



CROWN HEIGHTS PROJECT PACKET

Name: _____

NOTES:

[illegible]

The first major settlements in the area, Weeksville and Carrville, were formed by freed former slaves in the 1850s. Mansions were built after that time on former farmland in the northern section of present-day Crown Heights and were eventually followed by limestone row houses. The street grid was laid out in 1855 and Eastern Parkway was completed in 1874, **facilitating** the development of mansions, row houses, detached houses, and apartment buildings. Originally called Crow Hill, the name Crown Heights came into use in the early **twentieth century**. The construction of the Interborough Rapid Transit Company Eastern Parkway subway increased land values and expanded development south of Eastern Parkway. But by the 1960s there was significant **decay**, and efforts to improve the neighborhood were made in the 1970s and 1980s; **preservationists** recognized the distinctive brownstones that marked the neighborhood.

Caribbean immigrants arrived in the area in the early twentieth century. In the 1920s German, Scandinavian, Irish, Italian, and Jewish immigrants also settled in the area in large numbers. The neighborhood attracted the **Hasidic sect of Lubavitchers**; by 1950 the neighborhood's population was half Jewish. After World War II many white residents moved to the suburbs, while Caribbean and African Americans moved in. Tensions in the neighborhood grew following an incident in 1991 in which an African American child was accidentally killed by an automobile driven by a Lubavitcher. A riot followed during which a visiting Lubavitcher was killed.

The West Indian Day Parade held on Eastern Parkway every Labor Day is the largest parade in New York City, attracting millions of spectators. The Lubavitch world headquarters are located at 770 Eastern Parkway.

CROW HILL.

What It Was Twenty Years Ago, and What It Is Now—Its First Church—How the Negroes Lived—Buying Meat from Bone Wagons—Sheepsheads at a cent a piece—Its Liquor Saloons and Gambling Houses.

AN EAGLE reporter went through Crow Hill recently and collected some facts about it of some interest. Every one knows where Crow Hill is—away up on the righthand side of Atlantic avenue, embracing acres of ground, which, however, is now out through and gridironed by streets.

Twenty years ago all above Brooklyn avenue was a dense mass of woods, that is on the other side of Atlantic. From that place to East New York the ground was hilly, swampy and covered with trees. This was the appearance of things when the darkies first took up their abode and settled there, which they did in 1850.

The reporter was in conversation with an old retired policeman, who has seen much of Crow Hill, remembers it from the time it first became known as a settlement until to-day. Said he: "At that time—twenty years ago—the darkies were not like they are now by a good deal, in fact they were a great deal more civil and had less trouble among themselves. If you met them on the sidewalk they made way for you, and were not allowed to ride in a public vehicle. I was an old stage driver myself," said Mr. Hanft, "and drove the first car up from the ferry. We had four horses on it, and brought the Common Council up as far as we ran, that was up to Washington avenue. This was in 1854, and the stages went from there up as far as Crow Hill. Well, as I was saying, Montgomery Queen, who owned the stage route, gave orders to the drivers to take pity on the poor fellows and give them a seat on the box alongside of themselves, but this was finally stopped by imperative orders from Queen's office, and so the colored people had to walk to and from the ferries, rain or shine; no matter if the ice paved the entire distance, they had to walk.

"How did their settlement get to be named Crow Hill?"

"Well, they had to live away from the white people, and they got up there in these woods. The woods were at that time full of crows, and it was called Crow Hill, partly because there were a great many crows there and partly on account of the people nicknaming the darkies 'crows,' too.

"Every colored person you met in Brooklyn in those days wouldn't say 'Do you know where such and such a street is?' but they'd say, 'Which is the way to Crow Hill?' If they had any colored friends living this side of the river that's where they'd find them."

HOW THEY LIVED.

"What did these darkies do for a living at this time?"

"They most all used to work in the fish, Fulton and Washington markets, in New York, and would trudge there night and morning. The 'hill' on which they lived consisted of a good many hills, and they used to inhabit little shanties that they'd put up themselves—regular huts—they weren't fit to be called shanties. Then they had pigs and geese, ducks, &c., and raised little things, and called the settlement their own. Among themselves they were peaceable enough. Sometimes they'd have a skirmish and cut each other with razors and knives; but, as a rule, they were pretty orderly. But you must remember they were not as much at liberty then as now, and that had a good deal to do with it.

THE FIRST CHURCH AND GIN MILL.

"About eighteen years ago the first colored church was built. It was made of logs and timber and would hold

about twenty or thirty comfortably. It was located where Schenectady avenue and Dean streets now intersect, for at that time the streets were not cut through, even Atlantic and Fulton avenues were not opened to East New York. The first minister they had was a man named Johnson, and he used to preach every Sunday to such as wanted to go to church.

"About the same time that the good men put up the church, the devil, not to be outdone, sent a few enterprising Dutchmen up in that direction to open gin mills. One man, the first almost who kept store there, was a Low Dutchman, and he was called Cheap John. He sold groceries of the commonest kind to the darkies, and also a soda water or sassaaparilla bottle full of liquor for three cents, bottle and all! He kept at the corner of Stuyvesant and Fulton avenues, and he made his money out of the colored folks. He's rich now.

"Whenever whites used to go into that settlement there was generally trouble. I remember one Sunday when some ten or eleven white folks went in the woods there and commenced to make fun at the darkies. In about five minutes the entire village was in arms, the women covered them with slops, and the men made them beat a hasty retreat. One of the whites pulled a pistol out and shot at a darkey; he missed his aim, but was knocked down with a stone before he could take another. The infuriated negroes set on him with razors then and nearly cut him to pieces. The police had to come out on them. The station house at that time was at the corner of Bedford avenue and Fulton street, or what was then called the Bedford old road, and used to be a Dutch Reformed church.

BUYING SHEEPSHEADS AT A PENNY A PIECE.

"The darkies used to live in those days on the cheapest they could get. They'd bring scraps of fish home from the market, and when the bone wagons used to pass through their settlement to go to Schwanwiedel's bone factory, they used to go to the driver and buy sheep's heads for a penny apiece. The drivers were not allowed to sell any bones, but the darkies used to go to the bone factory and actually buy the meat, after it had been boiled off the bones there, to make soup with. Then, in the Hunterly Road, Henry and Chris Steers kept a place where they used to sell liquor to the darkies. They made a fortune out of it, too, and are now well off.

THE NEGROES' SUNDAY OUT.

however, was invariably spent at Bob Williams's, who used to keep what was called a hotel. He fenced in a lot of the trees and made a sort of park out of them, and then on Sundays, when the Crow Hill folks would be all dressed up and receiving their friends from New York, they'd go over to Bob's place and that would be crowded. They used to have high old times there. Singing, dancing and banjo playing was going on all the time. Another man who made money out of this settlement was Fred Carman, who keeps at the corner of Wyckoff and Dean streets.

THE DARKIES DRIVEN OUT.

"In time the city limits extended; the whites kept buying property and getting nearer and nearer to the darkies, who were thus driven further out, until at last Crow Hill assumed the appearance it has to-day, all intersected with streets and built up with houses. Now there is as many whites as blacks there; then there was not a single white person living among them, except those who kept stores and got rich off them by selling them liquor.

"When the war came on and when the darkey settlement was at the strongest, there were lots of gambling shops started there. Dirty dens were established and draw poker was indulged in for just such stakes

as the men could afford to play for. Then people used to get 'laid out' and robbed in that neighborhood, and Crow Hill got a deservedly bad name. There has been one or two murders committed there. The last was about four years ago when John Drake a colored man killed Fitzpatrick on a Sunday morning. The fights among the common white people, who gradually mixed in and settled with the darkies used to be of frequent occurrence and serious character. The darkies always fought with razors or clubs, and when they put the former weapon to scientific use they made trouble. Finally, police shops were introduced into Weckerville, which adjoins Crow Hill, and the people got to be, (a great many of them) lazy and confirmed gamblers. At night they would go out looking for what they could steal, and with the proceeds of the theft they would gamble or play policy. As the population increased, mixed as it was, gin mills of the lowest character and houses of ill fame were started, where on Saturdays nights the Devil, himself, would be to pay. Capt. McLaughlin of the Ninth Precinct had a good deal of trouble when Crow Hill was in his district, and had to keep a strong force of men there all the time. He broke up lots of these "Amalgamation Houses" (so called because black and white would assemble together in disgusting orgies) and sent the proprietors to the Penitentiary. Now Crow Hill property is increasing in value daily, the darkies are being forced further away from the city—many of them live in East New York, at Jamaica, and in New Brooklyn, but for all that Crow Hill earned a bad name, which sticks to it now, and will damage it commercially for a long time to come."

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DISCUSSION QUESTIONS:



1. Read section 1: Describe the **terrain** of Crow Hill in the 1850s.

2. Why might the African-American community (called “Darkies,” in the article) have settled in such an **inhospitable** place?

3. Read section 2: Who was “Cheap John”? What was the author’s opinion of him?

4. Read section 3: What foods does the article say the African-American community was eating? Why do you think the community ate those foods?

5. Read section 4: What did the residents of Crow Hill do for fun?

6. What reasons did the article state for the African-American community being driven out?

To those among us who feel an interest in the progress and welfare of our colored population, it may be gratifying to learn that the School Census of this city for 1848, returned—of colored children between the ages of 5 and 16, 372; the census of 1850, returned—of the same, between the same ages, 556; and that of 1851, of those between four and twenty-one years of age, 675. Of these last, 224 reside within the 3d school district, in the colored settlement of Carrsville and Weeksville, in the southeastern portion of the city. The remainder are found scattered among the other school districts, but residing chiefly in Nos. 1, 5, and 7.

The Board of Education have under its charge two colored schools: this, called No. 1, and the school at Carrsville, distinguished as No. 2. In 1848 the average number attending this school was 123; the average attendance of the other 39. The last yearly average of No. 1, was 182; and of No. 2, 43—showing, on the part of this school, an increase in four years of more than 50 per cent; and, in regard to the other of about 12 per cent. Four teachers are at present employed in No. 1, and two teachers in No. 2.

In both these schools, encouraging evidence is constantly afforded by the pupils, of their ability and inclination to learn, and of their willingness to yield to the advice and direction of those having the right to control them. Their moral conduct is generally unexceptionable; and their personal deportment, both in school and out of it, are such as deserves commendation. Solitary cases of a different character may, now and then, present themselves; but when they do, these pupils also are in the hands of their own people, who know how to deal with them, and how to pity them, we trust, for infirmities and defects created and entailed by others.

For the payment of teachers' wages alone, during the present year, there have been appropriated to the support of these schools, the sum of \$1,450. A new school house for No. 2, is contemplated; and measures have been taken for its erection, on lots, in Weeksville, generously presented to the Board of Education, by one of its members. Thus, it will be perceived, there exists among us, a strong, public and private sympathy in favor of these schools; and no doubt need be entertained, that the city of Brooklyn will do them ample justice.

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DISCUSSION QUESTIONS:



1. How did the population of black students in schools change from 1848 to 1851?

2. Where does the article say that most of the students live?

3. What does the article say about the behavior of the students?

4. What race are the teachers in the schools? How do you know?

5. What questions do you still have about schooling in Weeksville and Carrsville?

DOCUMENT 3: Thomson, Edgar S. *Crow Hill Penitentiary*. 1896. Print.
Brooklyn Collection, Brooklyn Public Library.



DISCUSSION QUESTIONS:



1. Describe the buildings in the image.

2. Describe the land around the buildings.

3. Why do you think Brooklyn built a prison in the location that it did?

4. What questions do you have about the prison?

DOCUMENT 4: Lazarnick, L. *Seaman Mansion*. 190-?. Print. Brooklyn Collection, Brooklyn Public Library.



DISCUSSION QUESTIONS:



1. Describe the mansion in the photograph.

2. There were and are many large mansions in Crown Heights. Who might have lived in these houses?

3. Using **DOCUMENT 1** and **DOCUMENT 4**, describe the types of people that live in the area we now call Crown Heights.

4. This house was destroyed to make room for larger buildings. Do you think we should preserve houses like this or allow them to be torn down and replaced with other buildings? Why do you think that?

DOCUMENT 5: Platinachrome Co., NY. *23D Reg. Armory Brooklyn, N.Y.* 190-?
Print. Brooklyn Collection, Brooklyn Public Library.



DISCUSSION QUESTIONS:

1. Describe the building in **DOCUMENT 5**.

2. **DOCUMENT 5** is a postcard. Why might this image have appeared on a postcard in the early twentieth century?

3. What do you think armories are used for?

4. If you could use this building for whatever you wanted, what would you put inside?

Weeksville Negro Church Reaches Age of 90 Years

Bethel African Methodists to Mark Anniversary by Elaborate Program

Who knowsh where Weeksville is?
For the benefit of the puzzled,
Weeksville is in Brooklyn, settled as
a village over a century ago and
named from James Weeks, the first
colored Freeman to purchase prop-
erty in that section. The old village
of Weeksville lies between what is
now Howard Ave., Sumner Ave.,
Bergen St. and Decatur St., and has
at least 15 Negro churches grown
from the one church founded 90
years ago.

The Bethel African Methodist Church was established in 1845 under the direction of Bishop Paul Quinn and laid its cornerstone June 15, 1845. Three churches have been built, the present site being Schenectady Ave. and Dean St. The church from the beginning has stood as a church, a school and a social center for the colored population which now numbers 15,000 in its adult church membership, with a church property valuation of over \$250,000.

Loyal Americans

Members of Bethel Church have served in three wars in Uncle Sam's service. Frank Jackson, now an old man and senior steward of the church, served on the U. S. S. Trenton which escorted General Grant on his famous tour around the world.

The 90th anniversary program will open on Sunday, March 31 and continue through April 14 with outstanding leaders, both Negro and white co-operating. The Rev. Louis Harding Midgette, pastor, was born in the South and trained in the North and was converted by Mr. Jackson, then his Sunday School teacher. He is a graduate of Lincoln University, Drew Theological Seminary and Y. M. C. A. College at Springfield, Mass.

DISCUSSION QUESTIONS:



1. Where does **DOCUMENT 6** say Weeksville is located?

2. What is this document celebrating?

3. Why do you think this celebration is important to the Weeksville community? Do you think there are many Black churches that are as old as Bethel African Methodist Church? Why or why not?

4. According to the document, what contributions have members of Bethel African Methodist Church made to their country?

DOCUMENT 7a: Excelsior Commercial Photo Co. *Cameo Theatre*. 5 Jun 1944.
Print. Brooklyn Collection, Brooklyn Public Library.





DISCUSSION QUESTIONS:



1. Describe the building pictured in both **DOCUMENT 7a** and **DOCUMENT 7b**.

2. What changed about the building from the year the first photo was taken to the year the second photo was taken? What stayed the same?

3. What does this building tell you about how Americans felt about movies in the early twentieth-century?

4. This building is not **landmarked**. Should it be? Why or why not?

DOCUMENT 8a: "May Leave Brooklyn." *Brooklyn Daily Eagle* 1941. Print.

DOCUMENT 8b: "G.O.P. Club Joins Grant Statue Fight." *Brooklyn Daily Eagle* 10 Oct 1938.



G.O.P. Club Joins Grant Statue Fight

The battle of the boroughs—this time over the equestrian statue of Gen. Ulysses S. Grant which stands in Grant Square at Bedford and Rogers Aves.—continued today with Brooklyn organizations forming a solid front against efforts to take the monument to Manhattan.

The latest group to join the fray is the Kings County Republican Club of the 5th A. D., whose civic committee has voted to stand shoulder to shoulder with other citizens in opposing a move by the Grant Monument Association to place the statue in front of Grant's Tomb on Riverside Drive.

"Brooklyn, with its growing population has too few historic works of art to consent to the loss of one of the most outstanding of them," declared the resolution of the committee, of which A. G. Pineus is chairman and H. Marion Zimmer is secretary.

Others on record against the shift are the Society of Old Brooklynites, the Kings County Memorial and Executive Committee of the Grand Army of the Republic and officers of the Unity Club.

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DISCUSSION QUESTIONS:



1. Why might someone have a statue made of them?

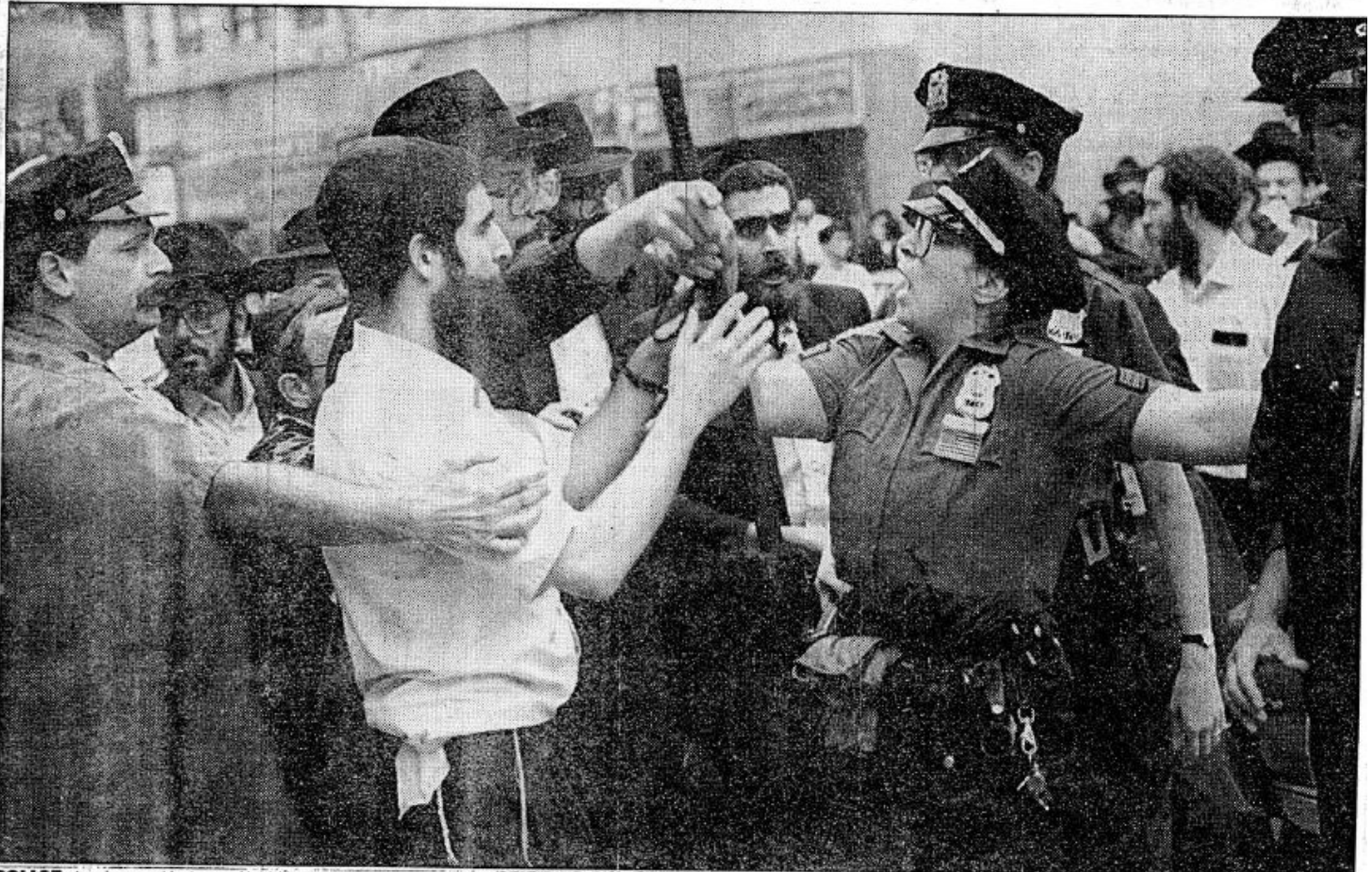
2. Who is the statue depicting? What is he famous for?

3. Summarize the article.

4. What was the Kings County Republican Club's argument for why the statue should stay in Brooklyn?

5. What other famous person would you like to see made into a statue in your neighborhood? Why do you say that?

FLARES IN B'KLYN



POLICE stand ground between Hasidim and black protesters in racially tense Crown Heights, Brooklyn.

DAVID HANDSCHUM DAILY NEWS

Hasidim & blacks hit streets

daily news, August 21, 1991, p. 7-1. meeting with city officials, 29, a student visiting from According to witnesses, Li-
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Hasidim & blacks hit streets

Violent clashes among blacks, Hasidic Jews and cops rocked Brooklyn's Crown Heights section yesterday, 24 hours after a station wagon carrying Hasidic Jews ran down and killed a black child and critically injured another.

In a string of confrontations that followed the incident, a Hasidic student was slain and at least 20 cops were injured and 13 people arrested on charges from murder to disorderly conduct.

The roving bands of angry blacks, claiming ambulance crews gave **preferential** treatment to Hasidim at the scene of the accident in which the young boy was killed marched through the streets of Crown Heights while squadrons of police kept them separated from Hasidic counter-demonstrators.

By 2 a.m. yesterday, hundreds of blacks and Jews had taken to the streets, and there was what Police Commissioner Lee Brown described as a "standoff" between 200 Hasidim and 200 blacks at the scene of the accident. Between 200 and 225 cops kept the groups apart.

At 3:15 a.m. an unoccupied police car was set afire.

By 6 p.m. yesterday, rival mobs of black and Hasidic protesters – perhaps 250 – had gathered outside the Empire Blvd. stationhouse, hurling rocks, bottles and insults at each other and police.

Leaders of the black community issued demands that the driver of the car be arrested and that two police officers who, they say, roughed up the father of the young victim at the accident scene, be suspended.

The leaders walked out of a meeting with city officials, police and representatives from Brooklyn District Attorney Charles J. Hynes' office, chanting, "No Justice, No Peace," after the officials refused to immediately act upon the group's demands.

"The administration is not responding to any demands at this time," mayoral spokeswoman Ruby Ryles said last night. "The police department is investigating to see what the appropriate response should be."

Hynes said the circumstances surrounding the death of the youth would be presented to a grand jury. He also has sent an accident specialist to determine whether the station wagon ran a red light and what speed it was traveling.

At City Hall, Mayor Dinkins said, "There's an awful lot to suggest he did go through the red light. We are in a tense situation... We've had a tragedy. There are at least two deaths, and it's painful. We ought not to have further injury.

About 11:25 p.m. Monday at Kingston Ave. and Union St., one of the roving gangs ran into Yankel Rosenbaum, 29, a student visiting from Australia. Rosenbaum was here doing research on a book about the Holocaust.

He was stabbed in the chest and died yesterday at 2 a.m. in Kings County Hospital.

Police arrested Lemerick Nelson, 16, of Linden Blvd., and an unidentified 15-year-old boy. A folding knife with a 4-inch blade was recovered.

The chain of violence began about 8:20 p.m. Monday when a station wagon that was part of a three-car caravan bearing bearing Rabbi Menachem Schneerson, **grand rebbe** of the Lubavitcher sect, drove through the intersection at President St. and Utica Ave. A police also was in the caravan.

Police said the vehicle mounted the sidewalk and struck Gavin Cato, 7, and his cousin, Angela Cato, also 7, both of President St.

Gavin, from Guyana, was dead at the scene. His cousin yesterday remained in serious condition at Kings County Hospital.

Police identified the driver of the car as Yosef Lisef, 22. His passengers were Jacov and Levi Spielman, 25 year old twins.

According to witnesses, Lisef was speaking on a car phone at the time. He was not charged as of last night.

He and his passengers were treated at Methodist Hospital and released.

Police say an Emergency Medical Service ambulance and a private ambulance operated by Hatzolah, a Hasidic service, arrived at the scene within minutes of each other.

"When the two ambulances got there, a crowd was forming, and they started to go after the driver, so the police instructed the private ambulance to take the driver away," Brown said.

After the accident, cops said, blacks in the crowd said the ambulance crews ignored the injured children to serve the Jews.

At 9:15 p.m., a 29-year-old black man identified as Alfred Sterling was arrested on weapons charges after he allegedly fired a shot at police from a .357 magnum pistol.

Deputy Mayor Bill Lynch led a 2½-hour meeting yesterday at Public School 167 in Crown Heights. The meeting with 60 black and Jewish leaders and police was "emotional, not angry."

DISCUSSION QUESTIONS:

1. What event started the “chain of violence”?

2. Who was Yankel Rosenbaum? What happened to him?

3. Two ambulances arrived at the scene. Why did the Hatzolah ambulance leave?

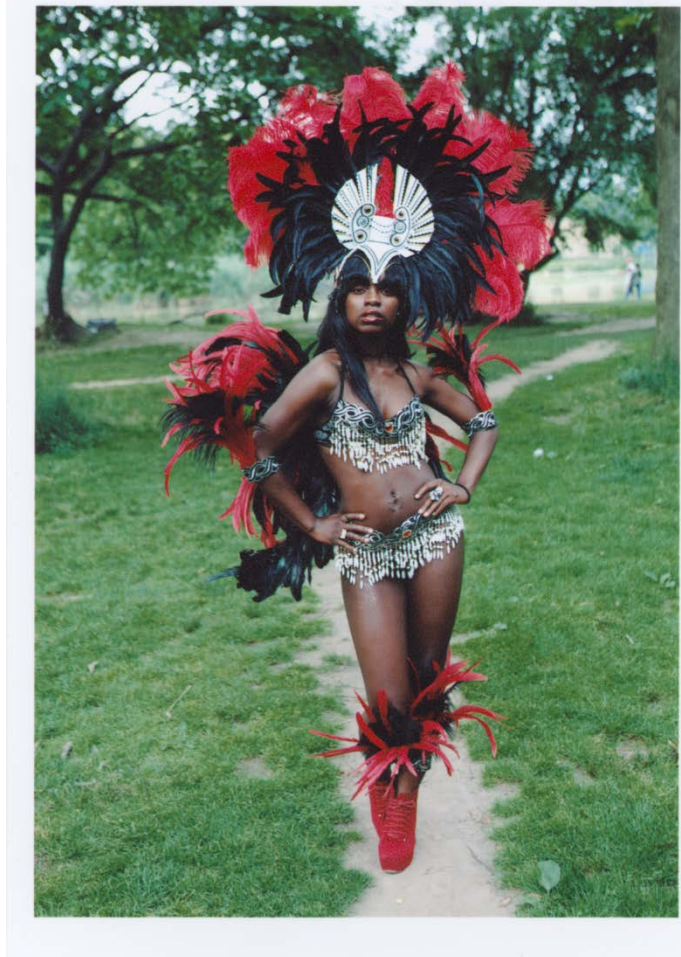
4. What **allegedly** happened with the second ambulance that **enraged** the black community?

5. Do you think this article gives you the whole story? Why or why not?

6. What questions do you still have about the Crown Heights Race Riots of 1991?

DOCUMENT 10a: Shabazz, Jamel. *West Indian Day Parade*. 1998. Print.

DOCUMENT 10b: Shabazz, Jamel. *Prospect Park*.



DISCUSSION QUESTIONS:

1. Describe the outfits worn by the women in **DOCUMENT 10a**.

2. Describe the outfit worn by the woman in **DOCUMENT 10b**.

3. These images are from the West Indian Day Parade. Do you think cultural parades are important? Why or why not?

4. The West Indian Day Parade is one of New York's most popular. Why do you think that might be?

DOCUMENT 11: Pedulla, Tom. "Hallowed ground of Ebbets Field would have been 100 years old on Tuesday." Newsday 6 Apr 2013. Web. Accessed: 12 Nov 2014.

Adaptation

Hallowed ground of Ebbets Field would have been 100 years old on Tuesday

Former Brooklyn Dodgers pitcher Carl Erskine vividly remembers the massive crane and the wrecking ball attached to it that was painted white with red bands to resemble the seams on a baseball. He graciously posed for photographers beside the heavy equipment on Feb. 25, 1960, the day Ebbets Field died, then watched the demolition begin with the visitors' dugout.

He could not bear to look anymore.

"When they dropped that ball and it crashed through the roof and all the way down to the dugout, it was too much," said Erskine, 86. "I caught a cab and went back to the hotel."

If the Dodgers had not fled to Los Angeles after the 1957 season, if Ebbets Field somehow had remained intact -- the bandbox where organist Gladys Gooding played "Follow the Dodgers," where the off-key Sym-Phony taunted umpires by belting out "Three Blind Mice," where Hilda Chester rang her cowbell to back the "Bums" -- it would have marked its 100th anniversary on Tuesday.

"It certainly signified the end of an era, it really did," he said during a phone interview from his native Anderson, Ind. "Watching the demolition of this magnificent shrine was too much."

Current fans are accustomed to character-less stadiums loaded with luxury suites to cater to the rich and famous. As hard as it may be to imagine, Ebbets Field was confined to a city block in the Flatbush section of Brooklyn, bound by Bedford Avenue, Sullivan Place, McKeever Place and Montgomery Street. Of necessity, the site was intimate. A double-decked grandstand accommodated most of the original capacity of 23,000. It was a mere 301-foot poke to the rightfield pole.

Ebbets Field formally opened on April 9, 1913. The Dodgers were blanked by the Phillies, 1-0, an appropriate start for a team that often was almost delightfully inept. The "Bums" would not bring home a pennant until 1941, when they fell to the mighty Yankees in a five-game World Series. They also suffered World Series defeats at the hands of the pinstripes in 1947, 1949, 1952, 1953 and 1956. Their lone World Series triumph while playing on land that once included a garbage dump came in 1955, a seven-game classic against the hated Yankees that sent a borough into delirium.

As exhilarating as 1955 was for "The Boys of Summer" and Brooklyn, the ballpark experience extended far beyond winning and losing. Players, fans and stadium employees were not strangers for long.

"The fans are what impressed me the most," said first baseman Jim Gentile, 78, promoted to the Dodgers late in their final season in Brooklyn. "They were rabid fans. They loved the Dodgers, the Bums."

The hard-throwing Erskine usually welcomed the proximity to fans who called for "Oisk" to strike out another batter. "We saw a lot of fans up close and they saw us up close," he said. "And they weren't bashful if you had a bad day." That players lived nearby only deepened the relationship.

When Gooding would launch into "Follow the Dodgers," the fight song she wrote, when the Sym-Phony (for phony symphony) would make its racket, when the plump Chester would bellow "Hilda is here!" from the bleachers, the atmosphere took on the feel of a family reunion.

"I knew the ushers at Ebbets Field by their first name," Erskine said. "I knew the cops. I knew the grounds crew. I knew the ticket-takers. They were all part of the scene. They all meant a lot to me."

The celebrated righthander, who threw two no-hitters at Ebbets Field -- against the Cubs on June 19, 1952, and the New York Giants on May 12, 1956 -- kept in touch with Kenny Smith, an usher in the upper deck in rightfield, long after he had thrown his last fastball. "He probably would have ushered for nothing," Erskine said.

Tears flowed after owner Walter O'Malley, thwarted in his effort to build a new stadium at Atlantic Yards, where Barclays Center now sits, was lured by the Hollywood set to Los Angeles. There were more tears when the final out was made at Ebbets Field.

"As you were going into the dugout, you could see people with their handkerchiefs out," Gentile said. "It was just a tough situation, that's all. You've got to go where the money is, and the park was old."

Erskine believes the Dodgers "absolutely" could have been successful if they had remained in Brooklyn. The certainty is that they struck gold out West. They won five World Series titles and drew 3 million fans every year from 1996-2010.

Levine celebrated his 40th birthday by bringing Aspen to the Hall of Fame in Cooperstown last weekend.

"There was the cornerstone from Ebbets Field," he said. "Everybody rubbed it for good luck, so we did, also."

At the time of its 100th anniversary, Ebbets Field might still be magical.

DISCUSSION QUESTIONS:

1. When and why did the Dodgers leave Crown Heights, Brooklyn?

2. How many times did the Dodgers win the World Series while in Brooklyn? In Los Angeles?

3. How does former Dodgers pitcher Carl Erskine describe the Dodgers' fans at Ebbets Field?

4. What made the players' relationship to the fans special?

- 1 St. Gregory the Great R.C. Church – 991 St. Johns Place
*Rest Rooms
- 2 996 St. Johns Place
- 3 837 Eastern Parkway
- 4 9 Hampton Place
- 5 14 Hampton Place
- 6 1127 Park Place
- 7 869 Sterling Place
- 8 866 Park Place
- 9 888 Park Place
- 10 1100 Bergen Street - Bergen Community Garden
- 11 1200 Dean Street - Bedford Central Presbyterian Church
*Rest Rooms

DISCUSSION QUESTIONS:



1. What is **DOCUMENT 12**? (Note: Top left is the cover, center image shows open pages.)

2. After examining the document, what is the mission of the Crown Heights North Association? Why do you think that?

3. Why do you think people are interested in preserving the homes in their neighborhood?

4. What questions do you have about preserving historic buildings in Brooklyn?

VOCABULARY:

Allegedly: something that is claimed to be the case or to have happened, without any proof

Decay: to rot or break down

Enrage: to make very angry

Equestrian: of or relating to horses

Facilitate: to make easier, to lead or organize

Grand rebbe: the head spiritual leader of the Lubavitch community

Hasidic sect of Lubavitchers: an ultra-conservative community of Jews whose world headquarters are located in Crown Heights, Brooklyn

Inclination: a natural tendency to think or act a certain way

Inhospitable: harsh, difficult to live in

Landmark: a term applied to places (including buildings and statues) that need to be preserved; once a building is declared a landmark by New York City or the National Park Service it becomes very hard to change or destroy it

Preferential: choosing one over another

Preservationist: a person who supports the preservation of something historic

Preserve: to keep something in its original, historic state

Sassaparilla: a root beer type beverage made from the sassaparilla plant

Shanty: a poorly constructed wooden house

Terrain: surface features of an area of land

Twentieth Century: the 100 years between 1900 and the year 2000

Unexceptionable: can't be complained about