

# EDUCATOR'S GUIDE MALTZ MUSEUM OF JEWISH HERITAGE



## Immigration



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# TO THE EDUCATOR

Generations of Jewish men and women have made a profound impact on the social, cultural, economic and scientific progress of our region, our country and our world. Grounded in the ancient principles of their faith, their lives represent stories of hope, determination, struggle and achievement—an inspiring American chapter in the nearly 4,000-year history of the Jewish people.

## An American Story

Welcome to the Maltz Museum of Jewish Heritage. We invite you and your students to learn, experience and share the story of:

- **Cleveland History and the Immigrant Experience** that shaped our lives and changed the world;
- **Jewish Holidays and Traditions** that play a dynamic role in the life of a diverse people;
- **Local Heroes**, past and present, who made their mark in industry, government, education and the arts;
- **The Holocaust** and the importance of teaching tolerance in today's world.

It is our aim that your visit here will inspire you and your students with the hope and determination of those who have left their mark upon our city, our country and our world.

## HOW TO USE THIS GUIDE

This guide is for use with the following programs:

*Coming to America*  
for Grades K-3

*American Dreamers*  
for Grades 3-6

*Becoming American*  
for Grades 6-12

This curriculum guide is designed as preparation for a visit to the Maltz Museum of Jewish Heritage. It contains background information, vocabulary terms, resources for students and teachers, and discussion questions/activities to guide classroom learning. If you have questions about this guide or would like further assistance on how to incorporate our exhibitions into your curriculum please call 216.593.0575.



## PRE-VISIT DISCUSSION PROMPTS

Find out what students expect to see and do at the Maltz Museum . These discussion prompts are intended to guide your classroom preparation :

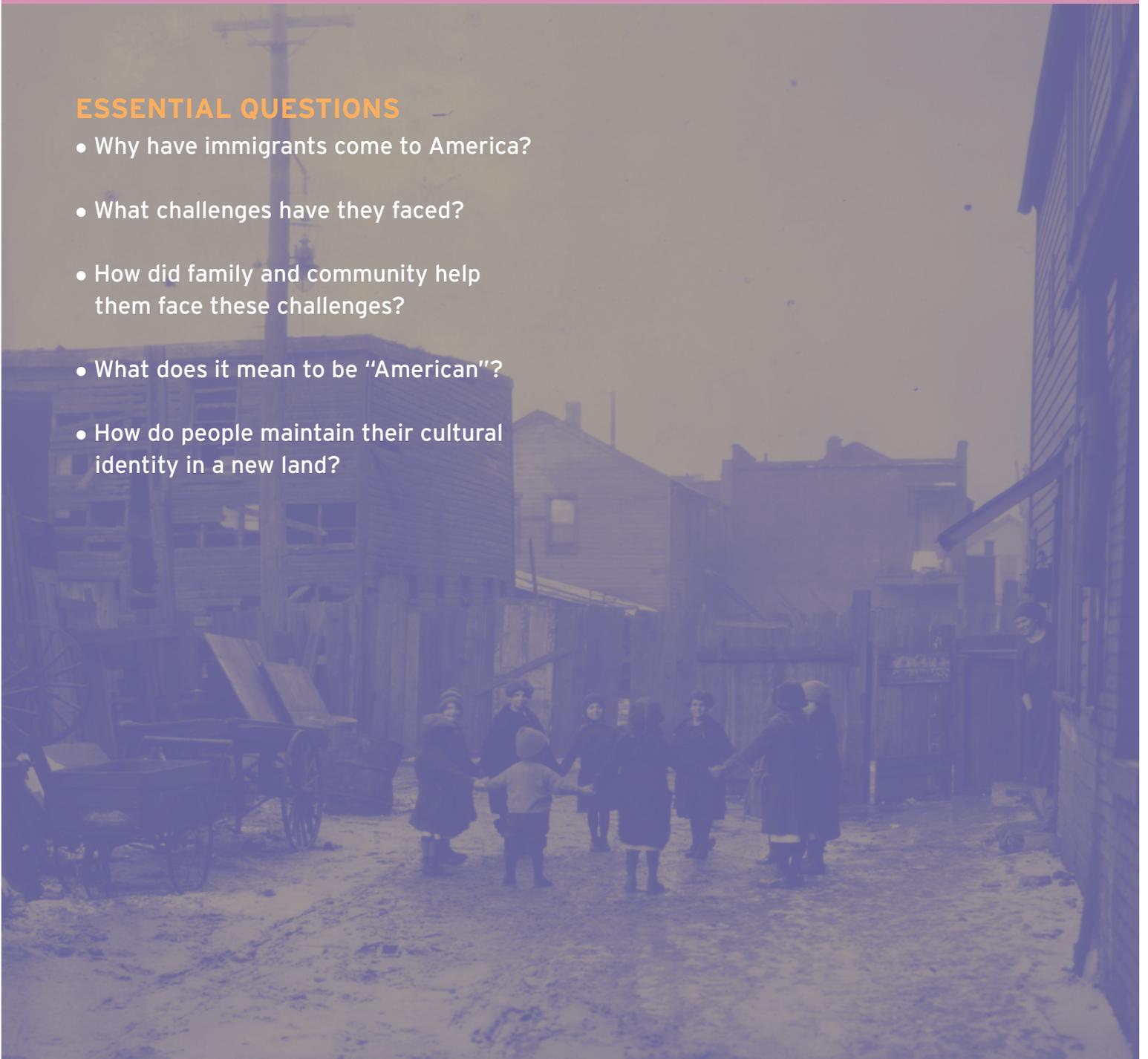
- Why is it important to study history?
- How can learning about the past help us understand ourselves today?
- How do ordinary people participate in and make history?
- Why is it important to learn about other cultures, religions and ethnic groups?
- How can learning about others help us to understand ourselves?

**Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!**

*The New Colossus, Emma Lazarus, 1883*

### **ESSENTIAL QUESTIONS**

- Why have immigrants come to America?
- What challenges have they faced?
- How did family and community help them face these challenges?
- What does it mean to be “American”?
- How do people maintain their cultural identity in a new land?



# COMING TO AMERICA



1492

1654

1763

1780

**World History**

Expulsion of Jews from Spain. 12<sup>th</sup> - 15<sup>th</sup> century expulsions all over Western Europe lead to settlement in Eastern Europe, Mediterranean countries, North Africa.

**American History**

Christopher Columbus sails to America – Luis de Torres, a Jew, accompanies him.

First group of Jewish settlers arrives on the Ste. Catherine from Brazil to settle in New York

Touro Synagogue in Newport, Rhode Island, is dedicated. It is the oldest synagogue building in the U.S.

**Cleveland History**

Connecticut cedes all of its western claims except the Western Reserve, a 3 million acre tract in Ohio.

## WHEN DID JEWS FIRST COME TO AMERICA?

The history of **Jewish immigration** to America reflects a unique cultural experience, but it also parallels the experiences of many other immigrants to this country. Jews came here for many of the same reasons as people of other national and ethnic groups, and they faced many similar challenges once they arrived. The periods of heightened Jewish immigration also correspond generally to the major waves of immigration to the U.S. in the 19<sup>th</sup> and early 20<sup>th</sup> centuries.

Although Jews did not begin arriving in America in great numbers until the 19<sup>th</sup> century, the American Jewish community is in fact older than the United States itself. A few pioneering settlers and fur traders had already arrived in North America by the 16<sup>th</sup> century, and the first Jewish community was established in 1654. In September of that year, 23 Jewish settlers arrived in New Amsterdam from the Dutch colony of Recife, on the South American coast, to make a new home in North America.

When the British conquered New Amsterdam in 1664, they changed the name to New York and granted civil and religious rights to the Jews living there. By the time of the American Revolution, there were small Jewish communities in urban centers up and down the East Coast from Rhode Island, New York, and Philadelphia to Charleston and Savannah. These communities were established

primarily by **Sephardic** Jews—that is, Jews of Spanish and Portuguese heritage.

Jewish immigration to America remained slow throughout the 18<sup>th</sup> and early 19<sup>th</sup> centuries, and the Jewish merchants who did make the trip generally settled in the urban communities of the East coast. By 1840, the American Jewish population numbered only about 15,000. The first Jewish resident of Cleveland is believed to have been a Sephardic Jew who moved here from New York in 1835. His name was Daniel Levy Maduro Peixotto. He came to Northeast Ohio to take a position at the Willoughby Medical College. But it wasn't until a few years later that the first bona fide Jewish community was established in Cleveland. A major wave of Jewish immigration from Germany began in the late 1830s, and it had a powerful impact on the Jews of Cleveland and America.

### Did Jews participate in the American Revolution?

By the eve of the American Revolution, there were roughly 2,000 Jews living in the colonies and most strongly supported the Revolution. Many laid down their lives for the cause. Francis Salvador of Georgia was the first Jew to give his life for America's independence, on July 1, 1776.

### Were Jews welcome in Early America?

In 1790, President George Washington wrote to the president of the Hebrew Congregation of Newport, Rhode Island "May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."



1790

1803

1817

1820

1825

Washington's letter to the Hebrew Congregation of Newport, RI  
U.S. Population: 3,929,625  
Jewish population: 1,500

Louisiana Purchase  
Beginning of Lewis and Clark expedition (1803-1806)

Erie canal construction (1817-1825)  
Jews settle in Cincinnati

U.S. population: 9,638,000  
Jewish Population: 3,000

Ohio admitted to the Union

Cleveland population: 606

Construction of Ohio and Erie Canal, 1825-1827



## WHO WERE CLEVELAND'S FIRST JEWISH SETTLERS?

During the 19<sup>th</sup> century, as many as three million German-speaking Europeans migrated to the United States. Among that group were several hundred thousand Jews. In addition to escaping the after-effects of the



Napoleonic Wars and seeking economic opportunities, these German-Jewish immigrants were hoping for relief from restrictive laws in their homelands. Many had supported the political revolutions that sprang up across Europe in 1848. When the revolutions failed, thousands fled to America to find the freedoms they sought.

On May 5, 1839, 15 Jewish immigrants left Unsleben, Bavaria for America. Two years earlier, their townsman, Simon Thorman, had established a fur-trading business in the town of Cleveland, and they chose to settle there as well. The Ohio and Erie Canal was completed in 1833, permitting early immigrants to arrive by lake-steamer from Buffalo after navigating the Erie Canal from New York City. (By the 1850s, railroads offered quicker and more direct routes to Cleveland.) Like other immigrants to America, the Unsleben Jews were seeking a better life in America. Yet, upon their departure, their rabbi gave them a letter asking them not to forget their faith:

*“Friends! You are traveling to a land of freedom where the opportunity will be presented to live without compulsory religious education. Resist the tempting freedom and do not turn away from the religion of our fathers. Do not throw away your holy religion for quickly lost earthly pleasures...”*

These immigrants arrived in Cleveland to find a booming mercantile center. With the city's prime location on Lake Erie at the mouth of the Cuyahoga River, along with the completion of the Ohio Canal in 1832, Cleveland was a natural distribution point for goods heading to the country's interior. Industry was expanding as well, and the population grew accordingly. As with any immigrant community, Cleveland's newly arrived German Jews immediately tried to fulfill their needs for housing, work, education, mutual support, and religious practice.

One of the community's first orders of business was to purchase land for a Jewish cemetery. In July 1840, Thorman and his neighbors bought an acre of land at the corner of Willett St. (now Fulton St.) and Monroe St. They also founded the Israelitic Society for Worship. By 1850, that



congregation had split into Anshe Chesed (now Fairmount Temple) and Tifereth Israel (now The Temple). Local public schools were inadequate in the 1840s, so these **synagogues** provided secular as well as religious

	1832	1835	1836	1839	1840
<b>World History</b>					
<b>American History</b>					U.S. Population: 17,069,000 Jewish population: 20,000
<b>Cleveland History</b>	Simson Thorman purchases land in Cleveland	Daniel Maduro Peixotto arrives in Cleveland	Cleveland and Ohio City incorporated	Alsbacher party arrives in Cleveland	Cleveland population: 6,071 Land for Jewish cemetery purchased

education for the community's young people. A synagogue is sometimes called a **schul**, which is the **Yiddish** word for school.

Cleveland's German-Jewish immigrants found crowded living quarters in the Central Market area east of the Cuyahoga River, and by 1860 the city's 1,200 Jewish



Courtesy Western Reserve Historical Society

### Why did Yetta Alsbacher change her name?

Yetta Alsbacher arrived in Cleveland with her family as part of the group from Unsleben in 1839. By the early 1840s she had changed her name to Julia. Many new arrivals changed their names in order to feel more American and assimilate more easily into American life.

### Who was the first Jewish child born in Cleveland?

Simon Thorman married Regina Klein, one of the Unsleben settlers, in 1840, the first Jewish marriage in Cleveland. Their son Samuel, born the same year, was the first Jewish child born here.

inhabitants were clustered in the Woodland neighborhood. Many of the Jews who settled in Cleveland were shopkeepers and peddlers, although a few were skilled craftsmen. Peddlers would often carry their wares from door to door or town to town, hoping eventually to save up enough money to open their own shop. A few of these early entrepreneurs prospered in this land of opportunity, building small businesses into retail and industrial giants. Halle's Department Store, for example, was started by Samuel and Salmon Halle, who had learned the business from their father Moses. Moses emigrated from Germany in 1848.

By 1880, the Cleveland Jewish community numbered about 3,500. They were primarily of German origin and had **assimilated** to a large degree into the general life of the city. That decade, however, saw the beginning of the next wave of Jewish immigration. Once again, the Jewish community would experience radical changes as a result.

## WHO WERE THE NEXT WAVE OF JEWISH IMMIGRANTS?

Over the next half-century, millions of immigrants arrived in the United States. Almost 600,000 Eastern European immigrants settled in the Cleveland region alone, including about 70,000 Jews who sought freedom from the economic hardships and **antisemitism** they faced in their home countries.

The new immigrants probably seemed strange to their Americanized German cousins—they dressed differently, spoke a different language—Yiddish—and didn't have much to call their own. Nonetheless, the local community established and expanded a number of social service agencies to serve the needs of the growing community. The Jewish Community Federation was founded in 1903 to coordinate fundraising for Jewish charities. The Jewish Orphan Asylum opened in 1868; in 1941, it became Bellefaire Jewish Children's Bureau. The Aged and Infirm Israelites Home (later renamed for Moses Montefiore) was founded in 1882,



1848	1852	1860	1861	1867	1875
Failed revolutions in Europe hasten Jewish emigration					
		Lincoln elected U.S. Population: 31,443,000 Jewish Population: 200,000	1861-1865 Civil War	First rabbinical school in America, Maimonides College, is founded in Philadelphia	Hebrew Union College opens in Cincinnati
	Cleveland Jewish population: 120	Cleveland population: 43,417 Cleveland Jewish: 1,000			Hebrew Immigration Aid Society established to assist the needy

and the Hebrew Orthodox Old Age Home (later renamed Menorah Park) opened in 1906. Mt. Sinai hospital was established in 1902.

The Jews of German descent were strongly influenced by **Reform Judaism**, which began in Germany during the 19<sup>th</sup> century. Reform Judaism sought to update the religion and create modes of practice more in line with a modern lifestyle. By contrast, the Eastern European immigrants tended to be aligned with the **Orthodox** form of Jewish practice, which clung more closely to traditional observance. The synagogues and schools established by the different segments of the community reflected these affiliations. The newer arrivals also retained the use of **Yiddish**—the traditional language of Eastern European Jews. Yiddish-language newspapers and Yiddish theater productions were very popular.

By the 1870s, young or newly arrived Jews no longer peddled goods, but received their business training as

clerks or bookkeepers in the firms of relatives or other Jewish business owners. The community was involved in retail and wholesale dry goods, hides and furs, grocery and clothing establishments, and, to a lesser degree, as commission merchants, shippers and bankers. Others went into the building trades. Still others became interested in manufacturing, especially clothing and textiles. By 1900 Cleveland's largely Jewish-owned garment industry was among the most important in America, second only to New York.

Garment factories were often grueling places to work—sometimes referred to as “**sweatshops**.” Although Cleveland's garment workers actually fared better than some, they still worked long hours for little pay. The widespread exploitation of workers and the absence of labor laws led to the rise of **labor unions** during this period. Jewish immigrants were often at the forefront of this movement. Cleveland's main Jewish neighborhood, in the Woodland area,



### What is Yiddish?

Yiddish is a language that was spoken by Jews in Central and Eastern Europe for hundreds of years. It combines Hebrew with German and Slavic influences. The use of Yiddish has decreased dramatically in the past 100 years, and relatively few Jews speak it regularly today.

### Why were newspapers and entertainments so important to Jewish immigrants?

Yiddish newspapers and theater performances helped Eastern European Jewish immigrants bridge the gap between the Old World and their new lives in America. They could stay informed and entertained while connecting with their community through their native language.



Courtesy Western Reserve Historical Society

	1880	1881	1889	1892
<b>World History</b>	World Jewish population: approximately 7.5 million	Pogroms sweep Southern Russia; beginning of mass immigration		
<b>American History</b>	First systematic census of America Jewry published U.S. Jewish Population: 230,257. Total U.S.: 50,189,209		Central Conference of American Rabbis founded	Ellis Island opens
<b>Cleveland History</b>	Ohio Census: 3,198,062 Cleveland: 160,146 Cleveland Jewish: 3,500		Hebrew Observer first published	



## HOW HAS THE CLEVELAND JEWISH COMMUNITY CHANGED?

Immigration to the U.S. decreased sharply in the 1920s when the American government put restrictive immigration laws into place. The Cleveland Jewish community continued to thrive, however. Its members gradually moved out of the city and, by 1950, Jewish life had shifted to Cleveland Heights, Shaker Heights and the eastern suburbs. Many of the synagogues and communal institutions established by the first German and Eastern European immigrants remain today, although often they have followed the community to the suburbs. The old divisions between German and Eastern European Jews have largely been forgotten. Of course, some distinctions remain, particularly in the way different groups interpret contemporary Jewish tradition and practice.

In recent decades, Jewish immigrants from the former Soviet Union have joined the area's vibrant community, adding to its richness and diversity. As in previous eras, social service organizations established by earlier arrivals have helped to ease their transition.



remained crowded and poor. Single-family homes housed three or four families, and they often took in boarders to make extra money. Everyone worked to help support their families. By the early 20<sup>th</sup> century, however, the city's growing Jewish community spread to the Glenville and Kinsman areas.

Glenville was a popular destination for the emerging Eastern European Jewish middle class. This densely populated area was home to many Jewish businesses and community organizations. The Jewish community in Kinsman was smaller and primarily working-class. Kinsman became a center for Jewish unions and socialist activity.

## WHAT DOES IT MEAN TO BE AN AMERICAN?

For most immigrants in the 19<sup>th</sup> and early 20<sup>th</sup> centuries, the primary goal was to become "American." This usually meant speaking English, living and dressing like other Americans, and making enough money to support their families and

eventually move out of the immigrant neighborhoods. Often, community groups tried to help new arrivals by offering English classes, job training, and advice on how to adapt to American life. Many immigrants were fiercely patriotic about their new country and eventually became naturalized **citizens**.

There was often tension between the desire to become American and the wish to retain cultural, religious, or **ethnic** identity. Many Eastern European Jews continued to speak Yiddish and follow the rules of Orthodox Judaism. They held onto the ritual and personal objects they had brought with them from the Old Country. Others disregarded their Jewish heritage altogether for the sake of Americanization; exactly what the Unsleben document had warned against! Immigrants today continue to struggle with this challenging dynamic, regardless of where they are from.

1900	1911	1913	1917	1920	1921
			Russian Revolution		
U.S. Population: 76,212,168 U.S. Jewish Population: 1,058,135	Triangle Shirtwaist Fire – 146 die.	Anti-Defamation League established	U.S. enters World War I	U.S. Population: 106,021,537 U.S. Jewish population: 3,602,150	U.S. Immigration laws restrict entry of Eastern and Southern Europeans
Ohio population: 4,157,545 Cleveland population: 381,768 Cleveland Jewish: 20,000	Garment workers strike. <i>Die Yiddische Velt (Jewish World)</i> begins publication	Cleveland chapter of Hadassah founded	Est. Ohio Jewish population: 166,361 Cleveland Jewish population: 100,000		Cleveland Clinic established

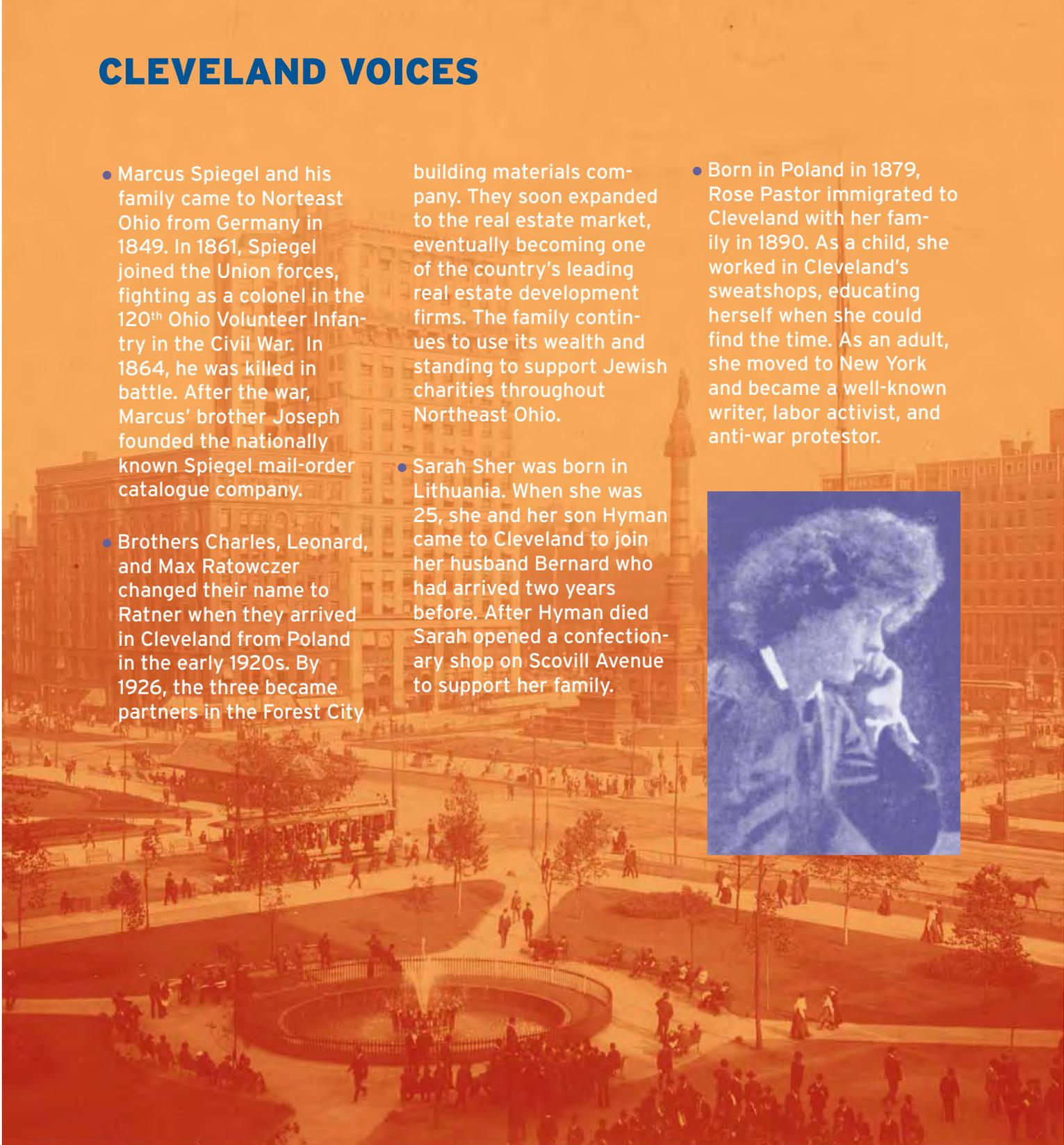
# CLEVELAND VOICES

- Marcus Spiegel and his family came to Northeast Ohio from Germany in 1849. In 1861, Spiegel joined the Union forces, fighting as a colonel in the 120<sup>th</sup> Ohio Volunteer Infantry in the Civil War. In 1864, he was killed in battle. After the war, Marcus' brother Joseph founded the nationally known Spiegel mail-order catalogue company.
- Brothers Charles, Leonard, and Max Ratowczer changed their name to Ratner when they arrived in Cleveland from Poland in the early 1920s. By 1926, the three became partners in the Forest City

building materials company. They soon expanded to the real estate market, eventually becoming one of the country's leading real estate development firms. The family continues to use its wealth and standing to support Jewish charities throughout Northeast Ohio.

- Sarah Sher was born in Lithuania. When she was 25, she and her son Hyman came to Cleveland to join her husband Bernard who had arrived two years before. After Hyman died Sarah opened a confectionary shop on Scovill Avenue to support her family.

- Born in Poland in 1879, Rose Pastor immigrated to Cleveland with her family in 1890. As a child, she worked in Cleveland's sweatshops, educating herself when she could find the time. As an adult, she moved to New York and became a well-known writer, labor activist, and anti-war protestor.



	1928	1929	1935	1937	1938
<b>World History</b>			Nuremburg Laws in Germany deprive Jews of their civil rights		Kristallnacht in Germany
<b>American History</b>	Yeshiva College opens in NY	Stock Market crashes on Oct. 29		U.S. Jewish population: 4,700,000	
<b>Cleveland History</b>	Rabbi Brickner debates Clarence Darrow: "Is Man a Machine?"		Jewish Community Council founded	Ohio Jewish population: 183,570 Cleveland Jewish population: 90,000 Cleveland Heights Jewish population: 10,150	

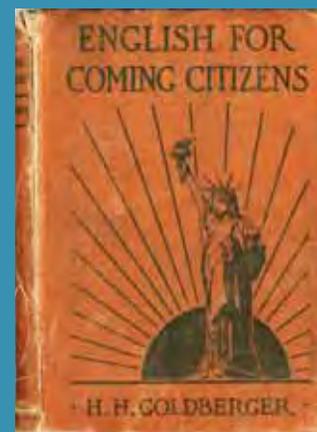
## DISCUSSION QUESTIONS

### For Lower Grades

- If you were moving to a new place and could only bring one small suitcase, how would you decide what to bring and what to leave behind?
- What do you think is the hardest part of moving to a new land? Learning a new language? Eating new foods? Getting used to the weather? Finding a job?
- Imagine you are living in Cleveland 100 years ago. Write a letter to an overseas relative in which you describe a typical day in your life. What does your family do to earn a living? What is it like in your neighborhood and your school?
- What is a tradition? What are some of the traditions you and your family participate in?
- Jewish families arriving from Europe in the 1880s brought things with them from their homeland that represented their cultural traditions. What do you think some of those things were?
- Imagine you are a Jewish peddler in Cleveland in the 1880s. Write an account of your travels. Include places you visited, things you sold, where you slept, what you ate, people you met, your profit and loss and your feelings about moving from place to place.
- Listen to examples of American Yiddish Theatre music from the early part of the 20<sup>th</sup> century. In what ways do the lyrics reflect the issues Jewish immigrants faced as they tried to adjust to American life? How are the songs expressions of both American and Eastern European Jewish culture?
- Research how many Jews came to America during the period 1880-1924. In which years did the largest number arrive? What major events happened during those years that might have caused them to leave Europe for America?
- How important do you think institutions such as schools, orphanages, community centers and religious organizations were in creating Cleveland's Jewish neighborhoods in the 1880s? Are similar institutions still important in today's communities?

### For Upper Grades

- What opportunities did America offer to immigrants in the past? What challenges did they face? What about immigrants coming to America today?
- Do you think is it more important for an immigrant to assimilate as quickly as possible or should he/she try to maintain former traditions and practices? Does the desire to maintain former ways prevent one from fully becoming American?



1939

World War II begins with German invasion of Poland

1945

Germany surrenders; Japan surrenders

1947

Paris Peace Conference

1952

Immigration and Naturalization Act

Yalta Conference. V-E day

Oscar: *Gentleman's Agreement*, a controversial film about a journalist (Gregory Peck) who pretended to be a Jew in order to research antisemitism

Abba Hillel Silver addresses the UN on behalf of the emerging state of Israel

# VOCABULARY

**Assimilate** To adapt or adjust one's behaviors to become like those of the surrounding culture.

**Antisemitism** Hatred of Jews.

**Citizen** A person who accepts formal loyalty to a nation or state based on birth or naturalization and is entitled to certain rights based on this allegiance.

**Ethnic, Ethnicity** One's affiliation with a particular cultural, racial, or religious group.

**Immigration** Moving to or settling in a country or region to which one is not native.

**Jewish** Having to do with Jews or with their culture or religion.

**Orthodox Judaism** A branch of Judaism that strictly observes the traditional laws.

**Reform Judaism** A branch of Judaism that believes the laws of the religion can be modified in accordance with the modern world.

**Schul** The Yiddish word for "school." It is sometimes used to refer to a synagogue.

**Sephardic** Jews of Spanish and Portuguese descent.

**Sweatshop** A factory where employees work long hours for low pay under poor conditions, especially common in the garment industry.

**Synagogue** A Jewish house of prayer.

**Labor Union** An association of employees (especially within the same field) organized to negotiate with employers for labor rights.

**Yiddish** A language historically spoken by Jews of Central and Eastern Europe, combining German with Hebrew and Slavic influences.



1960

1965

1973

1974

## World History

### American History

U.S. Population: 179,323,175

National origins quota system of immigration abolished

Jackson-Vanik amendment to trade bill passed by House. It links trade benefits with the rights of Soviet citizens to emigrate

Senate passes the Trade Reform Act, including Jackson-Vanik amendment

### Cleveland History

Ohio Population: 9,706,397  
Cleveland: 876,050  
Jewish population (Cleveland and suburbs): 88,000

# RESOURCES

## Books for Teachers

Baicker, Karen. **Immigration Then and Now**. Scholastic Professional Books, 1997.

This comprehensive resource for teaching immigration to students in grades 4-8 includes primary sources, immigrant interviews, suggested activities, and student reproducibles.

Cordasco, Francesco, ed. **Dictionary of American Immigration History**. Scarecrow Press, 1990.

Cordasco's vast compilation includes over 2,500 entries on a wide range of general and specialized immigration topics.

Gartner, Lloyd P. **History of the Jews of Cleveland (2nd Edition)**. Associated University Presses, 1987.

A comprehensive, scholarly history of the Cleveland Jewish community from 1840 up to the end of the 20<sup>th</sup> century, with an extensive index for easy reference.

Howe, Irving. **World of Our Fathers: The Journey of the Eastern European Jews to America and the Life They Found and Made**. Galahad Books, 1994.

Beginning with a description of life in the Old Country, Howe's wide-ranging historical survey tells the story of the Eastern European Jewish immigrants and their attempts to maintain Yiddish culture while finding their place in American life.

Rubinstein, Judah, with Jane A. Avner. **Merging Traditions: Jewish Life in Cleveland (Revised Edition)**. The Kent State University Press, 2004.

Chock full of black-and-white photographs of the Jewish community of Cleveland from the 19<sup>th</sup> century to the present, with concise explanatory captions.

## Books for Students

Freedman, Russell. **Immigrant Kids**. Puffin, 1995.

Freedman uses photos by Jacob Riis and others to provide insights into the home, school, work, and play lives of immigrant kids around the turn of the 20<sup>th</sup> century. Elementary.

Hoobler, Dorothy and Thomas. **The Jewish American Family Album**. Oxford University Press, 1995.

Writings and recollections by American Jews - from the first Jewish immigrants to this country up to the present. It includes mini bios of prominent individuals and families, as well as well captioned black-and-white photos, a timeline of American Jewry, and an introduction by Mandy Patinkin. Upper elementary to high school.

Morrison, Joan, and Charlotte Fox Zabusky. **American Mosaic: The Immigrant Experience in the Words of Those Who Lived It**. University of Pittsburgh Press, 1993.

The personal experiences of American immigrants from 50 different countries are vividly captured in this powerful collection of oral histories. High school.

Schanzer, Rosalyn. **Escaping to America: A True Story**. Harper Collins, 2000.

This richly illustrated picture book tells the personal story of one Jewish family's journey from Poland to the United States in the early 20<sup>th</sup> century. Early elementary.

Taylor, Sydney. **All-of-a-Kind Family**. Yearling, 1980.

Taylor's classic about a family of sisters on the Lower East Side offers a beautiful portrait of immigrant life and Jewish tradition. Upper elementary and middle school.

Telushkin, Joseph. **The Golden Land: The Story of Jewish Immigration to America**. Harmony Books, 2002.

Telushkin's beautifully designed overview of Jewish immigrant life in America is augmented with removable facsimiles of historical documents and photographs. Elementary and middle school.

## WEBSITES

<http://uscis.gov/graphics/index.htm>

U.S. Citizenship and Immigration Services Homepage

[http://memory.loc.gov/learn/features/immig/immigration\\_set2.html](http://memory.loc.gov/learn/features/immig/immigration_set2.html)

"Immigration...The Changing Face of America"  
(Library of Congress educational resource)

[http://www.loc.gov/rr/print/list/070\\_immi.html](http://www.loc.gov/rr/print/list/070_immi.html)

"Selected Images of Ellis Island and Immigration, ca. 1880-1920" (from the collections of the Library of Congress)

<http://www.pbs.org/independentlens/newamericans/>

"The New Americans" (PBS educational page)

<http://www.state.gov/g/prm/>

Bureau of Population, Refugees, and Migration  
(U.S. Department of State)

<http://teacher.scholastic.com/activities/immigration/index.htm>

"Immigration: Stories of Yesterday and Today"  
(from Scholastic)



2929 Richmond Road Beachwood, Ohio 44122  
[www.MaltzJewishMuseum.org](http://www.MaltzJewishMuseum.org)  
216.593.0575



The Maltz Museum of Jewish Heritage joins an elite group of world-class institutions as a living testament to the courage, conviction, aspirations and achievements of Cleveland's Jewish community. The stories of individuals and families – past and present – come to life through state-of-the-art exhibitions, interactives and films, oral histories, photographs and artifacts. The Museum includes The Temple-Tifereth Israel Gallery, an internationally-recognized collection of Judaica, and a special exhibition gallery featuring significant exhibitions of national and international acclaim.

The Maltz Museum of Jewish Heritage is a partnership between The Maltz Family Foundation, the Jewish Community Federation's Centennial Initiative and The Temple-Tifereth Israel with research support from the Western Reserve Historical Society.