The Reasons for Migrating

by Giles R. Wright
TABLE OF CONTENTS

I. Introduction

II. The Reasons for Migrating

III. Capsule Histories of the Ethnic Groups

A. The Reasons for Migrating

B. Brief History of United States Immigration Policy

C. Notes on the Speakers

D. Glossary

Suggested Readings for High School Students

Bibliography: p. 63

Notes on the Speakers

Acknowledgments

Library of Congress Cataloging-in-Publication Data

Glossary


ACKNOWLEDGMENTS

The New Jersey Ethnic Life series has been many years in the making. It has required several organizations and many individuals. We are indebted to them all.

Throughout the project we benefited from the advice of a talented advisory board. For saving us from numerous errors we thank its members: E. Alma Flagg, Newark Board of Education; Michael Frisch, State University of New York, Buffalo; John A. Herbst, American Labor Museum; Kenneth A. Job, William Paterson College; Richard Sorrell, Brookdale Community College; and Viaut Kipel, Camille Huk Stnorodsky and Stanley S. Sobieski, members of Governor Brendan Byrne's Ethnic Advisory Council.

A number of high school teachers in the state used early versions of these booklets in their classes. We received invaluable suggestions from them. These teachers were: Raymond Aklonis, Elizabeth High School; Joseph Stringer, Highland Park High School; William Fernekes, Hunterdon Central High School; Mary O'Malley, Passaic Valley High School; Helen Simpson, Vernon High School; Jeff Fishel, South Orange Community College; and Robert Kiep, Camden County College.

Throughout the project we benefited from the advice of a talented advisory board. For saving us from numerous errors we thank its members: E. Alma Flagg, Newark Board of Education; Michael Frisch, State University of New York, Buffalo; John A. Herbst, American Labor Museum; Kenneth A. Job, William Paterson College; Richard Sorrell, Brookdale Community College; and Viaut Kipel, Camille Huk Stnorodsky and Stanley S. Sobieski, members of Governor Brendan Byrne's Ethnic Advisory Council.

A number of high school teachers in the state used early versions of these booklets in their classes. We received invaluable suggestions from them. These teachers were: Raymond Aklonis, Elizabeth High School; Joseph Stringer, Highland Park High School; William Fernekes, Hunterdon Central High School; Mary O'Malley, Passaic Valley High School; Helen Simpson, Vernon High School; Jeff Fishel, South Orange Community College; and Robert Kiep, Camden County College.

The series is based on a collection of more than three hundred

members of Governor Brendan Byrne's Ethnic Advisory Council. The New Jersey Ethnic Life series has been many years in the making. It has required several organizations and many individuals. We are indebted to all of them.

ACKNOWLEDGMENTS
ACKNOWLEDGMENT

The oral histories on which we have based the series were collected under the supervision of Richard Sorrell of Brookdale Community College; Thomas H. Brown of Cumberland County College; Richard Moss of Essex County College; Heyward Ehrlich of Rutgers, the State University, Newark; Oscar Fishstein of Union College. Their students, our interviewers, are too numerous to list individually, but without them we would have had no project.

Governor Byrne's Ethnic Advisory Council and the Department of Education provided invaluable assistance to the project. Ronald Grele, director of the Oral History Research Office at Columbia University, deserves our special thanks.

It was largely through his efforts, while he was research director at the Commission, that the Multi-Ethnic Oral History Project and the New Jersey Ethnic Life series were conceived and funded.

We also thank those Commission staff members who helped prepare the booklets: David S. Cohen, who diligently sought out the illustrations; Mary R. Murrin, who carefully prepared the charts and graphs and the ethnic group histories; Patricia A. Thomas, who transcribed the oral history interviews and typed various drafts of the manuscript. Thanks too are due to Adrienne Scerbak for her help in preparing the booklet on women.

Lee R. Parks deserves our deepest gratitude for the skill with which he edited our prose and the tact with which he encouraged us to accept his suggestions. Nancy H. Dallaire ably designed the series and oversaw its production.

Finally, this work was made possible above all by those New Jerseyans who so kindly consented to be interviewed for our project. We hope these booklets may be some expression of our gratitude to them.

INTRODUCTION

There are two basic, somewhat contradictory schools of thought about the people of the United States of America. In one view, Americans share essentially the same culture and traditions. In the other, they are divided by their varied backgrounds.

These views are often represented by figures of speech. Those who hold the first view may use the image of a melting pot - a vessel in which separate metals or other substances are gradually blended into one. In America, they feel, "individuals of all nations abandon their ancient prejudices and manners. They take new ones [from the new mode of life they have embraced]." In this view, American culture is one in which the separate nationalities are lost, the immigrant is absorbed into the American culture.

Proponents of the second view compare American society to a salad bowl or a hearty stew. The separate ingredients, they say, do not blend to form a homogeneous whole. Instead, the flavors and textures of all the different cultures complement each other to make a whole that is better than the sum of its parts.

These views reflect the diversity of American culture, which, like New Jersey, is composed of many different ethnic groups. The people of New Jersey are a result of the mixing of many cultures, and their history reflects the interaction of these different groups.

In the same way, these booklets aim to capture the richness of New Jersey's ethnic diversity, recognizing that it is not a matter of blending cultures but of valuing the uniqueness of each.

The oral histories of New Jerseyans of different backgrounds are the foundation of this project. Each story is a testament to the diversity that defines New Jersey, and we hope that these booklets stand as some expression of our gratitude to them.
example. Few states have so many cultural backgrounds within their boundaries. The booklet you are about to read contains excerpts from the tape-recorded life histories of New Jerseyans from many of these groups.

The tapes were made by college students, most of them just a few years older than you, during the school year 1979-80. The people they interviewed, who so readily told the stories of their travels, careers, homes and families, live in your towns and cities. They could be your neighbors, friends or relatives. Remember this as you read. This booklet is based on interviews conducted by students like you with people like many of your acquaintances.

Some of your neighbors speak languages other than English. Others use English with rich, thick accents that may be hard to understand. Often they seem detached from the affairs of community or neighborhood that interest you. But if you knew them better you would probably find that they are involved in communities of their own, communities of people who share ethnicity, who belong to the same ethnic groups. But what is an ethnic group?

Generally, it is a collection of people who share a culture - people with the same race, religion, nationality, language, history, values, or customs. Different combinations of these elements determine ethnic identity for different groups.

For example, race is the main thing that defines American blacks as an ethnic group. The Chinese and Japanese, however, are of the same race. Religion gathers Jews of many nationalities into a single ethnic group, but national origin and other characteristics separate the Chinese and Japanese, however, are of the same race. English, the Irish and the Scots, who all speak the same language, belong to different ethnic groups.

Ethnicity is an elusive concept. But it is one of the keys to United States history. This booklet will bring you closer to understanding it.

In presenting voices from New Jersey's ethnic groups great care has been taken to let them speak clearly. Spoken language must be edited to make it readable. Sometimes the prose has been changed substantially, but every passage accurately reflects the intention, meaning and even the verbal style of the speaker.

We hope these booklets show how all people, in the way they conduct their lives, both make history and are made by it. We hope the words you are about to read will make you more perceptive of people from so many cultural backgrounds. And we hope to make you more respectful of their lives, both make history and are made by it. We hope the words you are about to read will make you more perceptive of people from so many cultural backgrounds. And we hope to make you more respectful of their lives, both make history and are made by it.
The Reasons for Migrating

I was born in the village of Turka in 1897. Turka was a part of the Austro-Hungarian Empire; today it is in the Ukraine, a part of the Soviet Union. I did well in school, the teachers gave me the highest marks. But we didn't have any money so I didn't have the opportunity to go very far.

So my parents decided we should move to Kolomyya. It was about twenty miles away. My parents thought we could do something better there. The teachers there gave me the highest marks. I did well in school, the teachers gave me the highest marks. I was born in the village of Turka in 1897. Turka was a part of the

The Reasons for Migrating
The reasons for migrating professionally, thought that by going to Kolomyya she could maybe sell some bread. They also thought that maybe I could get a better job. But it didn’t work out that way. The grocerystores in Kolomyya didn’t pay any better. How can you work for five dollars a year? It was no future. Where was I going in that grocery store? We got together and we decided that my only solution was to go to the United States—to go to America.

But that took money and who had the money? Esther was the one: my aunt. She was working as a servant and she had a little bank book. I don’t know how much more she had but she went to the bank and pulled out enough for me to pay for the ticket and to have twenty-five dollars in cash to show at Castle Garden. I had to have enough money to show that I wouldn’t be a burden to anyone. I also had to buy some clothes—at least one clean suit. I couldn’t go to America in the clothes I wore in the grocery store. Aunt Esther lent me the money and I left.

PUSH/PULL

There are as many reasons and combinations of reasons for why have so many people uprooted themselves to settle or reside in the United States. Different people have different experiences of migrating from foreign lands. Many Americans, whether American-born or immigrants, have migrated in search of a better life. The experience of migration, and the reasons behind it, is complex and multifaceted. The people of all racial, religious, and national groups have moved at some time in their history. The history of mass human migration is ancient, and it is continuous. In one sense all inhabitants of the United States, even the native Americans, are immigrants. They are the descendants of people who migrated to North America from other places.

Why have so many people uprooted themselves to settle or reside in the United States? There are as many reasons and combinations of reasons for why have so many people uprooted themselves to settle or reside in the United States.

Margins of people who move more

North America is a place of movement between 40,000 and 11,000 B.C. When the glaciers retreated, the ancestors of the Native Americans moved into the region. These people had a lifestyle that was independent of trade. They had a way of life that was sustainable and self-sufficient. The people of all racial, religious, and national groups have migrated to North America in search of a better life. The history of mass human migration is ancient and continuous. The people of all racial, religious, and national groups have migrated to North America in search of a better life. The history of mass human migration is ancient and continuous.

I don’t know how much more she had but she went to the bank and pulled out enough for me to pay for the ticket and to have twenty-five dollars in cash to show at Castle Garden. I had to have enough money to show that I wouldn’t be a burden to anyone. I also had to buy some clothes—at least one clean suit. I couldn’t go to America in the clothes I wore in the grocery store. Aunt Esther lent me the money and I left.

But I didn’t work out that way. The grocerystores in Kolomyya didn’t pay any better. How can you work for five dollars a year? It was no future. Where was I going in that grocery store? We got together and we decided that my only solution was to go to the United States—to go to America.

The reasons for migrating professionally, thought that by going to Kolomyya she could maybe sell some bread. They also thought that maybe I could get a better job. But it didn’t work out that way. The grocerystores in Kolomyya didn’t pay any better. How can you work for five dollars a year? It was no future. Where was I going in that grocery store? We got together and we decided that my only solution was to go to the United States—to go to America.
the return of the former generation is a matter of economics, and that the return of the second generation is a matter of political and social values.

The reasons for migrating were varied. Edward Losch, a seventy-five-year-old Jewish, said that he felt pushed to leave Austria after Germany annexed the country in 1938 and anti-Semitism increased. He didn't decide to leave his home, he was forced to leave. The country was invaded by the Germans and he had to leave. Fortunately enough, even though he was supposed to go three times to the concentration camp, he was able, if he may say so, to escape. He came to the United States on November 5, 1939, among the lucky few who could leave that country and find refuge in this country. For this he is not only thankful to the people of the United States, he is thankful to God that He showed me the way that my life could be refreshed and reborn.

Helmi Holmberg, sixty-nine, recalls that very difficult times forced her parents to leave Finland in 1913. "My mother and father were very poor. They didn't have anything. My aunt was already looking after my sister .... They had only one cow, and we were already looking after my sister. ... They didn't have anything. My mother and father were very poor. They didn't have anything."

For others it was less the push than the pull. Antoinette Bjorklund, fifty, tells us that her parents emigrated from Greece with a certain image of the new land. "My mother came over when she was fifteen years old. It must have been 1921. My mother's family had great expectations of the United States. You've heard that old story about people expecting to see the streets lined with gold. Well, in her case they really did.

Ulumda Albataew, a forty-six-year-old Kalmuk who came to this country from Germany after World War II, also mentions this image. "The understanding of people outside of the United States is that it's the country of opportunity. If anybody wants to move to some other country, the understanding of people outside of the United States is that it's the country of opportunity."

The reasons for migrating were varied. Edward Losch, a seventy-five-year-old Jewish, said that he felt pushed to leave Austria after Germany annexed the country in 1938 and anti-Semitism increased. He didn't decide to leave his home, he was forced to leave. The country was invaded by the Germans and he had to leave. Fortunately enough, even though he was supposed to go three times to the concentration camp, he was able, if he may say so, to escape. He came to the United States on November 5, 1939, among the lucky few who could leave that country and find refuge in this country. For this he is not only thankful to the people of the United States, he is thankful to God that He showed me the way that my life could be refreshed and reborn.
Many immigrants, particularly those who came to the United States in the last third of the nineteenth century, were attracted by the jobs offered in America's thriving industrial cities. Paterson, with three major industries - silk, iron, and locomotive manufacture - offered more opportunities than many larger cities. It is shown in a somewhat idealized view from 1880. Courtesy of the Passaic County Historical Society.

Teresa Siegert, forty-one, explains why her parents came to America from Italy:

"We are talking about surviving. My mother's parents brought their young family over because they were looking for what America is known for: better opportunity to make a living. And my father coming over at age twenty-one was looking for something else too. He fought in the First World War. He gave several years of his life, from age sixteen, which is very young, to twenty-one. And when he returned from the war, he found a lot of job opportunities in America's industrial cities. He was one of the many who came to America for better opportunities and a chance to start a new life."
18. MIGRATION

Human beings have migrated to move here, there, and everywhere. This page discusses some reasons why people move.

**REASONS FOR MIGRATING**

Erica Schaller, forty-eight years old, is a native of Germany. She tells why she and her husband came to this country after World War II.

"Well, I guess to better ourselves. After the war in Germany there was no work and no houses, and my cousin didn't have a lot of the things. I was looking for more money. I came to the United States because I was looking for more money."

Mario Rossi, a sixty-seven-year-old Italian, says that the desire to make a decent living is perhaps the most important reason for moving. They thought they would find a better life here in this country. Over in Italy they worked hard to make a living. Here they wanted to make a better life."

William Pruitt, a sixty-seven-year-old Afro-American, says that he moved to Youngstown, Ohio, from Alabama in 1932 because he was looking for better wages."

Racial segregation in the South was one reason many Afro-Americans moved elsewhere between 1915 and 1965. This photograph from about 1955 shows segregated drinking fountains in a tobacco warehouse in North Carolina. Courtesy of the Schomburg Center for Research in Black Culture, New York Public Library.

Thirty-two-year-old Dudley Day from Jamaica says he migrated to the United States to find work and better his family's fortune."

The desire to make a decent living is perhaps the most important reason for migrating. People want to move to better themselves."
There were social problems in Rumania. You had to tell people that you were of the Jewish faith. And those of the Jewish faith didn't have what you called rights, social rights. There was no Jewish newspaper. Jews were not allowed to vote. Anti-Semitism also led Hilda Wolin's mother to bring the family to this country from Germany in the late 1930s. Mrs. Wolin, fifty-nine, recalls, "The last years in Germany were not pleasant. I mean, there was no place you could go. You were restricted in your movements, restricted where you shopped, restricted in everything . . ."

So on March 23, 1938, Religious persecution has driven many immigrants to these shores. The most intense episode took place during World War II, when the Nazis tried to annihilate the Jews of Europe. Some Jews escaped to the United States and other countries, but many were taken to concentration camps and murdered. Jews from all over the world came in small raids of resistance to steal back the places that had been taken from them. Some Jews who had been in concentration camps were able to return to their native countries after the war. But others were forced to leave and start new lives in places where they knew they would be safe from persecution.

Another Jew, Rabbi Bernard Oberstein, fifty-seven, remembers: "My grandfather came to this country because he heard that he could have religious freedom here. He also came to escape being persecuted because of the political activities in which one of his sons, my uncle, became involved. He had to leave Bialystok because the Russian government was ready to arrest my uncle and send him away for life. To save this son he sold everything he had. After going to Frankfurt, Germany and then Liverpool, England he came to this country."

Fifty-two-year-old Jirina Meixner is one of many persons who have entered this country since World War II to avoid political persecution by undemocratic governments. She left her native Czechoslovakia after the Russian occupation of 1968.

I was involved in the political movement at the time. I was a member of the national committee of the Communist Party of Czechoslovakia. The government was not happy about this. In fact, I was threatened with arrest if I continued to speak out against the government. I decided to leave Czechoslovakia and come to America."

Elsa Lake, forty-two, is another post-World War II political refugee. She left Cuba in 1960.

"I felt it was a matter of survival. I was convinced that I would be killed if I stayed in Cuba. I heard that the Cuban government was going to execute anyone who had been involved in the revolutionary movement. I didn't want to take my chances."

The last years in Germany were not pleasant. I mean, there was no place you could go. You were restricted in your movements, restricted where you shopped, restricted in everything . . ."
Political upheavals such as rebellions and revolutions have uprooted millions. This dramatic image from the cover of *Time* (January 7, 1957) depicts Hungarians rebelling against Russian occupation. The rebellion was put down by Soviet troops, and about 35,000 Hungarians escaped to the United States. When they arrived, they were quartered at Camp Kilmer in Piscataway, Middlesex County. Many remained in the area, settling in the Hungarian community centered in New Brunswick.

During World War II, perhaps 40 million civilians were forced to leave their homes. Three-quarters of them were Europeans. Though only a very few of these refugees were admitted to the United States, they made up a considerable proportion of our eastern European immigration since 1945. Many refugees lived in displaced-persons camps before they moved to permanent homes. This photograph shows a camp in Luxembourg whose residents were to be returned to the Soviet Union.

*We left Estonia in September, 1944. The Communists were coming in. We knew they were like we wanted our freedom, we wanted to keep our freedom. We knew what they were like, we wanted our freedom, we wanted to keep our freedom.*

Dorothy Tanno, a thirty-three-year-old Ukrainian, explains her parents’ situation in 1951, when they left a displaced-persons camp in Germany.

The family of Tiitu Lapsins, for example, fled its native Estonia to escape Russian rule after the war ended. Mrs. Lapsins was six. The family settled in New Brunswick. Mrs. Lapsins recalls that America was the land of opportunity, the streets are paved with gold. So here we are. Of course, we hear that America is the land of opportunity, you know; the streets are paved with gold. So here we are. Of course, you hear that America is the land of opportunity, you know; the streets are paved with gold. So here we are. Of course, you hear that America is the land of opportunity, you know; the streets are paved with gold. So here we are.
The REASONS FOR MIGRATING 1946, which permitted the immigration of some 120,000 foreign-born wives and children of armed service personnel Elfrieda Spadoni, fifty-three, tells how she came to this country as a German war bride in 1948.

I decided to leave Germany because of my husband. I met my husband in Germany after the war. We didn't have much to eat, and although he was an American, he brought us food. That's how I met him. About two and a half years later we were married in Germany and we came together to the United States.

Dislike of war and desire to avoid military service also encourage emigration. Ewald Kuske, a forty-eight-year-old German, tells why his father left his home.

As we had signs back in the 1940s of Uncle Sam, his finger pointing at you, saying "I want you," around 1903 the kaiser had posters in Germany saying "We want you." There was a compulsory military draft. My father didn't believe in the military; he didn't believe in violence, and he left Germany at that time. This was way before World War I.

Fannie Strauss, a seventy-five-year-old Russian Jew who came to America in 1913, recalls that her father left Russia to avoid the Russo-Japanese War of 1904-1905. My father came ahead of us all. He came just around the time of the Russo-Japanese War. It must have been around 1905. He didn't want to fight in the war. If he had stayed there another six months he would have been drafted. So it was either be drafted in the Russian war against Japan and perhaps get killed or make it your business to get out. This is what he did. He had to steal across the border, ... which meant that he had to pay an agent who, for money, could get you out.

Twenty-five-year-old Frieda Smith says the Russo-Japanese War was also one of the reasons for her father.

By 1900, when Russia appeared to be getting ready to go to war with Japan, the war in Southeast Asia produced a recent wave of refugees. A cover photograph from Newsweek (April 14, 1975) shows Vietnamese refugees at a reception area of refugee centers in Southeast Asia. The war in Southeast Asia produced a recent wave of refugees. A cover photograph from Newsweek (April 14, 1975) shows Vietnamese refugees at a reception area of refugee centers in Southeast Asia.

Pornographic magazines of the 1940s and 1950s, which were supposedly sore to Russia to avoid the Russo-Japanese War, were popular in America.

My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence. My mother didn't believe in the military; she didn't believe in violence. My father didn't believe in the military; he didn't believe in violence.
The countries and regions that supplied most of New Jersey's foreign-born residents half a century ago account for only about 60 percent of them today. The rest came from places that provided too few immigrants to register.

NOTE: New Jersey residents who were born in Puerto Rico are not included here because Puerto Rico is a commonwealth associated with the United States. People born there are thus not officially counted as immigrants.
The REASONS FOR MIGRATING

Every story has its own unique elements. Some are based on the individual experiences of the person. Others may be influenced by the political and social climate of the time. The REASONS FOR MIGRATING, however, provide a glimpse into the motivations that drove these individuals to leave their homes.

HE REASONS FORMIGRATING

wall and was able, by paying off the right people, to be hidden during the day. Since they were very close to the border he was able to escape. He made his way to Budapest and eventually to London. This was a very, very common story of the period. The Russian Jewish youth, who had no reason to want to fight a war for the czar, and who were drafted, fled when the opportunity arose.

And fifty-nine-year-old Hilda Malkin, also Jewish, gives a similar reason for her father's emigration from Russia in 1912.

In his town every year a lottery was held for the boys who were to be inducted. I took advantage of this and I left for America, where I had two uncles who paid for my passage and promised to take care of me.

WANDERLUST

The trip of adventure and a strong desire to travel—a general restlessness sometimes called wanderlust—also stimulate people to uproot themselves. Seventy-two-year-old Astrid Henning, who is from Norway, recalls.

There was a little adventure in me, you know, and I just wanted to go. I just wanted to see America. I was standing down at the pier one day when a ship was leaving for America. I was eighteen. They played the Norwegian national anthem. You always get goose pimples when you hear your own national anthem. But then they played the Star Spangled Banner. I got goose pimples again and my heart was racing and I got very excited. I said, 'That's going to be my country.' I said, 'I'm coming, I'm coming, America' And I decided right then and there to leave for America. I went right down and put my name down at the Office of Immigration. It took two years before my name came up. I left Norway and moved down to the Office of Immigration. I looked up the family and my name came down to the Office of Immigration. I decided to go there, 'cause it was my country.' I said, 'I'm coming, I'm coming, America.' And I decided right then and there to leave for America. I went right down and put my name down at the Office of Immigration. It took two years before my name came up. I left Norway and moved down to the Office of Immigration. I decided to go there, 'cause it was my country.' I said, 'I'm coming, I'm coming, America.'

Daniel Sheehan, fifty-five, came to America from Ireland in 1947. When asked why he came, he replied:

Wanderlust! I took two years before my name came up. I left Norway and moved down to the Office of Immigration. I looked up the family and my name came down to the Office of Immigration. I decided to go there, 'cause it was my country.' I said, 'I'm coming, I'm coming, America.' And I decided right then and there to leave for America. I went right down and put my name down at the Office of Immigration. It took two years before my name came up. I left Norway and moved down to the Office of Immigration. I decided to go there, 'cause it was my country.' I said, 'I'm coming, I'm coming, America.'

I was standing down at the pier one day when a ship was leaving for America. I was eighteen. They played the Norwegian national anthem. You always get goose pimples when you hear your own national anthem. But then they played the Star Spangled Banner. I got goose pimples again and my heart was racing and I got very excited. I said, 'That's going to be my country.' I said, 'I'm coming, I'm coming, America' And I decided right then and there to leave for America. I went right down and put my name down at the Office of Immigration. It took two years before my name came up. I left Norway and moved down to the Office of Immigration. I decided to go there, 'cause it was my country.' I said, 'I'm coming, I'm coming, America.'

I was standing down at the pier one day when a ship was leaving for America. I was eighteen. They played the Norwegian national anthem. You always get goose pimples when you hear your own national anthem. But then they played the Star Spangled Banner. I got goose pimples again and my heart was racing and I got very excited. I said, 'That's going to be my country.' I said, 'I'm coming, I'm coming, America.'

EDUCATION

People also pull up stakes for the sake of their educational goals. Since the 1950s, in particular, America's colleges and universities have attracted thousands of foreign students. Ralph Mishan, a forty-five-year-old Israeli, tells how he came in 1960 to further his education and subsequently decided to stay here.

I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel. I came to the United States to continue my studies at Columbia University. I got a diploma in engineering and did my service in Israel.

REASONS FOR MIGRATING

FAMILY FUTURE

Some people decide to migrate for the welfare of their children. Michael Rose, who came to this country from Italy in 1919 when he was five, says of his parents:

The main reason why they came here was for their children's benefit. ... There were wars constantly in Europe; things were so uncertain that my mother feared for our safety. My mother wanted to get us away from any future wars that they would have in Europe. Some people decide to migrate for the welfare of their children. Michael Rose, who came to this country from Italy in 1919 when he was five, says of his parents:

The main reason why they came here was for their children's benefit. ... There were wars constantly in Europe; things were so uncertain that my mother feared for our safety. My mother wanted to get us away from any future wars that they would have in Europe.
Higher education has long attracted immigrants to the United States. This photograph depicts a group of Japanese students at Rutgers College in 1870. Rutgers was the first American college attended by Japanese students during the modernization of Japan. Many of its Japanese alumni later held important positions in the Japanese government. Others were less fortunate; the Japanese were not immune to a number of diseases here, and many of the students died. Their graves are in the Willow Brook cemetery in New Brunswick. Courtesy of the Donald A. Sinclair Collection, Alexander Library, Rutgers University.

Immigrants have always had supporters and detractors. The two cartoons on the right-hand page reflect opposite positions in the nineteenth-century debate about whether to restrict access to our shores. The first ("The Modern Ark," by E. S. Bisbee) ran in Harper's Weekly, May 6, 1871, with an editorial suggesting that U.S. immigration policy was "a trifle indiscriminate." It uses many racial and national stereotypes to belittle the immigrants. The other cartoon, by Joseph Keppler (who was himself an Austrian immigrant), appeared in the humor magazine Puck on April 28, 1880. It sympathetically portrays immigrants fleeing war and poverty and being welcomed by Uncle Sam. (A knout is a whip with leather thongs used for whipping criminals.) Courtesy of the New-York Historical Society and the Picture Collection, New York Public Library.
The desire to continue his education also influenced Bijan Sadri's decision to come to America. He was eager to start a new chapter in his life, with the hope of better opportunities and a brighter future. The combination of personal reasons and the allure of what America had to offer was the driving force behind his decision to leave Iran and begin a new life abroad.

As the country grew in the Declaration of Independence, the need for labor increased. The gap between the need for labor and the availability of workers motivated immigration policy to allow more people to come to America. This period, known as the Colonial Period, was necessary to fuel economic growth and development.

During the Colonial Period in America, immigration was controlled by local authorities who regulated the flow of people and resources. This allowed for the growth of industries and the development of new communities. The increased immigration led to a diverse population, which contributed to the growth and development of the nation.

My father had to be on reserve duty at least once a year and it was a little more than what he was used to. These were some of the reasons we came. We had heard of the good fortune that could be found in America and the opportunities it offered. For him to come, especially for my mother. My parents didn't see any other reason to come to this country.

If she was in a concentration camp, she was becoming a part of history, and if she came to America, she would never be involved in the immigration issues.

The Immigration policy is closely related to the labor market, and immigration can be encouraged or discouraged by the government. The reasons why immigrants choose to come to America can be influenced by various factors such as political, economic, and social reasons.

The desire to continue his education also influenced Bijan Sadri's decision to come to America. He was eager to start a new chapter in his life, with the hope of better opportunities and a brighter future. The combination of personal reasons and the allure of what America had to offer was the driving force behind his decision to leave Iran and begin a new life abroad.
The Chinese issue was kept defined from the Americans passed by the government in 1882. This decision ushered in the third era, the Era of Regulation, in which the government began to exercise control over arrivals. Immigration authorities began by rejecting those unlikely to adapt well. Soon only the healthy and employable could enter. In 1882 Congress excluded all hopeful immigrants who had criminal records. It also barred mentally ill and retarded people and others likely to need public assistance. The act did not reduce immigration, however. In 1921 over 800,000 immigrants arrived, only slightly fewer than in a typical year before the war. The literacy test did not change the proportion of southern and eastern Europeans; in 1921 the Census showed that 1.3 million of the 9.4 million immigrants were residents of US. possessions such as the Philippine Islands. For example, the 1910 census showed that 1.3 million of the 9.4 million residents had been born in the Philippines.录取条件。
there were far fewer foreign-born southern and eastern Europeans living here. But even this severe step was not the end. In 1927 a "national origins" system became law. This system, based on the national origins of the people in the U.S. population in 1920, was designed to prevent any further changes in the ethnic composition of American society. It fixed the total annual immigration at 150,000 (less than the average annual Italian immigration before World War I). Eighty-two percent, or 123,000, of the openings were to be divided among the nations of western and northern Europe. Of the remainder, 24,000 were allocated to eastern European countries and 3,000 were assigned to the rest of the nations that were allowed quotas. These limits remained in effect until 1965.

Once the "national origins" system had been implemented, immigration to the United States dropped off drastically. During the depression of the 1930s, for the first time in U.S. history, more people left the country than entered. Meanwhile the country did little to help those Europeans jeopardized by the spread of Fascism. Immigration remained low throughout the Second World War. But the war caused the national origins system to start softening: the Chinese Exclusion Act was repealed in 1943, after sixty years, and China received the tiny annual quota of 105. Other changes affected the millions of Europeans dislocated by the war. President Harry S. Truman issued an executive order in 1945 admitting 40,000 displaced persons; a year later 120,000 alien wives and children of armed-services personnel entered under the War Brides Act. Between 1948 and 1953 Congress passed a series of displaced-person and refugee-relief bills loosening the quotas to admit more war victims. Perhaps the most controversial of all was the Hart-Cellar Act of 1965, which increased the annual immigration ceiling to 200,000, and allocated 120,000 to the Western Hemisphere and 80,000 to the Eastern Hemisphere. A new era had begun.

Potential immigrants from Europe were welcomed, but the flow from the newly independent nations of Africa and Asia was lagging. In 1965 Congress passed the Immigration and Nationality Act, which increased the annual ceiling to 200,000, and allocated 120,000 to the Western Hemisphere and 80,000 to the Eastern Hemisphere. A new era had begun.

Potential immigrants from Europe were welcomed, but the flow from the newly independent nations of Africa and Asia was lagging. In 1965 Congress passed the Immigration and Nationality Act, which increased the annual ceiling to 200,000, and allocated 120,000 to the Western Hemisphere and 80,000 to the Eastern Hemisphere. A new era had begun.
NOTES ON THE SPEAKERS

Ulumsha Albataew, a forty-six-year-old Kalmuk, was born in the Soviet Union. His family joined the German retreat from Russia during World War II, and they lived in a displaced-persons camp in Germany for several years before coming to the United States in 1949. He worked as a laborer in a rug factory and then served two years in the navy. Afterward, he studied electronics at the Capital Institute of Technology in Washington, D.C., where he met and married a fellow Kalmuk. They have three teenage daughters. He now works in the nuclear fusion laboratory at Princeton University and lives in Freehold Acres with his wife and children.

Antoinette Bjorklund was born in Philadelphia fifty years ago. Her parents were Greek immigrants, and she grew up in Philadelphia, where her father owned a restaurant. After finishing high school, she worked briefly as a sales clerk at the John Wanamaker department store and then as an office clerk at a magazine called Your American Hardware. She married John Bjorklund, a Swede, in 1949, and they have three children. Since the early 1950s, they have lived in Millville, Cumberland County.

Dudley Davy is one of sixteen children of a Jamaican farming family. He came to the United States in 1964, working as a seasonal farm laborer for three consecutive years and returning to Jamaica between contracts. In 1967, he decided to stay in the United States. He worked briefly in Philadelphia, where he met and married a fellow Jamaican. They have two children. Since 1979, they have lived in Freehold Acres, Monmouth County.
Mae Ikeda, a seventy-one-year-old Nisei, was born in Salinas, California. She is the oldest of ten children. Her father came to this country from Japan as a recruiter and supervisor of Japanese sugar-beet workers. Her mother joined him in 1908, and they bought a farm. In 1928 he was killed in a car accident, leaving Mrs. Ikeda responsible for the farm. She then met her husband, Tausenfern, to whom she had been engaged in Germany. They have two sons. After Mrs. Ikeda and her husband were married, they moved to California, where they farmed. After graduating from the University of California at Berkeley in 1932, Mr. Hanke worked in a garage, then bought a taxi. In 1928 he married Rose, a self-employed electrician. Mrs. Ikeda married, and she and her husband ran the farm for several years. During World War II they were sent with their four children to a detention camp for Japanese in Arizona. After the war they moved to New York City, where they lived in a garage, then bought a taxi. Mr. Hanke managed a delicatessen, which he later bought. He was a traveling salesman. During the first few years of their marriage they lived in Pennsylvania, Ohio, and Florida and traveled widely. After Mr. Hanke returned from the army in 1946, they bought a farm. In 1950, during an economic depression in Germany, he immigrated to Brooklyn with the help of a second cousin who lived there. Washing and cleaning ears and doing clerical work in various offices, including two Wall Street brokerage firms, Mrs. Ikeda finished high school at the age of 21. When she decided to emigrate, she became a packer in a cannery in New York. She worked in the quality control laboratory for nineteen years. Then she took a job as a security guard in a detention camp in California. Mrs. Ikeda is married, and she and her husband run the farm. Mrs. Ikeda teaches Hebrew part-time at the synagogue in Oakhurst, New Jersey. Her husband is retired and lives with his wife in Richfield, Bergen County.

Fred Hanke, seventy-six, was born in Tausenfern, Germany, where he attended school and worked in a factory and as a salesman. In 1927, during an economic depression in Germany, he immigrated to Brooklyn with the help of a second cousin who lived there. Washing and cleaning ears and doing clerical work in various offices, including two Wall Street brokerage firms, Mrs. Ikeda finished high school at the age of 21. When she decided to emigrate, she became a packer in a cannery in New York. She worked in the quality control laboratory for nineteen years. Then she took a job as a security guard in a detention camp in California. Mrs. Ikeda is married, and she and her husband run the farm. Mrs. Ikeda teaches Hebrew part-time at the synagogue in Oakhurst, New Jersey. Her husband is retired and lives with his wife in Richfield, Bergen County.

Mae Ikeda, a seventy-one-year-old Nisei, was born in Salinas, California. She is the oldest of ten children. Her father came to this country from Japan as a recruiter and supervisor of Japanese sugar-beet workers. Her mother joined him in 1908, and they bought a farm. In 1928 he was killed in a car accident, leaving Mrs. Ikeda responsible for the farm. She then met her husband, Tausenfern, to whom she had been engaged in Germany. They have two sons. After Mrs. Ikeda and her husband were married, they moved to California, where they farmed. After graduating from the University of California at Berkeley in 1932, Mr. Hanke worked in a garage, then bought a taxi. In 1928 he married Rose, a self-employed electrician. Mrs. Ikeda married, and she and her husband ran the farm for several years. During World War II they were sent with their four children to a detention camp for Japanese in Arizona. After the war they moved to New York City, where they lived in a garage, then bought a taxi. Mr. Hanke managed a delicatessen, which he later bought. He was a traveling salesman. During the first few years of their marriage they lived in Pennsylvania, Ohio, and Florida and traveled widely. After Mr. Hanke returned from the army in 1946, they bought a farm. In 1950, during an economic depression in Germany, he immigrated to Brooklyn with the help of a second cousin who lived there. Washing and cleaning ears and doing clerical work in various offices, including two Wall Street brokerage firms, Mrs. Ikeda finished high school at the age of 21. When she decided to emigrate, she became a packer in a cannery in New York. She worked in the quality control laboratory for nineteen years. Then she took a job as a security guard in a detention camp in California. Mrs. Ikeda is married, and she and her husband run the farm. Mrs. Ikeda teaches Hebrew part-time at the synagogue in Oakhurst, New Jersey. Her husband is retired and lives with his wife in Richfield, Bergen County.

Mae Ikeda, a seventy-one-year-old Nisei, was born in Salinas, California. She is the oldest of ten children. Her father came to this country from Japan as a recruiter and supervisor of Japanese sugar-beet workers. Her mother joined him in 1908, and they bought a farm. In 1928 he was killed in a car accident, leaving Mrs. Ikeda responsible for the farm. She then met her husband, Tausenfern, to whom she had been engaged in Germany. They have two sons. After Mrs. Ikeda and her husband were married, they moved to California, where they farmed. After graduating from the University of California at Berkeley in 1932, Mr. Hanke worked in a garage, then bought a taxi. In 1928 he married Rose, a self-employed electrician. Mrs. Ikeda married, and she and her husband ran the farm for several years. During World War II they were sent with their four children to a detention camp for Japanese in Arizona. After the war they moved to New York City, where they lived in a garage, then bought a taxi. Mr. Hanke managed a delicatessen, which he later bought. He was a traveling salesman. During the first few years of their marriage they lived in Pennsylvania, Ohio, and Florida and traveled widely. After Mr. Hanke returned from the army in 1946, they bought a farm. In 1950, during an economic depression in Germany, he immigrated to Brooklyn with the help of a second cousin who lived there. Washing and cleaning ears and doing clerical work in various offices, including two Wall Street brokerage firms, Mrs. Ikeda finished high school at the age of 21. When she decided to emigrate, she became a packer in a cannery in New York. She worked in the quality control laboratory for nineteen years. Then she took a job as a security guard in a detention camp in California. Mrs. Ikeda is married, and she and her husband run the farm. Mrs. Ikeda teaches Hebrew part-time at the synagogue in Oakhurst, New Jersey. Her husband is retired and lives with his wife in Richfield, Bergen County.

Mae Ikeda, a seventy-one-year-old Nisei, was born in Salinas, California. She is the oldest of ten children. Her father came to this country from Japan as a recruiter and supervisor of Japanese sugar-beet workers. Her mother joined him in 1908, and they bought a farm. In 1928 he was killed in a car accident, leaving Mrs. Ikeda responsible for the farm. She then met her husband, Tausenfern, to whom she had been engaged in Germany. They have two sons. After Mrs. Ikeda and her husband were married, they moved to California, where they farmed. After graduating from the University of California at Berkeley in 1932, Mr. Hanke worked in a garage, then bought a taxi. In 1928 he married Rose, a self-employed electrician. Mrs. Ikeda married, and she and her husband ran the farm for several years. During World War II they were sent with their four children to a detention camp for Japanese in Arizona. After the war they moved to New York City, where they lived in a garage, then bought a taxi. Mr. Hanke managed a delicatessen, which he later bought. He was a traveling salesman. During the first few years of their marriage they lived in Pennsylvania, Ohio, and Florida and traveled widely. After Mr. Hanke returned from the army in 1946, they bought a farm. In 1950, during an economic depression in Germany, he immigrated to Brooklyn with the help of a second cousin who lived there. Washing and cleaning ears and doing clerical work in various offices, including two Wall Street brokerage firms, Mrs. Ikeda finished high school at the age of 21. When she decided to emigrate, she became a packer in a cannery in New York. She worked in the quality control laboratory for nineteen years. Then she took a job as a security guard in a detention camp in California. Mrs. Ikeda is married, and she and her husband run the farm. Mrs. Ikeda teaches Hebrew part-time at the synagogue in Oakhurst, New Jersey. Her husband is retired and lives with his wife in Richfield, Bergen County.
Mr. Kuske left high school two months before graduation and spent several years in the Air Force, partly in Germany. Later he worked in a cotton mill and a glass factory, sold cars, and was a draftsman and machinist. He has two daughters and a son from his first marriage. His present wife has two daughters. The Kuskes live in Millville, Cumberland County, where he operates a general store.

Margaret Laeser was born December 19, 1900, in Grossauheim, Germany. As a child she helped her father run a bakery and a wine business, and after eight years of school she worked with him full-time, mainly as a bookkeeper. In 1923, during a severe economic depression in Germany, she immigrated to the United States. Settling in Brooklyn, she worked in her aunt and uncle's candy store and ice cream parlor for a while, then took a clerical job in Manhattan. She got married in 1927, and she and her husband bought the ice cream parlor. They separated several years later, and Mrs. Iaeser moved to Long Island. She ran the ice cream parlor with the help of her two sons until they entered the army. Eventually she sold the business and moved to Shrewsbury, Monmouth County, to be near her son in Port Monmouth.

Elsa Lake, a forty-two-year-old Cuban, was born and raised in Havana. Her mother was a teacher; her father, who died when she was thirteen, was a doctor. In her youth she visited the United States several times. She graduated from the University of Havana with a law degree in 1959 and began to work for the Cuban government. But she became disenchanted with the regime of Fidel Castro and fled to this country in 1960. She stayed with her brother, a medical intern in Long Branch, Monmouth County, and worked as a secretary to a radiologist. She married John Lake in 1962. She teaches Spanish at Ocean Township High School, and her husband operates a construction business. They live in Oakhurst, Monmouth County.

Tiiu Iapsins was born in Tallinn, the capital of Estonia. She is one of four children. Her family left a displaced-persons camp in Germany in 1949 and came to this country under the sponsorship of a farmer from Marion, North Carolina. Mrs. Iapsins was eleven. The family stayed in Marion a year and a half, then moved to Seabrook Farms, in Cumberland County, where her father and mother found jobs. Mrs. Iapsins worked at Seabrook Farms as a laborer in 1958 and as a factory worker in 1959. She received an MA in German in 1952. She has four children. Retired from the post office for over twenty years, she lives in Long Branch, Monmouth County. She has three children and lives in Bridgeton, Cumberland County. She was a teachers aide in elementary school and became a possible post office clerk. Her two sons, both of whom graduated from Hunter College, live nearby. Her two daughters, both of whom graduated from Hunter College, live nearby.

Benjamin Leeds was born of Jewish parents in 1888 in Iasi, Rumania (then part of the Austro-Hungarian Empire). When he was thirteen his mother brought him and his two younger brothers to join their father in the United States. They lived on the Lower East Side of Manhattan. Mr. Leeds, fourteen, and his twelve-year-old brother worked full-time to help support the family. They came to the United States without their parents and enrolled in the public schools. He and his brother worked in a dairy factory. They learned to speak English in school. Around 1916, Mr. Leeds passed a civil service examination and became a postal worker. He worked for the United States Post Office for over twenty years. He lives in Bridgeton, Cumberland County. His wife, who is Jewish, was born in Vineland. They have three children and live in Bridgeton, Cumberland County.

Edward Losch, who is seventy-five, was born in Vienna, Austria, of Jewish parents who had come from Poland. He went to school for eight years and then learned tailoring in a trade school. After working for various tailors he opened his own shop. He was married in 1933. In 1938 Germany annexed Austria, and a year later the Losches left Vienna to escape the Nazi persecution of Jews. They came to the United States and settled in Newark, where Mr. Losch took a job in a men's garment factory. Eventually he became an assistant clothes designer. Mr. Losch and his wife have a daughter and a son. They live in Newark County.

Irene Maiatico, sixty-three, was born in Vineland. Her father was a bricklayer; he and his wife emigrated separately from Italy early in the century. Unable to afford college, Mrs. Maiatico became a beautician, then used part of her wages to help one of her sisters through nursing school. In 1941 she married Silvio Maiatico, an Italian from Glassboro, Gloucester County. She has four children. She has been a housewife since 1945. She lives near her parents in Vineland. She is active in church and community organizations. Her husband is a retired construction worker.
NOTES ON THE SPARKERS

been both a teacher and a school administrator, and is now an educational administrator in a college. She has two children and lives with her husband in Matawan, Monmouth County.

NOTES ON THE SPARKERS

William Pruitt is a sixty-seven-year-old African-American who was born in Huntsville, Alabama. He was one of seven children. He left school in the seventh grade to work as a sharecropper. In 1932 he moved to Youngstown, Ohio, where he worked in the steel mills and a gas station. He also worked as a long-distance truck driver. During this period his first wife died. After twenty-eight years of marriage, they divorced. During the next two decades he worked on the docks and in the construction industry, in West Hoboken, New Jersey. Mrs. Meixner was born in New York City in 1913 into a first-generation Italian immigrant family. When he was about a year old his parents moved to Palestine. When he was two he joined his father, who was working as a laborer in the Jewish community. He and his sister spent their early years in polishing shoes. In 1918, after the Russian occupation of Austria-Hungary, they moved to Austria, then to Hungary, and finally to the United States. They settled in New York City, the oldest of five children. His parents had come to this country from Lithuania when they were teenagers, his father in 1903, his mother in 1906. They were both raised on the Lower East Side, where the family had a fabric business. He attended the Yeshiva Rabbi Jacob Joseph and then went to a rabbinical seminary. After receiving a master's degree from Columbia University, he became a student there. He intends to become an engineer.

Michael Roselli was born in New York City in 1913. His father was an army general, his mother a schoolteacher. Michael Roselli came to this country from Italy with his mother and his younger brother in 1915, when he was eight. They joined his father, who worked on the docks and in the construction industry. He worked on the docks and in the construction industry.

Mario Mishan is a forty-five-year-old Israeli, born into a Jewish family in 1930. His father ran an import-export business and later became a land surveyor for the Israeli government. After high school Mr. Mishan earned a bachelor's degree in engineering at the Israel Institute of Technology and served in the army. In 1960 he came to the United States to study at Columbia University. He received a master's degree in engineering and went to work for the Swingline company, which manufactures staples and staplers. He married two years later and had two sons. One is a medical doctor, the other a land surveyor for the Israeli government. Mrs. Meixner was born in Prague, the capital of Czechoslovakia. Her family has a tradition of educational achievement. One of her great-grandmothers was a professor, her mother a graduate of Prague University. Mrs. Meixner was born in Prague to receive a university education; her father was a skilled maker of musical instruments. The Russians later moved in, and under their rule he was forced to operate a farm. The family escaped three years later. They went to a displaced persons camp in Germany, where Mrs. Meixner worked as a land surveyor for the Israeli government. The family later moved to New York City, where Mrs. Meixner worked for a Czech language newspaper. She is now a free-lance writer. They live in West Orange, Essex County.

Bijan Sadri was born February 9, 1960, in Tehran, Iran, the oldest of three sons. His father was a retired general, his mother a schoolteacher. When he was about a year old his parents moved to Palestine. They joined his father, who worked as a laborer in the Jewish community. He and his sister spent their early years in polishing shoes. In 1918, after the Russian occupation of Austria-Hungary, they moved to Austria, then to Hungary, and finally to the United States. They settled in New York City, the oldest of five children. His parents had come to this country from Lithuania when they were teenagers, his father in 1903, his mother in 1906. They were both raised on the Lower East Side, where the family had a fabric business. He attended the Yeshiva Rabbi Jacob Joseph and then went to a rabbinical seminary. After receiving a master's degree from Columbia University, he became a student there. He intends to become an engineer.

Erica Schaller is a skilled maker of musical instruments. The Russians later moved in, and under their rule he was forced to operate a farm. The family escaped three years later. They went to a displaced persons camp in Germany, where Mrs. Schaller worked as a land surveyor for the Israeli government. The family later moved to New York City, where Mrs. Schaller worked for a Czech language newspaper. She is now a free-lance writer. They live in West Orange, Essex County.

Bernard Oberstein is a fifty-seven-year-old Jew, born in New York City, the oldest of five children. His parents had come to this country from Lithuania when they were teenagers, his father in 1903, his mother in 1906. They were both raised on the Lower East Side, where the family had a fabric business. He attended the Yeshiva Rabbi Jacob Joseph and then went to a rabbinical seminary. After receiving a master's degree from Columbia University, he became a student there. He intends to become an engineer.
Daniel Sheehan, fifty-five, grew up in Ireland, the oldest of six children. He left school when he was sixteen to drive for his father, who owned a taxi and ran a blacksmith shop. In 1947 he came to the United States, where he had several aunts. He stayed in New York for eighteen months, working in a supermarket and for a trucking firm as a "grease monkey and runner." He moved to San Francisco and spent several years working for a power company and tending bar. He married a distant cousin and returned to New York City, where he worked on the docks and at a supermarket. For twenty-five years he has been a New York City bus driver. He lives with his wife in Hazlet, Monmouth County. They have two children.

Teresa Siegert, forty-one, is one of two children. Her mother came from Italy in 1915, her father in 1920; they met and married in Johnstown, New York. Teresa was born and raised in New York City. Her father was mainly a construction worker, and her mother worked in a glove factory. She married a man of German descent after high school and has been a housewife since. She and her husband live in Middletown, Monmouth County, with their two children.

Irving Smith, a fifty-six-year-old Jew, was born on New York City's Lower East Side. His parents, Jewish immigrants from the Ukraine, owned a laundry. When he was two the family moved to the Bronx, where he grew up. He studied at New York University and the dental school of the University of Tennessee, then entered practice with a dentist in Plainfield, Union County. He was married in 1943 and has two sons, one a lawyer, the other a professor. He lives in West Caldwell, Essex County. The Strausses owned and operated an egg farm for forty-five years. They have one daughter. They live in Long Branch, Monmouth County.

Elfrieda Spadoni is a fifty-three-year-old German. She married an American soldier stationed in Germany after World War II and came to this country in 1948 as a war bride. She moved to Vineland, Cumberland County, and worked in a school cafeteria there. She has visited Germany several times since 1948.

Fannie Strauss, seventy-five, is Jewish. She was born in Minsk, the current capital of Byelorussia. In 1913, when she was eight, she and her mother joined her father and three older children on a farm outside Savannah, Georgia. She left school at about fifteen and became a sales clerk in a variety store. Her mother died a year later. At about that time she started to work in a ladies' dress shop. Her father and one of her sisters moved to New Jersey to work on a chicken farm at Toms River, and she lived with them briefly when she was twenty-one. She spent the next few years as a variety-store sales clerk in Newark and Philadelphia, then married a Toms River man. The Strausses owned and operated an egg farm for forty-five years. They have one daughter. They live in Long Branch, Monmouth County.

Dorothy Tanno, a thirty-three-year-old Ukrainian, was born in a displaced persons camp in Germany. She is the oldest of six children. She came to New York City with her parents in 1951 and later lived in Union City, Hudson County. Her father died in 1957, and her mother moved to New York City with her parents in 1958. In 1962, she married a man of German descent and became a sales clerk in a department store. She has two children from a marriage that lasted seven years. Now a waitress, she lives in Hazlet, Monmouth County, with her second husband, a Ukrainian.
Carmelo R. Vigio, forty-eight, was born and raised in Rio Grande, Puerto Rico. Drafted into the U.S. army, he served on the mainland. After his discharge he spent a year in college in Illinois, but he earned his bachelor's degree at the University of Puerto Rico and taught school in Puerto Rico for nine years. In 1969 he moved to the mainland; he teaches high school in Vineland, Cumberland County, where he lives with his wife and three children. He has taken graduate courses at Glassboro State College.

Hilda Wolin, fifty-nine, was born of Jewish parents in Frankfurt, Germany. She was raised in Essen, where her parents operated a small department store. Her father died when she was a child, and she and her brother were raised by governesses. At sixteen she finished a high-school secretarial course, but under the Nazis there were few jobs for Jews in Germany. Therefore, Mrs. Wolin did domestic work in Holland for a year. In 1938 the family moved to this country and settled in New York City. Mrs. Wolin worked as a nursemaid, then took a job in a clothing factory, where she stayed until she married a career serviceman in 1942. She was divorced ten years later. She has two children. She is a supervisor in a post office in New York City and lives in Parlin, Middlesex County.
Afro-Americans struggled against these injustices as they had against slavery. Some protested by migrating. They began their first massive movement from the South during World War I, when there was a sudden demand for their labor in northern industries. This exodus was interrupted by the Great Depression, but it resumed at the start of World War II and continued through the 1960s. Since 1970 almost half of all black Americans have lived outside the South, and about 90 percent have been in or near cities.

There have been blacks in New Jersey since the early colonial period. In this century southern blacks have moved here in large numbers; Afro-Americans are one of the state's largest ethnic groups, making up about 13 percent of the population. Most are in cities. There are black majorities in Camden, East Orange, Newark, Orange and Plainfield, and sizable black populations in Atlantic City, Elizabeth, Irvington, Jersey City, Paterson, Trenton, and other New Jersey cities.

Cubans. The 1980 census recorded about 600,000 persons of Cuban origin—the third largest group of Hispanics in the nation. Most came to the United States as refugees after Fidel Castro seized power in 1959 and started restructuring Cuban society. There have been three waves of Cuban immigration. The first began in 1959 and ended in 1962, when direct flights between Cuba and the United States were suspended; the second lasted from 1965, when an airlift was established, to 1972; the third was the “freedom flotilla” of 1979-80, when 130,000 refugees were admitted by special order of President Jimmy Carter.

The first wave consisted of professionals, managers, entrepreneurs, and other upper- or upper-middle-class people displaced by the socialist revolution. The later immigrants, especially the 1979-80 group, were less highly trained. Women predominated before 1979, but two-thirds of the 1979-80 group were male. Most Cubans have found semiskilled or skilled jobs, and about 20 percent are white-collar workers. A very few are agricultural workers.

As a group, Cuban immigrants are older than most other Hispanics. Although the Cubans are dispersed throughout the nation, about 70-75 percent live in Florida, New Jersey, and New York. Forty percent live in Miami, and most of the rest live in Chicago, Jersey City, Los Angeles, Newark, New York City, and Union City.

Czechs. The Czechs, a Slavic people, are one of the two major ethnic groups in Czechoslovakia. The other group is the Slovaks. Czechs are from Bohemia, Moravia and Czech Silesia in western Czechoslovakia. Before 1918, more than 400,000 Czech immigrants came to the United States from Bohemia, Moravia and Czech Silesia in western Czechoslovakia. After the Soviet invasion of Czechoslovakia, the Slovaks, Czechs and Germans in Czechoslovakia were forced to leave. The Slovaks, Czechs and Germans are now primarily found in western Europe. The Slovaks, Czechs and Germans are now primarily found in western Europe.
German immigration has been a significant part of American history. During the 19th century, German immigrants began to arrive in large numbers, with about 15,000 coming between 1940 and 1965 and settling after 1820. Since the colonial period, more Germans have immigrated in the Estonian communities already established. Roughly 35 million Germans came here between 1820 and 1970. Nearly half the Estonians in the United States lived in the Washington-Boston corridor. Fifteen percent lived in the Great Lakes region and 19 percent were on the Pacific Coast. Estonians have clustered in three parts of New Jersey: the Paterson-Teaneck area in the north, Lakewood in the center, and Sea Bright in the south.

In 1980 there were roughly 670,000 persons of Finnish descent in the United States. Finns come from a land north of the Soviet Union on the Baltic sea. The first Finns came here in the 17th century, but no major Finnish immigration took place before the Civil War. General Scandinavian immigration began in the 1840s, led by Norwegians and Swedes; Finns had many reasons for emigrating. Some were political. Finland was once a Swedish duchy, and a Swedish minority still owned most of the land and dominated commerce and government. The Russians, to whom Sweden had ceded the country in 1809, attempted to conscript German soldiers and helped many agricultural workers live, but were not able to offer jobs. Other reasons were economic. Finland was affected by the same problems that troubled the rest of late 19th-century Europe. Work became scarce in rural areas, but the growing local textile industry was not expanding fast enough to absorb the jobless workers. Finnish immigrants proved to be a fairly mobile labor force in this country. Most worked in fishing, lumbering, mining, construction, agriculture, baking, and brewing. Relatively few German women worked. Those who did generally choose to provide services rather than work on German farms.

Most Finns settled in the row of northern states from the Pacific Coast to the Northeast, especially Michigan and Minnesota. New Jersey has a small Finnish population with identifiable communities. There have been Germans in North America since the 16th century. The predominant German communities are scattered in the mid-Atlantic and upper Midwestern states. Boston, Charleston, Chicago, Cleveland, New York, and Philadelphia had large German communities. In 1980, there were about 6 million German-Americans in the United States and 1.9 million speaking German.

The following year, they worked in factories or did clerical jobs that required English. Finns were more likely to be servants, laundresses, or bakers, for example, rather than work in factories. They belonged to religious organizations representing several varieties of Lutheranism. Mutual aid societies and labor unions also helped bind Finnish communities. Swedish-speaking Finns generally maintained separate associations. However, most Finns were economically mobile and bilingual. Most left home to work in the mining, manufacturing, agriculture, baking, and brewing industries. Generally the men lived in boarding houses; the women lived in the homes where they worked.

Finnish immigration was primarily a rural phenomenon. It helped to keep down prices for farm products, and so had a positive economic impact on the rest of the United States. The influx of German immigrants in the 19th century was larger than any earlier period in American history. The United States had a large German population by the end of the 19th century. By 1900, Germany had a population of 62 million, and there were 6 million German-Americans in the United States. This represented a significant immigration of the 19th century, but it did not begin to ameliorate the fears of many people who feared that the country would lose its identity to being overwhelmed by a majority, and that the government and society would be dominated by German culture. There were some outbreaks of anti-German sentiment, particularly during World War I. However, generally, German-Americans were accepted by the same institutions that welcomed other immigrants. They were mostly Catholic or Lutheran, and many worked in the textile industry.
There are between 1.5 million and 3 million Greek-Americans. The statistics are not precise because many Greeks came from Turkey, Rumania and Egypt and were not listed as Greeks by the immigration officials. Like other southern European groups, the Greeks immigrated mostly from the 1880s to the 1920s, when restrictive immigration laws were passed. Greeks left their homeland for the same reasons as other southern European immigrants - there were too many people for the land. But of the millions who emigrated, nearly half eventually returned home. Some were sojourners, some returned for military service, others simply found it hard to choose between Greece and America and went back and forth several times.

Most Greeks chose to live in cities, where industry offered steady employment. California and the industrializing states of the North, such as Illinois and New York, drew the largest settlements. Greeks went to work in textile mills, steel mills, tanneries, slaughterhouses, railroad construction crews, and small businesses such as flower shops, fruit and vegetable stands, and restaurants.

Poor economic conditions and political unrest produced a second wave of Greek immigration after World War II. Most of the new immigrants were unskilled workers, but there were more professionals and skilled workers than in earlier groups. About 46,000 Greeks came here between 1946 and 1950, and more than 142,000 arrived between 1961 and 1975.

New Jersey's Greek population is large and dispersed. The largest communities are in Newark, the Oranges, Jersey City, Clifton, Dover, Fairview, Paterson, Tenafly, Hackensack, Perth Amboy, Piscataway, New Brunswick, Red Bank, Westfield, Wyckoff, Trenton, Cherry Hill, Toms River, Colt's Neck, Vineland and the shore communities of Atlantic City, North Wildwood and Absecon Park.

Iranians. Iran contains several language and religious groups, though the vast majority of its inhabitants are Persian-speaking Shiite Muslims. Most Iranian immigrants came in the thirty years before the Revolution of 1979, which brought the Ayatollah Khomeini to power; fewer than a thousand came before 1944. The earliest Iranian immigrants were mostly from Iran's minority groups, but later they tended to be from the dominant group. In 1980 there were approximately 123,000 Iranians here. Perhaps two-thirds were students; Iranians have been the largest contingent of foreign students in the country. Most are Muslims. Iranian immigrants are generally well educated and prosperous professionals or technical workers. They came to the United States to escape political turmoil in Iran, where they had to choose between America and America and went back and forth between the two countries. Some were intellectuals, some were professionals, and some were skilled workers. Many went to work in California, where the climate and culture are similar to those in Iran. Others went to New York City, where the educational and cultural opportunities are excellent. Still others went to the rural areas of New York State, where they could live a traditional life.

The Irish are unique among immigrant groups in that more women immigrated than men. Generally, the new arrivals found unskilled or semiskilled work. The men became laborers, soldiers, policemen, railroad workers and miners. The women worked mainly as domestics. The few skilled or white-collar workers tended to settle further west than the others.

The Irish have made up a significant portion of New Jersey's population for some time. They have large communities in Elizabeth, Jersey City, Newark, Chicago, and New York City. In the 1960s and 1970s, the Irish population in New Jersey grew rapidly, reaching a peak of 800,000 by 1980. By 1990, the Irish population in New Jersey had declined to about 500,000. However, the Irish population in New Jersey has remained relatively stable since then, with fluctuations due to demographic changes such as migration and birth rates.

Responding to the needs of their communities, there are several ethnic groups in New Jersey, including Greeks, Iranians, Irish, Jews, and others. Each group has its own unique history and culture, and contributes to the diversity of New Jersey's population. However, the focus of this document is on Greeks, who have been an integral part of the state's history and culture for over a century.
There are several hundred thousand ethnic groups in the United States, many of whom arrived since the late 1960s. They have come for the same reasons as many other groups: to find economic opportunity, to live less austerely than at home, or to avoid military duty and war. Today more than 300,000 live in the United States. Half of them, including New Jersey's sizable Israeli community, are in metropolitan New York. The rest have settled in large cities such as Chicago and Los Angeles.

Italians. The Italians are one of the largest ethnic groups in the United States. More than five million have arrived since 1820, the vast majority between 1880 and 1920. Before 1860 most came from northern Italy; nearly 14,000 arrived between 1820 and 1860, the majority in the 1850s. Although they scattered throughout the nation, the largest numbers went to California and New York. Large Italian communities developed in industries like fishing, farming, and manufacturing.

The majority of the southern Italian immigrants were sojourners - young men who planned to work for one or two years and then return to Italy with the money they made. Between 1899 and 1924 about 3.8 million Italians entered the United States and 2.1 million returned to Italy. Immigration stabilized after 1900, when more women and children began to come. Although they were peasants, most Italians settled in industrial areas and held a variety of jobs. Women worked in the clothing industry, and many became successful farmers - particularly the northern Italians in California.

Large Italian communities developed in industrial cities like Baltimore, Boston, Chicago, Cleveland, Denver, Detroit, Kansas City, Milwaukee, New York, Philadelphia, and St. Louis. There are also many Italians in the states of Connecticut, Massachusetts, New Jersey, New York, Pennsylvania, and Rhode Island.

Italians are New Jersey's largest ethnic group. The state has significant Italian populations in its main industrial cities - Camden, Hoboken, Jersey City, Newark, Elizabeth, and in southern New Jersey. Italians have played important roles in New Jersey's industry and agriculture. They have been active in labor unions, politics, and the arts. Today more than 300,000 live in New Jersey.

Jamaicans. Jamaicans began moving to the United States in significant numbers early in this century, attracted by the prospect of better wages and a higher standard of living. Although we do not know exactly how many came during the first quarter of the century, there was a surge in Jamaican immigration after World War II. Almost 20,000, mostly contract laborers, arrived in the late 1940s and early 1950s. A meager West Indian quota was imposed in 1952, and immigration declined until the United States reformed its policies in 1965. Since then many more women have immigrated from Jamaica than men. Although many of the arrivals are white-collar or skilled workers, the number of unskilled workers, many of them female domestic servants, is steadily increasing.

Jamaicans have settled primarily on the East Coast. Two-thirds of those arriving before 1924 settled in New York City and most of the rest went to Boston, Miami, and Philadelphia. More recent arrivals have settled in these communities and in the large cities of California, Michigan, and Illinois. Jamaicans have settled mostly in the East Coast. They have settled mostly in New Jersey's major cities - Camden, Essex, Hudson, Middlesex, and Passaic counties.
States. Jewish communities developed along the peddlers' distribution network: in Chicago, Cincinnati, Milwaukee, New Orleans, St. Louis, San Francisco and elsewhere.

By the 1850s Jews were involved in meatpacking, shoe manufacture and large-scale retailing. Between 1880 and 1920, 2.7 million Jews came to the United States, are a small ethnic group. Approximately 1,000 arrived here in 1951 and 1952.

By the early seventeenth century they had settled in Russia, establishing an independent kingdom - where the laws had forced them to settle in designated areas, limited their economic activities, and allowed their neighbors to persecute them intensely. These immigrants settled in the large cities of the Northeast and Midwest. They supplied the garment industry and other trades with skilled workers, and immigrant neighborhoods with small shops and businesses.

Most Kalmuk men began as unskilled factory workers or manual laborers; later some entered the building trades. The women took jobs in the garment industry. The second generation has advanced to skilled and professional jobs. The Buddhist religion continues to unify the Kalmuks into a tight-knit community.

By 1970 New Jersey's Jewish population was 400,000, almost 6 percent of the state's total population of 6,500,000. However, the proportion of Jews to the state's population is now much lower, about 4 percent.

The flow of Jewish immigrants slowed greatly in the 1920s, when immigration was reduced to a trickle during the Great Depression, about 150,000 Jewish refugees came from Nazi Germany or professionals, most of whom settled in the Jewish neighborhood known as Woodridge Colony on the northwest edge of Jersey City. About 900,000 Jewish refugees came from Russia, most of whom settled in the Russian community in Freewood Acres, Monmouth County.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

There are substantial Norwegian communities in Brooklyn, Chicago, and other large cities. The flow of Jewish immigrants slowed greatly in the 1920s, when immigration was reduced to a trickle during the Great Depression, about 150,000 Jewish refugees came from Nazi Germany or professionals, most of whom settled in the Jewish neighborhood known as Woodridge Colony on the northwest edge of Jersey City. About 900,000 Jewish refugees came from Russia, most of whom settled in the Russian community in Freewood Acres, Monmouth County.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.

In the nineteenth century Norway's population increased sharply and good farmland grew scarce. Most of the immigrants were peasants attracted by high wages and cheap land, which promised to make them socially and economically independent. Norwegian communities grew in Jersey City and in the older Jewish communities in New York, Chicago, San Francisco and other large cities. The Depression made it difficult for them to resettle because they were Asian. Several communities had already closed before the war. As a result, the number of Norwegian Jews decreased sharply.
ElliNC GROUPE

Minneapolis, and Seattle, as well as the smaller cities of Sioux City, Iowa; Duluth, Minnesota; Fargo, North Dakota; and Eau Claire and La Crosse, Wisconsin. In New Jersey most Norwegians have settled in Camden, Jersey City, Newark and Paterson.

Puerto Ricans. The island of Puerto Rico has been a United States possession since the Spanish-American War in 1898. Puerto Ricans are American citizens subject to American law, but they cannot vote, have no voting representation in Congress, and pay no federal income tax. About 1.5 million Puerto Ricans have moved to the United States mainland, most of them Catholic. This migration began in the 1820s, but did not reach major proportions until the end of World War II. Puerto Ricans came here for many reasons. Unemployment was high at home, transportation to the mainland was cheap, travel was unrestricted, and there was an established Puerto Rican community here.

New Jersey ranks second to New York in the size of its Puerto Rican population. Camden, Elizabeth, Hoboken, Jersey City, Newark, Passaic, Paterson, Perth Amboy and Trenton have large Puerto Rican communities. There are also significant numbers of Puerto Ricans in Atlantic City, Dover, Lakewood, Long Branch, and several others.

Ukrainians. The Ukraine is in southeastern Europe north of the Black Sea. Many other places have smaller Ukrainian settlements. New York City, Philadelphia-Camden, and Pittsburgh have the largest Ukrainian communities. Nearly all Ukrainians still live in cities, especially in Chicago, Cleveland, Cleveland Heights, and several others. Half of all Ukrainian immigrants came between the 1880s and World War I. They were part of the mass immigration from southern and eastern Europe at the turn of the century, and many of them were skilled workers. After World War II, immigration from the Ukraine was sharply reduced because of the war. Immigration from the Ukraine was further reduced after 1920 because of new immigration laws. More than half the Ukrainians who arrived between 1920 and 1939 were professional, administrative, or skilled workers. Only a few were unskilled laborers.

New Jersey has fewer Ukrainians than New York or Pennsylvania. Newark has a large concentration. There are also sizable Ukrainian communities in Elizabeth, Jersey City, Passaic, and Perth Amboy.

Photo Ranges. The idea of an American range has been a limited success. The land of the American range was not the open range of the Old West, but the fenced range of the new, settled West. In the 1920s, the number of cattle on American rangeland began to decline because of the switch from beef to dairy production. The change was caused by economic factors — there were too many people on too little land, and record droughts and dust storms reduced the number of cattle. Between 1920 and 1939, the number of cattle on American rangeland between 1920 and 1939. The fire was reduced by grazing, which reduced the number of cattle on American rangeland. The fire was then reseeded with grass and other vegetation.
<table>
<thead>
<tr>
<th>Interviewer</th>
<th>Interviewee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sylvia Abelew</td>
<td>Irving Smith</td>
</tr>
<tr>
<td>Essex County College</td>
<td></td>
</tr>
<tr>
<td>Mary Noel Buller</td>
<td>Elsa Lake</td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Frank DiPasquale</td>
<td>Mary Nol Buttr</td>
</tr>
<tr>
<td>Cumberland County College</td>
<td></td>
</tr>
<tr>
<td>Lucille Donahue</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Josephine Haimo</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Linda Johnson</td>
<td></td>
</tr>
<tr>
<td>Cumberland County College</td>
<td></td>
</tr>
<tr>
<td>Masha Edelheit</td>
<td></td>
</tr>
<tr>
<td>Rutgers University (Newark)</td>
<td></td>
</tr>
<tr>
<td>Diane Dziura</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Jirina Meixner</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Margaret Laseter</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Brian Sedan</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Elissa Lake</td>
<td></td>
</tr>
<tr>
<td>Brookdale Community College</td>
<td></td>
</tr>
<tr>
<td>Syria Aberley</td>
<td></td>
</tr>
<tr>
<td>Essex County College</td>
<td></td>
</tr>
<tr>
<td>Irving Smith</td>
<td></td>
</tr>
<tr>
<td>INTERVIEWER</td>
<td></td>
</tr>
<tr>
<td>INTERVIEWEE</td>
<td></td>
</tr>
</tbody>
</table>
SUGGESTED READINGS

FOR HIGH SCHOOL STUDENTS

HU, SUGGESTED READINGS

GROUPS

- Asian Americans
- Afro-Americans
- Hispanics

GENERAL

- Ethnicity and Immigration

- Recommended Books

- Recommended Readings

- Recommended Readings for High School Students


Cubans

Czechs

Estonians

Finns

Germans

Greeks

Iranians
"Iranians in the United States." Newsweek, January 14, 1979, 40.

Irish

Israelis
Italians
Amfitheatrof, Erik
The Children of Columbus: An Informal History of the Italians in the New World.

Grossman, Ronald P.
The Italians in America.
Minneapolis, 1975.

Rolle, Andrew.
The American Italians.
Belmont, Cal., 1972.

Vecoli, Rudolph.

Jamaicans
Bryce-laporte, Roy, and Delores Mortimer.
Caribbean Immigration to the United States.

Dominguez, Virginia.
From Neighbor to Stranger: The Dilemmas of Caribbean Peoples in the United States.
New Haven, 1975.

Jews
Gay, Ruth.
Jews in America: A Short History.

Kurtis, Arlene Harris.
The Jews Helped Build America.

Meltzer, Milton.
Never to Forget: The Jews of the Holocaust.

Pessin, Deborah.
The History of the Jews in America.

Schappes, Morris O., ed.
The Jews in the United States, A Pictorial History, 1654 to the Present.


Kalmuks
Aberle, David F.
The Kinship System of the Kalmyk Mongols.
Albuquerque, 1953.

Rubel, Paula G.
The Kalmyk Mongols: A Study in Continuity and Change.
Bloomington, Ind., 1967.

Norwegians
Andersen, Arlow W.
The Norwegian-Americans.
Boston, 1974.

Hillbrand, V.
The Norwegians in America: Minneapolis, 1974.

Semmingsen, Ingrid.
Norway to America: A History of the Migration of Norwegians.

Puerto Ricans
Fernandez, Michael.

Larsen, Ronald.
The Puerto Ricans in America.

McKown, Robin.

Senior, Clarence.
The Puerto Ricans: Strangers Then Neighbors.
Chicago, 1975.

Ukrainians
Kuropas, Myron B.
The Ukrainians in America.
Minneapolis, 1972.

Ilchren, Joseph L.

Austro-Hungarian Empire: A multinational, multilingual state that existed in eastern Europe from 1867 to 1918. It was created by Franz Joseph, Emperor of Austria and King of Hungary, and was dissolved at the end of World War I.

Bialystok: A city in Poland. It was part of Russia until Poland was created in 1918. It is located in the Podlaskie voivodeship.

Castle Garden: The nation's first receiving station for immigrants, operated by the state of New York at the southern tip of Manhattan Island, New York City, between 1855 and 1891. It processed over 8 million immigrants - 70 percent of the people who entered the country during that period. It was known in Europe as a hospitable station, and many immigrants hesitated to land anywhere else.

Cold War: A conflict conducted without military action, usually between two countries that have no broken off diplomatic relations. When the term is capitalized it refers specifically to the hostility that developed between the United States and the Soviet Union after World War II.

Contract Laborer: A worker who signs a contract to work for a relatively short period of time. Such contract laborers are unskilled agricultural workers following a migratory circuit.

Glossary
GLOSSARY

czar: The Russian emperor. The term is derived from Caesar.

The last czar, Nicholas II (1868-1918), held the throne from 1894 until the Russian Revolution of 1917. He and his family were executed in 1918.

indentured servant: A person who contracts to work for another for a specified time, usually in exchange for transportation, food, clothing, and shelter. A person who contracts to work for another for a specified time, usually in exchange for transportation, food, clothing, and shelter.

kaiser: The German emperor. The term is derived from Caesar.

The last kaiser, the one mentioned in our interviews, was Wilhelm II (1859-1941). He ruled from 1888 until 1918, when Germany surrendered to end World War I. He fled to the Netherlands and spent the rest of his life there.

kronen: The plural form of krone, the basic monetary unit of the Austro-Hungarian Empire.

pasticceria: The Italian word for bakery or pastry shop.

Russo-Japanese War: A war (1904-1905) in which Japan defeated Russia.

Tallith (pronounced "tallis"): A fringed prayer shawl traditionally worn by Jewish men during worship.

President Theodore Roosevelt mediated the peace negotiations, which took place in Portsmouth, New Hampshire. With this victory Japan emerged as a modern world power. President Theodore Roosevelt mediated the peace negotiations, which took place in Portsmouth, New Hampshire. With this victory Japan emerged as a modern world power.