



East Rock by G. M. Durrie

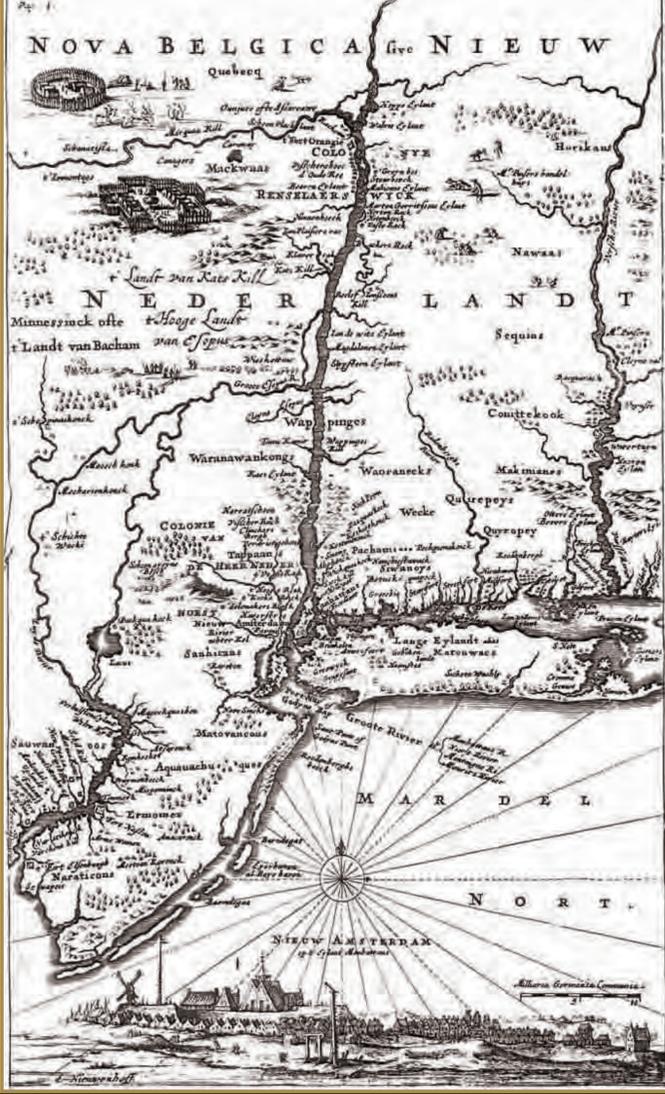
An Ethnic History of New Haven



West Rock by G. M. Durrie

Pre-1638 to 2000 and Beyond

Pre-1638



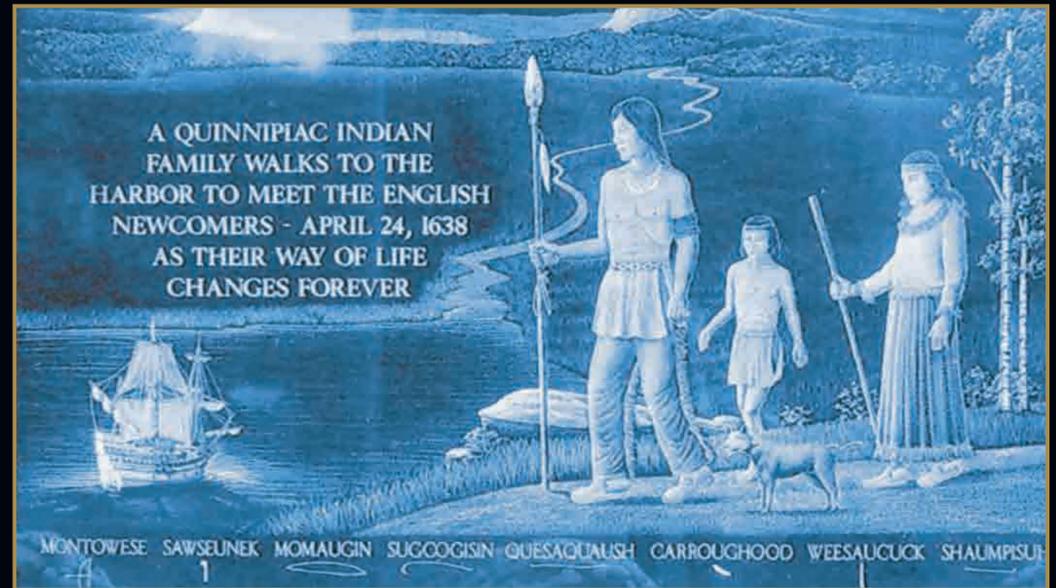
The first people to live in New Haven were Native Americans

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.

1638 – 1640

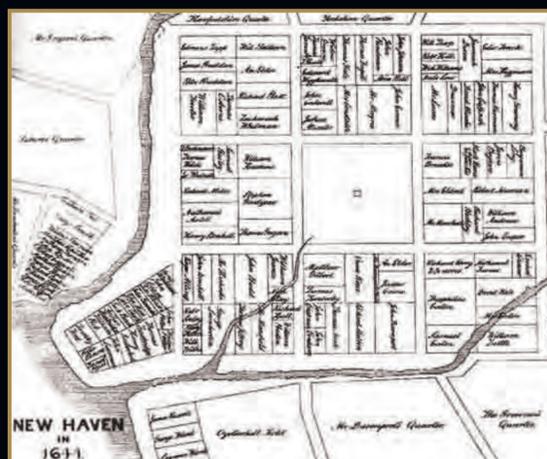


English Puritans settled in New Haven

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.

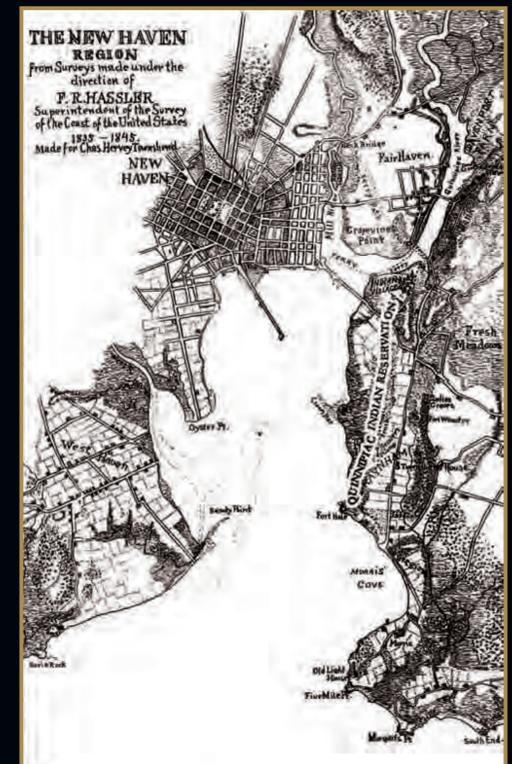


In November of 1638, the English settlers entered into a treaty with the Quinnipiaks to buy land, in return for protection from the neighboring Pequot tribe. The treaty restricted the Quinnipiaks to an area on the east shore—creating the first ‘reservation’ in American history.



The Nine Squares from a copy of the Brockett map of 1641. The original has been lost.

They named the colony “Quinnipiak Colony.”



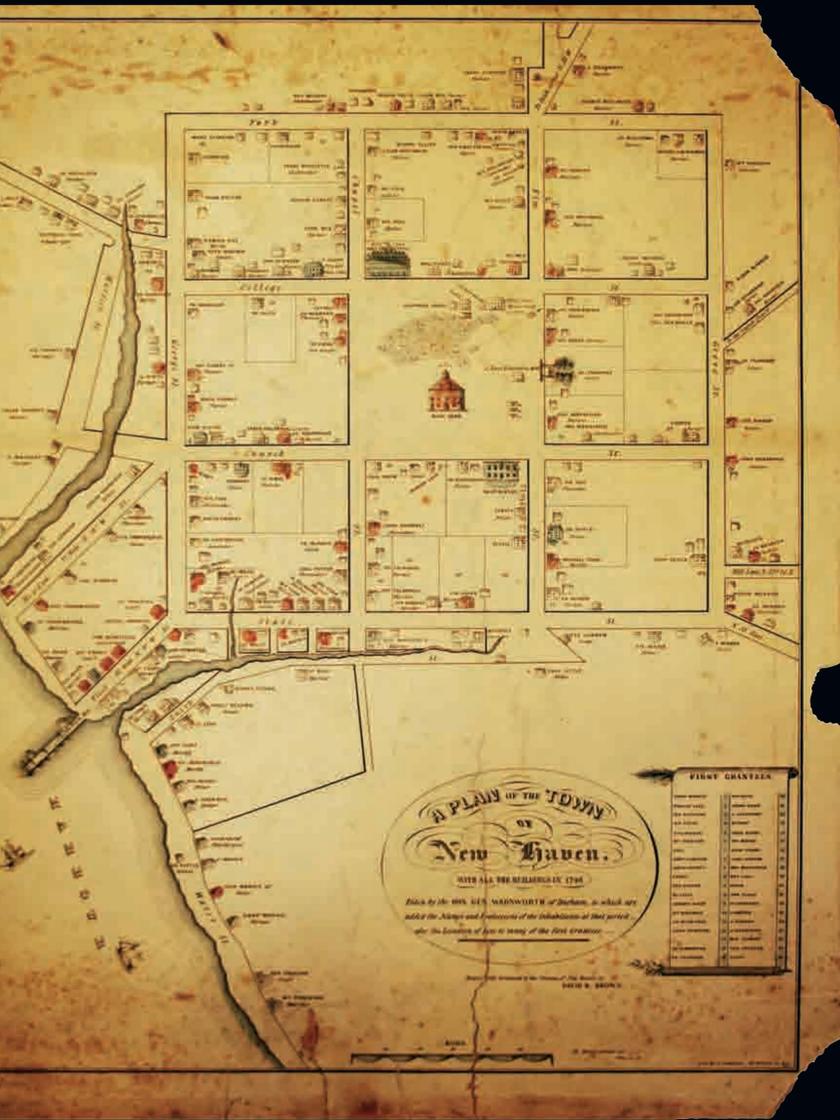
By 1640 a Nine-Squares plan and a new name: “New Haven”

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



This map of New Haven's nine-square plan indicates, in the upper right hand corner, "JETHRO, A BLACK MAN, Farmer."

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

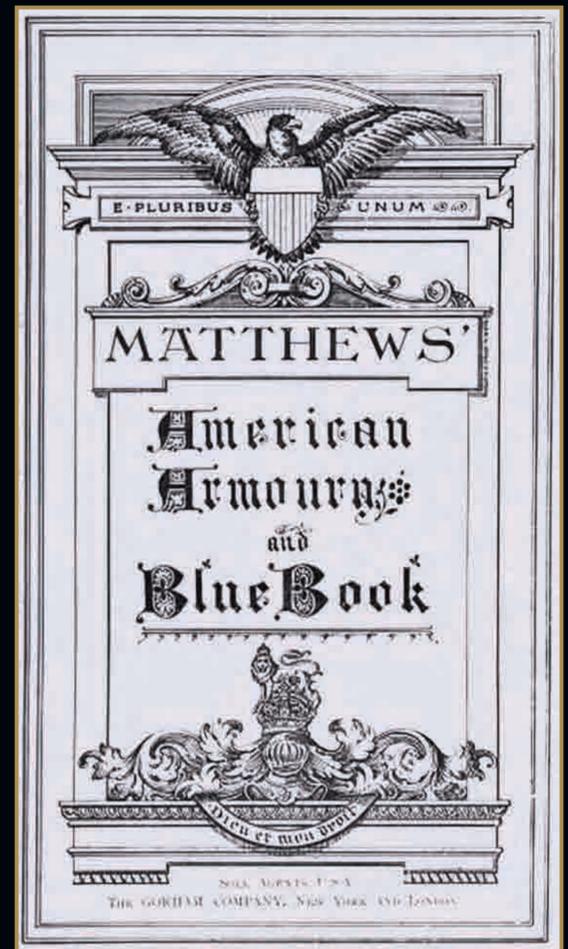
Slaves were mentioned in New Haven from 1644. By the time of the Revolution, Connecticut had the largest number of slaves (6,464) in New England.

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 1717. 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.

Diodati's lineage is traced in "Matthew's American Armoury and Blue Book," by John Matthews (above), printed by the Gorham Co., New York & London, 1907.



Jacob Pinto's House, corner of State Street and Grand Avenue, first brick house built in New Haven

First Jews in New Haven— Jacob & Solomon Pinto

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

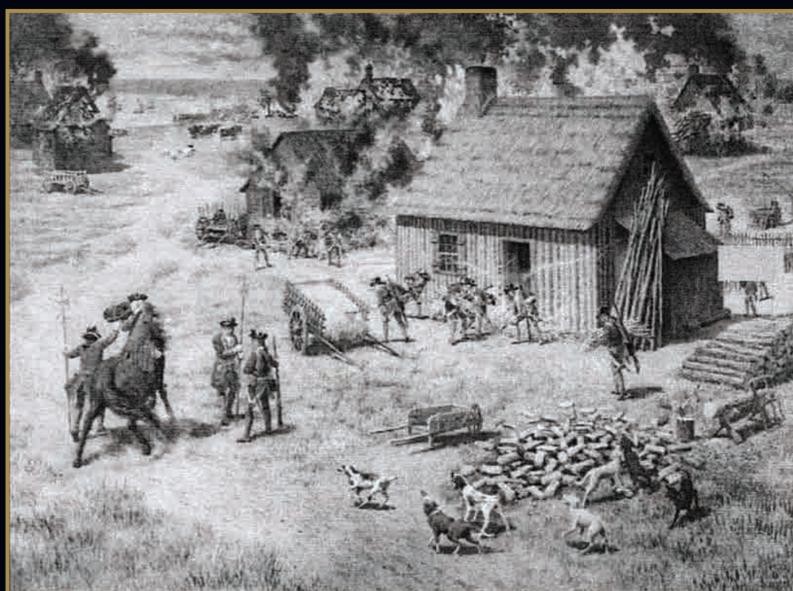
Jacob Pinto's sons, Solomon, Abraham and William, would serve in the Revolution. They all fought in the battle on July 5, 1779 when two British ships landed at West Haven. Jacob was among the signers of the petition to the Connecticut General Assembly in 1783, which brought about the incorporation of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



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.



Scots were brought to New Haven to work

Some Scotsmen were brought to New Haven to work in ironworks founded in 1655. New Haven's Puritan residents thought the Scotsmen to be a rowdy gang, and the ironworkers frequently found themselves in court for unruly behavior.

The American Revolution

Asher, Gad	Guilford, 1777-83, Pensioner
Atwater	New Haven, 1779
Bagdon, Caesar	Branford, 1777-83
Baker, Bristol	New Haven, 1777-83
Caesar, Job	Milford, 1777-83
Crosley, Prince	North Milford, 1777-82
Cyrus, Pomp	Milford, 1777-83
Edore, Pomp	Branford, 1777-82
Freeman, Jethro	Derby, 1781-83, Pensioner
Freeman, Jube	Milford, 1777-82
Freeman, Primus	Derby, 1781-83
George, Prince	Branford, 1777-82, Pensioner
Gibbs, Peter	Milford, 1777-83
Jack, Andrew	New Haven, 1777-82
Johnson, Peter	New Haven, 1777-81, Pensioner
Liberty, Pomp	Branford, 1777-83
Little, Jack	New Haven, 1777-82
Lyon, Peter	Branford, 1777-83
Martin, Lewis	New Haven, 1777-83
Mix, Peter	Branford, 1777-83
Negro, Ceaser	Branford, 1780
Negro, Cuff	Guilford, 1777-80
Negro, Pomp	New Haven, 1779
Negro, Pompy	Guilford, 1777-79
Otis, Joshua	Branford, 1777-82
Pero, Tobias	Derby
Peterson, Daniel	New Haven, 1777, Seaman
Rogers, Sharper	New Haven, 1777-83
Sill, Jeffery	New Haven, 1777-82
Sowers, William	Milford, 1780-82
Tuphend, Ezekiel	New Haven, 1781-82
Violet, Dick	Branford, 1777-82
Williams, Hector	New Haven, 1777-82
Zado, Congo	Milford, 1777-83

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

“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

African-Americans fought in the American Revolution

An unknown number of New Haven African/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.

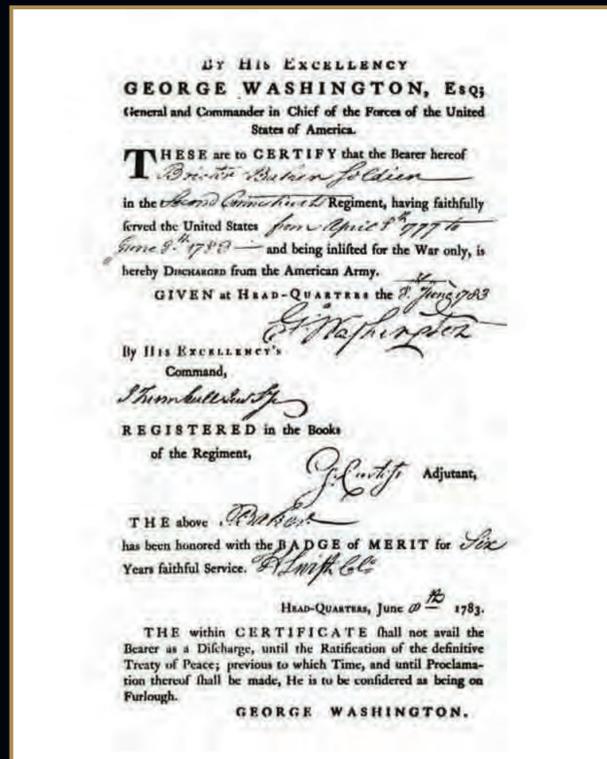
Free blacks, like whites, were attracted by patriotism, the adventure and the enlistment payment.

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.

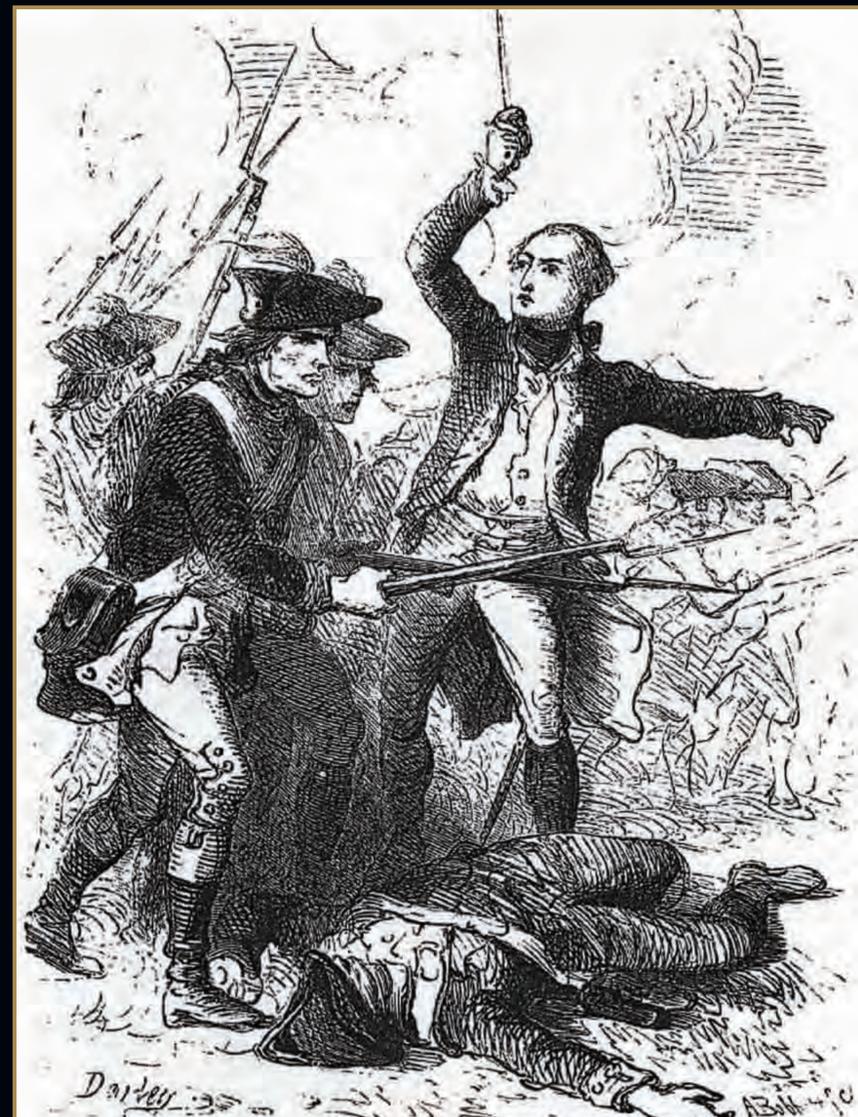


Edward Maloy—A New Haven Irishman who fought in the Revolution

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.

After the Revolution

1777 – 1839

New Haven in the first U.S. Census

1790 CENSUS

City Population	4,484
White males over 16	1,125
White males under 16	928
Free white females	2,234
Free blacks	121
Slaves	76
Households	918

1793: Congress passed the first Fugitive Slave Law, recognizing the constitutional rights of slaveholders to their "property."

1800 CENSUS

City Population	5,157
Free white males	2,351
Free white females	2,558
Free blacks	166
Slaves	82

1808: U.S. forbids the importation of slaves

1810 CENSUS

City Population	6,967
Free white males	428
Free white females	3,150
Free blacks	371
Slaves	18

1812: The U.S. Congress requires ship's captains to provide a list of all passengers including age, sex, occupation, country of origin and deaths on route. This would provide valuable information about immigration to the United States, and help people even today to trace their family trees.

1820 CENSUS

City Population	8,327
Free white males	5,176
Free white females	5,231
Free black males	247
Free black females	354
Male slaves	1
Female slaves	1
Foreigners	29

WORLD: 1827 Jewish adolescents in Russia could be drafted into the military as early as age 12, and had to remain in the military for more than 25 years.

1830 CENSUS

City Population	10,678
Free white males	1,540
Free white females	1,201
Free colored males	78
Free colored females	91
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 Lanson, a mason and contractor, built the last 1,500 feet of the Union (New Haven's Long Wharf) in 1810–1811 with stone he quarried himself.

The first "colored school" was established in 1811 with the next coming in 1825. Known as the Artisan Street School, the Spireworth or Mt. Pleasant School, and the Goffe Street School, they were physically quite inadequate and offered only a very basic education.

1818: The Connecticut State Constitution denied blacks the right to vote.

That 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.

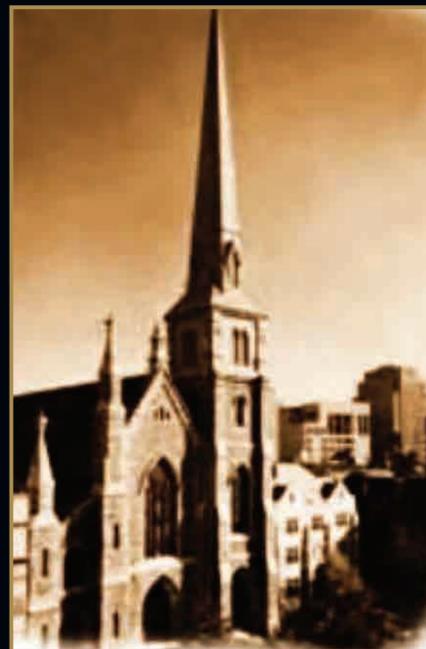
African Americans in 1820s New Haven helped runaway slaves

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 7.5% of the city's population.

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

Amos Beman, a black clergyman 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 Lanson and Scipio Augustus were original committeemen.



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.)



James Pennington

African Americans in New Haven in the 1830s

In 1831, Simeon S. Jocelyn tried to establish a black college in New Haven

General opinion was strongly opposed, at least partly in response to fear motivated by the Nat Turner insurrection of the same year.

In 1834, James Pennington, an escaped slave who audited classes (but couldn't enroll) at the Yale Divinity School, became United African Society pastor.

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 1800, 1807, 1816, 1822, and 1839. The English treated Irish Catholics as second-class citizens and severely limited their economic opportunities.

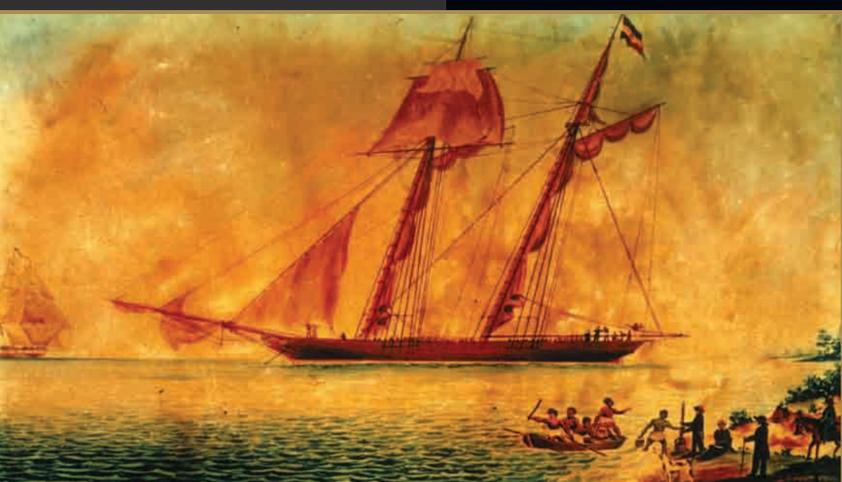
Irish immigrants from Galway and Cork began coming to New Haven to work on the construction of the Farmington Canal, which opened in 1828.

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.



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-three 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.

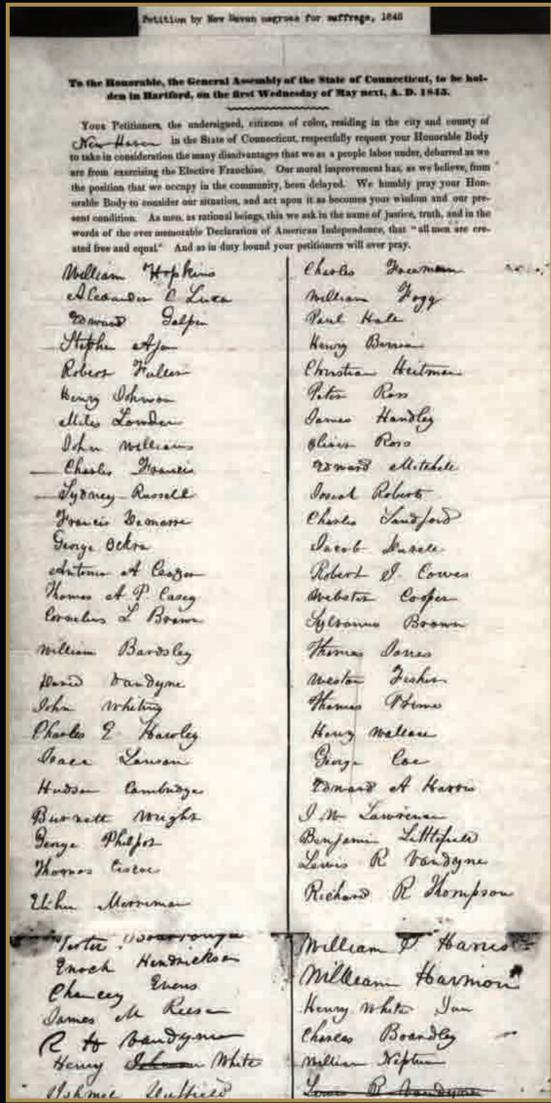
Although the murder charges were dismissed, the Africans, whose leader was named Cinque, continued to be held in confinement as the focus of the case turned to the question of who owned the "property" on the ship—the slaves.

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 1848, 76 "citizens of color" from New Haven petitioned the General Assembly in Hartford for suffrage. It was the last New England state to do so. By that time, there were only six slaves living in New Haven.

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

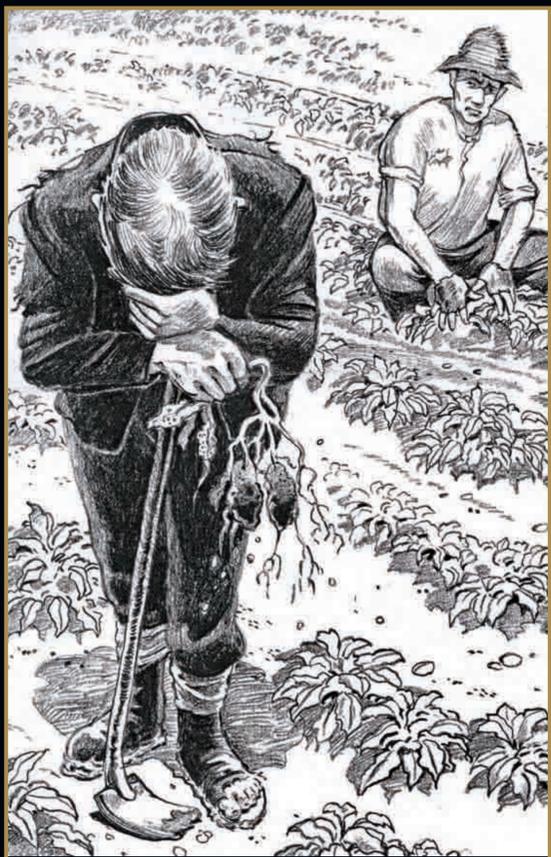
Most work available as servants. In the 1840s it became harder for blacks to find work. In 1845 half of all blacks were servants, and one out of four lived in the home of his employer.

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.



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.

1840 CENSUS

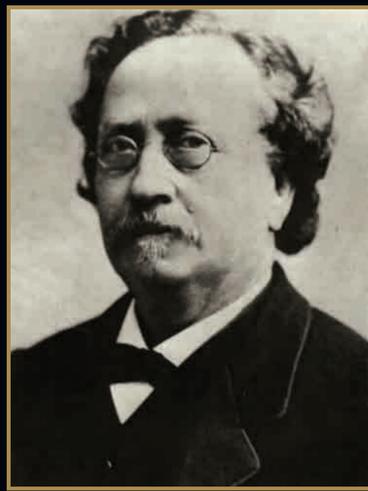
City Population	14,390
Free white males	5,769
Free white females	6,252
Free black males	391
Free black females	505
Slaves	43

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

They came to work in New Haven's factories manufacturing firearms, carriages, hardware, and rubber goods.

SECT. 149. Jews who may desire to unite and form religious societies, shall have the same rights, powers, and privileges, as are given to Christians of every denomination by the laws of this state.

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



First Jew to earn a degree at Yale

Sigismund Waterman emigrated from Bavaria to New Haven in 1840, where he established himself as a merchant. A chance meeting with a Yale professor led to his employment as an instructor in German at Yale, where he became the first Jew to earn a degree—doctor of medicine—at the university.

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.

Jewish immigrants from Bavaria in New Haven

The Bavarian Jews were seeking freedom and more opportunity.

The first Bavarian Jews in New Haven were Lewis Lehman who arrived in 1834 and his brother Charles, who followed in 1837. They both sold clothing.

By 1840 there were 15 to 20 Jewish families in the city.

The 1840s



First Synagogue

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



The cartoon above shows how the Know-Nothings depicted the Irish.

Anti-Irish feeling

The coming of the Irish aroused deep-seated fears of Irish Catholics, based on the fear that they were hostile to U.S. values and controlled by the Pope in Rome.

The Irish organized self-help organizations, like the Hibernians; organized their own schools where children were taught by nuns; and, above all, they enlisted en masse into the Democratic Party, which provided them with a rapid means of social and economic advance. This political move frightened many Yankees who worried that radicals and Catholics would join forces to take political control of Connecticut.

In response, in 1843 a new political party was formed. Originally called the American Republican Party, it came to be known by several names; its members became known as the "Know-Nothings."

The 1850s



The New Haven Green, c. 1850

1850 CENSUS

City Population20,345
African-Americans989

FOREIGN-BORN

Austria.....	5
Barbados.....	1
Bavaria.....	13
Canada.....	34
Cuba.....	2
Ceylon.....	1
Denmark.....	2
East Indies.....	1
England.....	410
France.....	55
Germany.....	253
Holland.....	1
Ireland.....	3,459
Italy.....	3
Mexico.....	2
New Brunswick.....	9
Newfoundland.....	1
Nova Scotia.....	3
Poland.....	2
Portugal.....	2
Prussia.....	11
Sandwich Islands.....	3
Scotland.....	118
South America.....	1
St. Croix.....	1
St. Thomas.....	1
Sweden.....	2
Switzerland.....	1
Trinidad.....	1
Turkey.....	1
Wales.....	8
West Indies.....	35
Total Foreign-Born.....	4,443

A real census

The U.S. Census of 1850 was the first census in which each person, instead of just the head of each family, was listed by name.

Also, it was the first census in which the country of birth of each person was listed.

The 1850 census showed that New Haven was rapidly becoming a city of many ethnic groups.

Of the city's 20,345 residents, 4,443, almost 22 percent, were foreign born.

By 1850, Connecticut ranked fourth among the nation's industrialized states and, as New Haven became important as a manufacturing city producing firearms, carriages, hardware, and rubber goods, more workers were needed than the native population could provide.

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.

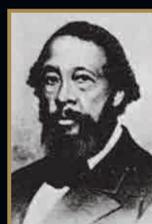


Dixwell Avenue Congregational Church

Blacks organize their own societies 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 a 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."

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-Nothings 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. As 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-Nothings sent James Dixon to the U.S. Senate.

Few Know-Nothings were wealthy: most were workers or small farmers whose jobs or ways of life were threatened by the cheap labor and unfamiliar culture of the new immigrants.

On the national level, the Know-Nothings 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.

More Germans arrive

In 1850, outside of those from the British Isles, the largest group of immigrants—277 of them—came from Germany.

At that time, Germany was not yet unified and was still a group of small states—Bavaria, Prussia, Wurtemberg, etc.—and the census listed the immigrants by those states. The Germans included both Christians and Jews and most were poor or middle-class workingmen and merchants looking for economic opportunity.

Louis Conrad Pfaff a native of Segmaringen, served an apprenticeship as a butcher in Germany before coming to New Haven and opening up a meat market.



Irish



Of the 4,443 foreign born people living in New Haven in 1850, 3,459—76 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.

In 1852, Edward Malley rented a small building at 65 Chapel Street for \$75 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 \$6 a week in the 15- by 20-foot store. Malley & Co. was born. With so little floor space, Malley hung goods from wires strung across the room and used barrels topped with planks as counters. Shoppers could buy a dozen buttons for three cents. Malley's even made deliveries, courtesy of a mule named Maude 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 redevelopment was not kind to the venerable department store. Malley's was forced to relocate to a new \$5 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 Haveners, memories of what Malley's was like before it relocated remain vivid, bittersweet memories of a signature downtown store that helped to define the Elm City for more than a century.





Detail of engraving "New Haven from Ferry Hill" 1849 including Water Street and Pavilion

The 1860s

Some Italian immigrants in New Haven

The earliest Italian community in New Haven was on the fringes of Wooster Square.

Francisco Bacigapolo, 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 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.

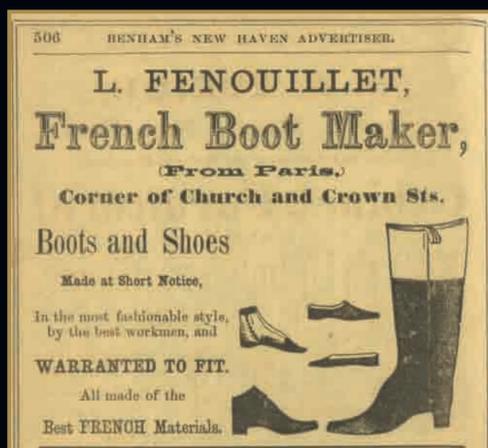
Local schools became integrated by law in 1868 and soon schools became one of the few institutions where blacks experienced less discrimination.

1860 CENSUS

City Population39,267
African-Americans1,488

FOREIGN-BORN

Africa.....	2
Antigua.....	1
Austria.....	39
Barbados.....	6
Bermuda.....	3
Bohemia.....	2
British Guiana.....	1
Canada.....	105
Ceylon.....	6
Chile.....	1
China.....	3
Costa Rica.....	1
Cuba.....	10
Denmark.....	18
England.....	877
France.....	99
Germany.....	271
Holland.....	12
Hungary.....	2
India.....	1
Ireland.....	7,754
Italy.....	10
Jamaica.....	8
Luxemburg.....	3
Mexico.....	1
New Brunswick.....	21
Newfoundland.....	2
Norway.....	7
Nova Scotia.....	34
Poland.....	23
Portugal.....	2
Puerto Rico.....	10
Sandwich Islands.....	5
Scotland.....	259
South America.....	4
Spain.....	5
St. Croix.....	6
St. Helena.....	2
St. Thomas.....	3
Sweden.....	4
Switzerland.....	44
Trinidad.....	4
Turkey.....	7
Wales.....	17
West Indies.....	18
Total Foreign-Born.....	11,084



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 Paimpol in northern France. Hervey went to sea at the age of 14 as a cabin boy. In 1845, he settled in Charleston, South Carolina, and later came to New Haven where he was a mate and a captain on ships engaged in the busy West Indies trade.



Morris Steinert

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 Harugari 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 Yule 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.



St. Boniface Kirche

1861 – 1865: The U.S. Civil War

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 Mullen, 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.



Alexander H. Newton

Connecticut African American unit led the advance into Richmond

Raised in early 1864, Connecticut's 29th 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 lines 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, a strategic post between Petersburg and Richmond. During the Petersburg siege, the 29th lost 178 men killed and wounded. In April 1865, the 29th Connecticut led the entire Union army in its final assault on Richmond. At 5 a.m. on April 3, the 29th marched in the advance on the Confederate capital. "The 29th skirmished all the way," wrote the 29th's historian, Sgt. Alexander H. Newton, and arrived at the city at 7 a.m. and were the first infantry that entered the city."

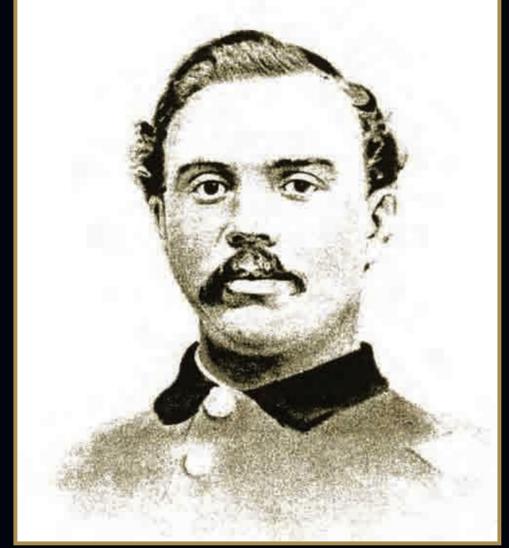
Alexander H. Newton had more reason than most men to fight for the Union: He was born in 1837 in Craven County, North Carolina to a slave father and free mother. "I learned what slavery was," he wrote. "I felt its curse in my bones and I longed for the opportunity and the power to play the part of Moses 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 29th 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 Bretzfelder; Louis Cohen; Edward Dryfuss; Nathan Frankau; Isidore Kalisky (see note under Saul Wolfson); Max Levy; Godeib Marx; Michael Myers (not a soldier, but made harnesses for the army during the war); Julius Saxe; Jacob Schneider; Bernard E. Schweitzer; Isaac Strouse; Julius Tobias; Sigismund Waterman (served as Draft Surgeon in New York City during the war); Marcus Wolfe; and Saul Wolfsohn (He and Isidore Kalisky were among the first in Connecticut to volunteer for duty. They both enlisted in April 1961 within a week of the Governor's call for volunteers.)



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

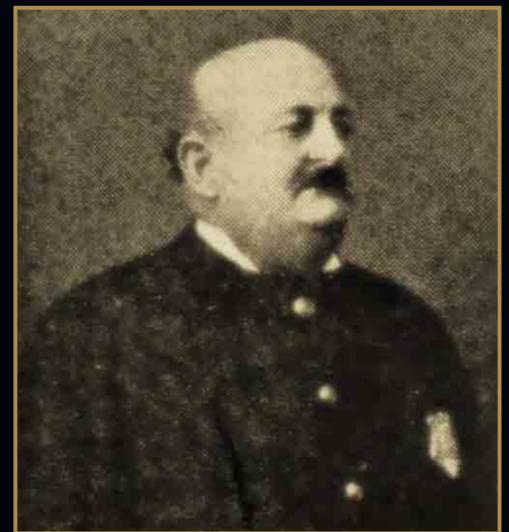


Augustus Rodriguez, Puerto Rican New Havener served entire Civil War

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 22, 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 15th Connecticut Regiment for the rest of the war. Captured at Kingston, N.C., in March 1865, Rodriguez returned to New Haven after the war and became a firefighter.

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.



Simon Streit

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

Born in Germany, Lt. Christian Streit was a member of the New Haven City Band when war broke out in 1861. He promptly joined the 2nd Connecticut Regiment. 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. When the war ended, Simon remained in the regular army and became the principal musician of the 26th U.S. Infantry and, later, of the 10th U.S. Infantry. He joined the New Haven Police Department in 1880.

Irish: The 9th Connecticut Regiment

The 9th Connecticut Regiment, recruited largely in New Haven, had numerous Irish immigrants in its ranks, including these 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. Healy was a company commander at New Orleans and Vicksburg, Miss., in 1862 and was promoted to colonel in the Shenandoah Valley of Virginia in 1864. After the war, he, like many other Irish-American veterans, crossed the Atlantic Ocean to fight in an unsuccessful rising for Irish independence. And when the Spanish-American War began in 1898, Healy was at the forefront of an effort to raise a regiment of Connecticut Irishmen to fight in it. In 1903, a monument to the Regiment was erected by its veterans at Bayview Park at City Point. This monument has been refurbished and is the location, every November, of a wreath-laying ceremony in memory of all veterans.



The 1870s

1870 CENSUS

City Population50,840
 African-Americans1,723

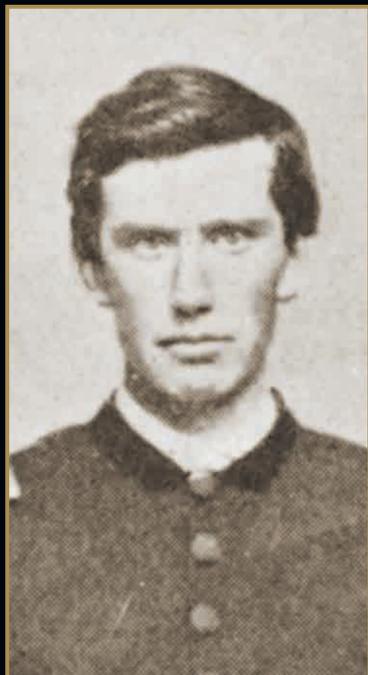
FOREIGN-BORN

Africa3
 Asia17
 Atlantic Islands9
 Bohemia12
 Canada339
 Central America1
 China7
 Cuba4
 Denmark13
 England1,087
 France133
 Germany2,423
 Holland42
 Hungary2
 Ireland9,601
 Italy10
 Mexico2
 Norway7
 Poland11
 Portugal2
 Russia6
 Sandwich Islands3
 Scotland347
 South America8
 Spain4
 Sweden64
 Switzerland48
 Wales26
 West Indies54
 Total Foreign-Born14,358



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 Pembroke 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.

The Civil War had put thousands of Irish immigrants into uniform—both in the North and the South—and had given them military training. With the war ending, many of these Irish citizen-soldiers turned their attention to the land of their birth which was still under English rule. Using their well-honed military skills, the Irish-American soldiers thought they could link forces with Irishmen already plotting rebellion in Ireland and overthrow the English. Two companies of Irish New Haveners, including William Gleeson (above) who had served as a Lieutenant in the 9th Regiment took part in a failed Fenian invasion of Canada. The objective had been to establish an independent government in Canada and to force the British to negotiate Ireland's freedom.



Life for New Haven's African-Americans after the Civil War

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 Dixwell area after initially locating in the Oak Street neighborhood.

Undeclared, 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.

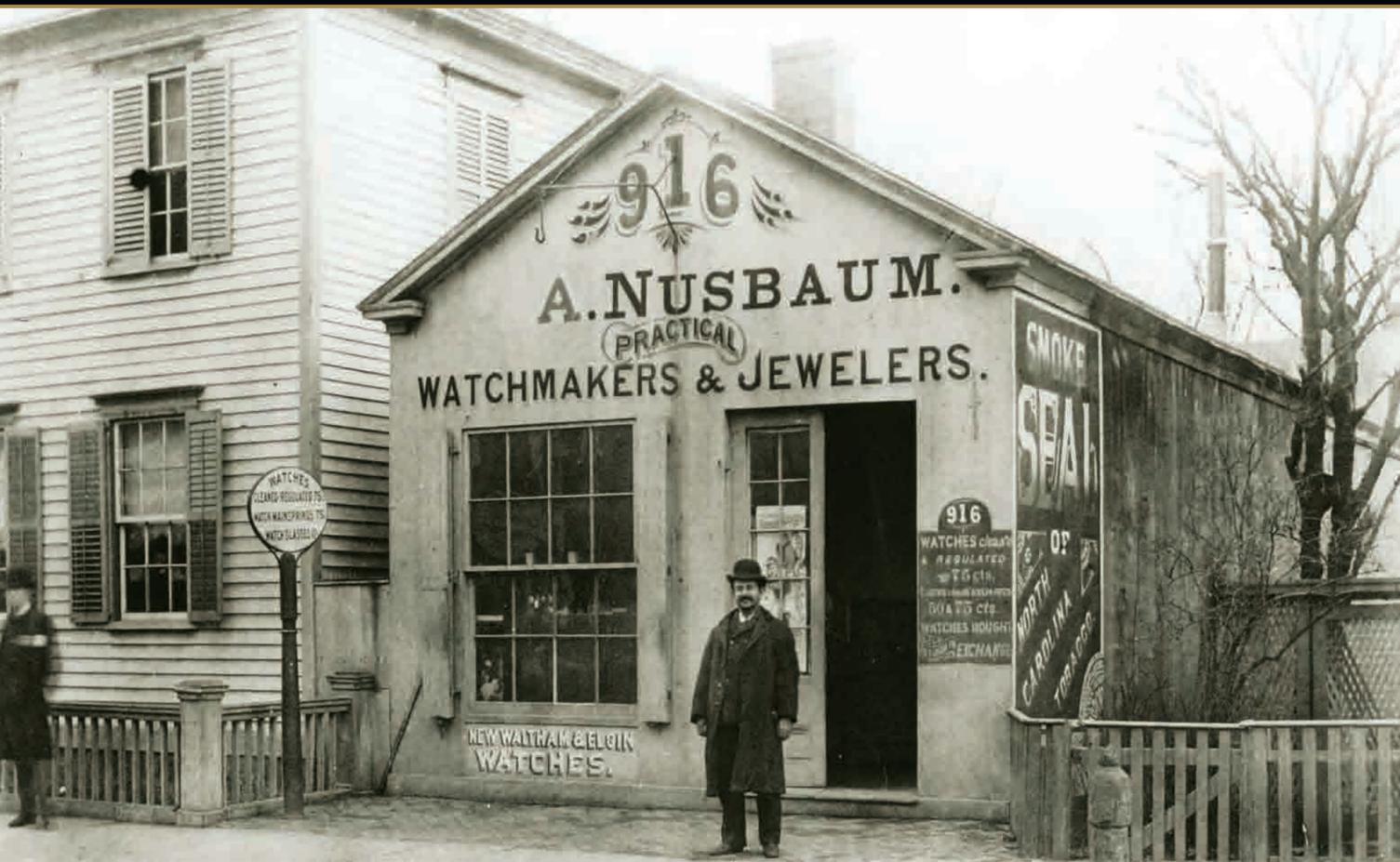
Early Italian entrepreneurs

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

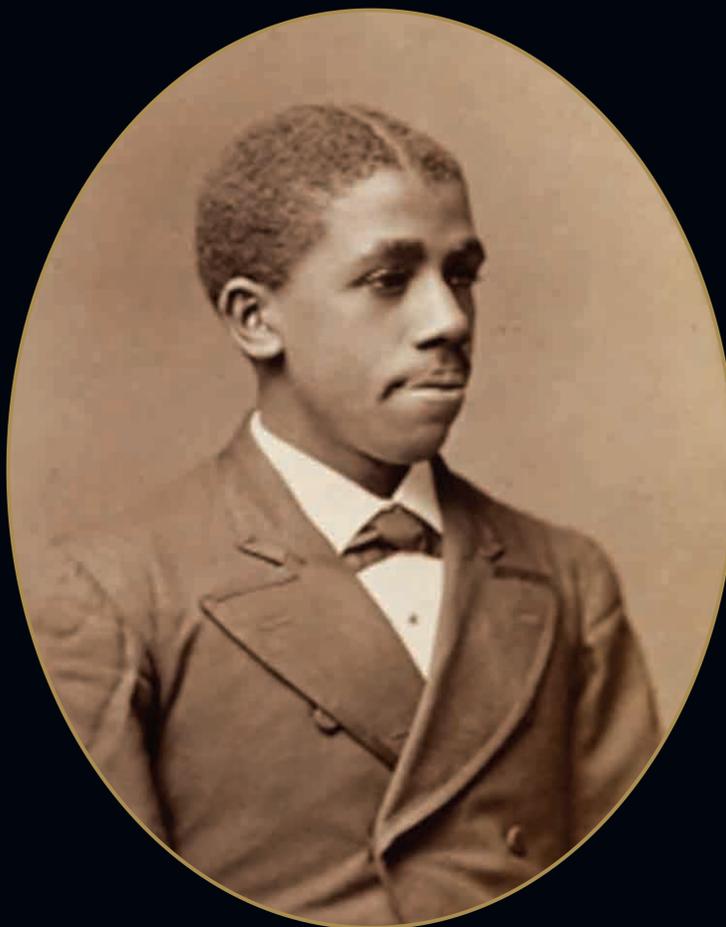
1874—Paul Russo, a musician, opened the first Italian grocery store in New Haven at the corner of Congress Avenue and Oak Street. The store served growing numbers of Italian peddlers, rag and junk dealers, musicians, and barbers.

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.



JOHN BROWN,
MANUFACTURER OF
Fine and Medium Harness,
AND DEALER IN
**Whips, Blankets, Robes, Halters, Curry Combs, Brushes,
Harness Oils, Wagons, etc.**
153 GEORGE STREET, Wood's Block, NEW HAVEN, CONN.



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 Goffe 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 disenfranchise Negroes, who had been voting in large numbers. In 1876 there were over 130,000 black voters in Louisiana; by 1900, barely 5,000.
- > 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 15 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 1930 had been slaves or had parents or grandparents who had been slaves.

The 1880s

1880 CENSUS

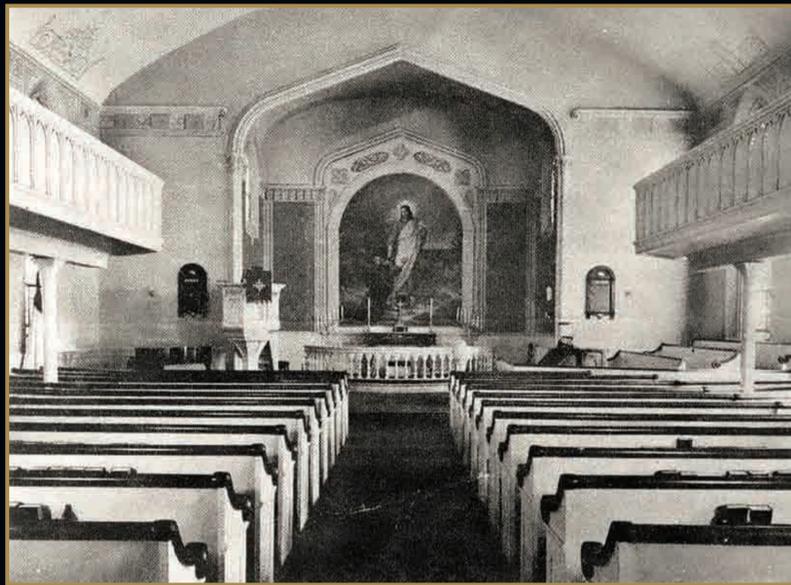
City Population62,882
 African-Americans2,234

FOREIGN-BORN

Australia5
 Austria77
 Belgium15
 Bohemia30
 Canada595
 China28
 Cuba10
 Denmark30
 England1,358
 France114
 Germany2,802
 Holland20
 Hungary8
 India6
 Ireland9,630
 Italy102
 Japan7
 Mexico2
 Norway13
 Poland52
 Portugal7
 Russia7
 Scotland476
 South America12
 Spain3
 Sweden89
 Switzerland83
 Turkey1
 Wales36
 West Indies37
 Total Foreign-Born15,179

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 Sargent’s factory. The board there was \$3.50 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 seminarian associated with him, began the church’s work among New Haven’s Swedish Lutherans. Even 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.



Asians come 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 28 Chinese and 7 Japanese residents. Many of these immigrants ran small businesses such as laundries and teashops. Their names—Won Sing, Foo Sung, Wing Choung, 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 shucked oysters for Rowe and Mansfield in Fair Haven. Others moved to more rural areas, 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.



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, workmen'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 prohibit 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.

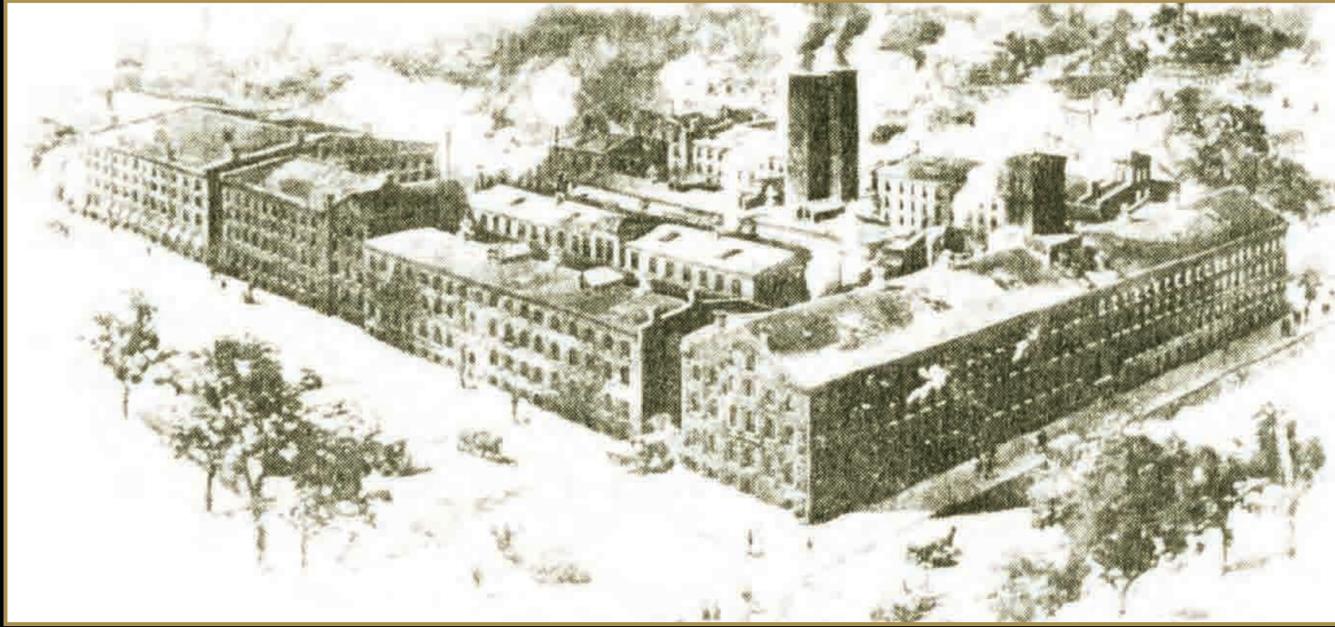
John Janitsky and his wife opened a tavern, also in Fair Haven on James Street, which catered to the Slavic people of the area.

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 1885, Father Ivan Volansky, a Catholic priest, organized Ukrainian-American religious and social life, identifying Ukrainians as a distinct ethnic group. However, until 1899, Ukrainian immigrants were listed officially either as Austrians or Russians.



Early Ukrainian wedding

Italians: New Haven's Largest Immigrant Wave



The Candee Factory on East Street

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 Candee 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.



The 1880s and 1890s witnessed the beginning of what was to become the largest immigration of all to New Haven—the Italians!



St. Michael the Archangel

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.

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 DeLucia, 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.

The 1890s

1890 CENSUS

City Population	81,298
African-Americans	2,433
FOREIGN-BORN	
Africa	2
Asia	5
Atlantic Islands	7
Australia	12
Austria	87
Belgium	47
Bohemia	11
Canada	931
China	61
Cuba & West Indies	51
Denmark	140
England	1,658
France	131
Germany	4,427
Greece	1
Holland	28
Hungary	16
India	3
Ireland	10,574
Italy	1,876
Japan	11
Mexico	2
Norway	56
Pacific Islands	2
Poland	84
Russia	1,169
Sandwich Islands	4
Scotland	620
South America	15
Spain	12
Sweden	777
Switzerland	110
Turkey	10
Wales	38
Other	10
Total Foreign-Born	22,994



Christos Koutsoheris

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.

Greeks immigrated to New Haven as early as 1895, when Christos Koutsoheris arrived. He was joined four years later by Peter Proestakes. Records on file with the city of New Haven verify the fact that Peter Proestakes obtained his citizenship in 1903.

Greek entrepreneurs

Greeks initially earned their living here by selling food and goods from pushcarts. By 1895, Christos Koutsoheris was able to set up shop as a housepainter. Others established fruit and confectionery stores, shoeshine stands, hat cleaning establishments and restaurants.

Most early Greek immigrants were young males living in crowded rooms above or 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 fiancés 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 Alderman 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 1899. Driscoll was New Haven's first immigrant mayor.

Irish blacksmiths

John McGrail (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 1892, Calvary Baptist Church gave English lessons to New Haven's Chinese immigrants, many of whom came to study at Yale.



Italians

Throughout the 1890s, Italian immigrants streamed into New Haven. Companilismo, a distrust of outsiders, began to separate the city's Italians.

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 Marchigiani, 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.

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 11, 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.

African Americans

Important breakthroughs

1890—The first black policeman was hired in New Haven.

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

COURSES FOR TEACHERS		
Mary M. Abbott	Waterbury	Waterbury
Edith Adams	New Haven	120 St. John st.
Elizabeth Allen	New Haven	516 Columbus av.
Ida J. Alford	New Haven	605 Quinipiac av.
E. Rhena Andrea	New Haven	60 Sylvan av.
Sarah A. Bacon	New Haven	294 Elm st.
Anna J. Baldwin	New Haven	18 Edgewood av.
Mary S. Baldwin	Milford	Milford
Georgia S. Barber	New Haven	19 Wall st.
H. Elizabeth Beard	Norwalk	Norwalk
Harriet Bennett	New Haven	54 Broadway
Jessie G. Bertine	Bridgeport	Bridgeport
Arthur S. Bibbins	Darien	Darien
Isabel B. Bird	New Haven	191 Humphrey st.
Minnie T. Bird	New Haven	101 Humphrey st.
Grace Booth	New Haven	12 Edgewood av.
Kate S. Bristol	New Haven	101 Exchange st.
S. Ellen Brown	New Haven	25 Whalley av.
Jennie I. Campbell	Wallingford	Wallingford
Annie M. Chunn	New Haven	3 Sylvan av.
Susie Coe	New Haven	187 Davenport av.
Harriet B. Comstock	New Haven	233 York st.
Dorothy L. Cone	Meriden	Meriden
Amy Cooley	New Haven	43 Beers st.
Joseph T. Corlew	Stratford	Stratford
Nellie Coseter	New Haven	38 Winchester av.
May Creegan	New Haven	89 1/2 Greene st.
Hortense D. Crossley	New Haven	310 Exchange st.
Lucretia S. Cummings	Plantsville	Plantsville
Helen L. Curtis	Stratford	Stratford
Frederick A. Curtiss	Saybrook	Saybrook
Edith Daggett	New Haven	271 Crown st.
Susan L. Davis	New Haven	361 George st.
Emily M. DeForest	New Haven	45 Atwater st.
Edith Deitra	New Haven	568 Chapel st.
Helen C. Doolittle	New Haven	21 Clinton av.
Elizabeth B. Doyle	New Haven	210 Ferry st.
Margaret M. Dunn	New Haven	542 Chapel st.

1900 – 1910: The Turn of the Century



St. Michael's Brotherhood

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 Shenandoah 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 Street, 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.



St. Michael's Brotherhood

1900 CENSUS

City Population108,027
African-Americans2,989

FOREIGN-BORN

Asia29
Austria286
Belgium63
Bohemia8
Canada1,170
China94
Cuba5
Denmark234
England1,912
Finland13
France144
Germany4,743
Greece10
Holland19
Hungary65
Ireland10,491
Italy5,262
Japan12
Mexico2
Norway119
Poland366
Romania27
Russia3,193
Scotland761
South America15
Spain8
Sweden1,376
Switzerland139
Turkey38
Wales65
West Indies45
Other83
Total Foreign-Born30,802

Poles

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.

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 Musial, 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.



Laying the cornerstone, St. Stanislaus Church

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 150 people in 1900, it provided several leaders for statewide French-Canadian organizations. Joseph Lavigne, an inventor who owned the Lavigne Automatic Manufacturing Company, was a founder of the Independent Social Club which helped French-Canadian immigrants become citizens.

Italians

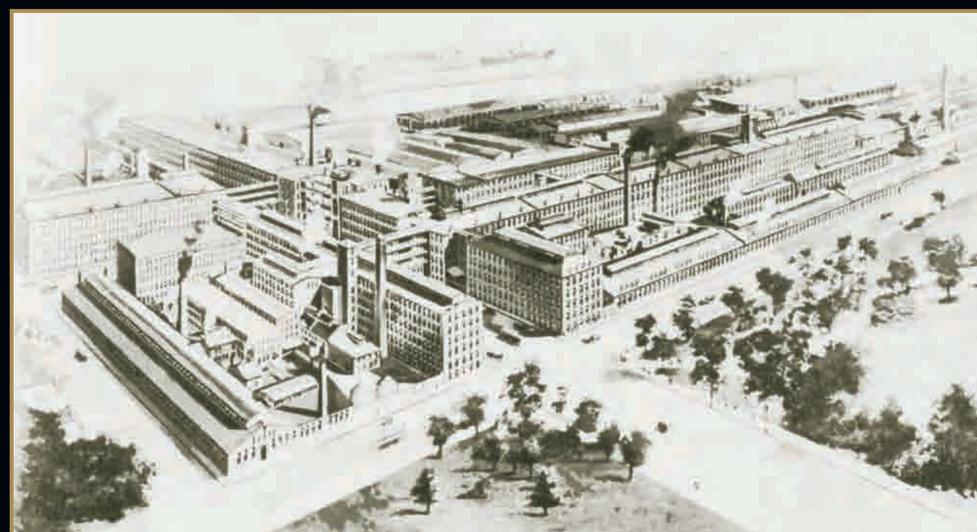
Italian immigration continued with large numbers until the outbreak of World War I.

By 1900 a Consular office was established on Chapel Street to assist them. St. Michael's Church had increased its population to 10,000.

In 1902 Italian workmen at Sargent & Company went out on strike. It was a noteworthy strike because it was the largest walkout—1,800 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 \$2.25 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 "lurk about the street corners near the shops and converse in Italian."

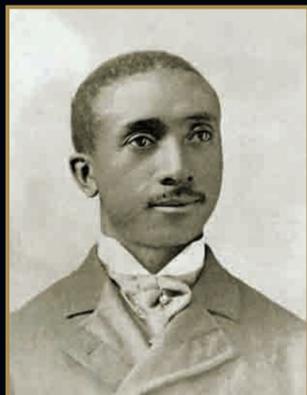


Sargent & Company

African-Americans at the Turn of the Century



Immanuel Baptist Church



Dr. I. N. Porter

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 evangelistic 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 secretarial 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.



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.

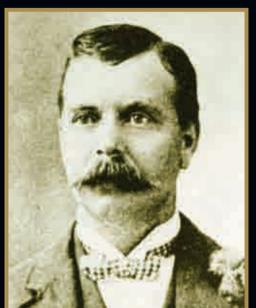
Immigrant Labor Leaders in 1900

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.



Alex Ryder



Joseph O'Brien

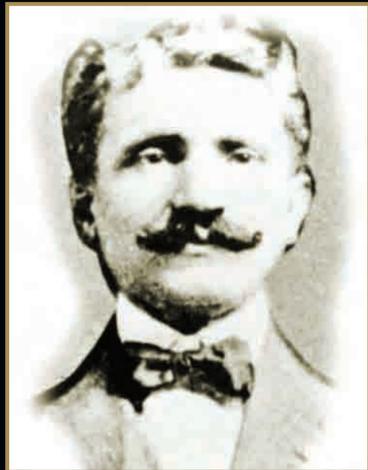
1910 – 1920: World War I and Beyond

1910 CENSUS

City Population133,605
African-Americans3,561

FOREIGN-BORN

Austria1,109
Belgium135
Canada1,316
China86
Denmark265
England1,867
Finland69
France160
Germany4,114
Greece85
Hungary473
Ireland9,004
Italy13,159
Japan13
Norway207
Portugal14
Romania137
Russia7,980
Scotland724
Sweden1,446
Switzerland122
Turkey186
Wales68
Other144
Total Foreign-Born42,784



Peter Paul Halajian, President of Peter Paul Company, originally founded in New Haven in 1919.

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 1895 when Armenians were slaughtered by Turkish mobs near Aintab, 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 blazed away, but somehow the bullets missed me and an associate. After the Turks left believing all had been killed, we two loosed our bonds and escaped from the country."



Wedding of Mr. and Mrs. Kuljian shortly after arriving in New Haven in 1920

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. After the Jones Act of 1917 made Puerto Ricans U.S. citizens, large numbers of Puerto Ricans moved to the mainland to find better economic opportunities. Initially, most settled in New York but later they moved throughout the northeast, including New Haven.

Swedes

At Bethesda Lutheran Church, Rev. Carl H. Nelson, pastor from 1913-1923, began instituting services in English on alternate Sundays, instead of all services in Swedish. 300 new members were added during his period as pastor.

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

Italians

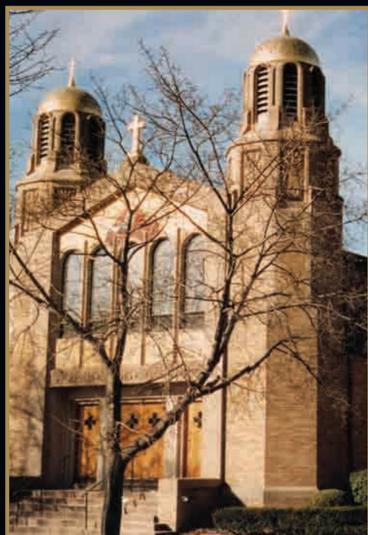
Josephine Motta recalled, "My mother, Carmela Motta, always told me to remember the name of our ship and the date of our arrival in America. We departed Italy on the *Berlin*, a German ship, and arrived in New York on April 4, 1912. It was a very rough crossing and many passengers were ill. We did not 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."



Jews

First Jewish Mayor of New Haven

In 1917, Samuel Campner, 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 Markiewicz 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 Orzechowski Meat Market, and stayed there until the early 1930s.

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 "Ruthenian Greek Catholic Church of St. Michael Archangel, of New Haven, Connecticut."

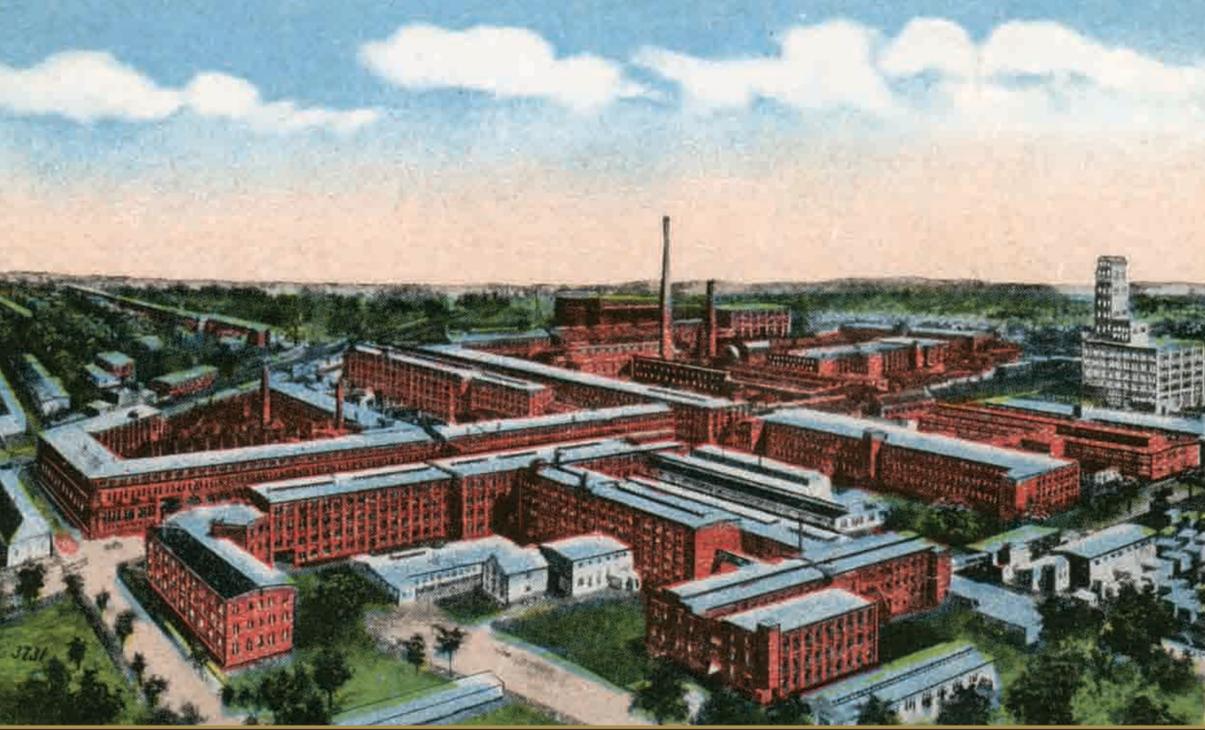
In 1911, the "Zaporoska Sich Society" was formed, with a membership of both men and women. Sich is a popular name for organizations among Ukrainians, stemming from the word "fort," later coming to be recognized as a word for "brotherhood." A dissenting group of socialists fell away from the church, taking with it the name Zaporoska Sich and purchasing property on Lafayette Street.

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.

World War I



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).



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.

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.



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 Fers (below). Fers 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, Rumania 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

High Tide

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.

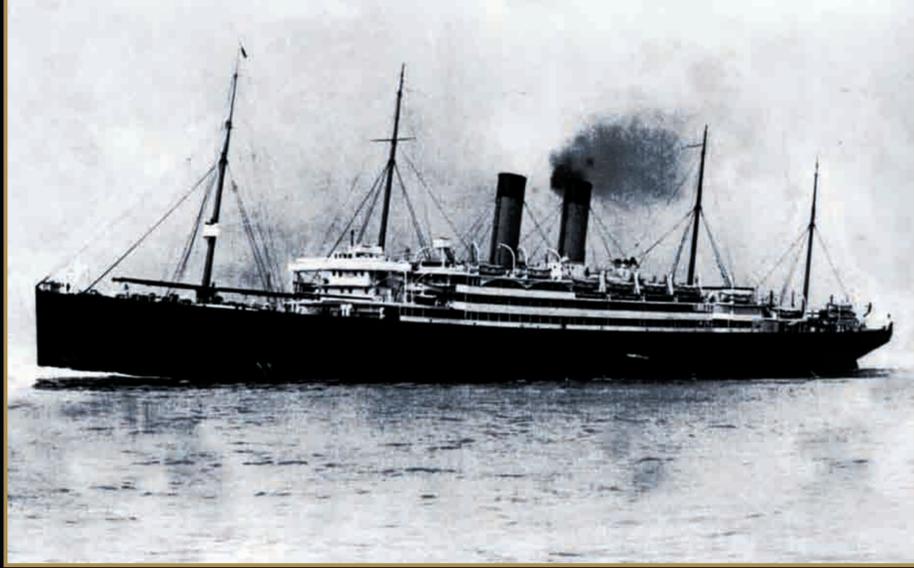
1920 CENSUS

City Population162,537
African-Americans4,573

FOREIGN-BORN

Armenia138
Asia148
Austria675
Belgium119
Canada1,382
Denmark246
England1,955
France226
Germany2,770
Greece314
Hungary421
Ireland7,219
Italy15,084
Lithuania721
Norway161
Poland3,009
Russia8,080
Scotland858
Sweden1,206
Switzerland120
Other724
Total Foreign-Born45,626

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, Clooncobny, Dromod, County Leitrim. Leaving Dromod for America Thursday 10th June 1918. Vessel New York sailing from Liverpool Saturday 12th June, 1918. Signed Michael Shanley, Clooncobny, Dromod, County Leitrim."



Hungarians

A number of Hungarian families settled in the area of Humphrey Street. Michael Meszaros opened a garage at 156 Humphrey Street (pictured above and to the left), next-door to the home he shared with his wife, Rose (Nemeth) Meszaros.



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

Lebanese

The Hamrah family came to New Haven in 1924 from Lebanon. Butros Hanrah 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 soon landed a job working at a bakery on Wooster Street. One day, he flattened some dough and threw on some goodies—perhaps olive oil, oregano and anchovies. What came out of the coal-fired oven was history. He called his creation "apizza" [ah-BEETS]. Pepe began walking through the Wooster Square market and sold his "tomato pies" from a special headdress that he wore on his head. After saving up enough money, he was able to buy a wagon from which to sell his pizzas. He did so well that he was eventually able to take over his employer's business and turn it into the first "Frank Pepe Pizzeria Napoletana" on June 16, 1925. The piece of land on which Pepe's restaurant sat was owned by the Boccamiello family. They later made Frank Pepe leave so they could start their own pizzeria, which they renamed "The Spot." Pepe moved his restaurant to its current location next door to The Spot in 1936. The Pepe family later bought The Spot back from the Boccamiello family in 1981 and it now serves the same menu as the newer restaurant.



Peter Zemleduch, a licensed shoemaker in Ukraine, opened a shoe shop in New Haven, shown here in 1923.



Ukrainian

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.)

Also in the 1920s...



Greeks

In 1920, the Pan-Hellenic Union (above) requested a permanent priest and pledged its assistance. This correspondence was signed by President Kostas Pantazopoulos, John Kiotsalides and George Matsagas.

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 Psalti William Basel and Lavrentios Pappas chanted in Greek, and the Syrian Choir responded in Arabic. Fundraising began in 1923 for the purchase of a building which could be converted to use as a church.



Charter Members of the Ladies' Society in 1922

The Second Advent Christian Church at 109 Beers Street was acquired for \$8,000 in 1924. The structure, originally a barn, needed extensive repairs and many parishioners, including Michael Bilides and Savas Anastasion, assisted carpenter Peter Feslis. 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.



First recorded wedding at Beers Street Church. Mr. and Mrs. Kostas Clarides, 1924



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 in Republican and statewide politics. Ullman was also a leader in the Jewish community. Abraham joined the Republican party and developed opportunities in the field of real estate. In 1906, the firm of A. Podoloff and Sons was established. Business horizons widened. Abraham became real estate agent for Yale and purchased extensive properties on Howard Avenue and the surrounding area for the Yale Medical School.



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

Work started in October 1926 under the direction of Nate Podoloff, chief engineer. Work was on a three-shift basis to meet a deadline imposed by the Yale hockey schedule. On January 17, 1927, the New Haven Arena opened its doors to a capacity crowd. It closed on September 29, 1972, to a sell-out concert by Elton John.



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 48 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. Holland 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 Huggins 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.

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.



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DIXWELL COMMUNITY HOUSE OPENS

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 Girls' 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 Dixwell Community House.

1930 CENSUS

City Population162,655
 African-Americans6,062

FOREIGN-BORN

Asia99
 Australia11
 Austria523
 Belgium100
 Bulgaria5
 Canada1,558
 Central & South America118
 Cuba & West Indies44
 Czechoslovakia124
 Denmark205
 England1,528
 France166
 Finland49
 Germany2,182
 Greece388
 Hungary240
 Ireland5,585
 Italy14,510
 Latvia57
 Lithuania823
 Luxemburg1
 Mexico1
 Netherlands35
 Norway132
 Poland3,140
 Portugal117
 Palestine & Syria38
 Romania170
 Russia5,987
 Scotland844
 Spain28
 Sweden1,021
 Switzerland85
 Turkey81
 Wales32
 Yugoslavia19
 Total Foreign-Born40,046



African American / Native American

Polly Taylor McCabe

Polly McCabe was born in Virginia in 1882, 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 Dixwell 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.

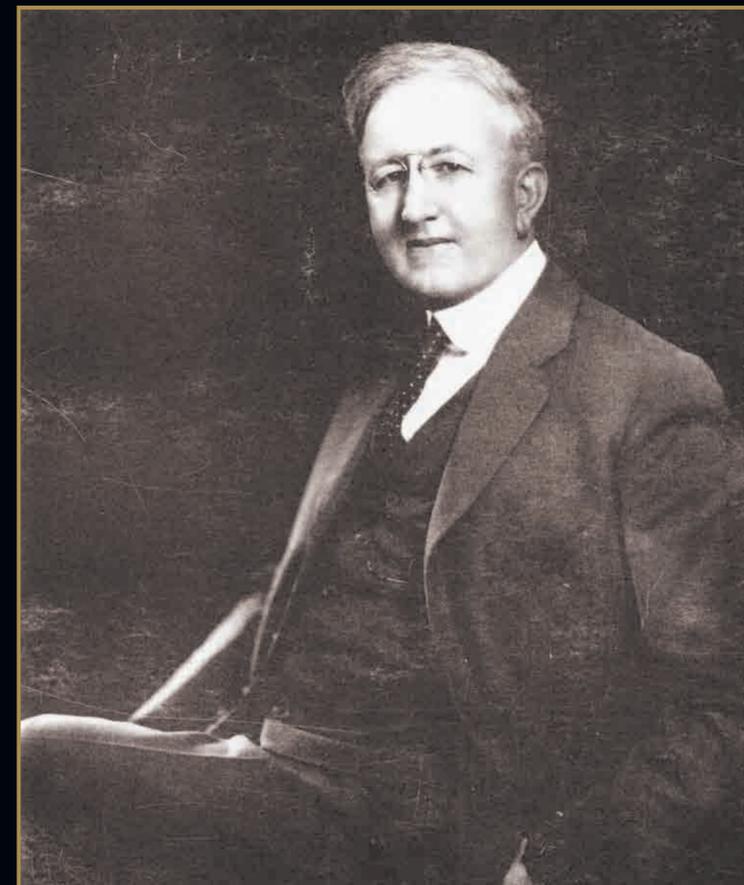
Irish

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 60-hour work week. He followed that trade for 19 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 1913, he was elected to the Board of Aldermen, becoming its president in 1918.

Murphy was elected Mayor in 1931, 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...



Murray Lender, shown in 1965

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.



Founders of the Amity Club

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 Celentano, Frank Cipriano, Dr. Charles Culotta, Serafino Ginnetti, 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.



Greeks

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



During the Second World War, the combined Ukrainian choirs of New Haven presented a concert at which over \$1,000 in U.S. Savings Bonds were purchased.

Ukrainians

In March 1935, New Haven's Hotel Taft hosted the premier ball of the Ukrainian-American State Political and Relief Organization of Connecticut. This organization's primary purposes were to influence and assist Ukrainians in becoming American citizens; to acquaint them with American principles of government, ideals, customs and culture; and to have them take an active interest and participation in national and regional affairs. It also hoped to "better acquaint the American people with Ukrainian literature, history, culture, ideals, customs, music, art, folklore and dances, thereby enriching the culture of their newly adopted country."

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 Amarantes.)

The 1940s

1940 CENSUS

City Population160,605
 African-Americans6,062(?)

FOREIGN-BORN

Asia.....60
 Australia 11
 Austria.....508
 Belgium.....77
 Bulgaria.....6
 Canada1,129
 Central & South America..... 96
 Cuba & West Indies.....28
 Czechoslovakia82
 Denmark155
 England.....1,108
 France116
 Finland39
 Germany.....1,554
 Greece346
 Hungary.....271
 Ireland.....3,998
 Italy12,652
 Latvia.....82
 Lithuania.....664
 Luxemburg3
 Mexico3
 Netherlands.....26
 Norway.....97
 Poland2,772
 Portugal.....134
 Palestine & Syria.....44
 Romania142
 Russia5,987
 Scotland.....602
 Soviet Union.....4,586
 Spain.....43
 Sweden.....710
 Switzerland.....56
 Turkey122
 Wales.....11
 Yugoslavia13
 Other44
 Total Foreign-Born32,390

World War II

The 1930s had been years of scarcity but by 1941 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 linchpin issue that helped elect William Celentano and Richard C. Lee as the city's next two mayors.

Pearl Harbor attack brings World War

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.

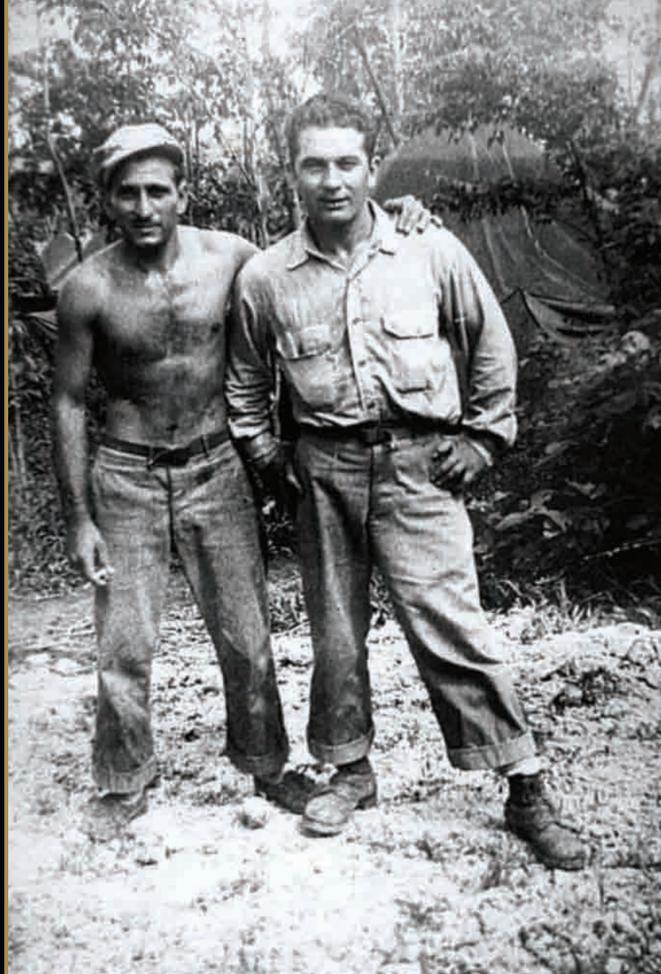
New Haveners from every ethnic group served in the military

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 challenge 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 villages and farmlands of their ancestors.

Italians, once criticized for having large families, sent four, five and as many as seven of their sons to fight in the war.



Sergeant Jon Nappi and Frank Mongillo



Father John Edwards in uniform



Airman Nuzzo

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 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."

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 actions during World War I, when he served in the army of Italy, which was then an ally of the United States.



Jimmie Thornton



New Haven became a Boom Town

There was a massive need for factory workers, working around the clock.

- > New Haven's arms manufacturers struggled to keep up with demand, not only from the U.S. but the British, as well.
- > Other factories converted operations. For example, corset makers began making harnesses for pilots; the New Haven Clock Company converted to manufacturing timing devices for proximity fuses for antiaircraft shells, aerial bombs and naval mines.

Another phase of the Great Northern Migration brought African American workers to New Haven from Southern states for factory jobs.

Women from all ethnic groups were encouraged to work, and not only in traditional areas like the garment industry.

Winchester Life, 1943

Our Jimmie Thornton's Christmas Present...

An Air Medal and Oak Leaf Cluster for his son, Sergeant James H. Thornton, a German prisoner of war, is shown above being received by his father, Henry P. Thornton, 382 Lombard Street, from Col. Raymond J. Reeves, commanding officer of the AAFTCS at Yale, with the airman's sisters, Rita, extreme right, and Catherine, as interested spectators. 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. Five 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 43rd division, National Guard, and went overseas in November of 1942. His two sisters are giving Uncle Sam's air forces some direct help on the home front—Catherine is helping to build cartridge core radiators for U.S. fighting planes in our Winchester Radiator Division and Rita is a member of our Payroll staff.

The 1940s in the Aftermath of World War II

New Haven during the post-war years

WORLD WAR II

Barbash, G.	Grabowski, J.	Osochowsky, J.
Barbash, M.	Grabowski, W.	Pasciny, P.
Barbash, R.	Hanusiak, L.	Pecsak, W.
Bashta, B.	Hanusiak, P.	Penduk, S.
Bilous, J.	Hershonik, S.	Pidskalny, J.
Bilous, S.	Holubovich, M.	Pidskalny, M.
Bobbie, P.	Huzar, P.	Piwarchuk, W.
Bodnar, N.	Kimkowski, J.	Pluhowsky, M.
Brezicki, C.	Klivak, G.	Popylisen, E.
Brezicki, H.	Kolodnicki, D.	Popylisen, W.
Brezicki, R.	Kolodnicki, J.	Pospur, J.
Brezicki, T.	Koncevich, W.	Protsky, J.
Brezicki, W.	Kootz, M.	Pysemenny, M.
Bryzicki, D.	Kopylec,	Rawlick, J.
Burban, S.	Kornitsky, J.	Roshka, A.
Burban, W.	Korzik, G.	Roshka, M.
Chabinec, B.	Korzik, J.	Ruzylo, W.
Chabinec, M.	Kosky, W.	Ryzewski, R.
Chobodziak, M.	Kowalchuk, H.	Sampara, J.
Chomiak, J.	Kowalchuk, J.	Schwatz, A.
Chomiak, W.	Kowalski, F.	Seretny, A.
Czuchrey, M.	Kravit, W.	Sezdek, J.
Czuchrey, S.	Krupski, J.	Shalagan, C.
Deren, J.	Krutaszewski, C.	Shalagan, J.
Deren, M.	Kuczirka, C.	Shumigalski, J.
Diakun, R.	Kuczirka, S.	Shynkar, W.
Didow, P.	Kusmit, L.	Soprano, M.
Didow, W.	Langer, S.	Stacken, M.
Diglitz, J.	Lapuch, M.	Starzyk, B.
Doley, W.	Lapuch, W.	Stasiuk, E.
Dombrowski, E.	Lewandowski, L.	Stasiuk, J.
Dubel, V.	Livitsky, B.	Stoyak, P.
Dubel, W.	Lotosky, W.	Szilest, J.
Dykun, J.	Lytwiniuk, M.	Szumowski, E.
Evanciw, H.	Mareyash, W.	Szumowski, L.
Evaskevich, J.	Markiza, J.	Tayser, H.
Evaskevich, W.	Markiza, M.	Waseliniuk, M.
Evaskiw, H.	Maruschak, A.	Wasyluk, M.
Federation, J.	Matwychuk, W.	Wayne, M.
Fers, E.	Mosowich, J.	Willman, A.
Fers, M.	Muzyka, E.	Willman, F.
Fers, W.	Muzyka, J.	Wisninit, W.
Gawron, P.	Muzyka, M.	Witowsky, L.
Gawron, W.	Navrotski, J.	Wolanyk, J.
Gerelwich, J.	Nebor, P.	Wolyneec, E.
Gina, W.	Onyskiw, M.	Zelochowsky, A.
Gojuk, N.	Onyskiw, W.	Zelochowsky, W.
Golembiewski, J.	Ormeanezyk, P.	Zukoff, W.



1945—First Italian Mayor of New Haven

After an unsuccessful run for Mayor in 1939, the son of an immigrant fruit merchant, Republican William C. Celentano, the proprietor of the Celantano Funeral Home and a member of the Board of Aldermen since 1929, was elected Mayor of New Haven.



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 Muzyka, 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.



Holocaust Memorial, Edgewood Park

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.

War Brides

There was a new bump in immigration as women from all over the globe came to join the New Haven men they had married overseas.

The 1950s

1950 CENSUS

City Population	164,443
African-Americans	9,605
Other (non-white)	220

FOREIGN-BORN

England and Wales	844
Scotland	457
Northern Ireland	15
Ireland (Eire)	2,715
Norway	80
Sweden	471
Denmark	119
Netherlands	28
France	155
Germany	1,143
Poland	2,232
Czechoslovakia	72
Austria	487
Hungary	241
Yugoslavia	13
U.S.S.R.	4,062
Lithuania	566
Finland	46
Romania	110
Greece	321
Italy	9,843
Other Europe	376
Asia	277
Canada-French	221
Canada-Other	747
Mexico	10
Other America	162
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 omitted from 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.



Left to right: Dim Curtis, Jerry Jackson, Fred Parris, Corky Rogers, Richard Freeman

African Americans

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 29 on the pop charts.

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 loans for servicemen, 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.



Left to right: Mayor Frank Logue, General Chairman Frank Graziano, and Congressman Robert Giamo

Italian Americans

In 1958, Italian American Robert Giamo was elected to Congress from New Haven’s Third Congressional District. He remained in office until 1980, serving on many important House committees and subcommittees.

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 preparing land for redevelopment. Whole areas meeting the government’s criteria of “blighted” were torn down. At the neighborhood level these demolitions further spurred “white flight,” cementing segregation of the city’s minority groups.



Citizens Action Commission leadership “muscles” pose for planning session with Mayor Lee, 1955

Puerto Ricans, Employed On Area Truck Farms, Paid As Little As 51¢ Hourly

Puerto Rican agricultural workers imported to work a New Haven area truck farms and nurseries last summer worked for as little as 51 cents an hour, according to a report released today.

Don Donohue, director of the Human Relations Council, released his report in connection with testimony which he makes before the House Committee on the General Assembly on several proposed labor measures today. In it, he outlined poor working conditions of these migratory workers.

He based his report on a survey made by the New Haven Human Relations Council under his direction, on a grant from the New Haven Foundation.

“These workers,” Donohue said, “do not come under the provisions of the work agreement contracts approved by the U.S. Employment Service and the Department of Labor of Puerto Rico. In other parts of Connecticut that they are not covered by the state minimum wage laws, nor most fair labor legislation, and there is no agency or organization which is concerned with their needs or conditions.”

Standard and overtime provisions set.

2. That maximum and minimum hour limits for work day and work week be set.

3. That minimum compensation laws be enforced to protect migratory and other agricultural workers.

4. That if it be required that eating and deduction statements be given to workers, that employers maintain adequate records, which would be reviewed by a responsible agency.

5. That an appropriate agency be designated by the Department of Labor to monitor its compliance and enforce standards for these workers and to establish grievance procedures.

6. That activities in the state of private out-of-state labor contractors and agencies, especially non-licensed ones, be regulated.

7. That medical and hospitalization insurance programs with small premiums to be paid by workers, be established and that

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 a Puerto Rican congregation in New Haven, 1954.



- ## Korean War Deaths
- SERGEANT FRANCIS H. ABEL, 05 NOVEMBER 1950 KILLED IN ACTION (ARMY)
 - SERGEANT ROBERT E. ABLE, 30 NOVEMBER 1950, DIED WHILE CAPTURED (ARMY)
 - PRIVATE JOSEPH A. ALDO, 08 JULY 1953 KILLED IN ACTION (ARMY)
 - PRIVATE LIEUTENANT MALCOLM E. ALDRICH, 08 MAY 1951 KILLED IN ACTION (ARMY)
 - PRIVATE JOHN J. BARRETT, JR., 05 FEBRUARY, 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS BENJAMIN R. BAZZELL, 30 NOVEMBER, 1950 KILLED IN ACTION (ARMY)
 - CORPORAL RICHARD M. BEAM, 19 SEPTEMBER 1950 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOSEPH E. BERGERON, 20 JULY 1950 DIED WHILE CAPTURED (ARMY)
 - PRIVATE FIRST CLASS SILAS BIRCHMORE, JR., 27 MAY 1951 KILLED IN ACTION (ARMY)
 - CORPORAL JOSEPH HECTOR BOUCHER, 22 SEPTEMBER 1950 KILLED IN ACTION (MARINES)
 - PRIVATE FIRST CLASS AUGUSTUS W. CHERRY, 02 DECEMBER 1950 DIED WHILE MISSING (ARMY)
 - CORPORAL VICTOR J. CHOINIERE, 27 NOVEMBER 1950 DIED WHILE MISSING (ARMY)
 - PRIVATE FIRST CLASS RAYMOND H. CLAYTON, 19 FEBRUARY 1951 DIED OF WOUNDS (ARMY)
 - PRIVATE LOUIS COMIS, 23 MAY 1951 KILLED IN ACTION (ARMY)
 - SERGEANT BERNARD D. COOK, 14 FEBRUARY 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS FRANCIS E. CRAWLEY, 19 SEPTEMBER 1950 DIED OF WOUNDS (ARMY)
 - PRIVATE JESS M. CUSHING, 12 FEBRUARY 1951 DIED WHILE CAPTURED (ARMY)
 - SERGEANT ALEX DANOWSKI, 11 JULY 1950 DIED WHILE CAPTURED (ARMY)
 - SERGEANT DOMINIC DEL VECCIO, 10 JANUARY 1951 KILLED IN ACTION (MARINES)
 - CORPORAL DONALD E. DIBBLE, 30 NOVEMBER 1950, DIED WHILE CAPTURED (ARMY)
 - PRIVATE FIRST CLASS FRANK J. DIPINO, 29 JULY 1950, DIED WHILE MISSING (ARMY)
 - PRIVATE JOSEPH V. DUCCHIO, 05 FEBRUARY 1951 KILLED IN ACTION (ARMY)
 - PRIVATE VICENZO G. DONAGLIA, 03 NOVEMBER 1950 DIED WHILE CAPTURED (ARMY)
 - FIRST LIEUTENANT EARLE S. DOWNES, 16 MARCH 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS CHARLES E. DOWNEY, 15 FEBRUARY 1951 KILLED IN ACTION (ARMY)
 - PRIVATE JOHN J. EARLEY, 11 APRIL, 1951 DIED OF WOUNDS (ARMY)
 - WARRANT OFFICER COLIN C. ECCLES, 02 NOVEMBER 1950 DIED WHILE MISSING (ARMY)
 - SERGEANT THOMAS R. ECKERT, 22 JULY 1953, DIED OF WOUNDS (ARMY)
 - LIEUTENANT COMMANDER OSCAR E. ESPELIN, 27 NOVEMBER 1950 DIED WHILE CAPTURED (ARMY)
 - CORPORAL JOSEPH G. FIGARO, 18 APRIL, 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JAMES EDWARD FLANAGAN, 27 OCTOBER 1951 KILLED IN ACTION (MARINES)
 - FIRST LIEUTENANT CHARLES H. FLEMING, 31 JANUARY 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOHN C. FORKEL, 04 FEBRUARY 1951 DIED OF WOUNDS (ARMY)
 - SERGEANT FIRST CLASS JOHN J. GARCIA 04 DECEMBER 1950 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOSEPH J. GARGUILO, 11 DECEMBER 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS ROBERT J. GERVAIS, 13 APRIL, 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOSEPH C.M. GRAVEL, 23 MAY 1951 KILLED IN ACTION (ARMY)
 - CORPORAL CHARLES A. GREEN, 25 AUGUST 1950 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOHN S. GROVER, 24 MARCH 1951 DIED OF WOUNDS (ARMY)
 - PRIVATE FIRST CLASS RUSSELL HANCHARYK, 07 MARCH 1951 KILLED IN ACTION (ARMY)
 - SERGEANT JOHN JOSEPH HUGHES, JR., 04 SEPTEMBER 1951 KILLED IN ACTION (MARINES)
 - PRIVATE FIRST CLASS DONALD L. HUMISTON, 22 JULY 1951 KILLED IN ACTION (ARMY)
 - PRIVATE STANISLAUS KLIMOWICZ, 16 AUGUST 1950 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS GERHARD E. LACOURSE, 05 SEPTEMBER 1950 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS WARREN H. LEINING, 13 JULY 1950 KILLED IN ACTION (ARMY)
 - PRIVATE GORDON E. LYONS, 04 NOVEMBER 1952 KILLED IN ACTION (ARMY)
 - SECOND LIEUTENANT RODERICK MACDONALD, 02 AUGUST 1950 KILLED IN ACTION (ARMY)
 - CORPORAL EDWARD R. MASULIS, 01 DECEMBER 1950 KILLED IN ACTION (MARINES)
 - SERGEANT FIRST CLASS EDWARD J. MCDONALD, 20 JULY 1950 KILLED IN ACTION (ARMY)
 - CORPORAL ALBERT MEDAS, JR., 08 SEPTEMBER 1951 DIED OF WOUNDS (MARINES)
 - PRIVATE FIRST CLASS JOSEPH J. MEEHAN, JR., 10 JULY 1950 DIED WHILE CAPTURED (ARMY)
 - PRIVATE RICHARD E. MEGIN, 15 JUNE 1951, KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS ROY T. MERRIMAN, 07 SEPTEMBER 1950 DIED OF WOUNDS (ARMY)
 - SERGEANT PAUL MONACO, 07 SEPTEMBER 1950 DIED WHILE MISSING (ARMY)
 - SERGEANT GRAHAM B. MUNGER, 04 DECEMBER 1950 DIED WHILE CAPTURED (ARMY)
 - FIRST LIEUTENANT EDMUND C. PALLESEN, 12 FEBRUARY 1951 KILLED IN ACTION (ARMY)
 - CORPORAL LOUIS PASCARELLA, 14 FEBRUARY 1951 DIED OF WOUNDS (ARMY)
 - CORPORAL DONALD A. PINA, 10 AUGUST 1950 KILLED IN ACTION (ARMY)
 - CORPORAL LAWRENCE A. REED, 01 NOVEMBER 1951 KILLED IN ACTION (ARMY)
 - PRIVATE JOHN P. RIGNEY, 13 MARCH 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS RAYMOND ROGERS, JR., 08 JULY 1950 DIED WHILE CAPTURED (ARMY)
 - SERGEANT RODNEY R. ROWE, 08 OCTOBER 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS DENNIS R. RUSH, 26 NOVEMBER 1950 DIED WHILE MISSING (ARMY)
 - PRIVATE FRANCIS J. SCULLY, 17 APRIL, 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOHN B. SHERLOCK, 14 JUNE 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS ALFRED R. SIMS, 02 APRIL, 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS EDWIN A. SOARES, 04 OCTOBER 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS ROBERT L. STRAWSON, 05 APRIL, 1951 KILLED IN ACTION (ARMY)
 - CORPORAL JAKE TYNER, JR., 10 SEPTEMBER 1951 KILLED IN ACTION (ARMY)
 - PRIVATE FIRST CLASS JOSEPH URBANOWICZ, 02 NOVEMBER 1950 DIED WHILE MISSING (ARMY)
 - CORPORAL EDWARD ZABLONSKI, 16 JUNE 1951 KILLED IN ACTION (ARMY)

New Haven men who died in the Korean War. Source is the Korean War Casualty File, 1950-1957, Records of the Office of the Secretary of Defense, National Archives and Records Administration. The Army lists by county, while the Air Force, Navy and Marines list by city.

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 and the U.S. led the U.N. forces. The war ended in 1953 with the restoration of the previous border between North and South Korea.

Ukrainians

The Ukrainian National Home had its first organizational meeting in 1950; in 1952 a lease was signed with St. Michael’s Church for use of a portion of the main building and the frame house at 563 George Street. The upper floors became a temporary haven for the newly arrived. In 1956, the Ukrainian National Home purchased a two-story building on Day Street.

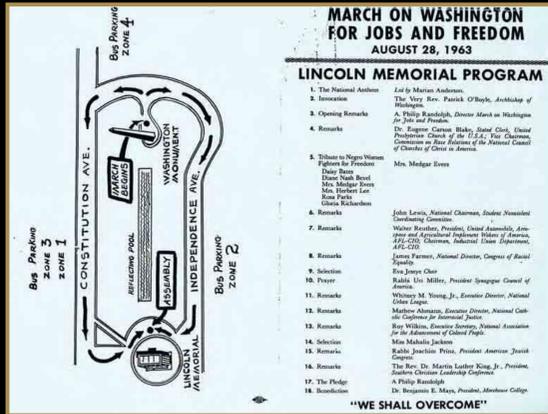
In 1950, a Ridna Shkola, or “Native School,” was organized in New Haven. Classes were held late afternoons, evenings and Saturdays. In 1955, 106 students were registered with the school and it expanded with a branch in Branford.

In 1955, with an official edict from Mayor Richard C. 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.



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, 1975, 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 1963 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 drafting a disproportionate number of African Americans to carry it out.



Vietnam War Memorial, Vietnam Veterans Memorial Park, Long Wharf Drive

1960 CENSUS

City Population	164,443
African-Americans	9,605
Other (non-white)	220
FOREIGN-STOCK**	
Foreign-Born	20,046
Native, Foreign, or Mixed Parentage	44,065
United Kingdom	3,249
Ireland (Eire)	6,909
Norway	158
Sweden	782
Germany	3,257
Poland	5,405
Czechoslovakia	290
Austria	1,000
Hungary	618
U.S.S.R.	8,124
Italy	25,151
Canada	2,670
Mexico	60
All Other and Not Reported	6,430
Total Foreign Stock	64,111

**In 1960 the census enumerated "foreign stock" i.e. foreign born citizens as well as first and second generation Americans, rather than "foreign born."



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 year-round 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.

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.



New Haven participants in Puerto Rican Day Parade in Hartford



Senator Ted Kennedy receives a hurling stick at the Irish Field Day in Bowen Field New Haven on September 24, 1967. From left are Charles O'Hagan, Michael V. Lynch, Kennedy and Michael Bowen.

Irish

In 1963, the New Haven Gaelic Football Club held its first Irish Field Day at Bowen Field. In 1966 Feis competitions in step dancing, music, art, singing and language were added. This celebration of Irish culture continues today as the annual Connecticut Irish Festival. 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 (formed in 1982), continue today.

New Haven's "Inner City" continued to decline

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

Attempts to resurrect 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 move elsewhere.

HORIZONTES
Bilingual Newspaper
ENFOCO EN INGLÉS
Al Servicio de la Comunidad Hispana
112 22 New Haven, CT 06511
Tel. 860-532-2222

Junta For Progressive Action Inc.
Junta Por Accion Progresista Inc.

Junta For Progressive Action Inc. (JFPA) is a nonprofit organization... Junta Por Accion Progresista Inc. (JAPA) es una organización sin fines de lucro... Junta For Progressive Action Inc. (JFPA) is a nonprofit organization... Junta Por Accion Progresista Inc. (JAPA) es una organización sin fines de lucro...



Ukrainians

- > In 1962, "SUMA," the Ukrainian American Youth Association, Inc. established a branch in New Haven.
- > In 1963, Wasył Krechowecyj and his son, Kornel, 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 573 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.

1970 CENSUS

City Population126,109
African-Americans40,235

FOREIGN-BORN

Africa205
Austria91
Canada411
China104
Cuba122
Czechoslovakia15
Dominican Republic12
England359
France78
Germany366
Greece274
Hungary173
India169
Ireland370
Italy2,499
Jamaica415
Japan200
Korea91
Mexico61
Netherlands41
Philippines129
Poland698
Portugal440
Scotland105
South America483
Soviet Union1,181
Sweden33
Vietnam18
West Indies789
Yugoslavia49
Other667
Total Foreign-Born10,930



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.



Mayor Bart Guida swears in New Haven's first Puerto Rican alderman



Jews

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



Branch 108—Ukrainian National Women's League of North America

Ukrainians

The Ukrainian National Women's League of America organized Branch 108 in New Haven in 1970.

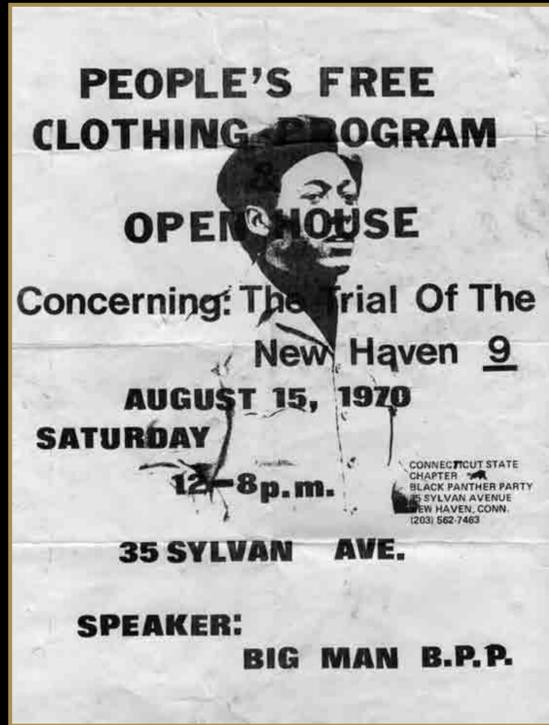
1976 was the U.S. Bicentennial, and the City of New Haven sponsored a week-long Festival on the Green in which the Ukrainian community participated. The cultural exhibit was visited by thousands and the Ukrainian food concession made friends of thousands more.

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 1st, 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 Kimbro, Lonnie McLucas, Ericka Huggins, and George Sams, 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 Brewster, 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 Dixwell 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.



African Americans

The Connecticut Afro-American Historical Society was founded in 1971. Mayor Logue is pictured below with CAAHS founders Ernest Saunders, Laura Stewart, 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 25th mayor of New Haven. All four sons in the Logue family attended Yale, where, after serving in France, Frank graduated in 1948, 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 Bree Burns, 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.

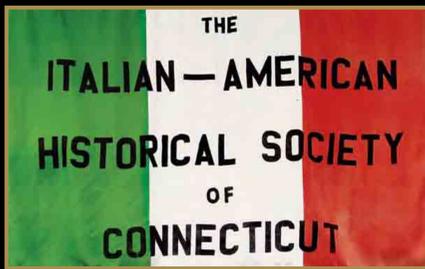
The 1980s

1980 CENSUS

City Population126,109
 African-Americans40,235

FOREIGN-BORN

Africa208
 Austria91
 Canada411
 China104
 Cuba122
 Czechoslovakia15
 Dominican Republic12
 England359
 France78
 Germany366
 Greece274
 Hungary173
 India169
 Ireland370
 Italy2,499
 Jamaica415
 Japan200
 Korea91
 Mexico61
 Netherlands41
 Philippines129
 Poland698
 Portugal440
 Scotland105
 South America483
 Soviet Union1,181
 Sweden33
 Vietnam18
 West Indies789
 Yugoslavia49
 Total Foreign-Born10,930



Italians

Biagio DiLieto (right), former Chief of Police, was elected mayor of New Haven in 1980.

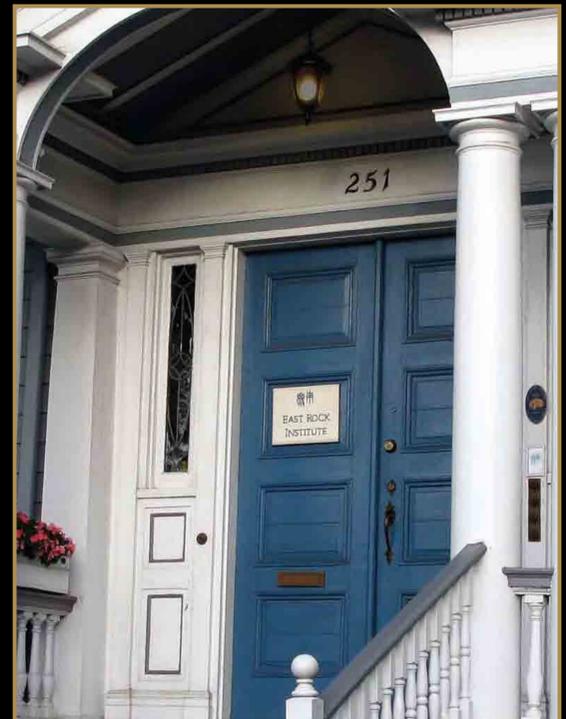
Also in 1980, the Italian American Historical Society of Connecticut was formed, with prominent New Haven businessman Philip Paoella (left) as its first President. The Society was founded with the assistance of the Jewish Historical Society of Greater New Haven.



Ukrainians

1984—the Ukrainian Heritage Center of New Haven opened its doors at 555 Chapel Street, beginning with a small collection of photographs gathered to celebrate the 75th anniversary of St. Michael's Ukrainian Catholic Church. The Center has since grown to include a much larger collection of artifacts, historical documents, costumes and literary resources.

In 1988, a Junior Youth Group was formed for young people ages 10–15 years, coordinated by Gloria Horbaty.

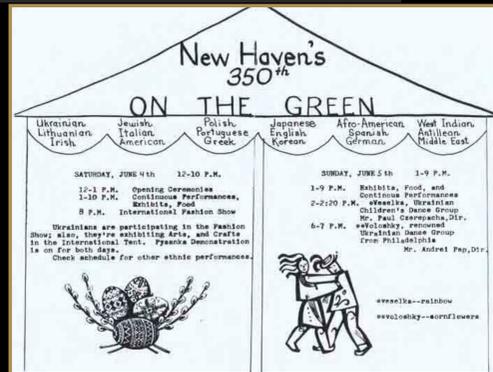


Connecticut Irish-American Historical Society

Who we are

The Connecticut Irish-American Historical Society was founded in 1988 to collect and preserve the history of the Irish people who have put down their roots in our state for more than three centuries. Our library and archives are at the Ethnic Heritage Center on the campus of Southern Connecticut State University in New Haven. We maintain a website, sponsor lectures, organize bus tours to places of Irish interest.

Check us out: www.ctiahs.com.



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 provision 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

1988—Among the celebrations commemorating its 350th anniversary, New Haven showcased its rich ethnic history, including a festival on the New Haven Green. As a result, six ethnic historical societies, representing New Haven's African American, Irish, Italian, Ukrainian, Jewish and Hispanic communities came together to form the Ethnic Historical Archives Center, Inc., aka the Ethnic Heritage Center. The Hispanic Historical Society later dissolved.



Koreans

In 1985, the East Rock Institute, founded in Massachusetts in 1952, 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

1990 CENSUS

City Population130,474
African-Americans47,157

FOREIGN-BORN

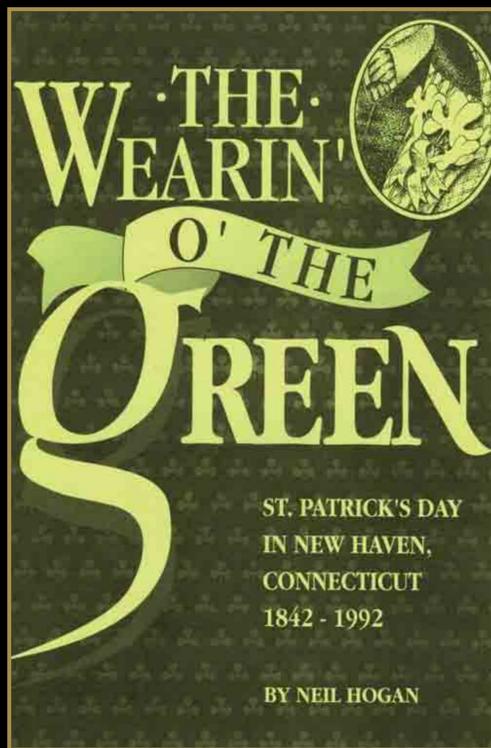
Argentina.....	254
Australia.....	17
Austria.....	48
Bahamas.....	9
Barbados.....	40
Belgium.....	42
Brazil.....	85
Cambodia.....	38
Canada.....	450
Cape Verde.....	11
Chile.....	228
China.....	375
Colombia.....	228
Costa Rica.....	35
Cuba.....	151
Czechoslovakia.....	21
Denmark.....	31
Dominican Republic.....	83
Ecuador.....	93
El Salvador.....	54
Ethiopia.....	17
Finland.....	52
France.....	129
Germany.....	314
Ghana.....	8
Greece.....	128
Guatemala.....	9
Guyana.....	59
Haiti.....	27
Honduras.....	12
Hong Kong.....	165
Hungary.....	49
India.....	343
Indonesia.....	7
Iran.....	45
Ireland.....	207
Italy.....	956
Israel.....	152
Jamaica.....	764
Japan.....	180
Jordan.....	16
Korea.....	399
Lebanon.....	16
Lithuania.....	30
Malaysia.....	46
Mexico.....	199
Netherlands.....	41
Nicaragua.....	14
Nigeria.....	114
Norway.....	36
Pakistan.....	29
Panama.....	34
Peru.....	52
Poland.....	608
Portugal.....	311
Romania.....	39
South Africa.....	38
Soviet Union.....	633
Spain.....	39
Sweden.....	41
Switzerland.....	55
Syria.....	6
Taiwan.....	165
Thailand.....	10
Trinidad/Tobago.....	156
Turkey.....	27
United Kingdom.....	633
Uruguay.....	27
Venezuela.....	70
Vietnam.....	68
Yugoslavia.....	66
Total Foreign-Born.....	10,947

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 150th 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.

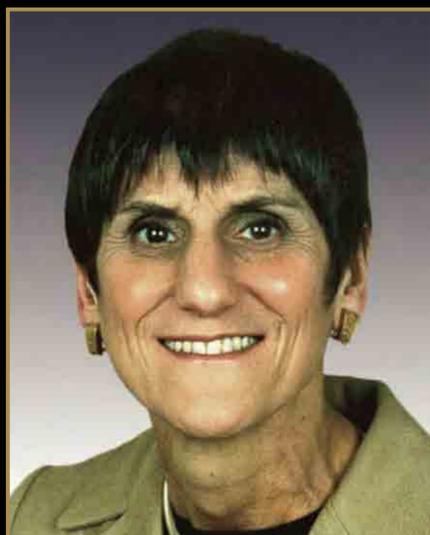
In the years following his term as mayor, Daniels returned to teaching in the Hamden and East Haven Schools systems.



Mayor Daniels with Jeanne Whalen proclaiming March is Irish American Heritage Month

The Ethnic Heritage Center

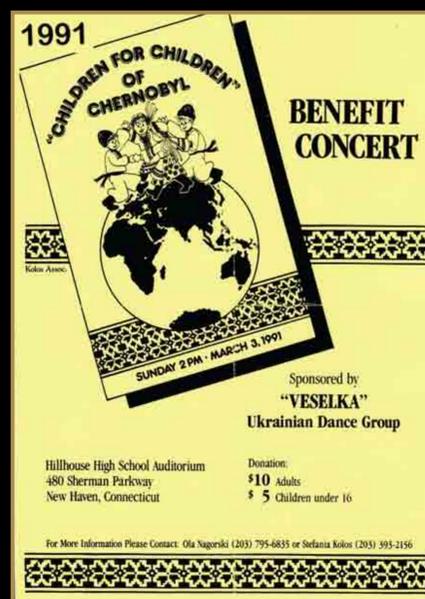
In 1992, the Ethnic Heritage Center accepted the invitation of Southern Connecticut State University president Michael Adanti to join the SCSU family, and moved to facilities on campus.



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 1987 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.

Jews

1993—Richard C. Levin became the first Jewish-American president of Yale University.

Under Levin's leadership, Town/Gown relations in New Haven improved:

- > 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.

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 Population123,626
 Black or African-Americans46,181
 Hispanic or Latino (of any race)26,443

ANCESTRIES REPORTED

Arab220
 Czech223
 Danish195
 Dutch560
 English4,214
 French1,578
 French Canadian663
 German5,506
 Greek458
 Hungarian496
 Irish7,639
 Italian13,038
 Lithuanian222
 Norwegian407
 Polish3,232
 Portugese545
 Russian1,822
 Scotch-Irish608
 Scottish959
 Slovak75
 Sub-Saharan Africa1,730
 Swedish757
 Swiss211
 Ukrainian515
 United States or "American"2,306
 Welsh307
 West Indian2,602
 Total Ancestries Reported
 (excluding Hispanic groups)51,088



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 2000 census showed that there was a continuation of immigration to the greater New Haven area. With 14,350 foreign-born persons, New Haven absorbed 34% of the region's total increase in the number of persons who were foreign born. Within New Haven the largest increases were among Hispanic and Asian populations, with the top countries of origin being Mexico, China, Jamaica, Ecuador, Colombia, and other Central and South American countries. At the time of the 2000 census, 26% of New Haven's foreign-born population had arrived in the United States in the previous ten years.

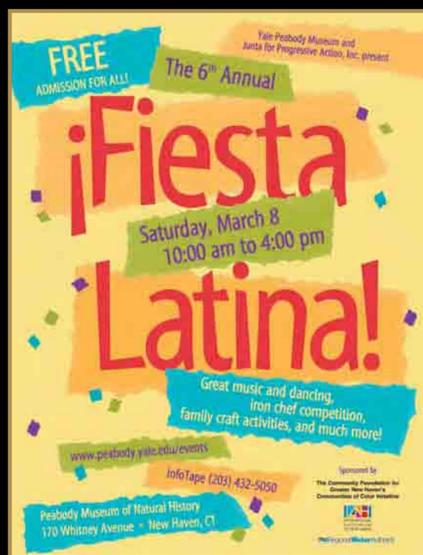
The newest ethnic groups have faced discrimination and prejudice as did their predecessors. Like their predecessors, they continue to fight for their human rights as they replenish and enrich the cultural diversity of our city, our region, and our country.



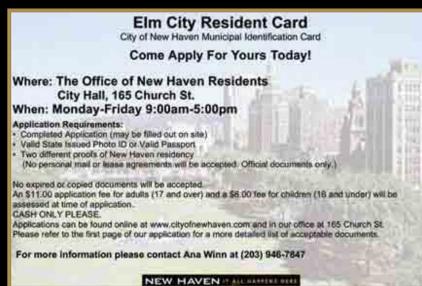
Greater New Haven African American Historical Society archivist Geraldine Poole conducting a tour of the Center for the Yale University Summer High School, July, 2009

The Ethnic Heritage Center

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



Los Melodicos (left) performing at Fiesta Latina, JUNTA for Progressive Action



2000 and Beyond

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

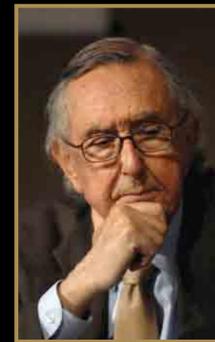


Henry Chang-Yu Lee was born in China and grew up in Taiwan, where he worked for the Taipei Police Department, attaining the rank of Captain. With his wife, Margaret, Dr. Lee came to the United States in 1965. He earned his B.S. in Forensic Science from John Jay College in 1972 and a Masters Degree in 1974 and Ph.D. in 1975 from NYU. For some years, he was Professor of Forensic Science at the University of New Haven.

He served the State of Connecticut as Director, Connecticut State Police Forensic Science Laboratory, Chief Criminalist, State of Connecticut, and Commissioner, Connecticut Department of Public Safety.

He has assisted in the investigations of more than 6,000 cases, including war crimes in Bosnia and Croatia, the re-investigation of the assassination of President John F. Kennedy, the death of JonBennet Ramsey, the Washington, DC sniper shootings, and the post 9-11-2001 forensic examinations.

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 Champagne-Urbana, where he earned a Master's degree in Architecture in 1954. For the next ten years, he worked as a designer with the firm of Eero Saarinen & Associates in Bloomfield Hills, Michigan, and Hamden, Connecticut.

Pelli became a U.S. citizen in 1964. In 1977 he moved to Connecticut to become the Dean of the School of Architecture at Yale University. That same year, he founded Cesar Pelli & Associates in New Haven with his wife Diana Balmori and Fred W. Clarke.

Acclaimed by the American Institute of Architects (AIA) in 1991 as one of the ten most influential living American architects, one of Cesar Pelli's most recent buildings is the Connecticut Science Center in Hartford.

Harold Koh, Legal Advisor to the State Department



In 2009, then 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 previously served in the United States Department of State during the Clinton administration. His parents, Kwang Lim Koh and Hesusung Chun Koh (founder of the East Rock Institute), were the first Asian Americans to teach at Yale. Since 1993, 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.

African Americans

In 2003, 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 the Democratic Party nomination for governor, but was defeated by Republican incumbent Jodi Rell.

Census Day: April 1, 2010

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

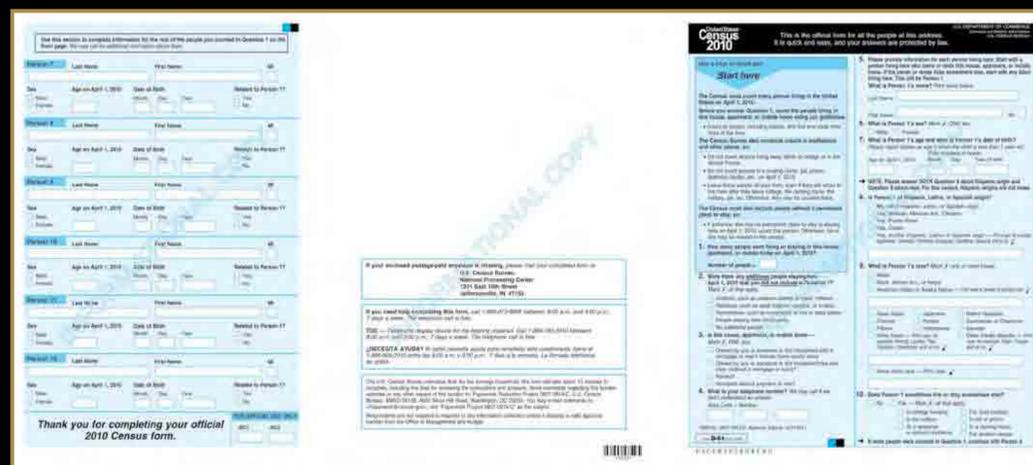
The U.S. Constitution requires a national census once every 10 years.

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.



United States[®]
**Census
2010**



THE SUCCESS OF THE CENSUS IS IN OUR HANDS

U S C E N S U S B U R E A U

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.

What will 2010 show? Make sure you are counted.