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LANSINGVILLE:
A Study of the Adjustment Patterns of Slovak
Immigrants and Their Families

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Problem

Lansingville is a neighborhood of about 3500 people located in the southeastern part of Youngstown, Ohio. Ethnically a Slovak neighborhood which was effectively isolated from ordinary contacts with other groups by its unique physical situation, it developed into a self-sufficient cultural community. This study will attempt to describe the adjustment pattern of the neighborhood, its changing character, and to assess the degree of assimilation in two generations.

BACKGROUND (adjustment pattern in Europe)

The Slovak people who settled in Lansingville came from small rural villages in three counties in what was then Northern Hungary. More specifically, this area lay north of the city of Kocise along the present Soviet boundary with Czechoslovakia. Of the three counties, Zemplin, Saris and Spis, only Zemplin was located on part of the Hungarian Plain. The other two counties were hilly and in their northern parts mountainous. The Slovaks cultivated small scattered plots of land and/or worked for wealthy landowners. Those who came from mountainous or hilly districts were dependent upon annual migration to the large estates on the Hungarian Plain where they helped to harvest crops.

Most were very poor and lived in a two room stucco house. Attached to the house and under the same roof was a barn in which the peasant kept a cow, chickens, and one or two pigs. The polyo, or farmstead, consisted of a plot about 300' deep and 50' wide. The polyo contained a large garden, manure pile, an orchard of plum, cherry and apple trees, and a shallow, dug, well. The farm animals were kept enclosed and were fed beet greens, hay, and grain brought from fields or purchased. Cows were often used for farm work for only a few villagers had horses or oxen.

Farm crops included wheat, rye, potatoes, flax, and sugar beets. Since the fields were scattered the peasant rotated each field but was never able to leave the land fallow. However, he applied manure, both animal and human,

and occasionally, if he could afford to, he used lime. His tools were simple. If he had no plow or draft animal he could trade work in order to get his land plowed.

The diet of the Slovak peasant consisted of vegetables, beans, lentils, cabbage, milk and potatoes. Meat was had only on festive occasions. The peasant housewife frequently prepared creamed vegetables of all kinds, and cottage cheese. The typical peasant household with only one cow was often without milk. The juices obtained from boiling dried fruits were used as substitutes. Soups were standard fare. ^{There were many} ~~The common~~, cheap, filling foods ~~were many~~. ^a ~~were~~ halushki, broad, flat, triangular pieces of noodle dough, boiled in water (somewhat like macaroni) and flavored with butter and sweet cabbage. ^{and} ~~pirogi were~~ tarts made with noodle dough and filled with potatoes, prunes, peaches, or plum paste and boiled. Mash potatoes flavored with butter and onions was ^{also} a common dish as were a ^(bluzys) palachinte, a pancake-like fried dough. Invariably these were ~~still~~ eaten with buttermilk or fresh milk. Potatoes and milk formed a large part of the generally unbalanced diet.

The Slovak family was organized as an economic unit. The most powerful and influential voice in the family matters was that of the oldest member. Property was seldom handed over to the sons or daughters, no matter how old they were, while the ^{parents} ~~grandfather or grandmother~~ ^{were} ~~was still~~ alive. The grandparents occupied an esteemed position in the family and each son or daughter, no matter what their position, were expected to adhere to parental authority. Slovak folklore is replete with songs, poems, and stories emphasizing respect for elders and often enumerating the consequences for disrespect.

After marriage the bride usually moved in with her husband's family where she was expected to help take care of aged parents and was, in the

home, subject to their authority. She was expected to work in the fields during harvest, while a younger daughter or the grandmother took care of the children. If there were no grandmother or older children she had to take the children along. If there was no property in the family she was expected to hire-out to some neighboring estate or some wealthier peasant.

Children were expected to work at some task almost as soon as they were able to walk. They were expected to show respect to all elders and were under the nominal control of every adult in the village. Discipline was strict and punishment often severe. The ^{development} ~~innoculation~~ of filial piety and responsibility to the group came very early.

Prior to 1870 there was no written Slovak language and after 1870 the Hungarian Government required all school instruction to be in the ^{Magyar} ~~Hungarian~~ ~~language~~. As a result the Slovak youngsters who knew no Hungarian were at a disadvantage at school. The Slavic language was used in the ~~the~~ Byzantine ^{Rite} churches and ~~also in their~~ schools but ~~had the disadvantage of~~ the Cyrillic alphabet. Few children had more than three years of school and fewer could read. They were usually withdrawn after the third year for work at home or in the field. School attendance laws were ^{seldom} ~~never~~ enforced ~~beyond two or three small fines~~.

Occasionally some bright young man would go to Budapest or Praha to a university or seminary. Few, however, returned because of the limited economic opportunity.

Usually the only educated person in the villages was the priest. He performed many functions, ~~besides his spiritual~~ ^{duties} ~~role~~. He was a medical diagnostician, agricultural advisor, teacher, judge, and sometimes even village fire chief. If he was a good honest man he stayed poor and overworked. If he was dishonest he lived in luxury and even accumulated some

wealth. His status symbols included a larger, finer house, house-hold servants, horses, and a coach and coachman.

The social activities of the villagers revolved about christenings, weddings, funerals and holidays. On Christmas, Easter and other festive occasions special foods were prepared and rituals conducted. On Christmas, for example, youngsters visited every village home with a prepared speech that wished everyone a Merry Christmas. The more clever the speech the more pastries and/or pennies the lad received. On Easter Monday boys sprinkled girls with holy water and received Easter eggs. The following day the girls did the sprinkling. Other social activities were more practical. Spinning and sewing, husking of corn and peas, processing of foods and weaving brought people together and usually involved gypsy music, prayers, or just plain fun.

Sports or athletic contests of the kind played in the United States and other countries were altogether unknown. Weight lifting of a sort during grain harvest and a kind of horse racing among wealthier peasants was, perhaps, the nearest thing to an athletic event that took place in the villages. Other Slovak, Czech and Moravian groups show a preference for mass chalastentics but the Spisak, Zemplican and Sariscan learned about these in America. *How they spent their time...*

The church played an important role which was, in a real sense, cultural and economic. Certain holy days called for the blessing of animals, on others the barn was blessed, trees were planted, the land was blessed before planting, crops were dedicated and homes were blessed. On such days the village priest and a delegation of elders, dressed in their finest peasant costumes, visited each farmer. The farmer who neglected to clean his

barn, scrub his cows, prune his trees, allowed his land to gully, or overgrazed his pasture came under a great deal of criticism. Everyone reasoned that prayer and devotion did not get work done. The same kind of pressure was applied to the housewife.

The individual peasant was very devout and church was attended regularly. Tithes were paid in three ways, by work, with grain, or by cash. Usually the village priest used some kind of social pressure to bring those people arrear in their payments into line. However, he often found it necessary to make personal contacts in order to get tithes.

The prejudices of the Slovak villagers toward other nationalities and religious groups were not particularly strong. They tolerated various other religious groups so long as they were not militant. Marriages between people of different Christian beliefs were not common but when they did occur a special arrangement was made regarding the children from such a marriage whereby the daughters went to the mother's church and the sons followed their father's beliefs. These seldom caused any difficulty in the community.

The Jews in the Slovak communities were tolerated because they performed a function. The Slovak peasants, like his Hungarian counterparts, felt themselves immensely superior to the lowly Jew. They were not pointedly hostile but conspicuously tolerant.

The gypsy, on the other hand, was regarded as amusing and beneath contempt. He played the wedding music, performed some menial tasks and, generally, stood by idly all summer when there was a great deal of farm work and then begged his way through the winter.

With the Hungarian the Slovak got along well. It was only when he came to the United States did he learn that he was supposed to hate the Hungarian.

Much to his surprise he learned that he was oppressed in Europe. These ideas he understood came from the Czech element who were actively campaigning against the Austro-Hungarian regime. In general, the Slovak had few if any political aspirations. He did not come to the United States for freedom and he intended to return. With money he would save he expected to marry well and live in security in the home village. There were no fraternal nationalistic societies or any Slovak language newspapers in Northern Hungary to arouse in him a sense of nationality.

The Slovak peasant was thrifty and often villagers accumulated some surplus cash. Such money was often loaned to other villagers or relatives directly and without security. There were no banks and even if there had been, it is doubtful if any would have banked their money. Villagers were prone toward helping others and a loan to a less fortunate person helped status. Loans were, however, made with caution.

Seldom could money be invested in land since there were few people willing to sell what amounted to their birthright. Occasionally a drunkard would sell his inheritance or a widow with no heirs and too much land would sell but then only to a relative.

Respect for law was important and there was little crime. Drinking among the men was common and there was little stigma attached unless the man were a drunkard and deprived his family of necessities. Poaching was an accepted form of law-breaking. Children poached grain and sugar beets from the large estates. Elders not only approved but sometimes required their children to contribute in this manner because there was little or no pasture land and the farm animals had to be fed.

Police were almost unknown except for occasional patrols who passed

through the villages on their rounds. These men were feared for their harsh treatment of offenders.

Medical services in Northern Hungary at this time were inadequate; however, after 1860, certain innovations were introduced from Budapest via Kocise. These included inoculations of school children, isolation of contagious diseases and inspection of rural water supplies. Hospitals were built in the larger towns and public health inspectors and physicians visited the villages at regular intervals or at the request of the village priest. The result was a remarkable lowering of the death rate and this coupled with the high birthrate resulted in a corresponding increase in population. The results of this increase brought pressure on the economic structure of the three counties after 1880.

The amount of arable land available was limited and since there was almost no industrialization in Northern Hungary population pressure became severe. The Slovak mountaineer had for centuries supplemented his meager income by annual migrations to the huge estates on the Hungarian Plain. In the last two decades of the 19th century mechanization of the large estates displaced thousands of these people and thereby increased economic difficulties. Then too, the presence of large estates on the best lands tended to limit the amount of land available to the expanding population.

While many Slovaks from Moravia and other mountainous districts had been emigrating to the United States for a number of years, the Slovaks from the three counties of Zemplin, Spis, and Saris, did not begin to emigrate until about 1900. By 1904 there was practically a wholesale emigration. The village of Hladinka (hunger), for example, lost 60 per cent of its men between the ages of 18 and 35. ^{Don't know} Other villages lost similar numbers. By about 1908 a large number of women also began to emigrate because the

possibility of marriage was not good except those who offered a very substantial dowry.

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Most of the Slovak people from Zemplin, Spis, and Saris settled initially in three localities in the coal mining and steel mill districts of Pennsylvania. These were the Braddock-Rankin area, Alliquippa, and the Johnstown area. After a few years numbers of them moved into Ohio, Indiana, and Illinois. About fifty families, however, came directly to the small unincorporated milltown of Hazelton on the south side of the Mahoning River about three miles east of downtown Youngstown, Ohio. This group formed the parent community from which Lansingville was eventually settled. The initial adjustments to the urban-industrial environment were made in Hazelton. Since few Slovak people in Hazelton acquired property that aspect of adjustment did not come until they resettled in Lansingville. However, their adjustment to life in an industrial community, new values, and strange customs et. al. was rather well jelled before the move across the Mahoning.

Hazelton Phase

Lansingville was, before 1900, a coal mining hamlet about 2 miles east of the center of Youngstown on the south side of the Mahoning River. Opposite Lansingville, on the north side of the river, were the blast furnaces, puddling and tin mills of the Youngstown Iron Works. Clustered near it was Hazelton, a small settlement of Welsh and Slovaks.

The Youngstown Iron Works was situated on the flood plain beside the river and Hazelton was in a narrow alluvial terrace adjacent to, and above the mill. Here were crowded the Slovak and Welsh who worked in the mill. Above the terrace and on the rather steep hillsides were the larger and better homes of the bosses and supervisory personnel. Along the north side of

the terrace and through Hazelton ran Wilson Avenue and the street car line connecting Youngstown and East Youngstown (Campbell, Ohio).

Housing conditions for the Slovaks were bad. The tenements of Hazelton and East Youngstown were described by Michael Campbell in the Youngstown Vindicator in 1904:

Eleven of these (tenements) were front apartments while 14 were rear; one was in the center. Eighteen had their own toilets, eleven had hall toilets shared by 8 to 19 outsiders, and one had a toilet shared by 12 others. Only two in 30 had a bathtub and in both cases it was used for laundry purposes . . .*

In personal interviews with people who had lived in Hazelton it was pointed out that a three room apartment rented for \$18 per month in 1904 and that few if any had inside bathrooms. The apartments were heated with coal stoves. The coal was supplied by children who picked it along the railroad tracks. Rags were stuffed into cracks in the walls to keep out rain and cold. Laundry was hung indoors winter and summer because of the smoke and soot.

Single men and men whose families were still in Europe boarded with families making living conditions even more overcrowded. A typical three room apartment included a family of four to six people occupying one sleeping room and three to five boarders who occupied the "spare room." The third room was the kitchen.

The typical family was an economic unit. The husband worked twelve hour shifts in the mill. The wife contributed her share by renting the "extra" room to boarders, doing their laundry, and cooking their meals. The children went to school until they were about twelve or fourteen. After school and on week ends the boys scavenged for coal along the rail

roads. Many were taken out of school at twelve and gotten jobs as water-boys or scale cleaners in the mill. Girls helped at home or obtained jobs as domestics in the homes of the bosses or supervisors. Few went beyond the eighth grade.

Living conditions were, except for diets, not as good as those in Europe. The work was more difficult and, certainly, more dangerous. However, these people were willing to forego even ordinary luxuries in order to save money.

The role of the priest in America was somewhat eroded. Here he was himself a minority. His knowledge of local laws and customs was as limited as that of his parishoners. The insurance salesman and the fraternal organizations took over his functions of legal and social advice. The entirely different set of social and economic factors in the urban-industrial community left him only the task of being the community conscience.

Social activities still were, to a large measure, church centered. But in Hazelton there were other activities. There was a Sokol Club where the men could drink and play cards. On Saturday nights there were dances and, on Sunday, occasional banquets. Slovak newspapers from Pittsburgh and Scranton were circulated. People visited Krayans (fellow villagers) in other towns.

Customary Holyday ceremonies followed the "old country" pattern. Christmas and Easter were especially important. In the summer church "Picnicks" were held to raise money. At these a young pig was butchered and roasted over an open fire and sandwiches of barbecued pork were sold. Whiskey, beer, and wine, as well as candy and icons made of ginger bread were for sale. A wooden dance floor was built and a gypsy orchestra, usually brought in from Pittsburgh, played until dark.

Baseball and bowling were quickly adopted and even women played ball. Sundays in the summer were characterized by the afternoon baseball game. Few events, even church affairs, were allowed to interfere.

The Slovaks in Hazelton did not mix with other groups--even other Slavic groups. On the job they got along best with the Welsh. ~~The Irish they hated.~~ The criteria for judgement was thrift, hard work, cleanliness and piety. They considered the Welsh almost their equals. In general, they felt superior to any of the other groups with whom they worked. They found it hard to understand the value choices of the native American and they criticized them for not taking better advantage of the opportunities that were, ~~they thought,~~ open to English speaking people.

The Jews played the same role they had in Europe. They were grocers, hucksters and lawyers.

Hazelton had few Negroes until after 1906. The Slovaks regarded the Negro in somewhat the same manner that they had the gypsy in Europe.

Politically the Slovaks in Hazelton were inactive. They did not become American citizens because that was tantamount to renouncing home and family. They did, however, become conscious of their nationality and the thought of an independent Slovakia intrigued some. Most never thought politically and cared less.

In America mutual aid societies and banks played an important role in the lives of these people. They often saved their money by investing in these and in local banks. While some sent money home, most kept it in savings accounts of one kind or another. A few even bought stocks and various kinds of bonds.

The morals of the group were quite high. Gambling and drinking in

moderation were accepted. Certain kinds of unlawful activities such as boot legging, or stealing coal or tools from the mills was not considered bad. It was a kind of poaching. Other kinds of misbehavior was frowned upon. Juvenile delinquency was almost unknown and desertion, divorce, and infidelity were rare. In general, social pressure was, perhaps, stronger in this country than in Europe.

Lansingville

In 1905 the Republic Steel Corporation was formed. A new steel facility including a coke plant, fifteen openhearth and rolling mills were constructed on the south side of the Mahoning. The Center Street Bridge was built connecting the two alluvial terraces (see diagram on page).

Soon after this there was movement of people from Hazelton to the south side of the river. There were several reasons for this. First the new bridge made the Lansingville area more accessible. Second, the gate to both the new and old mills was accessible from the bridge and was located on the south side of the river. Third, to escape the influx of Negro labor which had been recruited in the South and came into the Hazelton area. These only partly explain the movement. Other reasons, perhaps as important, have to do with the amount of smoke and overcrowding.

The movement to Lansingville was joined by other Slovak people mostly friends and relatives from coal mining and steel mill towns in Pennsylvania or from Europe. The Hazelton group, however, had a dominant influence. By 1915 there were about 1000 people living in Lansingville under slightly better, though still overcrowded, conditions. Immediately following World War I and continuing until about 1923 there was a building boom. By that year the street pattern had been set.

Lansingville from 1910-1935

The move to Lansingville involved people who had accumulated enough money to buy houses. At first these were older houses. Each family kept boarders or rented rooms to another family. This helped pay for the house. The proportion of single men among the Slovaks lessened and the number of families increased. Many men had returned to Europe for brides and many more marriageable young women came to America seeking husbands. Single men as boarders became relatively scarce and extra rooms were rented to families instead. In place of from three to six boarders occupying one or two rooms a family occupied the same number of rooms. The total income was smaller and frictions increased. Whole families were much different than well-behaved boarders.

With loans from friends and from mutual insurance groups families were able to build new houses, especially after the boom--wages and over-time of World War I.

A wooden church was built in 1910, and it was replaced in 1923 by an imposing Spanish Gothic structure that cost over \$125,000. The old church was converted to an eight room school house.

Intense pride in the ownership of property is a characteristic of Slovak people. In Lansingville about 95 per cent of the homes were owned by the occupants. Lawns were cut and houses painted regularly. Neat gardens with fruit trees and neatly trimmed flower beds characterize each home. Front porches and windows are washed Saturday mornings and sidewalks are scrubbed and swept with "alarming" regularity. (The yard pattern is given on page 15A).

In the interval which ended about 1940 many people kept cows and

chickens. The cows were taken daily to the "free" pasture south of the neighborhood and looked after by the young boys. Milk and eggs were sold to neighbors. Families butchered hogs and smoke-cured meat in smoke houses. Fruit and vegetable canning was done in the home and very few canned items were bought from the stores.

After Prohibition every street had its bootlegger. The Slovak people never regard bootlegging as dishonest and most families brewed their own beer. Whenever there was legal difficulty the legal advice came from Jewish lawyers who specialized in helping bootleggers. Bootlegging was regarded as another way to earn money.

The major adjustments for the adults were already completed before the resettlement; the children, however, had to adjust to both American and Slovak traditions. Isolated as they were on an interfluvial there was very little contact between the children and American culture. Most of what they received that was American came from the school or was "bootlegged" into the neighborhood.

For the Catholic youngsters school was the St. Mathias Parochial School taught by nuns who were Slovak-American girls raised in mill and coal mining towns. Adams Elementary Public School built in the center of the neighborhood was never completely utilized and even today is half empty. Nevertheless Adams school in an off-hand way was an important agency for contact between the neighborhood and American culture. Also important was the playground, operated by the Youngstown Playground Association.

Few of the children attended school beyond the eighth grade until 1929 when Woodrow Wilson Junior High School was opened. After this, on the encouragement of able teachers, a few attended South High School. Fewer

graduated from South High because finishing high school entailed a walk of three miles each way every day for three years and usually the youngster had to overcome some kind of pressure at home.

Children in Europe were expected to help parents, and the father often found it hard to encourage a son or daughter to remain in school especially when the boy or girl was strong and capable. Most youngsters found it much easier to drop out of school after the eighth grade. Girls went to work as domestics and in laundries while boys huckstered, work in local grocery stores. Fathers often lied about their son's ages to get them jobs in the mill.

The young Slovak people loved baseball and there was a city Slovak baseball league. They also played a great deal of basketball.

Shopping was done in local stores but shoes and clothing were bought in downtown Youngstown. Little food was bought outside of the neighborhood because it could be obtained on credit. A one hundred dollar limit on credit was general in the four local grocery stores. Extended credit was given in the Jewish stores and their business mortality was, therefore, high. The Slovaks had little compunction about not paying the Jew but social pressure to pay bills at Slovak stores made payments mandatory.

The prejudices of the adults were to a great extent adopted by the young. The three Italian, four Russian, four Serbo-Croat, two American and one Negro family were tolerated. However, a flat which housed four Negro families was burned down by a group of young men without neighborhood disapproval. The remaining Negro family was respected. The standards of hard work, piety, cleanliness and thrift were applied to the above groups and generally they were considered somewhat beneath the Slovak.

Few of the Slovaks bothered to obtain citizenship. While it was not

considered bad, the idea of "why bother" coupled with an inadequacy of language prevented many from applying. It was not until the Social ~~Security~~ *Security* ~~Act~~ Act was passed that there was a general rush to obtain citizenship.

Close family ties, neighborhood clanishness, and isolation tended to prevent contacts with other groups. Slovaks married within the neighborhood and occasionally with someone from another Slovak neighborhood. If Slovak boys did date other girls the group felt they were philanderers. On the other hand if a Slovak girl dated outside of the group she was looked upon as having loose morals. There was a great deal of in-group loyalty.

Much of the responsibility for this group consciousness was due to the parish priest. He, after all, had a vested interest. Sunday sermons extolling the evils of the world and the benefits of Slovak culture were common. Parents, themselves, brought up in a rural agricultural community, felt insecure in the urban industrial environment. Their social security was their family and they, therefore, frowned on anything that loosened family ties.

A measure of the isolation of Lansingville can be appreciated when it is considered that the neighborhood had no restaurant, gasoline station, movie, library, or even regular daily deliveries of city newspapers until after 1935. There was no doctor or lawyer until after 1945. There was, also, no public transportation serving the neighborhood. Even the daily walk to work or school did not require passing through other neighborhoods. On the other hand the neighborhood had four grocery stores, two churches, a public and parochial school, a fraternal hall, a baseball field and a playground. The few cars were used only on special occasions and few people

found it necessary to leave the neighborhood. In general the community was almost entirely self-sufficient until about 1935.

Lansingville After 1935

Most of the Slovak immigrants in Lansingville fell within about the same age group. Samplings indicate that about 80% were born in the decade between 1890 and 1900 (see chart page 18A). The other 20% were composed of the older stock which came directly from Hazelton. The older children became old enough to work in the depression years. After 1935 many obtained jobs in the mills and with their share of their earnings bought cars and the increased family income permitted such luxuries as radios. Daily newspaper deliveries became regular at about the time of the 1937 steel strike.

Employment after a long period of staying at home during the depression years bought for the young men a great deal of independence. They, however, remained clannish and met in one of the two neighborhood taverns before and after work, baseball trips to Cleveland, and dates. Many dated and married Slovak girls from other neighborhoods. Dances in other neighborhoods were attended but always only those of Slavic nationality groups. While the children left the neighborhood they went in groups.

They like their parents married within the group. After marriage the new family usually rented in the home of the husband's parents. There, the new wife served a European type apprenticeship to the mother-in-law. The husband, however, remained somewhat of a bachelor. He visited the local tavern and attended sporting events with his friends. In general these older sons and daughters remained a part of the neighborhood. In the neighborhood they had many friends and had, besides, parental help and approval.

The economic advantages of such an arrangement were many. The addi-

tional rent counterbalanced the loss of board for the parents. The young couple was able to save money by the reduced rent and the common fare. Both young people were able to work and save money while the grandparents or younger brothers and sisters took care of babies.

The jobs which the young men obtained were almost all in the Republic Steel Corporation. In almost every case the father was able, by virtue of his seniority and connections, to get his son placed in a job above common laborer.

Most of the older men had by 1935 risen above ordinary laborers and held semi-skilled or operating jobs. Some of this rise in job level status can be attributed to the influx of Negroes who, figuratively, floated them upward. There were, however, some kinds of jobs that were almost exclusively reserved for Slovaks. They were riggers, armature winders, millrights and motor inspectors. Their sons, then, started several job grades above the earlier starting level of their parent and rose to turn foremen and pushers, i.e., low level supervisory positions.

The younger group of children almost without exception went to school longer than their older brothers and sisters. Part of this resulted from the experiences of the older group in the mill. They soon became conscious of their lack of education and encouraged the younger ones to attend school. They acted as intermediaries with the parents. Since 1940, when Woodrow Wilson Junior High became a high school almost a third of each graduating classes of from 100 to 150 is from Lansingville.

When World War II came almost every home in the neighborhood had sons or daughters in service. There were a large number of marriages but despite the broader associations in high school and in service younger groups

married within the neighborhood or with Slovak-American girls from other neighborhoods. Some married other Slavics, stock and Italians but only a few married Irish, English or native Americans.

The return from service after the War ~~was~~ found the neighborhood crowded with as many as three families living in some houses. The first to leave were the older sons or daughters who had accumulated savings and could afford to buy or build houses. Between 1945 and 1950 most of the houses were occupied by the old parents and younger married children. Usually the young couple worked and with money saved from their earnings and low rents and with substantial loans (at no interest) from their parents were also able to buy or build their own homes.

Since there were few desirable building lots in Lansingville and because of the smaller amount of money a bank would loan on property in older neighborhoods new homes were built in the suburbs. Neighborhood connections were, however, maintained. The men belong to church and civic clubs, bowling and golf leagues sponsored by one of the two local taverns or the Slovak Falcon Club. In general the neighborhood taverns act as a clearing house for information and extend bar credit. The women belong to neighborhood clubs and church organizations though in general they tend less toward the neighborhood than their husbands. Membership is maintained by them in Saint Mathias Roman Catholic and the John Hus Presbyterian Church. Many times the membership in the neighborhood church is only a token membership or an aspect of a dual membership.

The role of the church is still significant. Sermons in Slovak have been limited to the High Mass which is always conducted by the Old European priest. Youth work is in the hands of the young Slovak-American priest who is less apt to emphasize the Slovak nationality and have introduced such

organizations as the boy scouts, brownies, cub scouts and girl scouts into church work. Old customs of Christmas visitations and Easter sprinkling have disappeared while, on the other hand, household ceremonies and rituals as well as the special holiday foods remain.

A surprising proportion of the younger and even a few of the older children were able to take advantage of the educational aspect of the G. I. Bill of Rights and attend various universities. The neighborhood boasts four physicians, many teachers, five lawyers, over 15 engineers and various other types of professions. Much of the encouragement in education came from the older folks who, belatedly, realized the value of education and to some extent from encouragement from the new class of American-born priests who no longer considered the isolated group as their vested interest.

After 1935 when many young people began to reach voting age and when the older folk began to take out citizenship the neighborhood took an immense interest in the politics of the Seventh Ward and the city. Since 1936 they were able to elect a councilman from Lansingville in all but two years. The present mayor of the city is a Lansingville boy. In addition to this a state senator, state representative and city prosecutor are neighborhood people. Many political patronage positions are held by Lansingville people and there are today ten members on the police force including the chief of police, chief of detectives, and chief of the vice squad. Like most steel mill workers they are strong Democrats. The older men and women belong to the Lansingville Democratic Club and religiously vote in every election.

Most of the homes are still occupied by the now retired parents with an unmarried daughter or son. Most of the married children have homes

outside of the neighborhood. Many of these, however, remain as members of the old church and send their children to the St. Mathias Parochial School. The men visit the neighborhood taverns where they form bowling and golf leagues and the women belong to church clubs.

The negative side to the factor of assimilation is the fact that a relatively large number of men and girls have remained unmarried and live at home. A disproportionately large number of second generation who have not been able to adjust to life outside the neighborhood and have suffered mental break-downs or have become drunkards.

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summary

Conclusion **not a summary or conclusion in usual senses**

Charts I and II are an attempt to determine changes in the neighborhood, i.e., what happened to each family unit since 1935.

The inner circle represents the family unit or the nuclear family. The members are indicated by blue dots. The second concentric represents the neighborhood and third represents any place outside of the neighborhood. The top circle in each tier represents the nuclear unit as it existed in 1935, the second circle, i.e., the one vertically beneath, represents the situation in 1961. In this (the lower circle) the blue dots in the center indicate the number remaining in the nuclear unit. A diagonal line represents the death of an original settler (or parent); an X means both are dead. A green dot in the second concentric indicates a person outside the nuclear family but remaining in the neighborhood. A red dot in the second concentric indicates a person who has left the neighborhood but remains in the metropolitan area. An orange dot represents one who has left the Youngstown Metropolitan area and a brown dot means a member has left the United States.

The sampling covered 56 families and accounts for 342 people. Of this group 73 remain in the nuclear unit or home. Thirty-nine left the original family unit but stayed in the neighborhood, 178 people left the neighborhood and 52 died.

Of the 178 who left Lansingville 153 stayed in the Youngstown Metropolitan area, twelve left the state and four left the country.

A percentage break-down shows the following:

Died	15.2	
Remaining in the nuclear unit	21.4	
Remaining in the neighborhood	11.2	
Moved out of the neighborhood	52.2	- In metropolitan area . . . 44.7
		Left metrop. area 6.1
		Left country 1.2
		<u>52.1</u>

Conclusion, continued . . .

Chart III shows that Lansingville remains predominately Slovak. This is, however, somewhat misleading. The Slovak families indicated on the chart are mostly only the relics of the formerly large nuclear family. This unit consists of the old parents and usually one or two unmarried children.

The old migrant is usually retired and with his and his wife's pension gets along quite well. A typical pension income runs about \$244 per month. With rent or board from the unmarried children the income may run over \$300. Many of them go to Florida during the winter.

Conclusion
~~The Assimilation Pattern~~

*more of a conclusion
than one so labeled*

Physical assimilation has taken place for the majority of second generation. An estimated 75% live outside of the neighborhood. The homes of these people are, as a rule, in middle class, or upper middle class non-ethnic neighborhoods.

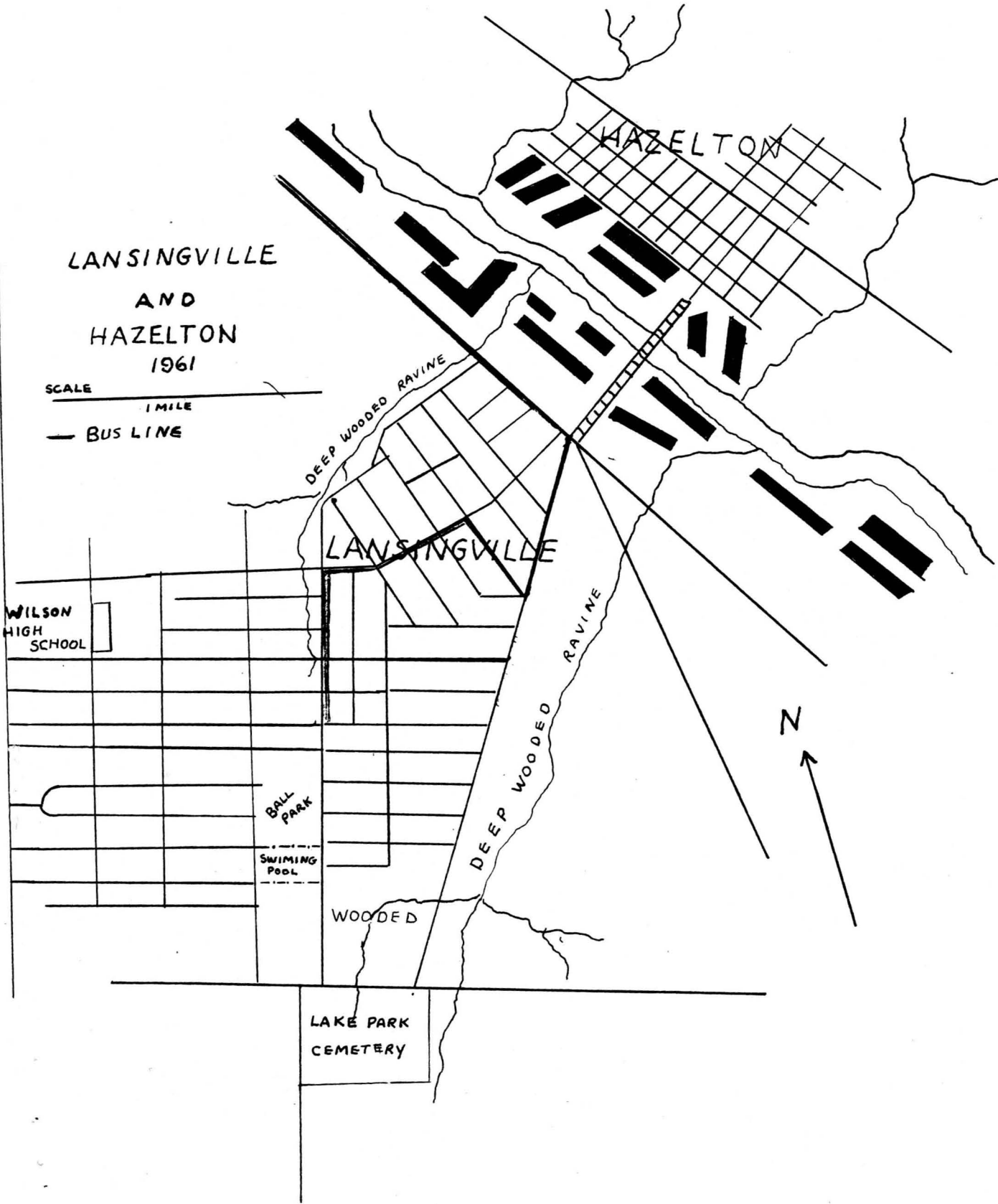
Complete assimilation remains, however, for the grandchildren. The second generation remains tied to the neighborhood and most find it psychologically necessary to "touch down" on the neighborhood once a week. They feel insecure outside of their own group and identify themselves as Slovaks. Their children, on the other hand, do not have this problem and will assimilate.

In ten years most of the old migrants will be dead and their homes sold to, probably, Negroes or Puerto Ricans. The second generation who are unmarried will, very likely, drift away. Those who live outside of the neighborhood own their own homes which are, by and large, more expensive and better located. Consequently it is very doubtful if any will return.

Already two Negro families have moved into the neighborhood.

LANSINGVILLE
AND
HAZELTON
1961

SCALE
1 MILE
— BUS LINE



Lansingville
and
Hazelton
1935

scale
1 MILE

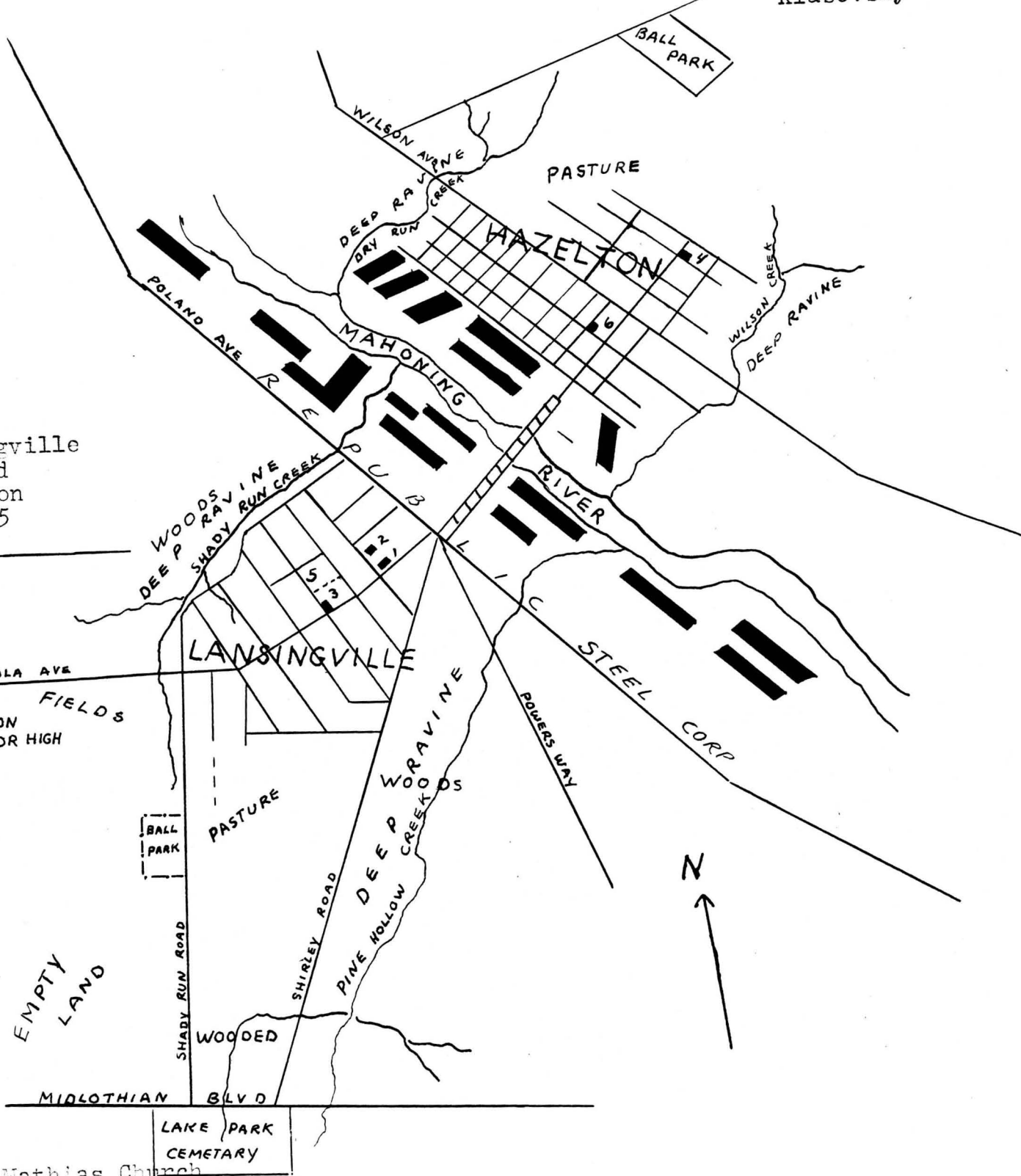
INDIANOLA AVE
FIELDS
WILSON
JUNIOR HIGH

EMPTY
LAND

BALL
PARK

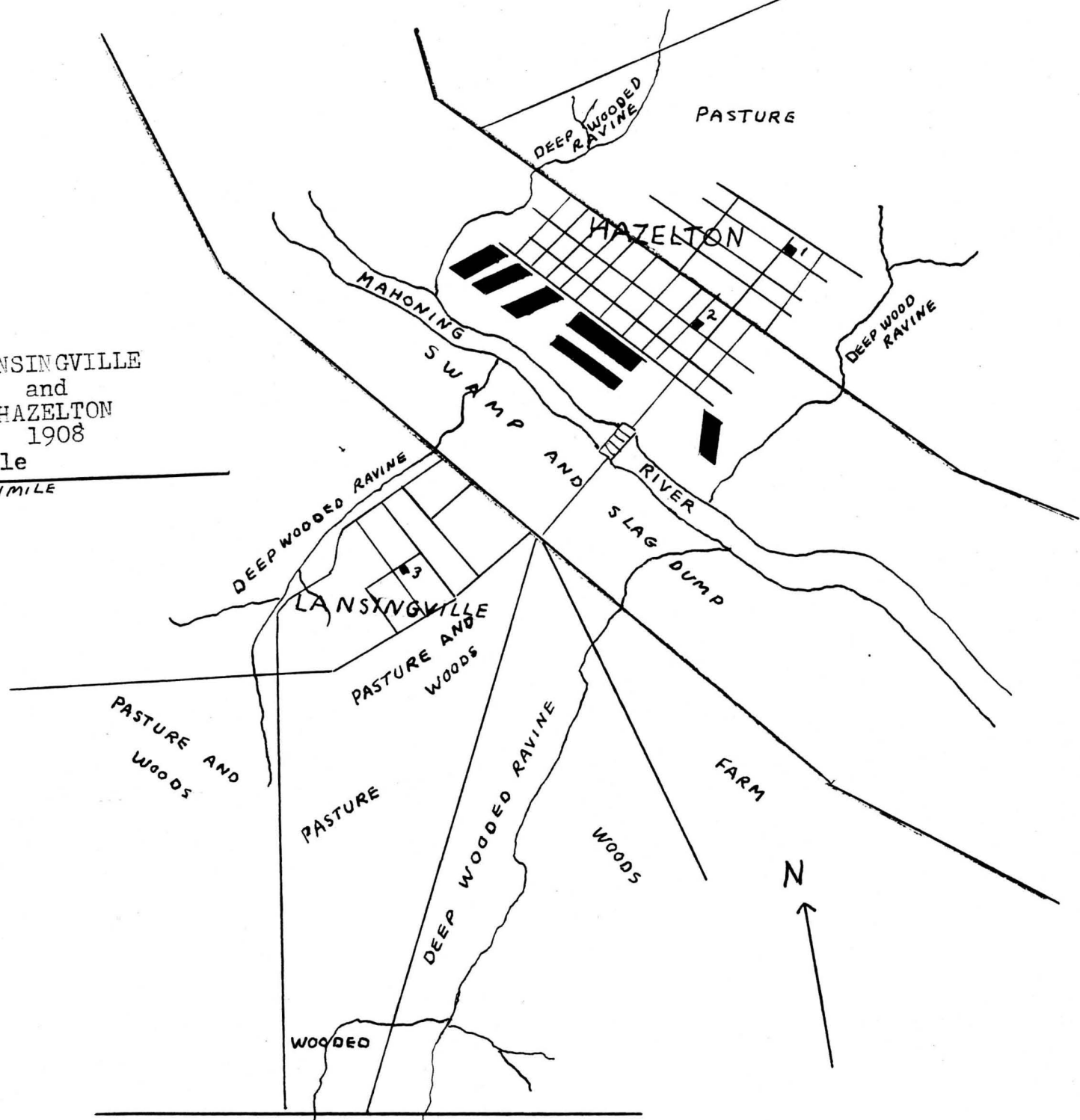
MIDLOTHIAN
BLVD
LAKE PARK
CEMETARY

- 1 St. Mathias Church
- 2 St. Mathias School
- 3 Adams Public School
- 4 St. Elizabeth Church
- 5 Playground
- 6 Hazelton Public School

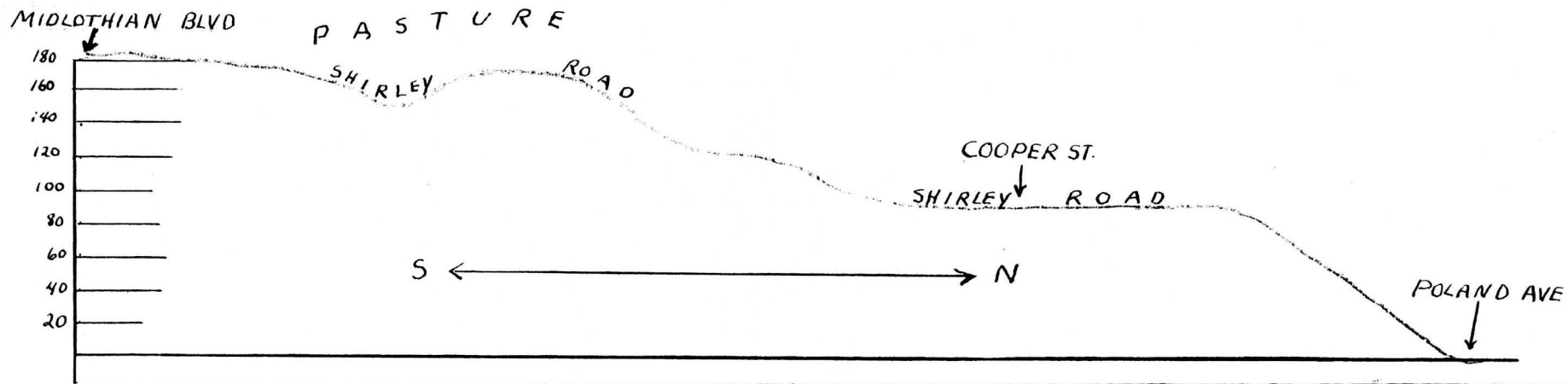
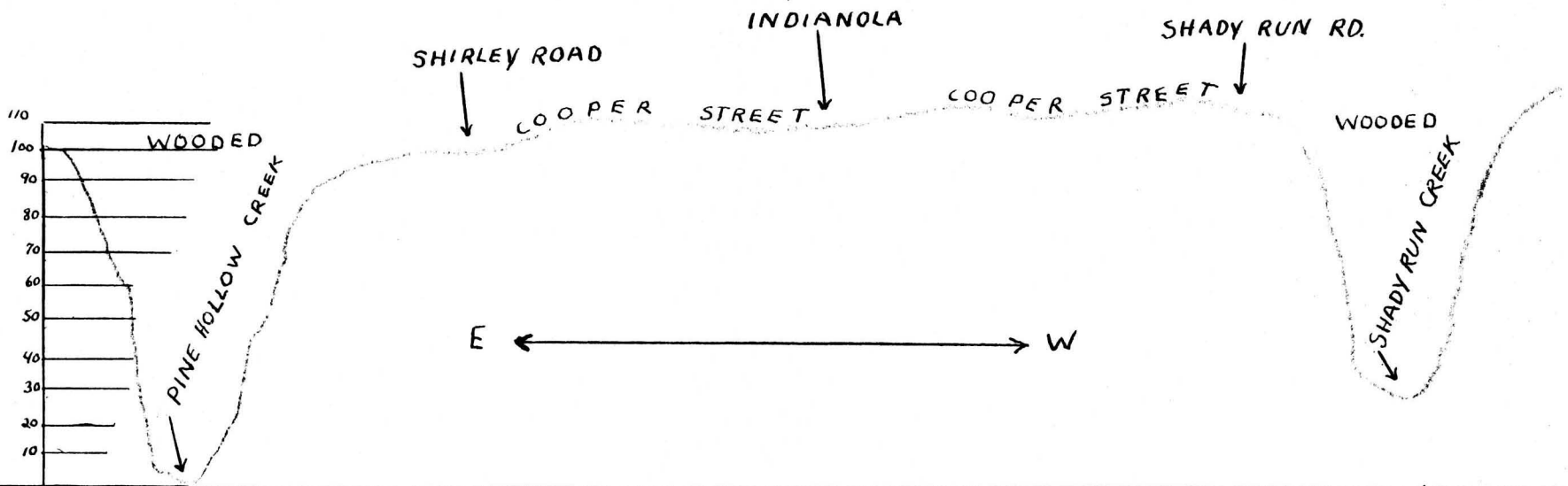


LANSINGVILLE
and
HAZELTON
1908

scale
1 MILE



- street car
- 1 St. Elizabeth Church
- 2 Lansingville School
- 3 Hazelton School



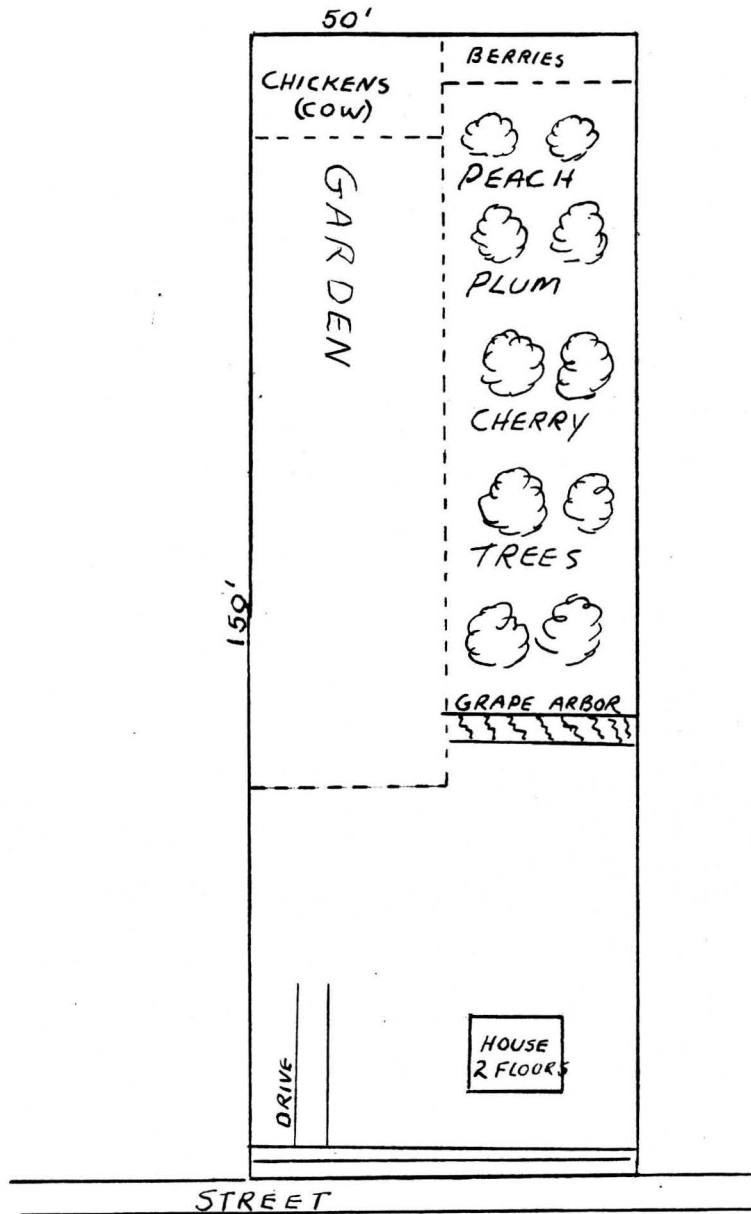
VERTICAL CROSS-SECTIONS THROUGH LANSINGVILLE
This shows the east-west isolation

THE LOCATION OF SARIS- SPIS AND ZEMPLIN



LOCATION OF SPIS, SARIS & ZEMPLIN

Klasovsky



A TYPICAL YARD
IN
LANSINGVILLE

6 October 1962

To: Members of the full-service faculty
From: President Jones

Will you please summarize your professional activities in the form below and return it to me by October 20. The information should cover the calendar years 1960, 1961, 1962.

1. Publications

2. Graduate study (placement office credentials, transcripts, or copies of diplomas should be attached)

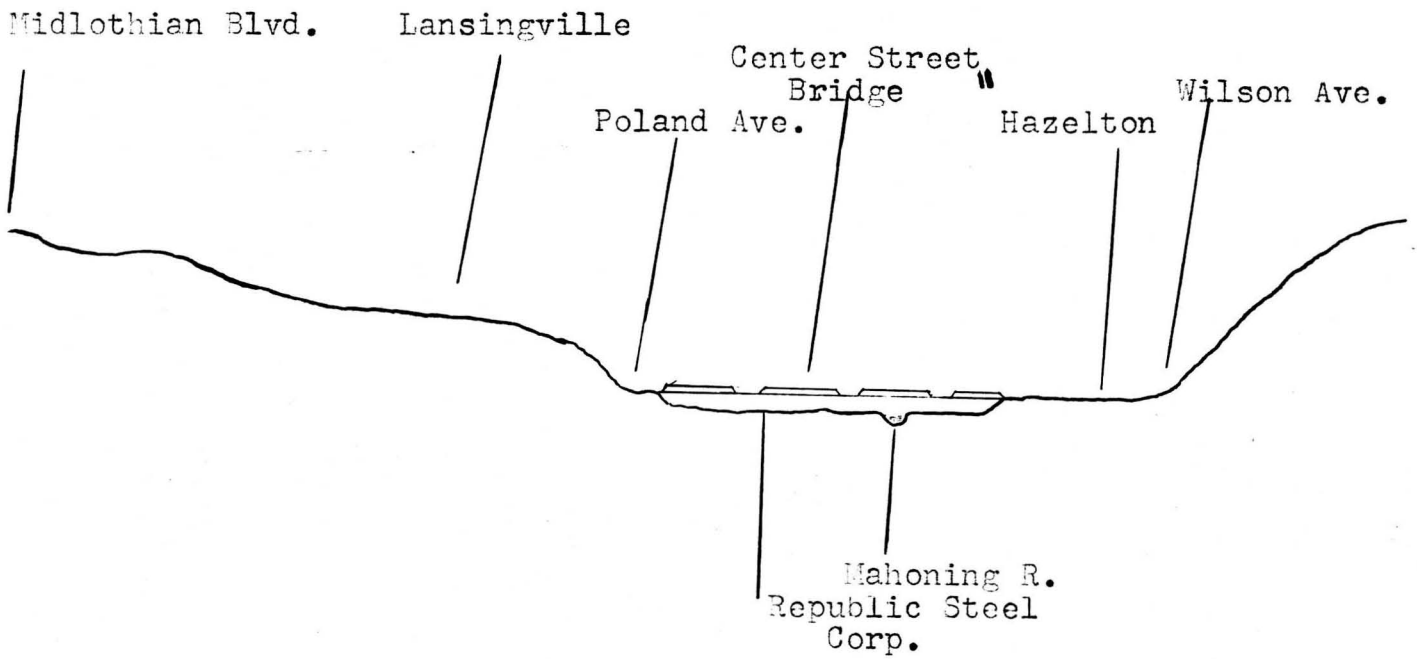
3. Professional association meetings attended

4. Other

(date)

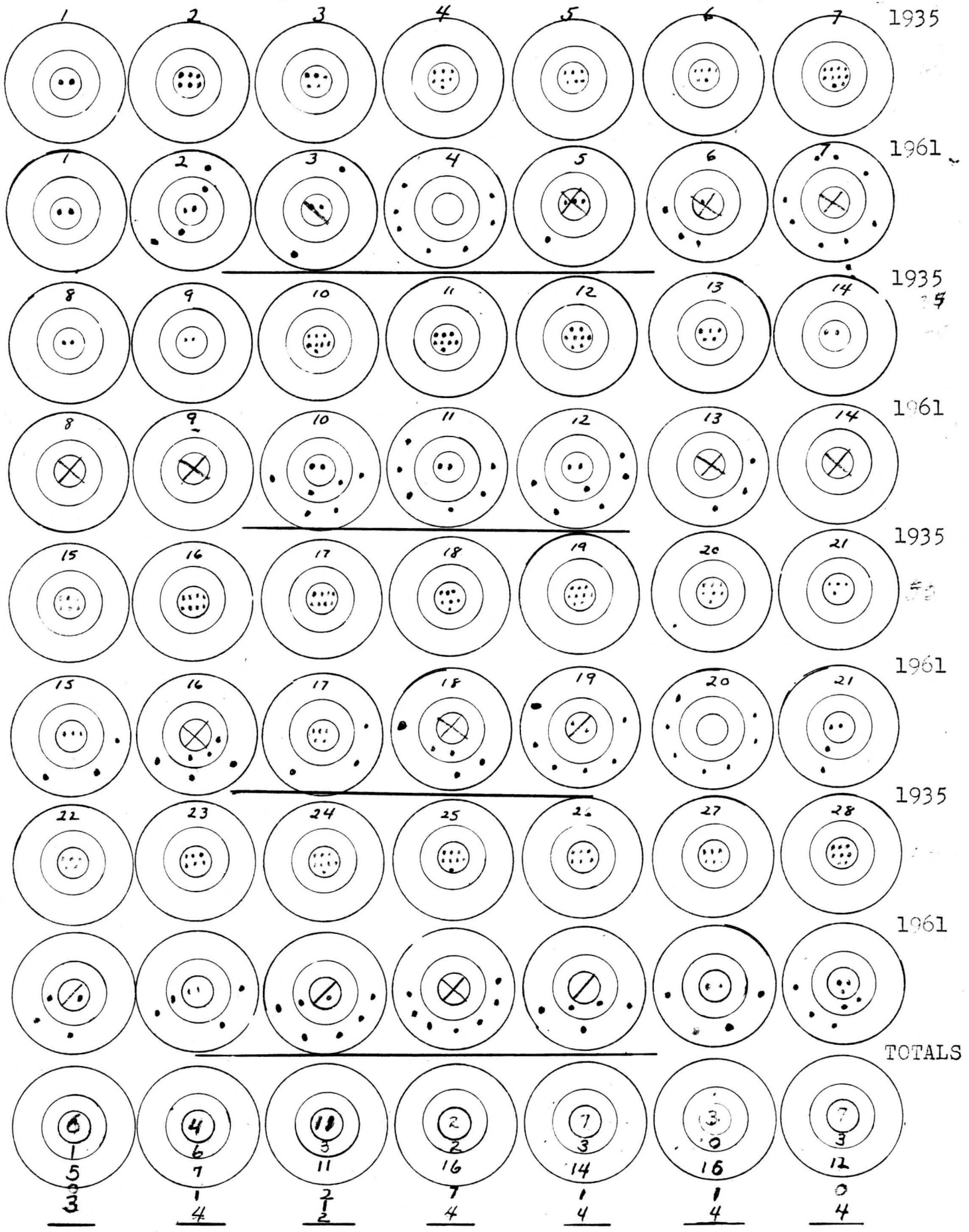
(name)

VERTICAL CROSS-SECTION.
OF
THE MAHONING VALLEY



COOPER STREET

CHART I



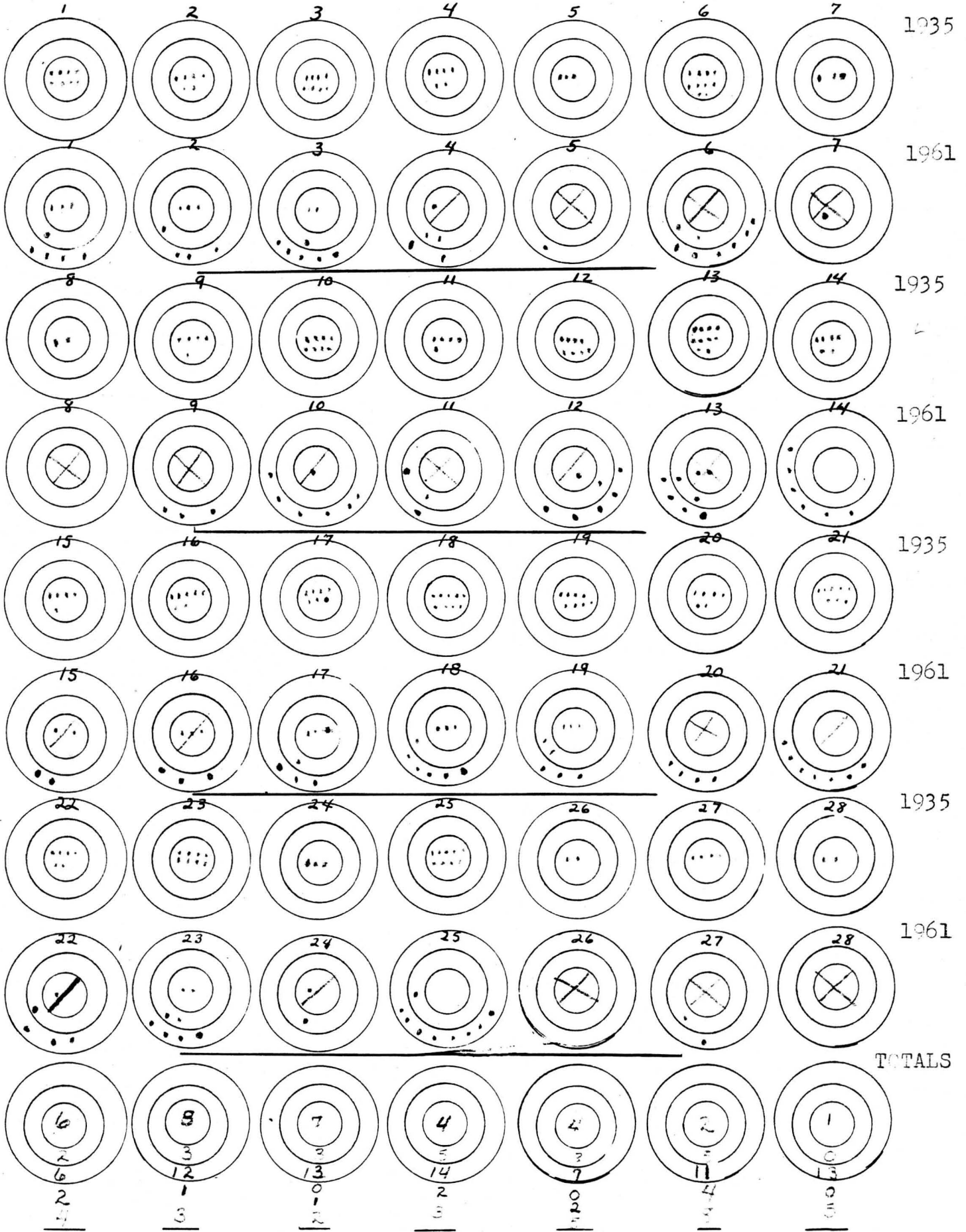
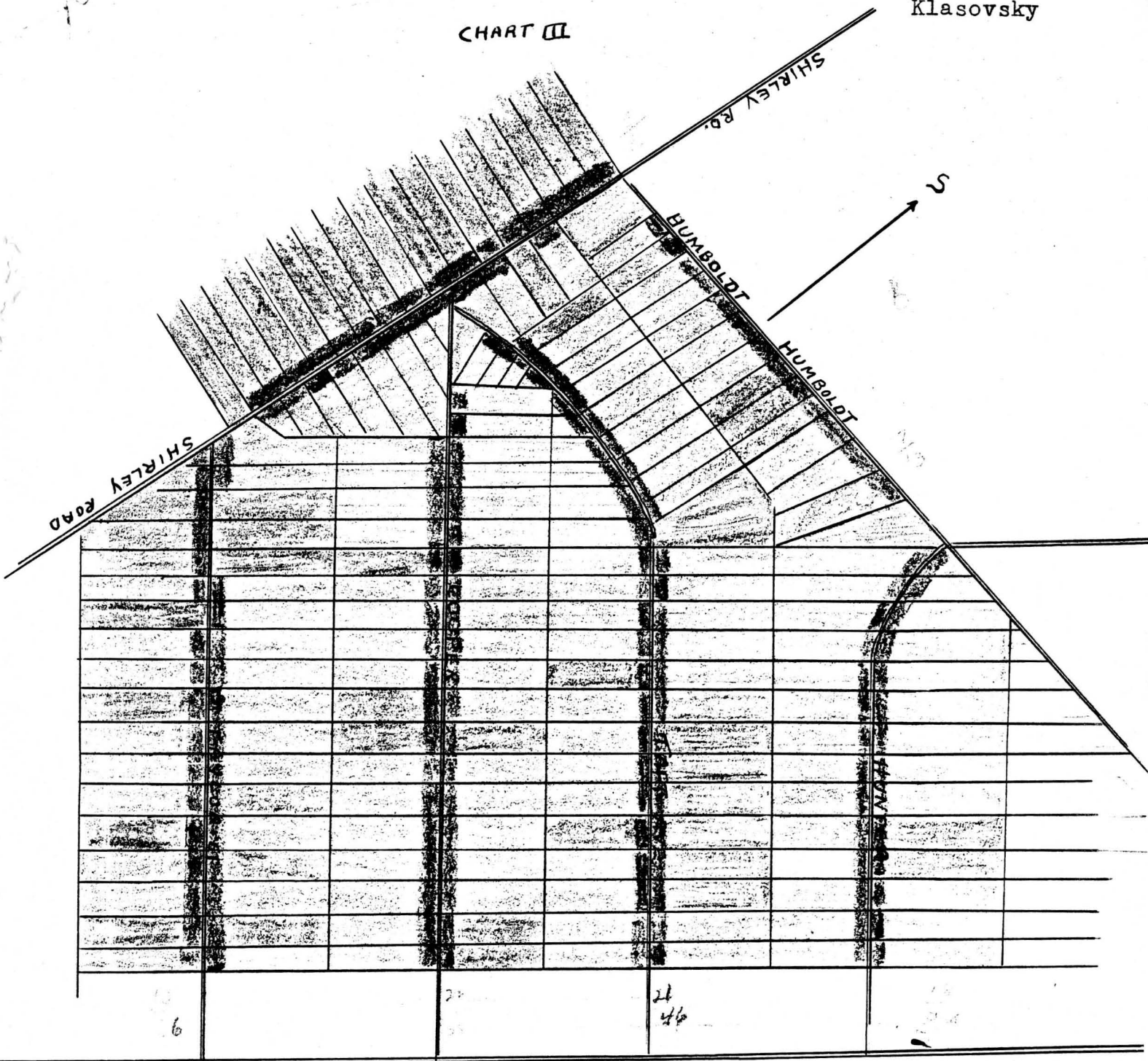


CHART III



ETHNIC PATTERN

The area represented contains about 700 people.

- original families
- new families
- Slovak people
- other Slavic people
- non-Slavic people
- vacant land

Most of the properties represented in green are occupied by old people. Either the husband and wife and an unmarried son or daughter, or the surviving husband or wife and the unmarried son or daughter. In a number of cases the property is occupied by the surviving husband or wife alone or by the surviving unmarried son or daughter.

on whole, very well done

borderland study where social
geography and sociology/anthro-
pology merge (more lean toward
latter viewpoints)

mechanics (including visual-aids)
excellent on whole

A-