland</td>
<td>5,099</td>
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<td>Romania</td>
<td>8,500</td>
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<td>Scotland</td>
<td>958</td>
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<tr>
<td>Sweden</td>
<td>1,206</td>
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<tr>
<td>Switzerland</td>
<td>120</td>
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<tr>
<td>Other</td>
<td>124</td>
</tr>
<tr>
<td>TOTAL FOREIGN BORN</td>
<td>45,626</td>
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</tbody>
</table>

Hungarians

A number of Hungarian families settled in the area of Humphrey Street. Michael Meszaros opened a garage at 636 Humphrey Street (pictured above and to the left), next-door to the home he shared with his wife, Rose (Nemeth) Meszaros.

Lebanese

The Hamrah family came to New Haven in 1924 from Lebanon. Butros Hamrah established a linen and lace store and both he and Rose also peddled goods in the countryside.

Italian

Pepe's Pizza

Frank Pepe, an Italian immigrant, was born in Maiori, Italy in April 1893. He immigrated to New Haven in 1909 at the age of 17, and took a job at a New Haven factory. During World War I, Pepe went back to Italy to fight for his beloved native country. Upon returning, he settled in the area of Humphrey Street. Michael Meszaros opened a garage at 636 Humphrey Street (pictured above and to the left), next-door to the home he shared with his wife, Rose (Nemeth) Meszaros.

After WWI, another wave of Ukrainian immigration occurred, as Ukrainians were uprooted by Polish and Russian occupation. Many were professionals and political fugitives whose attempts to gain Ukrainian independence had been harshly crushed. But this period of immigration was to be short-lived. In 1924 U.S. immigration quotas resulted in slashing the number of Ukrainians allowed to enter the country until WWII. Like many other ethnic groups, Ukrainians were not recognized in the U.S. census as a separate ethnic group, being classified instead as natives of Russia, Poland or Austria. At a convention in Ansonia in 1929, frustrated Ukrainians formed a statewide organization and petitioned the Census Bureau to prepare its schedules and programs for the 1930 Census to replace the old and obsolete name “Ruthenians,” with “Ukrainians” to designate our people.” In the early days of the life of St. Michael’s Parish, those interested in cultural activities such as plays or singing would be found once a week on the trolley car heading to Ansonia, where the Saints Peter and Paul Church Choir had established an acting group. From about 1916, plays were occasionally put on in New Haven and people would meet from time to time to sing responses in Church in a simple fashion. In 1920 these desires for, and attempts at, another means of expression culminated in the formation of the “Banduryst Dramatic and Singing Circle (left),” which became the hub of cultural activity in the New Haven parish (Banduryst means wandering minstrel.)

The fare paid by Esther Lomor from Rotterdam to New York and on to New Haven in the years before 1920 was $41.99. Michael Shanley, a native of County Leitrim, Ireland, wrote this sketchy outline of his brother Matthew’s departure from his Irish home: “Matthew Shanley born 21st September 1896, Clonmoby, Dromod, County Leitrim. Leaving Dromod for America Thursday 10th June 1918. Vessel New York sailing from Liverpool Saturday 12th June, 1918. Signed Michael Shanley, Clonmoby, Dromod, County Leitrim.”

Karol Stasik ran a meat market, which catered to his fellow Ukrainians.
Greek

In 1920, the Pan Hellenic Union (above) requested a permanent priest and pledged its assistance. This correspondence was signed by President Konstantinos Panosopoulos, John Kotsalias and George Matsaog. The Ladies’ Society established the first Greek school in 1921.

In 1922, the Syrian Orthodox community in New Haven allowed the Greeks to hold services in their tiny, one-room church on the second floor of a building on Kossuth Street. They did not have a priest so for a period of approximately two years Padih William Beld and Laventinius Pappas chanted in Greek, and the Syrian Choir responded in Arabic. The congregation did not wait until the church was completed but almost immediately began to hold weekly services there. Throughout the years numerous parishioners donated items to furnish the church.

Jews

In 1927, the New Haven Arena opened its doors for the first time. It was the largest auditorium in the State of Connecticut for 45 years “and was New Haven’s showcase for entertainment and sporting events for people of all ages.” It was managed for the duration by Nathan Podoloff, son of Abraham and Dora Podoloff, who had fled Kiev during the pogrom of 1888. Nathan was born in 1895.

In the early 1900s, Abraham Podoloff had met Colonel Isaac Ullman, a power broker during the pogrom of 1888. Nathan was born in 1895.

In 1925, with encouragement from Yale, another project led to negotiations for the property that became the site for the future New Haven arena.

In 1926, the Central Synagogue of New Haven opened its doors. It was the first synagogue in the city of New Haven to provide religious education for children.

In 1927, the Second Advent Christian Church at 729 Beers Street was acquired for $8,000.

African Americans

Immigration laws passed by Congress in 1921 and 1924 restricted the volume of southern and eastern European immigrants entering the United States. The demand for African American labor in New Haven persisted during the 1920s.

The Great Northern Migration continued to bring blacks from the South. In addition, West Indian blacks began arriving in great numbers as well.

Labor movement bias against black workers continued but did not altogether prevent them from contributing to the improvement of workers’ lives.

New Haven’s African Americans organized their own all-black local, Local 18, of the American Federation of Musicians in August 1924. At a meeting of 50 blacks held at the Masonic Hall on Webster Street James Fletcher was elected president and Joshua R. Hollifield was named secretary.

Louis P. Weil, president of the original musicians’ union local in New Haven and local members attended the meeting and welcomed the black musicians into the fraternity.

The 1920s also witnessed the emergence of the “New Negro,” representing a more militant, defiant and assertive mood by black Americans in response to racial injustice. Returning veterans who had received civil treatment from the French but found continued discrimination at home contributed to this mood.

The term was also associated with the Harlem Renaissance. In New Haven, jazz clubs sprang up in the lower Dixwell Avenue area. The combination of available talent and a paying audience—mainly Yale students—led New Haven to become a major center for jazz, second only in the Northeast to New York City.

In 1922, Willoughby Baker emigrated to New Haven from the West Indies. A first-class chef, he became a cook for Skull & Bones at Yale. For a brief period he operated his own restaurant on Dixwell Avenue. He and his wife Rachel Hayes Baker settled in the area around Day Street in New Haven, raising 12 children. One grew up to be Judge Constance Baker Motley; another daughter, Edna Baker Carnegie (left), was a teacher and became a moving force behind the Connecticut Afro-American Historical Society.

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George W. Crawford, a black trustee and member of the Dixwell Congregational Church, organized some of the city’s business leaders to establish a center to serve the city’s black community and build on the Church’s many social programs. The church donated land adjacent to its property for the building of the Dixwell Community House, affectionately known as “The Q House.”

“I don’t think I would’ve ever become mayor of the city of New Haven without the Q House,” said former New Haven Mayor John Daniels, who participated in its programs as a young man.
The 1930s in New Haven

The Great Depression

The Great Depression brought many changes to New Haven’s ethnic communities:

- Though factories closed and jobs disappeared, small, entrepreneurial efforts took root and would grow into successful businesses that flourished for decades.
- Yale’s Colleges, built to look ‘old,’ were constructed during this period, providing work for local construction workers and skilled immigrants brought to New Haven for this effort.
- Alarmed by the rise of Adolf Hitler, a number of educated Jews came to New Haven to teach at Yale.
- As immigration quotas stemmed the tide of immigrants, New Haven’s ethnic communities found comfort in their customs, festivals, clubs, gathering places, religious institutions, and sports, adding to the city’s vitality: Irish hurling teams, music and dance groups, the Polish Veterans’ Association and Girl’s Club, and Ukrainian dance groups.
- New Haven’s African Americans, particularly hard-hit as jobs dried up and poverty increased sharply, found solace and fun in family life and organizations like the Drewełl Community House.

African American / Native American

Polly Taylor McCabe

Polly McCabe was born in Virginia in 1888, the daughter of a Baptist minister. Her parents moved to Stratford, Connecticut in search of better opportunities. Polly was the first African American valedictorian from Stratford High School. She and husband Eugene McCabe—the first barber of color at Yale College—moved to New Haven and raised four children. In the 1930s, Polly volunteered at the Drewełl Community House and was on the Board of Directors of the Hannah Gray Home. She was particularly concerned about Black teenage girls who became pregnant and dropped out of school. Polly felt a high school education was vital not only to providing gainful employment but to restoring self-esteem and dignity. She worked to offer them an education. Polly died in 1949, but in the late 1960s her dream became a reality: the Polly T. McCabe Center opened at St. Luke’s Episcopal Church.

Laura Belle Reed McCoy

Laura Belle Reed McCoy (left), a nurse of Mohawk Indian heritage who came to New Haven in 1916 from New York State, made political and racial history in 1938 when she was elected to the Board of Aldermen, the first non-white woman in the nation to be elected to a municipal council. Among her many activities, Laura Belle Reed McCoy started the first African American Girl Scout troop.

1930 CENSUS

<table>
<thead>
<tr>
<th>City Population</th>
<th>162,655</th>
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</thead>
<tbody>
<tr>
<td>African-Americans</td>
<td>6,062</td>
</tr>
</tbody>
</table>

FOREIGN-BORN

- Asia ..........................................................................99
- Austria ...................................................................523
- Belgium ..................................................................100
- Bulgaria ...................................................................5
- Canada ...................................................................1,358
- Central & South America ................................... 118
- Chile ..................................................................... 44
- Colombia ............................................................ 124
- Denmark .................................................................. 205
- England ................................................................... 1,528
- France ...................................................................... 186
- Germany ................................................................... 2,582
- Greece ..................................................................... 388
- Hungary .................................................................... 240
- Ireland .................................................................... 5,085
- Italy ....................................................................... 14,510
- Latvia ..................................................................... 71
- Lithuania ................................................................... 343
- Luxembourg ................................................................ 1
- Mexico ..................................................................... 1
- Netherlands ................................................................ 55
- Norway .................................................................... 124
- Poland ..................................................................... 5,340
- Portugal ................................................................... 177
- Palestine & Syria .................................................. 58
- Romania ................................................................... 170
- Russia ..................................................................... 5,087
- Scotland .................................................................... 84
- Spain ....................................................................... 80
- Sweden .................................................................... 1,021
- Switzerland ............................................................ 85
- Turkey ...................................................................... 81
- Wales ..................................................................... 52
- Yugoslavia ............................................................... 19
- Total Foreign-Born ............................................ 40,046

Irish

John W. Murphy was born in New Haven in 1878, the son of immigrant Irish parents. At age 12, after the death of his father, Matthew, a blacksmith, John began apprenticeship in the cigar industry. After a three-year training period, Murphy joined Local 39 of the Cigar-Makers Union, earning $4 a week for a 62-hour work week. He followed that trade for 17 years.

Murphy rose to leadership status in the ranks of organized labor and the Democratic party. He became president of the Cigar-Makers Union and of the New Haven Trades Council. In 1911, he was elected to the Board of Aldermen, becoming its president in 1918.

Murphy was elected Mayor in 1922, the depths of the Depression, with the largest plurality in New Haven’s history. The city, like the nation, was in dire straits with thousands of people out of work and the municipal government running a $900,000 deficit, a tenth of the entire city budget.

As far as possible, the union mayor not only managed to guide the city through the storm, but to set a progressive course. He reduced city debt by more than $8 million, built bridges and a sewage treatment plant, purchased fire equipment, established a housing authority, initiated a food stamp program, modernized the city airport, expanded recreational facilities and updated the building code. He served six terms as Mayor.
In the 1930s...

Greeks

November 27, 1939—A Certificate of Organization was issued to Saint Barbara Greek Orthodox Church by the State of Connecticut.

Italians

In 1936, the Amity Club was formed by a group that met at the Hof-Brau restaurant, at the corner of Crown and Church Streets, to establish a new service club. Some of the original members at that meeting were Frank Rubino, Dr. William Battista, Vincent Carangelo, William Celestano, Frank Cipriano, Dr. Charles Colotta, Serafino Giammetti, Aurelio Guerrieri, Alfred J. Lorenzi, John Maresca, Fred Mignone, Philip Pastore, James Poole, and Bill Raffone.

The name was proposed by Fred Mignone. “Amity” contained within it “Am,” as part of “America,” and “ity” as part of “Italy.” The word “Amity” means “peace and friendship, friendly relations, friendliness.” At the first meeting, Frank Rubino was elected President; Alfred J. Lorenzi, Vice President and Fred Mignone, Secretary. The membership came from outstanding business and professional men in the New Haven community, who would at all times consider themselves Americans first, although always remaining proud of their Italian heritage.

In 1938, Sally’s Apizza was founded by Frank Pepe’s nephew Sal Consiglio.

Jews

Harry Lender immigrated to New Haven from Lublin, Poland, in August in August 1927 and founded one of the nation’s first bagel bakeries outside of New York City. In 1930, Lender bought a larger bakery for Lender’s Bagels on Baldwin Street. The family moved into a two-family house in front.

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In 1937, the New Haven Parish hosted the three-day national convention of the National Organization for the Rebirth of Ukraine at the Hotel Taft. The parish’s expertise at running conventions was again put to use on Memorial weekend of 1938, with the Ukrainian Youth Organization of Connecticut, hosted by the Young Banduryst, holding a three-day convention at the Taft. The Ukrainian community increasingly involved itself with the general affairs of New Haven municipality. With young people educated in this country, the language barrier began to dissolve, the ethnicity was established and added to the broader culture of New Haven.

Friendship between Lithuanians and Ukrainians

Through the use of St. Casimir’s Lithuanian Hall, both the Ukrainian and Lithuanian communities became familiar with their common political problems in the Soviet Union, creating a rapport which has endured to the present. In June, 1939, this friendship was cemented with a co-sponsored picnic at Sea-Cliff (presently Amurrietta).
### The 1940s

#### World War II

The 1940s had been years of uncertainty but by 1944 Mayor Murphy felt the city could begin looking to a brighter future. Maurice Rotival, a French city planner, was appointed to prepare a long range plan for economic and physical revitalization of the city. However, World War II interfered with carrying out the plan as the city focused on the war effort. The vision remained, however, and would come alive again after the war as a landslip issue that helped elect William Celenjaro and Richard C. Lee as the city’s next two mayors.

#### Pearl Harbor attack brings World War II

On December 7, 1941, New Haveners joined the rest of the nation in shock over radio reports of Japan’s surprise attack on the U.S. Naval Base at Pearl Harbor, Hawaii, killing 2,402 and wounding 1,282. The next day, the U.S. declared war on Japan. Three days later, Germany and Italy, Japan’s allies, declared war on the U.S.; that same day, the U.S. declared war on Germany and Italy.

#### New Haveners from every ethnic group served in the military

In the weeks that followed Pearl Harbor, thousands of New Haven men enlisted in the military or were drafted. African Americans served in a still-segregated military, but met the challenges and persevered. They served their country with distinction, made valuable contributions to the war effort, and earned high praises and commendations for their struggles and sacrifices.

Some Italian Americans were sent to fight in the same country with distinction, made valuable contributions to the war effort, and earned high praises and commendations for their struggles and sacrifices. Some Italian Americans were sent to fight in the same country with distinction, made valuable contributions to the war effort, and earned high praises and commendations for their struggles and sacrifices.

#### New Haven on the home front

**New Haven’s Italian Americans supported the war effort**

Some Italian Americans, even those with sons fighting overseas for the U.S., faced suspicion, restrictions and even government action. But, New Haven’s Italian families were proud to have sons and brothers fighting for their country. Sometimes younger children had to translate from English to Italian the unbearable message telling parents that a son had been killed or was “missing in action.” Sometimes younger children had to translate from English to Italian the unbearable message telling parents that a son had been killed or was “missing in action.”

Some had radios confiscated and some had to register with the government.

Pasquale DeCicco, who once headed the Italian consulate in New Haven, was arrested and government marshals brought him to Hartford and East Boston for questioning. Despite being an American citizen since 1909, DeCicco was interned for over a year for what the government claimed were dangerous messages. Despite being an American citizen since 1909, DeCicco was interned for over a year for what the government claimed were dangerous messages.

#### Winchester Life, 1943

**Our Jimmie Thornton’s Christmas Present...**

An Air Medal and Oak Leaf Claws for his son, Sergeant James H. Thornton, a German prisoner of war, is shown above being received by his father, Henry D. Thornton, 907 Lombard Street, from Col. Raymond J. Reeves, commanding officer of the 444th Tactical Reconnaissance Group. The ceremonies took place during retreat exercises on the Green Sunday, October 31st. Sgt. Thornton, a former Winchester worker, participated in five combat missions over Continental Europe before being captured. Three months of anxiety by his family was broken by a brief letter from the airman, now in a German prison camp. Sgt. Thornton was a member of the 444th Tactical Reconnaissance Group. The ceremonies took place during retreat exercises on the Green Sunday, October 31st. Sgt. Thornton, a former Winchester worker, participated in five combat missions over Continental Europe before being captured. Three months of anxiety by his family was broken by a brief letter from the airman, now in a German prison camp. Sgt. Thornton was a member of the 444th Tactical Reconnaissance Group. The ceremonies took place during retreat exercises on the Green Sunday, October 31st. Sgt. Thornton, a former Winchester worker, participated in five combat missions over Continental Europe before being captured. Three months of anxiety by his family was broken by a brief letter from the airman, now in a German prison camp. Sgt. Thornton was a member of the 444th Tactical Reconnaissance Group. The ceremonies took place during retreat exercises on the Green Sunday, October 31st. Sgt. Thornton, a former Winchester worker, participated in five combat missions over Continental Europe before being captured. Three months of anxiety by his family was broken by a brief letter from the airman, now in a German prison camp. Sgt. Thornton was a member of the 444th Tactical Reconnaissance Group.
The 1940s in the Aftermath of World War II
New Haven during the post-war years

Irish

After World War II large numbers of Irish immigrants came to New Haven and brought with them a passion for the customs of their native land. Pick-up games of Gaelic football played at West Rock Park soon led to organizing a real team. In 1949 the New Haven Gaelic Football Club, which exists today as the New Haven Gaelic Football and Hurling Club, was formed.

Ukrainians

Members of St. Michael's Parish were not unscathed by the war. Michael Maryk, age 29, was killed in action in Northern Italy. Stephen Kuczirka, whose family had sent six boys to the Armed Forces, was wounded in action. John Rawlick was wounded in action in Guam. Myron Chabinec, who was in the U.S. Navy, twice had ships bombed out from under him, and spent many hours in the water awaiting rescue.

Young men from the New Haven Parish had been stationed in or near Hawaii when Pearl Harbor was bombed in 1941. In a feeling of new harmony because young men from St. Michael's Parish and from Lafayette Street now had a common enemy, an effort was made to repair the breach among the Ukrainians in New Haven. Some affairs were planned and later a picnic was held at Lighthouse Point where the two groups met in a relaxed atmosphere for friendly conversation.

The character of the New Haven Ukrainian community was changing. Previously, everyone had belonged to the same organization. Now new entities were springing up and the parish's small, homelike atmosphere was becoming more cosmopolitan.

The community's largest political step was taken in 1949, when a branch of the Ukrainian Congress Committee of America (organized in 1941) was started in New Haven (right).

One of the first actions of those New Haven Ukrainians returning from war service was the organization of a Ukrainian-American Veterans Organization which became a very vital part of the community.

Concentration Camp survivors

Men and women freed from Nazi camps, particularly those faced with returning to countries now under the control of the Soviet Union, chose to come to the U.S.

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The 1950s

1950 Census

City Population ............................ 164,485
African American ......................... 9605
Other non-white .......................... 220
FOREIGN-BORN

England and Wales .......................... 494
Scotland ........................................ 477
Northern Ireland ............................ 15
Ireland (Eire) ............................... 2715
Netherlands ................................ 380
Sweden ......................................... 371
Denmark ....................................... 19
Netherlands ................................ 28
France .......................................... 155
Germany ...................................... 1,343
Poland ......................................... 2,232
Czechoslovakia ............................. 72
Austria ......................................... 487
Hungary ....................................... 241
Yugoslavia .................................... 13
U.S.S.R. ........................................ 6,062
Lithuania ....................................... 556
Lestat .......................................... 46
Finnland ....................................... 46
Romania ...................................... 110
Greece ......................................... 321
Italy ............................................. 9,863
Other Europe ............................... 576
Japan ........................................... 277
Canada French .............................. 221
Canada Other .............................. 747
Mexico ....................................... 510
Other America ............................ 1112
All other and not reported ............. 127
Total Foreign Born ........................ 25,840

The Baby Boom

Like the rest of the nation, New Haven and its growing suburbs experienced a Baby Boom from 1946-1964, as returning G.I.s married and started families.

New Haven’s public schools became overcrowded

Public schools in New Haven and its suburbs were ill-equipped to handle the tidal wave of children they were expected to educate, and had to resort to double sessions.

A new bump in immigration to New Haven

The Immigration and Nationality Act of 1952 (the McCarran-Walter Act) revised quotas again. For the first time in American history, racial distinctions were ended by the U.S. Code. Most of the quota allocation went to immigrants from Ireland, the United Kingdom and Germany who already had relatives in the United States.

Redevelopment

In 1954, Richard C. Lee was elected mayor of New Haven, and served until 1970

A major campaign promise had been to carry out the city’s redevelopment program that had been proposed before WWII. When federal funds for urban renewal and highway construction became available Lee grasped the opportunity to implement the city’s vision for neighborhood renewal, strengthening the downtown business area, new schools, better parking, more playgrounds, etc. Early projects focused on land for redevelopment. Whole areas meeting the government’s criteria of “blighted” were torn down. At the neighborhood level these demolitions further spurred early projects focused on land for redevelopment. Whole areas meeting the government’s criteria of “blighted” were torn down. At the neighborhood level these demolitions further spurred

The G.I. Bill triggered major changes

In the 1950s, the 1944 Servicemen’s Readjustment Act had an enormous influence on the lives of New Haven’s returning veterans, higher education and the economy.

Members of immigrant groups now had the opportunity to pursue higher education, get better jobs, and enter the middle class.

An important provision of the G.I. Bill, low interest, zero down payment home loan for service members, triggered a building boom in New Haven’s suburbs and provided many jobs.

It also triggered what came to be known as “white flight” from New Haven, as many followed “the American dream” and moved from apartments and multi-family houses in the city to the suburbs, in many cases purchasing their first home or first single-family home.

While New Haven’s returning African American servicemen were eligible for these loans, most were prevented from leaving the inner city because many suburban communities, real estate brokers and banks conspired to deny them this opportunity.

Hungarians fleeing

Soviet repression came to New Haven

Following the collapse of the 1956 Hungarian Revolution against Soviet rule, a number of Hungarian families started new lives in New Haven.

The Five Satins

In 1956, the Five Satins, a New Haven doo wop group, recorded “In the Still of the Night” in the basement of a New Haven church. In the original recording, the careful listener could hear a Connecticut Company bus driving by on the street outside! It ranked number three on the R&B chart and number 25 on the pop charts.

Italian Americans

In 1935, Italian American Robert Giamo was elected to Congress from New Haven’s Third Congressional District. He remained in office until 1960, serving on many important House committees and subcommittees.

Ukrainians

The Ukrainian National Home had its first organizational meeting in 1930, in 1934 a lease was signed with St. Michael Church, because of use for a portion of the main building and the frame house at 176 George Street. The upper floor became a temporary bazaar for the newly arrived. In 1969, the Ukrainian National Home purchased a two-story building on Day Street.

In 1970, a Riddick School, or “Native School,” was organized in New Haven. Classes were held in afternoons, evenings and Saturdays. In 1973, 106 students were registered with the school and it expanded with a lunch at Beardsley.

In 1975, with an official edict from Mayor Richard G. Lee, New Haven became the first city in the United States to fly the Ukrainian flag next to the Stars and Stripes over City Hall for the January 22nd commemoration of Ukraine’s brief independence.

Puerto Ricans

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Puerto Ricans began moving to New Haven in much larger numbers

Lack of work in Puerto Rico, the advent of cheap and easy air travel, and the fact that they were U.S. citizens all contributed to bringing an influx of Puerto Ricans to New Haven, where they added much to the city’s culture and social life, but were seen as competitors for jobs.

Below, The first meeting place of Puerto Ricans in New Haven.

The Korean War

After WWII, Korea was divided into two independent countries. In June 1950, North Korea invaded South Korea in an attempt to reunify the country under a communist government. The United Nations Security Council voted to aid South Korea, led by U.S. forces. The war ended in 1953 with the restoration of the previous border between North and South Korea.

Korean War Deaths

PRIVATE FIRST CLASS AUGUSTUS W. CHERRY, 01 DECEMBER 1950 DIED WHILE MISSING  (ARMY)
SECOND LIEUTENANT RODERICK MACDONALD, 02 AUGUST 1950 KILLED IN ACTION (ARMY)
PRIVATE FIRST CLASS BENJAMIN R. BAZZELL, 30 NOVEMBER, 1950 KILLED IN ACTION (ARMY)
PRIVATE FIRST CLASS JOSEPH J. GARGUILO, 11 DECEMBER 1952 KILLED IN ACTION (ARMY)
WARRANT OFFICER COLIN C. ECCLES, 01 NOVEMBER 1950 DIED WHILE MISSING (ARMY)
PRIVATE VICENZO G. DONAGLIA, 03 NOVEMBER 1950 DIED WHILE CAPTURED (ARMY)
SERGEANT GRAHAM B. MUNGER, 01 DECEMBER 1950 DIED WHILE CAPTURED (ARMY)
CORPORAL DONALD E. DIBBLE, 30 NOVEMBER 1950, DIED WHILE CAPTURED (ARMY)
PRIVATE FIRST CLASS ROBERT L. STRAWSON, 05 APRIL 1951 KILLED IN ACTION (ARMY)
SERGEANT JOE DANOWSKI, 11 JULY 1950 DIED WHILE CAPTURED (ARMY)
PRIVATE VICENZO G. DONAGLIA, 03 NOVEMBER 1950 DIED WHILE CAPTURED (ARMY)
WARRANT OFFICER COLIN C. ECCLES, 01 NOVEMBER 1950 DIED WHILE MISSING (ARMY)
The 1960s

The Civil Rights Movement took hold in New Haven with a revived NAACP. Blacks and whites signed up for ‘Freedom Rides’ in the South and joined the 1963 March on Washington, a demonstration for jobs, freedom, and President Kennedy’s civil rights legislation.

The War in Vietnam

From 1959 to April 30, 1973, the Vietnam War was fought in Vietnam, Laos and Cambodia between North Vietnam, supported by its communist allies, and the government of South Vietnam, supported by the United States. After the 1965 assassination of President Kennedy U.S. involvement in the war increased significantly and soon became a divisive issue for the American people. This led to anti-war protests, demonstrations and policy debates about continuing the commitment of human and financial resources.

Through the draft or voluntary enlistment, many of New Haven’s young men served in the war. Draft deferments offered for college attendance and a variety of civilian occupations favored middle- and upper-class whites. As a result the vast majority of draftees were poor, uneducated and urban. African Americans were affected especially hard, and the Vietnam War saw the highest proportion of African Americans ever to serve in an American war.

The majority of African American soldiers were assigned to the infantry; between 1965 and 1969 they accounted for 14.9% of all combat fatalities, despite the fact that African Americans at the time formed only 11% of the U.S. population. Before his assassination in April 1968 Dr. Martin Luther King described the Vietnam War as racist, fought against a non-white population and draining a disproportionate number of African Americans to carry it out.

New Haven’s “Inner City” continued to decline

The city experienced further deterioration of homes and buildings and an increase in crime.

Attempts to reverse certain neighborhoods through renewal projects and a massive injection of Federal Great Society funding failed to have enough impact.

New Haven factories, a source of work for unskilled workers, began to close or slow down.

The Jews

The Jewish Community Center, founded in 1912, celebrated its 50th anniversary in 1962.

1966—Asociacion Cultural Hispana

The Spanish speaking population of New Haven, especially those from Puerto Rico, continued to surge in the 1960s. In 1966, the Asociacion Cultural Hispana formed to develop a multi-cultural center in New Haven, to encourage participation of Spanish-speaking people in community affairs, to develop 1862 funded educational arts programs for children and adults, and “to do everything possible in relation to the improvement of cultural, educational and vocational aspirations of the Spanish people in general.”

In 1969, Junta for Progressive Action (Junta Por Accion Progresista, Inc.) was formed.

Irish

In 1969, the New Haven Gaelic Football Club held its first Irish Field Day at Bowen Field. In 1966, Fox competitions in step dancing, music, art, singing and language were added. This celebration of Irish culture continues today as the annual Connecticut Irish Festival.

New Haven participants in Puerto Rican Day Parade in Hartford

In 1967, the Gaelic Football Club purchased a building on Venice Place in East Haven where its activities, together with the cultural activities sponsored by the Irish American Community Center (founded in 1982), continue today.

1962—The first “Freddie Fixer Parade”

The Freddie Fixer Parade began when Dr. Fred Smith, a city physician and New Haven’s first black police commissioner, and members of the Dixwell Redevelopment Agency launched cleanups in the Dixwell and Newhallville neighborhoods to usher in spring. The purpose was for residents to take pride in their neighborhood. The fix-up was followed by a march through the newly spruced-up neighborhood. The parade grew into a major annual event.

1960 Census

<table>
<thead>
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<th>City Population</th>
<th>184,443</th>
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<tr>
<td>Foreign-Born</td>
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<tr>
<td>Native-Born, or Mixed Parentage</td>
<td>46,966</td>
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<tr>
<td>United Kingdom</td>
<td>3,249</td>
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<tr>
<td>Ireland (Eire)</td>
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<tr>
<td>Norway</td>
<td>1,000</td>
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<td>Sweden</td>
<td>8,782</td>
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<td>Canada</td>
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<td>Mexico</td>
<td>50</td>
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<tr>
<td>All Other and Not Reported</td>
<td>6,430</td>
</tr>
<tr>
<td>Total Foreign-Stock</td>
<td>54,111</td>
</tr>
</tbody>
</table>

* * *

> In 1964, the census enumerated “foreign stock,” i.e. foreign born citizens as well as first and second generation Americans, rather than “foreign born.”

Ukrainians

> In 1962, “SUMA,” the Ukrainian American Youth Association, Inc. established a branch in New Haven.

> In 1963, Wyal Keechovych and his son, Konel, entertained the New Haven community with a weekly radio program on WNHC, called “Svoboda,” or Liberty.

> On November 14, 1964, after the Divine Liturgy, a banquet was held to celebrate the parish of St. Michael’s “mortgage burning.” Also in 1964, the house at 177 George Street next to the rectory was purchased for $40,000.
The 1970s

The Vietnam War, and the controversies surrounding it, wore on until the fall of Saigon in April, 1975.

May Day 1970

Nationwide, outrage over the secret bombing of Cambodia and Laos triggered a strike by college students and a call to demonstrate on May 1, International Workers Day.

In New Haven, the anti-war protest was joined with a demonstration against the trial of Black Panther Party national chairman Bobby Seale and members Warren Kimbrough, Lonnie McCullas, Ericka Huggins, and George Sims, Jr. for the murder of fellow Panther Alex Rackley.

FBI Director J. Edgar Hoover had previously ordered his agents to disrupt, discredit, or otherwise neutralize radical groups like the Panthers. Hostility between groups organizing political dissent and the Bureau was, by the time of the trials, at a fever pitch. Some members of the New Haven community, both African American and white, believed that the defendants would not receive a fair trial, including Yale President Kingman Breckster, Jr. Jury selection began on May 1, causing the anti-war protest and protests about the trial to be combined in a potentially explosive May Day demonstration on the Green.

That the demonstration was, on the whole, peaceful (unlike another anti-war protest three days later at Kent State University in Ohio) was due to a number of factors, including outreach efforts by local college students and youth from the Dewitt Community House, to meet with area residents and calm them; calm handling of the demonstrators by the New Haven Police Department; and Yale University’s coordination of activities between student demonstrators and police.

Italian Americans

In 1970, Bartholomew Guida was elected mayor of New Haven. A. Bartlett Giamatti (above), the grandson of an Italian immigrant, became the first Italian-American president of Yale University in 1978.

African Americans

The Connecticut Afro-American Historical Society was founded in 1971. Mayor Logue is pictured below with CAAHs founders Ernest Saunders, Laura Seward, and Nell Cole.

Vietnamese Refugees

Bach Ngo

With the collapse of Saigon in 1975, there was a frantic evacuation of South Vietnamese government officials and military. Bach Ngo only had time to gather her children—and her recipes! In the U.S., she would team with author Gloria Zimmerman to publish The Classic Cuisine of Viet Nam. The book became a bestseller. Bach Ngo opened a restaurant outside New Haven in Branford. With its subtle combination of Asian and French cuisine, Chez Bach became a popular, award-winning restaurant.

Irish

In 1976, Frank Logue was elected the 21st mayor of New Haven. All four sons in the Logue family attended Yale, where, after serving in France, Frank graduated in 1941, and then went on to Yale Law School. His career included service in the Kennedy administration as a part-time staff person for the U.S. Commission on Civil Rights. In New Haven he organized and directed an institute to train community organizers and neighborhood workers in the War on Poverty, an urban leadership development program for minorities and women, and served on the Board of Aldermen.

Frank Logue’s brother Edward was an influential city planner in New Haven, Boston, and New York.

In 1978, New Haven native Ellen Bee Burn, a graduate of Albertus Magnus College and the Yale Law School, was appointed as the first woman judge of the United States District Court in Connecticut. Judge Burns served as Chief Judge of the District from 1988 to 1992.

Ukrainians


1976 was the U.S. Bicentennial, and the City of New Haven sponsored a week-long Festival on the Green in which the Ukrainian community participated. The cultural exhibit was visited by thousands and the Ukrainian food concession made friends of thousands more.

Jews

In 1976, the Jewish Historical Society of Greater New Haven was founded. Pictured above a founder Harry Ladas.

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The 1980s

1980 Census
City Population........................................126,109
African-Americans..................................40,255

Foreign-Born
Africa .........................................................208
Austria .........................................................91
Canada .........................................................411
China .........................................................280
Cuba ..........................................................122
Czechoslovakia ...........................................15
Dominican Republic ....................................12
England .......................................................559
France ........................................................88
Germany .....................................................866
Greece .........................................................274
Haiti ..........................................................257
India ...........................................................169
Ireland .........................................................260
Italy .............................................................499
Japan ..........................................................415
Korea ...........................................................200
Latvia ..........................................................20
Mexico ..........................................................61
Netherlands ..................................................41
Philippines ..................................................129
Poland ..........................................................598
Portugal .......................................................440
Scotland .....................................................105
South America .............................................403
Sri Lanka .....................................................151
Sweden .......................................................153
Vietnam .......................................................18
West Indies ..................................................789
Yugoslavia ...................................................18
Total Foreign-Born ................................10,930

Irish
In 1988 the Connecticut Irish American Historical Society was formed. New Haven Register reporter Neil Hogan served as its first President.

The Irish Immigration Reform Movement
In the early 1980s economic conditions in Ireland led waves of Irish immigrants to come to the U.S. Many in this new generation of immigrants were undocumented and therefore without legal status. A national effort called the Irish Immigration Reform Movement (IIRM) was established in 1987 to address the need for immigration reform. Connecticut’s 3rd Congressional District representative Bruce Morrison took up the cause. The New Haven IIRM chapter actively participated in fund-raising and lobbying efforts that led to the Morrison Visa Program provisions of the Immigration Act of 1990, which allowed undocumented foreign nationals, including the Irish, to apply for visas and gain legal status.

The beginning of the Ethnic Heritage Center
1984—Among the celebrations commemorating its 375th anniversary, New Haven showcased its rich ethnic history, including a festival on the New Haven Green. As a result, six ethnic historical societies, representing African American, Irish, Italian, Ukrainian, and Hispanic communities came together to form the Ethnic Heritage Archives Center, Inc., aka the Ethnic Heritage Center. The Hispanic Historical Society later dissolved.

Italian Americans
Biagio DiLieto (right), former Chief of Police, was elected mayor of New Haven in 1980. Also in 1980, the Italian American Historical Society of Connecticut was formed, with prominent New Haven businessman Philip Paolilla (left) as its first President. The Society was founded with the assistance of the Jewish Historical Society of Greater New Haven.

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Koreans
In 1985, the East Rock Institute, founded in Massachusetts in 1972, moved to New Haven under the leadership of Dr. Hesung Koh. Originally known as the Korea Institute, its purpose was to promote understanding between Korea and the United States through a variety of scholarly and cultural activities. The Institute's official opening in June of 1986 was followed by its incorporation by the state of Connecticut and its first annual meeting in December 1986.

Muslims
In November 1987, the Masjid Al-Islam was established by eight men and women to provide a place of worship for Muslims in the Greater New Haven area.
The 1990s

The 1990s began with the United States/United Nations war in the Persian Gulf, following Iraqi President Saddam Hussein’s invasion of Kuwait on August 2, 1990. “Operation Desert Shield” became “Operation Desert Storm” on January 16, 1991. The shooting war lasted for less than eight weeks, but had long-lasting implications for U.S. involvement in Iraq. Thousands of Iraqis and over 300 U.S. troops died. There were anti-war protests in New Haven as there were all over the country.

Irish Americans

March 1992 marked the 125th anniversary of public celebrations of St. Patrick’s Day in New Haven. This milestone was commemorated by the publication of a book that chronicles the annual celebrations by decade. Compiled by Neil Hogan and entitled “The Wearin’ o’ The Green,” it was the first book to be published by the Connecticut Irish American Historical Society.

African Americans

John Daniels was elected New Haven’s first African American mayor in 1991. Daniels had served as State Senator representing Connecticut’s Tenth Senatorial District which included parts of New Haven and West Haven. He also served on the New Haven Board of Aldermen in the 1970s.

Before being elected to the State Senate, Daniels taught in the West Haven School System.

In the years following his term as mayor, Daniels returned to teaching in the Hamden and East Haven School systems.

The Ethnic Heritage Center

In 1992, the Ethnic Heritage Center accepted the invitation of Southern Connecticut State University president Michael Adams to join the SCSU family, and moved to facilities on campus.

Jews


- The Yale Homebuyer Program began helping employees to buy homes in New Haven neighborhoods.
- New Haven public school students began participating in academic and athletic programs at Yale.
- Biotech companies attracted to New Haven to take advantage of Yale research created new jobs and taxes, and employed more than 1,000 people.
- Yale partnered with the city in improving the downtown area.

Italian Americans

In 1990, Rosa DeLauro was elected to Congress from Connecticut’s Third Congressional District, a seat she still holds. Rosa has served on the Appropriations Committee, Budget Committee, and the House Democratic Steering and Policy Committee.

Ukrainians

In 1990, Ukrainians in New Haven formed a local branch of the Children of Chernobyl Relief Fund. They began Sunday coffee sales to benefit victims of the 1989 nuclear reactor accident at the Chernobyl nuclear power plant in Ukraine. In 1991, the Veselka Dancers organized a “Children for Children of Chernobyl” Benefit Concert at Hillhouse High School.

The 1990 Census

City Population ................................. 130,474
Foreign-Born .............................................................. 254
African-Americans .............................................................. 47,557

FOREIGN-BORN
Argentina .............................................................. 454
Australia .............................................................. 17
Austria .............................................................. 48
Bahamas .............................................................. 9
Barbados .............................................................. 40
Belgium .............................................................. 85
Brazil .............................................................. 58
Cambodia .............................................................. 38
Canada .............................................................. 450
Cape Verde............................................................ 11
Chile .............................................................. 238
China .............................................................. 175
Colombia .............................................................. 248
Costa Rica .............................................................. 55
Cuba .............................................................. 151
Dominican Republic .............................................................. 83
Costa Rica .............................................................. 35
Cuba .............................................................. 151
Dominican Republic .............................................................. 83

American Historical Society.
be published by the Connecticut Irish
American Historical Society.

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Canada .............................................................. 450
Cape Verde............................................................ 11
Chile .............................................................. 238
China .............................................................. 175
Colombia .............................................................. 248
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Dominican Republic .............................................................. 83
Costa Rica .............................................................. 35
Cuba .............................................................. 151
Dominican Republic .............................................................. 83

American Historical Society.
be published by the Connecticut Irish
American Historical Society.
The 21st century was in its infancy when the world was shocked by the hijacking of four U.S. jetliners by suicide bombers. The twin towers of the World Trade Center in Manhattan and a portion of the Pentagon in Arlington, Virginia were destroyed in the attacks. Over 2,000 lives, representing many races and ethnic groups, were lost.

The wars in Iraq and Afghanistan that followed the attacks continue with the loss of hundreds of thousands of military and civilian lives as the first decade of the 21st century comes to its end.

### 2000 CENSUS

City Population ... 123,626
Black or African-Americans .................................... 46,181
Hispanic or Latino (of any race) ........................... 28,443

### ANCESTRIES REPORTED

<table>
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<td>Total Ancestries Reported</td>
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</tr>
</tbody>
</table>

(excluding Hispanic groups)

### African Americans

In 2000, the Greater New Haven African American Historical Society was incorporated. Soon after, it became a member society of the Ethnic Heritage Center, replacing the Connecticut Afro-American Historical Society, which had dissolved. John C. Daniels Elementary School, named in honor of New Haven’s first African American mayor, opened in 2006.

### Italian Americans

In 2006 New Haven mayor John DeStefano, who has been the mayor of New Haven since 1994, won Democratic Party nomination for governor, but was defeated by Republican incumbent Jodi Rell.

### Jews

Senator Joseph Lieberman, who received his Bachelor’s degree from Yale College, his doctor of law degree from Yale Law School and lived in New Haven for many years, was the Democratic candidate for Vice President in the 2000 election—the first Jewish candidate on a major American political party presidential ticket.

The Ethnic Heritage Center

In 2001, the Ethnic Heritage Center moved to its current location at 270 Fitch Street.

Dr. Henry Lee, Forensic Scientist

Henry Chang-Yu Lee was born in China and grew up in Taiwan, where he worked for the Taipei Police Department, attaining the rank of Captain. With his wife, Margaret, Dr. Lee came to the United States in 1996. He earned his B.S. in Forensic Science from John Jay College in 1972 and a Masters Degree in 1974 and 1985. In 1997 from NYU. For some years, he was Professor of Forensic Science at the University of New Haven.


He has assisted in the investigations of more than 6,000 cases, including murder cases in Boston and Canada; the investigation of the assassination of President John F. Kennedy, the death of JonBenet Ramsey, the Washington, DC sniper shootings, and the post 9-11-2001 forensic examinations.


Rafael Vela, a native of Hong Kong; Misko Markovich, a native of Yugoslavia; Rafael and Gabriella Zablan, natives of the Philippine Islands.

### From the four corners of the Earth

While immigration had slowed since the turn of the 20th century, New Haven remained, as the 21st century began, a city whose people came from all over the world. A sampling of the congregation of almost any religious institution or the staff of almost any factory or office in the city revealed a rich vein of immigrant talent. Typical was the Hospital of St. Raphael whose staff included a number of recent arrivals from the four corners of the Earth: Theresa Lemmon, a native of Poland, Tina Hansen, a native of Hong Kong, Misko Markovich, a native of Yugoslavia; Rafael and Gabriella Zablan, natives of the Philippine Islands.

Today, New Haven continues to be enriched by its ethnic community and the arrival of new people from other nations. Some have gone on to become world-renowned in their fields. Three such people are:

**Dr. Henry Lee, Forensic Scientist**

### 2000 and Beyond

Henry Chang-Yu Lee was born in China and grew up in Taiwan, where he worked for the Taipei Police Department, attaining the rank of Captain. With his wife, Margaret, Dr. Lee came to the United States in 1996. He earned his B.S. in Forensic Science from John Jay College in 1972 and a Masters Degree in 1974 and 1985. In 1997 from NYU. For some years, he was Professor of Forensic Science at the University of New Haven.


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**Cesar Pelli, Architect**

Pelli was born in Tucumán, Argentina, in 1926. He studied architecture at the University of Tucumán, earning his Bachelor’s of Architecture in 1949. In 1952, an Institute of International Education scholarship led Pelli to the University of Illinois School of Architecture in Champaign-Urbana, where he earned a Master’s degree in Architecture in 1954. For the next ten years, he worked as a designer with the firms of Yasuharu Tagli & Associates in Bloomfield Hills, Michigan, and Harvard, Connecticut.


**Cesar Pelli**

Pelli became the Dean of the Yale Law School Harold Koh was tapped by newly elected Barack Obama, the nation’s first African American President, to serve as Legal Advisor of the Department of State. His brother Howard Kyongju Koh was also appointed to a post in the new administration—United States Assistant Secretary for Health.

**Harold Koh, Legal Advisor to the State Department**

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**Harold Koh**

Harold Koh previously served in the United States Department of State during the Clinton administration. His parents, Kyoung Lam Koh and Heoning Chun Koh (founder of the East Rock Institute), were the first Asian Americans to teach at Yale. Since 1991, Koh has been a Professor of International Law at Yale. He became the Law School’s fifteenth dean in 2004. An advocate of human rights and civil rights, he has argued and written briefs on a number of cases before U.S. appellate courts, and testified before Congress more than a dozen times.**
The Census is an extraordinary initiative and the largest peacetime mobilization in America’s history. It takes a snapshot of the population every ten years, determining how many people live within its borders, who they are and where they live.

www.2010.census.gov

The Census: A snapshot

The U.S. Constitution requires a national census once every 10 years.
The census is a count of everyone residing in the United States: in all 50 states, Washington, D.C., Puerto Rico, U.S. Virgin Islands, Guam, the Commonwealth of the Northern Mariana Islands, and American Samoa. This includes people of all ages, races, ethnic groups, both citizens and non-citizens.

Completing the 2010 Census questionnaire: Simple and safe

The 2010 Census questionnaire asks only a few simple questions of each person—name, relationship, gender, age and date of birth, race, and whether the respondent owns or rents his or her home. This simple, short questionnaire takes just a few minutes to complete and return by mail.
The Census Bureau does not release or share information that identifies individual respondents or their household for 72 years.

What will 2010 show?
Make sure you are counted.

Reaching an increasingly diverse population

The U.S. Census Bureau does not ask about the legal status of respondents in any of its surveys and census programs.

To help ensure the nation’s increasingly diverse population can answer the questionnaire accurately and completely, about 13 million bilingual Spanish/English forms will be mailed to housing units in neighborhoods identified as requiring high levels of Spanish assistance. Additionally, questionnaires in Spanish, Chinese (Simplified), Korean, Vietnamese and Russian—as well as language guides in 59 languages—will be available on request.