ADVENTURES

IN WESTERN NEW YORK HISTORY

People of Our City and County

BY STEPHEN GREDEL

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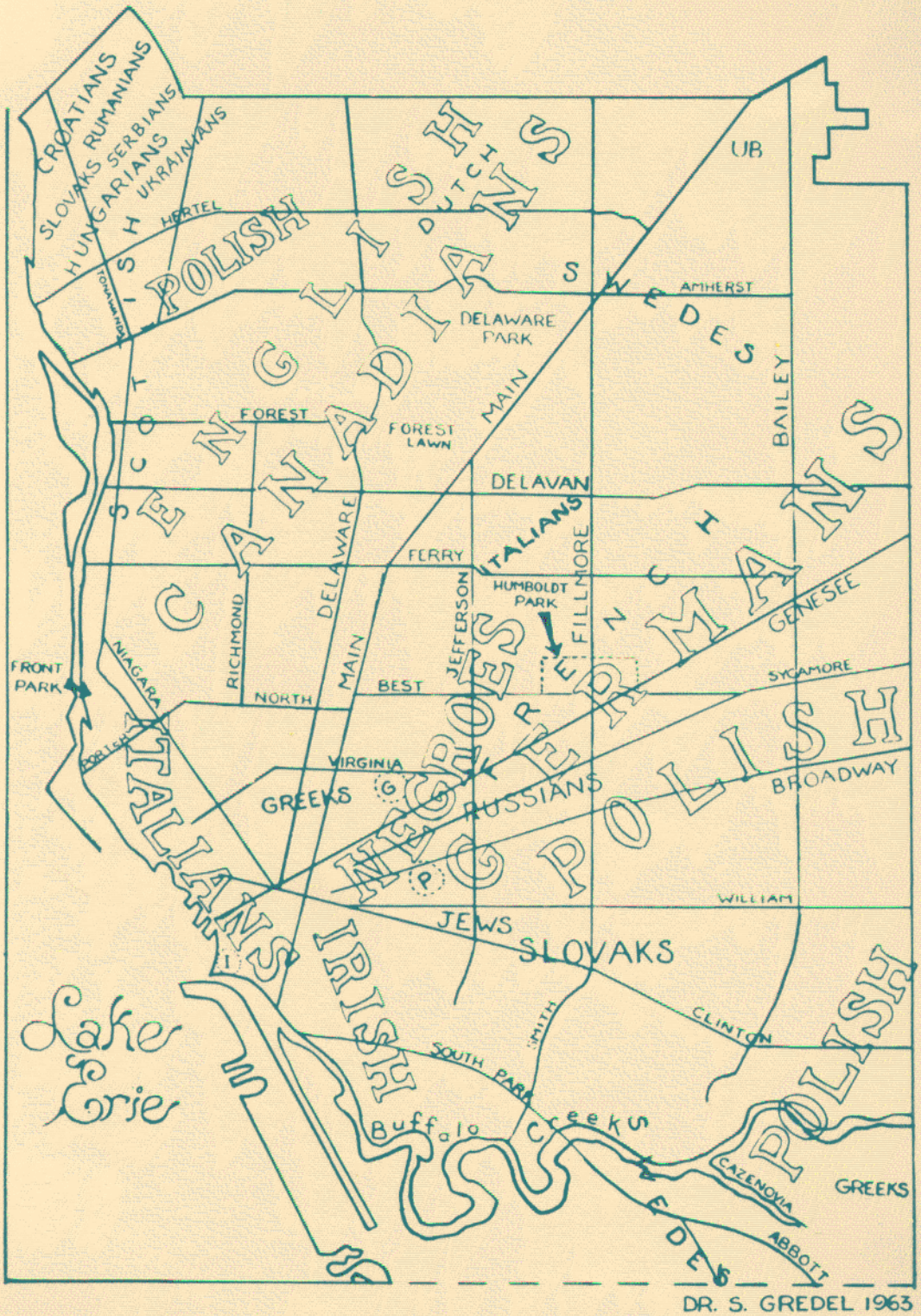

Nationality settlements in Buffalo around 1900.

Revised edition 1971

PEOPLE OF OUR CITY AND COUNTY

by Stephen Gredel

When we listen to the wonderful music at a concert of the Buffalo Philharmonic in Kleinhans Music Hall, few of us are aware that the musicians performing in such close harmony represent strains of many different national and cultural backgrounds.

In the same way, the people of Buffalo carry on the many traditions of their ancestors in the meals they serve, in the music they enjoy, in the art they view. Various cultural strains, brought to the New World by our forefathers, were absorbed and developed into our distinctive culture.

Our present-day architecture is a blend of styles; our songs, folklore and even our speech are enriched by the variety of cultures brought to this country by immigrants throughout the centuries.

The Indians

Before frontier scouts, traders and trappers came here as forerunners of the white settlers, we have evidence that Indian council fires glowed in the western part of New York State. First, the Algonquins, then the Neutral Indians, and when the Europeans arrived in the 17th and 18th Centuries, the Iroquois were in control of the Niagara Frontier. However, there were no permanent villages. In 1758, a Frenchman, Chabert Joncaire, established a farm and trading post at Buffalo Creek, but remained only a few months.

In 1780, the British sent about 1600 Iroquois to establish a permanent village about 4 miles southeast of the present downtown area of the city.

After the American Revolution, the east bank of the Niagara River became part of the United States. The Holland Land Company surveyed the western New York area. As the pioneers moved in the Indians moved out. By 1817 there were only 700 Senecas, Munsees, Onondagas and Cayugas left though it was still common to see them on the streets of early Buffalo, then called New Amsterdam.

Early Settlers

Even before Joseph Ellicott completed his survey for the future village of New Amsterdam, several settlers were already living in the region, including a Dutch trader and tavern keeper, Cornelius Winney, Capt. William Johnston and a German, Martin Middaugh, living with his daughter and son-in-law, Ezekiel Lane. A Negro, Joseph Hodge, often called "Black Joe", was the sixth inhabitant. Later John Crow's tavern became a gathering place for fur traders, Indians and soldiers from Fort Erie, located just across the river. Other early pioneers were two Yankee tavern keepers, Jesse Skinner and John Palmer; a blacksmith, William Robbins; and Indian trader, Sylvanus Maybee, and a goldsmith, Asa Ransom, who did a thriving business making buckles and other pieces of jewelry for the Indians.

Veterans of the War for Independence moved westward, some as peddlers. With wagons loaded with the many small supplies of a general store, they moved further into the rugged West, making their own roads and building bridges to ford the creeks, until they found suitable places to settle.

Captain Samuel Pratt, one of the early Yankee settlers of Buffalo.

Rt. Rev. John Timon, first Roman Catholic Bishop of Buffalo, and a leader among the Irish settlers.

Most of the early settlers came to Buffalo from the New England states. They bought land from the Holland Land Company with small down payments and paid the rest later.

Captain Samuel Pratt, one typical Yankee settler, passed through the general vicinity of the present city in 1802 on a fur trading trip to Mackinaw. Convinced of the future of the area he settled here two years later. Accompanied by his wife and seven children he made the long trip from Vermont in a coach, followed by two open wagons.

About twenty shanties, log cabins and small frame houses made up the settlement when Captain Pratt first built his temporary store to trade with the Indians.

Dr. Cyrenius Chapin was another outstanding figure of the same period. Originally from Eastern New York, he visited here in 1801; and seeing the need for a local physician, he moved here in 1805. These early Yankees stamped their vision, hard work and ambition on the growing village.

The Irish

The first large nationality group to migrate to Buffalo after the Yankees were the Irish. In 1817 a small Irish settlement existed south of the present downtown area, around Exchange Street and on "the Flats." Many of them first immigrated to Canada, but were lured to this side of the river when they heard of the good wages paid for work along the Erie Canal. Railroads were also under construction, and there were many jobs in other fields that were attractive to the Irish. Robinson Moorehead owned a dry goods store on Main Street, and William Duffy managed the first theater in Buffalo. The Irish took an active part in local politics. There were 6,307 Irish-born residents by 1850 and about 10,000 in 1892. The high point of Irish immigration came in 1900 when there were 11,291, and in 1940 when there were 13,460.

In 1866, the Irish of Buffalo declared war on England and formed an army, called the Fenians, to invade Canada. Wagonloads of arms and ammunition were assembled in Buffalo's First Ward, and more Irishmen converged on the city. At midnight on May 31, 1866, six hundred Fenians streamed out Niagara Street and headed for Black Rock and the assault on Canada. They were defeated at Ridgeway, near Crystal Beach. However, many of these Irish from other states settled in the city.

The first Roman Catholic Bishop of Buffalo, the Rt. Rev. John Timon, was an outstanding representative of the Irish who came to Buffalo. He was born in the United States in 1709 and came to Buffalo in 1847. He brought many religious orders to the area which in turn established high schools, colleges and hospitals, and he built St. Joseph's Cathedral in 1855.

The Scots

One vigorous, sturdy and thrifty group — the Scots — had influence far greater than their numbers. One of them, David Reese, arrived in 1803 and operated a blacksmith shop on Washington Street. The shop was one of three buildings spared during the burning of Buffalo in the War of 1812. According to reports, he was an "eccentric, quick-tempered Scotsman" and one whose skill in forging a broadax was greatly admired in the little settlement. Once, Red Jacket, the great Indian orator, complained that a tomahawk made by Reese was not to his liking. Red Jacket made a wooden pattern and instructed Reese to follow it exactly. Reese made it as the pattern showed—without a hole for the handle—and was slyly amused when Red Jacket flung it at him in disgust.

Another Scottish pioneer was the carpenter, George Keith, who built Buffalo's first schoolhouse in 1807. The first nursery business in western New York was operated by his Scottish neighbor, Joseph Husten, prior to 1809. Another Scot who settled here was Captain James Rough who was all that his name implies, but also "affable, courteous and gentlemanly". Donald Fraser had a ferry-house and store, which was a curiosity museum during his lifetime.

Cheap land in western New York, numerous new businesses and the rapid settlement of the area attracted many Scottish homesteaders from the southeastern states to Buffalo after the opening of the Erie Canal. They gradually became influential in the cultural, business and political life of Buffalo. In 1905, the well-known Scottish merchant, philantropist, local politician and co-founder of Adam, Meldrum and Anderson department store, James Noble Adam, became Mayor of Buffalo.

The French

A writer, William Hodge, described the early Buffalo pioneers he saw on his way to and from a one-room log schoolhouse in Cold

The Indian on the right is trading with David Reese, of Scottish background, who was village blacksmith.

"French Gentleman" Louis Stephen LeCouteulx, first clerk of Niagara County. He envisioned that a "good harbor" could be made at the mouth of Buffalo Creek.

Spring, or as visitors to his father's tavern. One was the French nobleman, Louis Stephen LeCouteulx, who listed himself in the City Directory as "gentleman." Born in 1756, he came to the New World as a refugee during the French Revolution and did business with the wealthy financiers of the East. He walked along the village paths in immaculate and stylish clothes and must have contrasted sharply with the roughly-clad frontiersmen and the poor struggling settlers.

As early as 1803 LeCouteulx suggested to Joseph Ellicott that a canal be cut from the mouth of Buffalo Creek to Black Rock. The Frenchman was convinced that a "good harbor" could be made. In 1804 he settled on the northeast corner of Crow and Main Streets and established Buffalo's first drugstore. He was the first clerk of Niagara County (of which Buffalo was then a part), and bought valuable lands which he later donated to St. Louis Church, to the Buffalo Orphan Asylum, the Immaculate Conception Church, the LeCouteulx Institute for Deaf Mutes and St. Mary's Hospital.

The Germans

One of the most hardworking, industrious and ambitious of the nationality groups contributing to Buffalo's cultural life in the 19th Century, however, were the Germans with their societies, and their religious, business and military organizations.

Martin Middaugh, whose German name was probably Mittag, was an early German pioneer in Buffalo. Around 1790 he followed his son-in-law, Ezekiel Lane, to Buffalo where the two families shared a double log house. Their home was a hostel for travelers for many years, since they were the only white family living between the Genesee River and Erie, Pennsylvania, before 1800.

After the turn of the 19th Century, other Germans came. Among them were Schultz, a baker; Henry Windecker, a ferryman at Black Rock, and John Roop who was the last man scalped by Indians on the Niagara Frontier during the War of 1812.

John Kuecherer, of German ancestry, who was well-known to the residents of Buffalo as water carrier.

One of the best known of the early settlers was John Kuecherer, called "Water John." He came to Buffalo in 1821 and was water carrier for the early village. His "water works" consisted of a large barrel mounted on a two-wheeled cart drawn by a single horse, and he would drive slowly through the streets on washing days, crying "Ladies, here is your water!"

In 1828 most of the twenty-five German families living in Buffalo had come from Pennsylvania; later, they came here directly from Europe. They were attracted to the busy lake port which was fast becoming a center of trade and commerce. The new canal was a cheap and fast waterpassage, and Buffalo was a departure point for those heading further West.

The first German language newspaper, *Der Weltbuerger,* appeared on the Buffalo streets in 1837. The Steuben Guard (later called the Lafayette Guard), the Harrison Grenadiers, the Jefferson Guard and the Plain Grenadiers were formed. The first German school opened at Oak and Ellicott Streets. In the 1850's the first German singing society was formed. Later renamed the Buffalo Lieder-

tafel, it became one of the outstanding local musical societies. The German-English Literary Society was formed in 1841, and from it, the famous Young Men's Association developed five years later. All these organizations served to preserve the German culture.

The city at that time was closely inhabited as far north as Chippewa Street, and so the German newcomers settled further north and to the east of Main Street. Lumbermen and woodcutters found work in the present Masten-Best district woods and made their homes in what is now called the "Fruit Belt."

About 350 Germans lived in the Ebenezer Community of True Inspiration on the southeast side of Buffalo. Led by Christian Metz they lived under communal conditions, but with a theocratic oligarchical form of government. Their seclusion and privacy was threatened as the city grew, so by 1865 they had sold all of their land and relocated in Iowa.

Christian Klinck, a butcher, arrived in Buffalo in the 1850's; in time he founded a meatpacking firm that bore his name. Other meat packers were Jacob Dold, Louis Fuhrman, Laux and Edbauer, and it was not unusual to see a drove of hogs or cattle or sheep being herded down Main Street toward the stock pens.

Jacob F. Schoellkopf, Jr., son of one of the most prominent German families of Buffalo and an industrial baron in his own right.

Jacob F. Schoellkopf opened a leather store on Mohawk Street in 1834. Eventually every variety of leather made from sheepskin was manufactured in his plants and distributed all over the world. Also extensively interested in the hydro-electric power industry, he founded the Niagara Falls Power & Manufacturing Co. in 1878. A year later, his son, Jacob F., Jr. formed Aniline & Chemical Co., which later became National Aniline Div., Allied Chemical Corp.

Another local German leader of the middle 19th Century was the Lutheran clergyman, Rev. Johannes Andreas Grabau, who immigrated to the United States with 1,000 followers. He opened the Martin Luther Seminary in 1840, and five years later, organized in Milwaukee the Buffalo Synod of the Lutheran Church composed of Prussian immigrants and a paper, *Die Wachende Kirche.*

German settlers founded the Turnverein in 1853, began publishing the *Buffalo Volksfreund* in 1868 and organized the famous Buffalo Orpheus a year later. In 1870 German Jesuits founded Canisius College.

By the 1850's the German population of the city numbered about 6,800 and during the 1890's and 1910's German immigration reached its height, with some 40,000 arriving in the city.

The Welsh

The Welsh people were successful in preserving their ethnic characteristics for many decades despite small numbers. Many came to work in the newly established Buffalo rolling mills, and others found jobs as scrapers and puddlers at the Pratt Mill in Black Rock. Some were coal miners who worked in Scranton, Pennsylvania, before coming to Buffalo.

For years the Welsh held annual meetings in the Genesee Hotel, and later the Lafayette Hotel, from which old Welsh songs recalling the misty hills of their homeland would ring out. Proud of their national heritage, the Welsh are active in the St. David's Society.

The Jews

The first men of Jewish extraction in Buffalo were Mordecai Myers, a Captain during the War of 1812, and Mordecai Manuel Noah who attempted to establish a homeland for the Jews called Ararat on Grand Island in 1825. The first Jewish settlers, however, were Lemuel Flersheim, a German teacher, and a Lemuel H. Flersheim, followed by several Jewish families from Germany. Except for one Catholic family, all of the early Polish settlers, called "Hoch-Polish," arriving here before 1865 were Jewish and were immigrants from the Russian part of Poland. Many were peddlers, merchants, clothiers and tailors.

Polish Jews founded the first Jewish congregation, Beth El Synagogue, on Pearl Street in 1848. Two years later, German Jews formed the second congregation of the Orthodox faith, Beth Zion, at the corner of Ellicott and Clinton Streets, later changed to Reform Beth Zion. With the coming of the Lithuanian Jews, a third congregation, B'rith Sholem, was formed in 1865. Several benevolent societies, such as Jacobson, followed later by Hebrew Benevolent Association and the Young Men's Hebrew Association, were organized.

After the Civil War Jews moved to Franklin, Tupper and Pearl Streets on the north, and William and Clinton Streets on the east when earlier settlers moved out. The local clothing industry established by Jewish clothiers from Commercial Street, employed hundreds. By 1890 about 1500 Jewish people lived in Buffalo, many of them Russian by birth.

The Poles

Stadnicki Street, now called Church Street, was so named by Ellicott as a compliment to one of the partners of the Holland Land Company in Amsterdam, Holland. However, neither John or Peter Stadnicki ever came to Buffalo.

Among the early Polish pioneers were Major Mogilski; Captain Bzowski; Chaplain Sebastian Szcybury; August Wengierski (a teacher of French and dancing); J. A. Wilczerski (a drawing teacher); John Hiz and Gregor Sadlowski (officers of the exiled Polish army), and Father John Zawistowski, pastor of St. Francis Xavier Church. Each stayed in Buffalo for only a short time, then moved on.

The first true Polish-Catholic settler was Martin Stephanowski. He moved here with his wife and four children about 1864. After the Civil War the Polish people poured into Buffalo. Some settled in the vicinity of Ash, Walnut, Spruce, Sycamore, Genesee and Carroll Streets. However, until 1872 most of the Poles were only passing through Buffalo on their way to Chicago, Detroit, Toledo, Milwaukee and further west.

After the establishment of the St. Stanislaus Society, more Poles remained in Buffalo and the community grew. A German Redemptorist priest, Elias Fred Schauer, advised Joseph Bork, the city treasurer, that the surest way to keep the Poles in Buffalo was to build churches

and schools for them. Father M. I. Gartner brought a young Polish seminarian, John Pitass, from Italy in 1873 and he was ordained to the priesthood at Niagara University. Rev. Pitass found about thirty Polish families living here and, with them, he set about erecting a small church in 1873-4. Bork deeded land for the first Polish church. St. Stanislaus, and Pitass became its first pastor. Ten years later, the present St. Stanislaus was built.

In the 1890's a second Polish colony was established in Black Rock because of the growing steel industry there. Later, Polish people moved into a third section of the city, bounded by Clinton and Snow Streets and Buffalo Creek. During the next ten years, about 13,000 Polish people made Buffalo their home.

The newly arrived Poles settled between Adam and Fillmore Streets on the west, Broadway on the north, Clinton on the south and the city line on the east. This section has been called the real cradle of Buffalo's Polish people.

From 1892 to 1920 Polish immigration is difficult to trace; Poles were listed both nationally and locally as Germans, Austrians, or Russians, depending upon from which part of divided Poland they had come. However, about 27,500 Polish immigrants, or a total of 60,000 of those of Polish origin born in the United States, are included in the 1908 estimates. By 1940 there were 76,465 Buffalonians of Polish background, including those of the second generation born in America.

Unskilled jobs in iron foundries, construction and clothing industries were the only jobs open to the Polish workers during their early immigration period. They encountered a great language barrier and suffered from lack of training. Most were peasants untrained for life in the city. Joseph Bork, with his brother, George, and Henry V. Vogt, built hundreds of one- and two-story houses in the Polish district. As time went on, these low cost mortgage homes were crowded and most families took in boarders to augment their low family incomes.

After the turn of the century life became easier. The Poles established fifteen singing societies and musical clubs. Nearly four hundred businessmen organized the Polish American Business Association. New Polish parishes, such as St. Adalbert's Assumption, St. Kazimier's, St. John Kanty, and Transfiguration, were organized. Parochial

Weltbürger.

Herausgegeben von Georg Jahn, Mainstraße, nahe der Mohawk Straße, Buffalo, N. Y.

Jahrgang I. Samstag den 26. April 1845. No. 10.

1898 -- Cinquantesimo Anniversario -- 1948

IL CORRIERE ITALIANO

(ITALIAN COURIER)

DELL'UOMO CHE NDIAM RISPETTIAMO PE IDEA NON LA PERSONA SSERE RISPETTATI.

THE OLDEST ITALIAN-AMERICAN WEEKLY PUBLICATION

BUFFALO, N. Y., THURSDAY, FEBRUARY 19, 1948 PRICE 4 CENTS

CHIEDE L'INVIO DI FORZE DELLE N.U. IN PALESTINA

Mastheads of the first German, Polish and Italian newspapers serving those language speaking groups.

schools were established. Dom Polski, with its Polish library, and Falcon Hall were organized and buildings erected. The powerful Polish club, the Polish Alliance, began its work. By 1929 Buffalo had fourteen Roman Catholic Polish churches.

The first Polish language newspaper, *Ojczyna,* was established in 1885; two years later it was renamed *Polak w Ameryce* and published until 1920. *Everybody's Daily* lasted for half a century and other papers published for short periods.

Stanislaus K. Lipowicz, a successful Polish businessman, arrived in Buffalo in 1885. Five years later he established a grocery and later entered the wholesale grocery business, serving all the Polish grocery stores in the city. Extremely interested in civic affairs, he was one of

the leading supporters of the Peckham Vocational School, the first such school in the city, which is now known as Emerson Vocational High School.

Another outstanding Polish-American was Dr. F. E. Fronczak, City Health Commissioner from 1910 to 1946. Largely through his efforts, Polish culture, history and literature became well known throughout the city.

Dr. Francis E. Fronczak, a city official, who was influential in the Polish community.

In a few short decades, the Poles overcame almost insurmountable obstacles, not the least of which was understanding the English language and traditional English law and customs, a common heritage of many who became Americans. Polish people contributed greatly to all aspects of the city's life and have influenced the development of Buffalo as a city with a distinctive Polish character.

The Italians

The Italians provided a new labor force for industry and railroad construction. Their small waterfront settlement extended as far as Front Park and Eagle Street on the north and Niagara Street and Chicago Street on the east.

There were some Italians connected with the early history of Buffalo — Father Francis J. Bressani; Henry de Tonty, called "Tonty of the Iron Hand", and Paul Busti, a general agent for the Holland Land Company who lived in Philadelphia — but these men did not settle here.

Luigi Chiesa is generally recognized as the first Italian pioneer in Buffalo. He sold rat traps and bird cages at the corner of Elm and Batavia Streets in the 1850's. He changed his name to Louis Church, and his daughter, Maria, married John Roffo of another prominent Italian family in Buffalo. Dominico Bozze arrived in the city at about

the same time, and in 1860 he bought Old Revere House, later called Waverly House. John Roffo opened a grocery on the waterfront. For years the Italian community clustered near Genesee and Elm Streets and gradually moved to Canal Street which was the business center of the colony for many years.

One of the most prominent of these early pioneers was Louis Onetto. He built an ice house, opened an ice cream shop and later an ice cream factory. He established himself in the wholesale fruit business and introduced peanuts and popcorn fritters in Buffalo. He started the first Italian macaroni factory in the city and was helpful in starting the first Italian Roman Catholic Church in the city, St. Anthony of Padua.

Most early Italian immigrants were political refugees from the northern provinces of Italy; they were followed by others from the rural areas of southern Italy and Sicily. In the 1890's another great wave arrived from northern Italy, and by 1892 there were about 2,500 Italians living in the city. They congregated in the First, Third, Nineteenth and Twentieth Wards, and in time, these four wards became predominately Italian. Many of their decendants have since dispersed throughout the city and suburbs.

Life was not very easy for the Italian newcomers either. They moved into an area that for years had been an Irish stronghold. Old timers recall stories of the Italians fighting the Irish with empty bottles, bricks and fists.

The Italians had an ear for music and sound that made it possible for them to learn English quickly. In 1910 Buffalo had 11,379 Italians; in 1930 the number reached an all-time high of 19,471. By 1950 the number had started to decrease with only 14,696 listed.

With the coming of more of their countrymen the Italians moved to Ferry, Winchester, Fillmore, Sidway, Delavan and later Humboldt Parkway. A small colony was started on Roma Avenue. By 1920, two-thirds of the Italians lived on the West Side along the waterfront and had displaced the Irish and Yankees, previous residents of that area.

Italians organized numerous religious and mutual aid societies. In 1922, there were about fifty such organizations with Italian affiliations. Dr. Charles Borzilleri was an active member of a number of professional societies and a recognized leader among local Italians.

Left, Black persons used Buffalo as an exit to Canada during Underground Railroad period. Center, Rev. John Pitass, builder of the first Polish church and the East Side Polish colony. Right, Louis Onetto, Patriarch of the Italian colony.

In 1898 the publication of the weekly newspaper, *Il Corriere Italiano,* was begun, and for many years Ferdinando Magnani was its editor. When there were fewer persons able to read Italian publication ceased in 1950.

The Negroes

One of the largest ethnic groups in Buffalo today is the Negro group. In the 1960 census they ranked in first place with 70,904, or 13.8 percent of the total city population. They came here from many other parts of the country, but primarily from the South. Most Buffalo Negroes were free men, but records do show that slavery did exist, although it was not widespread. The County of Niagara (later split into Erie and Niagara counties) listed eight slaves in 1808. In 1813 Captain Samuel Pratt had a fugitive slave and a little Negro servant girl. A law was passed in New York State in 1817 that called for the gradual abolition of slavery in the state. Slaves were to have their freedom when the men were twenty-eight and the women, twenty-five years of age.

By 1828 about fifty-eight Negroes lived in the village; they worked as servants, barbers and laborers in the harbor and as boat stewards. They settled around Michigan and William Streets, and in 1831 they founded their first church, Bethel African Methodist Episcopal. Later the Michigan Avenue Baptist Church was started. The city established the first Negro public school in 1848 on Vine Street in the center of the Negro community.

Before the Civil War Buffalo became a center of the escape route to Canada for fugitive slaves, known as the "Underground Railroad." Both Negroes and whites in the city eagerly supported the fugitives and provided them with shelter in cellars and coachhouses until they were able to cross the Niagara River.

By 1850 Buffalo had more than 300 Negroes settled within the flourishing business section around Exchange Street and the New York Central Depot. At a special meeting in 1863 the Buffalo Anti-Slavery and Fugitive Aid Society celebrated the Proclamation of Emancipation.

By 1892 the Negro population had reached 1,000. Many found jobs in local railroad construction and heavy industry. During World War I many came from the South to work in the newly created heavy industries producing war equipment. Better living conditions and job opportunities led them to settle in Buffalo.

The Negroes displaced the German settlers in the area bordered by Eagle, Bennett, Pine, Michigan, Goodell and Main Streets. Then they moved further north near the present Humboldt Expressway. Small negro settlements were scattered west of Main Street and between Carolina Street on the south and Ferry and Hampshire Streets on the north.

During and after World War II there was another migration of Negroes to the city. From 1950 to 1960 their numbers doubled and are still increasing.

The Hungarians

The first Hungarian appeared in Buffalo in 1850. He was William Wise, a cigar maker. During the next thirty years two other families came, those of Jacob Perlis, also a cigar maker, and Bernhard Grenfield, a tailor.

The 1892 census listed 94 Hungarians, mostly settled in the Black Rock area. There they organized societies, founded St. Elizabeth's Roman Catholic Hungarian Church in 1906 and the Assumption Church in Lackawanna in 1918. From 1910 to 1960 Hungarian immigration to the city increased from 2,000 to 3,000. In 1956 after the unsuccessful Hungarian revolt, a new group of Hungarians, calling themselves "Freedom Fighters", came to the United States.

Today Hungarians in Buffalo have a stable community. Not only are they admired for such foods as Hungarian goulash, but for their cultural contributions as well.

The Ukrainians

The first small colony of Ukrainians was in West Seneca (Lackawanna), followed by one at Black Rock. At the beginning of the Twentieth Century, another colony was founded in the Fillmore section where St. Nicholas Ukrainian Catholic Church was built.

During both World Wars Ukrainians came to this country. It is estimated that Buffalo has 12,000 persons of Ukrainian parentage and about 6,000 of Ukrainian birth. Three Catholic churches, an Orthodox church and more than eighteen societies care for the spiritual and cultural needs of these people. The Ukrainian Home Dnipro serves as their cultural center.

The Greeks

George H. Peters, a Greek tinsmith, lived in Buffalo in 1885. At the end of the Brown Decade, leading Greeks of the city included John D. Farmakis, Peter S. Niarchos, and Samuel Niarchos and Theodore K. Macharas who were co-partners in a confectionery firm.

A Greek Orthodox Church was built, the community grew and thirty years later, they numbered 1,366. Although most of them attend the Hellenic Orthodox Church of the Annunciation on Delaware Avenue the Greeks did not settle around their national church, but spread out over the entire city.

Several societies and clubs were organized to keep the Greeks together, but they were rapidly assimilated into the community even though they preserved their traditions and cultural heritage.

The Puerto Ricans and Other Ethnic Groups

The Puerto Ricans are recent newcomers to the city. Many of them work during the summer as laborers on local farms. Some found permanent jobs and settled in South Buffalo, and by 1960 there were 1,386 Puerto Ricans.

Russians, Austrians, Croatians, Swiss, Swedes, Serbs, Slovaks, and other small ethnic groups also came to Buffalo. Others came from Asia, Africa, Australia and South America. They blended together to create an international community and enriched our culture by further mixing ethnic strains.

The Irish and Scottish people spoke English and were quickly assimilated. Other nationalities usually clustered around a national church and were united with those speaking a common language,

keeping national customs, eating national foods and having the same religious beliefs. Each community grew, and new colonies spread to other areas. By locating the churches of the various nationalities, the center of each new colony can be determined.

The best example is found among the Polish people of Buffalo. When industrialization reached its crest in one area, a new location was chosen in the suburbs. Newcomers to the group moved to the suburban location and filled newly created jobs. This pattern of colonization is to be found not only throughout Erie County, but in many other American cities.

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