

# Chasing Dreams

BASEBALL & BECOMING AMERICAN

NATIONAL MUSEUM OF  
AMERICAN JEWISH  
HISTORY



**Unit 2**  
**The Four Sides of a Baseball Diamond:**  
**Identity, Diversity, Integration, and**  
**Community**

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About the Museum

Rich in history, tradition, myth, and drama, baseball is more than a game: It's a way of life, a unifying force, a carrier of values, a reflection of American national identity. And as the American national pastime, baseball is inexorably bound up with our country's complex social and cultural history. For many immigrants, baseball has been an agent of acculturation and Americanization. For Jews and other minorities, baseball has served as a crucible of racism and discrimination, but also an instrument of change. And for generations of Americans, baseball has helped to build and nurture communities.

The exhibition *Chasing Dreams: Baseball and Becoming American*, on view at the National Museum of American Jewish History from March 13 to October 26, 2014, explores the intersection of sports, identity, and ethnicity in America over the last century and a half. The exhibit and its accompanying materials offer K-12 educators a unique opportunity to examine a variety of history and social studies topics through the lens of baseball. We hope you'll be able to visit the exhibition during its run in Philadelphia or its traveling locations. But even if you cannot, the lessons below will enable you to explore some of the key topics and themes of the exhibition in your classrooms.

The lessons are organized into three units, according to grade level. Each unit is designed to support a visit to the exhibit, but can also stand alone as an independent unit of study.

**Unit I, "The Home Team,"** is aimed at students in kindergarten through 3<sup>rd</sup> grade and focuses on the themes of family, community, teamwork, and sportsmanship. Special attention is given to literacy and art-based activities as well as development of social skills.

**Unit II, "The Four Sides of a Baseball Diamond,"** has been created for students in grades 4-7. The lessons relate to such topics as immigration, identity, and cultural diversity, and they encourage close looking at historical objects and documents, group work, and self-reflection.

**Unit III, "Breaking Barriers,"** is most appropriate for students in grades 8-12. This unit explores themes of discrimination, inequality, Civil Rights, social justice, and social change. The lessons are designed to promote debate, discussion, and social action, as well as build media literacy and historical research skills.

Each unit begins with an introductory lesson and several follow-up lessons. If you are planning to visit the exhibition, the introductory lesson will serve as a useful pre-visit experience; the other lessons can be taught either before or after your visit. If you are not able to visit the exhibition, the introductory lesson is still a good place to begin your study. All of the units include images of objects, photos, or documents from the exhibition as well as discussion questions to help you explore these resources with your students. Relevant Common Core Anchor Standards for ELA and Math, as well as Pennsylvania and New Jersey State standards for Social Studies, Arts, and related content areas are included for each lesson. The guide also includes additional online and print resources, a glossary, and a timeline.

Finally, we encourage you to read through all of the lessons—even those that are not targeted to your students' grade level—as many of the lessons can be adapted for older or younger students. In general, we hope you will feel free to adapt and modify these lessons as necessary to fit your curriculum and your students' educational needs.

# Chasing Dreams

## HISTORICAL BACKGROUND

For Jewish immigrants and their descendants, baseball has served as a pathway for learning and understanding American values. Whether they made their homes in densely crowded Eastern cities, rural Southern towns, or suburban cul-de-sacs, it could be assured that a baseball diamond, regulation or makeshift, could be found nearby. “Baseball was a kind of secular church that reached into every class and region of the nation,” author Phillip Roth wrote in “My Baseball Years.” Growing up, Roth felt baseball connected him to his neighbors and his nation, bringing “millions upon millions of us together in common concerns, loyalties, rituals, enthusiasms, and antagonisms.”<sup>1</sup>

Chasing Dreams uses the American Jewish community’s encounter with baseball as a lens through which to examine the trajectory of Jewish identity, and in particular Jewish racial identity, which has often been marked by a dissonance between how Jews have been perceived in American culture and how they have thought of themselves. As John Thorn, official historian of Major League Baseball has written, “This great game opens up a portal to our past, both real and imagined, comforting us with intimations of immortality and primordial bliss. But it also holds up a mirror, showing us as we are.”<sup>2</sup> Indeed, throughout their history, American Jews have benefited from American freedom even as they operated with uncertainty about just how integrated they could or should be into mainstream culture. Even as they benefitted from the advantages of whiteness, Jews often expressed a sense of wariness or anxiety about their integration. Chasing Dreams analyzes such complexities through stories of Jewish superstars and journeymen players, Little Leagues and stickball pick-up games, fans, executives, and broadcasters.

The exhibition and its associated educational materials are built around three primary themes: Shaping Identity, Overcoming Adversity, and Family and Community

### Shaping Identity

*Baseball has long served as an agent of integration for new arrivals to America seeking to understand and express the ideals, culture, and behaviors of their new home, and has increasingly become a means for assimilated or geographically detached members of cultural groups to reconnect with their own cultures.*

The desire to feel at home in a new and unfamiliar place is not a uniquely Jewish story, but one that is particularly resonant for Jews, who have sought ways to maintain their traditions and practices while addressing the pressures they have felt to talk, look, and act American at school, in the workplace, and on the street. Playing baseball, attending games, trading baseball cards, and following the statistics of favorite players and teams have all served as outward affirmations in the idea of America. The Jewish Daily Forward underscored baseball’s centrality to American life in a 1909 article, writing “To us immigrants, this all seems crazy, however...[i]f an entire nation is crazy over something, it’s not too much to ask to try and understand what it means.”<sup>3</sup>

As increasing numbers of immigrants came to the United States during the era of mass migration, among them more than two million Jews, settlement houses, YMCAs and YM/YWHAs, and immigrant literature considered sports and physical fitness effective methods for teaching American values and behaviors. Social reformers could be heard supporting taking up a bat and a ball, be it in city streets, fields, or full-fledged ballparks, lest parents “raise [their] children to be foreigners in their own country.”<sup>5</sup> For example, in 1904 the Chicago public school system made adult-supervised ballplaying a central part of its physical education program, ensuring that every child in its schools would learn the quintessentially American sport. And some YWHAs included baseball among their sports activities for young women, entering teams into local baseball leagues at a time when women were more often encouraged to play softball.

Coming of age during the Great Depression and witnessing the rise of Nazism, children and grandchildren of immigrants looked to ethnic baseball players like Hank Greenberg and Joe DiMaggio, whose skills on the field and conspicuous patriotism publicly attested to the commitment of American minorities to their homeland. Greenberg silenced criticism of Jews’ dedication to their country (?) when he became the first professional ballplayer to enlist after Pearl Harbor. Lesser known is Olympian Herman Goldberg, who attended the 1936 Berlin Olympics with an American demonstration baseball team, staying in a dorm outfitted in with Nazi regalia. During the same period, the All-American Girls Professional Baseball League (AAGPBL) emerged as the first professional baseball league for women. The AAGPBL provided women like Jewish all-star outfielder Thelma “Tiby” Eisen an arena in a sport usually reserved for men, for women and to express their patriotism.



Opportunities made possible by America's postwar economic boom led millions to relocate to suburban neighborhoods and Sun Belt cities. That Jews eagerly participated indicated their desire to share in a middle class lifestyle alongside their Christian neighbors. Their stories coincide with the integration of baseball and the 1955 advent of Roberto Clemente and Sandy Koufax, who became the new faces of baseball's ethnic diversity and idols to their communities. While Clemente faced racial prejudice as a dark-skinned, non-English-speaking player, Koufax's unparalleled athleticism (yielding millions of flashbulb memories of his perfect game) and celebrated decision not to pitch the first game of the 1965 World Series because it fell on Yom Kippur are among the proudest moments in American Jewish sports memory.

Displays of ethnic distinctiveness at the ballpark have become increasingly common since the 1990s. The availability of kosher food at stadiums (or Asian fare offered with chopsticks at Seattle's Safeco Field), *minyanim* (prayer gatherings) during afternoon games, and *kippot* (Jewish head coverings) adorned with team names in Hebrew all suggest a new era of cultural identification. Moreover, 25 American ball players with Jewish roots recently joined Team Israel to play, manage, or coach for the Jewish homeland in the World Baseball Classic. Former major leaguers Shawn Green, Brad Ausmus, and Gabe Kapler, led an all-Jewish team made up primarily of American Jewish minor leaguers. Explaining their pride in playing for the Jewish homeland, which most of the team had never visited, Ausmus stated that "passion for the faith, for country, whatever it may be, it takes over." Supporting Israel on the ball field served as a powerful demonstration of Jewish identity for the players and their fans, who enjoyed kosher hot dogs and dancing to "Hava Nagilah" as Team Israel scored.<sup>6</sup>

### Overcoming Adversity

*At the same time that baseball has reflected the best of America, it has also served as an arena for challenges the nation has faced over the last 175 years, including racial integration and equal rights.*

"Baseball seems to have the uncanny ability to endure through the great challenges the world brings to us," former player Doug Glanville wrote in the *New York Times*, "not just the larger events like wars and struggles for racial equality, but internal wounds suffered by the game: from the Black Sox cheating scandal to the age of steroids."<sup>7</sup> How do we confront the imperfections of our favorite team and our heroes' failings? How do we renew our commitments to the game and to our idols? How do we grapple with gambling, cheating, or drug use when one of "our own" is blamed? Throughout every era, baseball has been a mirror for challenges present in American society. Urbanization, racism, class stratification, gender discrimination, and cheating have all been debated within the game of baseball. Some challenges, like racial integration, have been addressed heroically, others less so. As Jews confronted these issues they drew on heritage and tradition as well as a history of political activism and advocacy.

### Antisemitism and Cultural Stereotyping

The infamous 1919 World Series scandal (which notably inspired the character Wolfsheim in F. Scott Fitzgerald's *The Great Gatsby*), Henry Ford's characterization of baseball as controlled by Jewish businessmen, and the imposition of "Jewishness" on Harry Frazee when he traded Babe Ruth to the Yankees represent notable instances of antisemitism in baseball. Together with inestimable jeers from spectators and players alike and exclusion from hotels during road games, Jews have had to repeatedly confront prejudice in baseball. Jewish stars like Mike Epstein, Hank Greenberg and Sandy Koufax had to negotiate their identities strategically, carefully choosing when to emphasize their Jewish heritage in an effort to maintain their Jewishness while preserving their standing as all-American sports figures.<sup>8</sup> These men, together with players like Ken Holtzman and Shawn Green have challenged age-old stereotypes of Jewish men as overly intellectual and unathletic.

### Racial discrimination

For Jews, involvement in baseball has been associated with communal efforts to achieve equality—as players and as citizens—and the integration of baseball served as a crucial indicator of changing American values toward pluralism. As Rebecca Alpert has written, Jackie Robinson's debut on April 15, 1947 "provided many Jewish writers and artists, rabbis and baseball fans, with a symbolic representation of their experience of assimilation into American society in the era immediately following World War II."<sup>9</sup> Having witnessed, from the sidelines, how easily antisemitism could turn to extermination, Jewish organizations placed themselves at the forefront of efforts to ensure civil rights and civil liberties for all American citizens. Moreover, Jews hoped that they too would benefit from the civil rights movement and prove their loyalty to American democracy (the antithesis of communism). In their view, a country that supported equal opportunities for African-Americans would be much less likely to withhold rights from its Jewish citizens.<sup>10</sup>

Robinson's story also suggests less celebrated aspects of Jewish involvement in baseball. Nowhere is the complex relationship between African-Americans and Jews more profoundly illustrated than in baseball, which included, but was not limited to, the Negro Leagues. Jewish owners of black baseball teams profited from Jim Crow even as they imagined themselves providing opportunities to their players. *Chasing Dreams* embraces this complexity and its ability to illustrate the intricacies of Jewish racial identity, recognizing that "Jews saw the American capacity for tolerance through their own experiences of assimilation to the white middle class," but did not necessarily recognize "the enormous difference between America's brand of anti-Semitism and its pervasive antiblack racism."<sup>11</sup>

## Players' rights

For over a century, team owners controlled the fates of each player and received the majority of team profits. No matter how great—be they Ruth, Williams, Cobb, Mantle, Greenberg or Koufax—players remained bound to their teams until management decided to sell or trade them and had little leverage when negotiating salaries. It was not until 1966, when Marvin Miller became head of the Players' Association, that this began to change. Miller has been called “the Moses who had led Baseball's Children of Israel out of the land of bondage” for his role in redefining how Major League Baseball operates. Born in the Bronx to Jewish parents, Miller's father worked as a salesman for a Lower East Side clothing company and his mother taught elementary school. Both were union members during the 1930s, a heyday of labor activism Miller trained as an economist and worked for the United Auto Workers and the United Steelworkers Union before he turned the Players Association into one of the strongest unions in America, along the way revolutionizing how players were paid and instituting free agency.

## Gender inequality

Efforts to challenge social or professional boundaries were not limited to men. Women who wanted to play baseball had to overcome prejudices of race and religion as well as of gender. Tiby Eisen identified the double-standard that women players faced, stating that “They're so worried about the men and what they do and they're fighting all the time but if a woman does something that isn't quite right well they're right on their backs immediately.”<sup>12</sup> Eisen's story shows how baseball has expanded to recognize women as essential cultural consumers and their importance to the business of baseball. Standing on the shoulders of the AAGPBL, Justine Siegal (the first woman to pitch in Major League batting practice) has remarked that *Chasing Dreams* is about “the commonality of what everyone is trying to accomplish.”

## Family and Community

*As our national pastime, baseball has emulated a set of values and traditions which have nurtured communities and been transmitted across generations through familial relationships.*

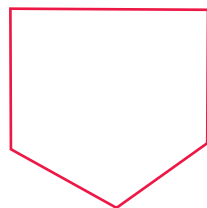
Despite socio-economic obstacles, outsider status, cultural stereotypes, and religious discrimination, Jews have helped shape the world of baseball in significant ways. Fans have made much of Jewish stars like Andy Cohen, Buddy Myer, and Shawn Green. Their achievements, and the groundbreaking endeavors of record-breakers and change-makers including journalists, owners, managers and players, have instilled pride in Jews around the nation. Even minor leaguers experience the warmth of community support. One Jewish minor league player recently observed that, “[The fans] want to have connections. They feel like we're all one and we're part of the same thing, same family, and anytime someone else succeeds we all succeed.”<sup>13</sup>

In the 19th and early 20th centuries, Jewish immigrants and their families faced the challenge of making America home. Work, family life, politics, and consumer culture dominated their lives and shaped their identities. The challenge of making ends meet in difficult working conditions, combined with the emphasis Jews placed on education and community defense, contributed to how Jews came to understand their place in American society and shaped their attitudes toward athletics, both as recreation and as a career. Nevertheless, Jews recognized in baseball an achievable way of identifying as an American. Historian Andrew Heinze has noted, minorities like Jews recognized that pursuing mainstream consumer culture allowed them to “begin to move toward the goal of fitting into American society.”<sup>14</sup> Still, despite its assimilative qualities, baseball could also challenge immigrant identities and parent/child relationships. To many Jewish immigrants athletics represented a foreign cultural phenomenon. The literature and periodicals of the immigrant generation, as well as modern novels like *The Chosen*, attest to baseball's ability to inspire both inter-generational bonding and family conflict.<sup>15</sup>

For the children of immigrants, the decades following World War II brought new economic, demographic, and institutional opportunities and challenges. As the popular success of Will Herberg's 1953 book *Protestant, Catholic, Jew* attested, to identify publicly as a Jew no longer threatened America's white mainstream. Still, for all the openness of postwar society, Jews could still be excluded from the suburbs, and from clubs and resorts frequented by their Gentile neighbors and coworkers—realities that increased communal celebration each time a Jewish player succeeded on the field. Moreover, while baseball's popularity generally transcends class, socioeconomic status can be marked by which Little League team children play for, the seats a family chooses to purchase, or even which team they root for.

Jewish engagement with baseball has not been limited to the Lower East Side or Brooklyn: it reaches across the United States and its texture shifts depending on geography. Steven Reiss has written that, before 1964 only one-third of Jewish baseball players came from New York although one-half of all Jews in America lived there in 1920.<sup>16</sup> This statistic suggests that place and the availability of public space are crucial to the relationship between Jews and baseball (for instance, New Yorkers fondly recall stickball while Jews from Florida remember Little League). Hank Greenberg's star rose with the Detroit Tigers in the 1930s, playing for a city that produced both Henry Ford's *Dearborn Independent* (with its 1921 articles including "How Jews Degraded Baseball") and Father Coughlin, whose vitriolic radio addresses reached an estimated audience of 30 million listeners. In the story of Jews and baseball, place matters.

Family has played a crucial role in the transmission of the values, ideas, and behaviors that Jews associated with being American. For Barry Levinson, director of *The Natural* (based on the novel by Bernard Malamud), family has been essential to "the introduction of the game and how it's passed on .. It's the story told seven times over, and it gets more vivid and exciting each time. That's where it all connects, from generation to generation and from father to son."<sup>17</sup> While noting that it is our intention to expand the discussion to include mothers and daughters, Mr. Levinson's comments eloquently describe the significance of role of intergenerational storytelling and the very important role of grandparents to the continuity of values and traditions—in baseball, in families, and in American life—even as they change over time.



- 1 Philip Roth, "My Baseball Years," in *Reading Myself and Others*, New York: Farrar, Straus and Giroux, 1975.
- 2 John Thorn, "Why Baseball?" in Geoffrey C. Ward and Ken Burns, *Baseball: An Illustrated History*, New York: Alfred A. Knopf, 1994, 58.

3 *The Forward*, August 27, 1909.

4 Hasia R. Diner, *The Jews of the United States, 1654 to 2000*, Berkeley: University of California Press, 2004, p. 3.

5 *The Forward*, August 6, 1903. For instance: Jane Addams, *Twenty Years at Hull-House*, New York: The Macmillan Company, 1910; Lillian D. Wald, *The House on Henry Street*, New York: Henry Holt and Company, 1915; Adam Bellow, *The Educational Alliance: A Centennial Celebration*, New York: Educational Alliance, 1990; Melissa Klapper, *Small Strangers: The Experiences of Immigrant Children in America, 1880-1925*, New York: Ivan R. Dee, 2007.

6 Based on oral history interviews conducted by William Ressler.

7 "Baseball, Faith and Doubt," *The New York Times*, August 17, 2012

8 Jane Leavy, *Sandy Koufax: A Lefty's Legacy*, New York: Harper, 2002; Robert C. Cottrell, *Two Pioneers: How Hank Greenberg and Jackie Robinson Transformed Baseball—and America*, Washington, DC: Potomac Books, 2012.

9 Rebecca Alpert, *Out of Left Field: Jews and Black Baseball*, New York: Oxford University Press, 2011, 1.

10 Stuart Svonkin, *Jews Against Prejudice: American Jews and the Fight for Civil Liberties*, New York: Columbia University Press, 1997; Marc Dollinger, *Quest for Inclusion: Jews and Liberalism in Modern American*, Princeton: Princeton University Press, 2000.

11 Alpert, *Out of Left Field*, p. 2.

12 Rebecca Alpert, unpublished oral history of Thelma "Tiby" Eisen, used with Alpert's permission.

13 Jewish Minor Leaguer "J21", interview by William H. Ressler, May 5, June 2, and September 16, 2012.

14 Andrew Heinze, *Adapting to Abundance: Jewish Immigrants, Mass Consumption and the Search for American Identity*, New York: Columbia University Press, 1992, p. 33.

15 Jeffrey S. Gurock, *Judaism's Encounter with American Sports*, Bloomington: Indiana University Press, 2005.

16 Steven Reiss, "From Pike to Green with Greenberg in Between: Jewish Americans and the National Pastime," in Lawrence Baldassaro and Dick Johnson, *The Ameri-*

## UNIT II

# *The Four Sides of a Baseball Diamond* IDENTITY, DIVERSITY, INTEGRATION AND COMMUNITY

### Grades 4-7

**Main Idea:** *For new immigrants and diverse ethnic groups, baseball served as a way to overcome social challenges and identify as American.*

Since its advent in the 19th century, baseball has been part of the fabric of American life and has embodied the American spirit. Immigrants and their descendants saw baseball as a pathway for understanding American values, culture, and behaviors. Baseball also served as a way for members of diverse ethnic and racial groups, who often faced legal and social barriers, to identify as American.

The following lesson plans (ideally combined with a visit to the exhibition *Chasing Dreams*) introduce terms such as “identity,” “diversity,” and “community,” and highlight the experiences of Jewish and non-Jewish immigrants as well as African Americans, whose fascination with baseball shaped their lives. The materials also explore the role baseball has played in challenging world-views of racism and discrimination, and in shaping American society. Eventually, students will learn to recognize diversity as a source of strength and connection on a sports team as well as in a community.

### Objectives:

- ☐ Explore questions of personal identity
- ☐ Understand diversity as the inclusion of different types of people in a group
- ☐ Consider the influence of role models and learn more about students’ own role models
- ☐ Reflect on changes in technology and the impacts over time
- ☐ Write for different audiences and different types of media
- ☐ Analyze and evaluate primary and secondary source documents



Primary Resource 1

### *About the Image*

This remarkable lithograph provides the real flavor of the ball grounds at 15th and Columbia Avenue in North Philadelphia. The proprietors of the park charged one-dollar admission, the most ever at that time. The Athletics delighted their fans by winning 31-12. Lipman Pike (seated at lower right) made two runs that day: impressive, but not quite the seven homers he had slugged in an earlier game that season.



## Unit II, Lesson 1: Introductory Lesson – Baseball and Becoming American

### Social Studies (American History, Immigration, Jewish History), ELA

#### Context:

This lesson introduces some of the key ideas of the unit and serves as an introduction to the exhibition for those classes planning to visit. We recommend you begin with this lesson—either as a pre-visit activity or simply to kick off your unit.

#### Standards:

Common Core Anchor Standards:  
CCSS.ELA-Literacy.R.1, R.4, R.7, W.2, W.4, SL.1, SL.2, SL.4, L.1, L.3  
PA Standards [*Subject Area/Standard Area/Standard*]: 8.1.B; 8.3.B; 8.3.D  
NJ Standards [*Content Area/Standard/Strand*]: 6.1.A; 6.1.D

**Time:** One class session (45-60 minutes)

#### Materials:

- o Primary Resource 1: *The second great match game for the championship, between the Athletic Base Ball Club of Philadelphia and the Atlantics of Brooklyn, 1866* (See Appendix A)
- o Primary Resource 6: “The Fundamentals of the Base-Ball ‘Game’ Described for Non-Sports Fans,” from the *Jewish Daily Forward*, August 27, 1909, p.4 (See Appendix A)
- o Worksheet 2-1: Image Analysis Worksheet (See Appendix B)

#### Learning Outcomes:

- o Students examine the role of baseball in immigration history
- o Students consider the experience of being an immigrant
- o Students develop their close-looking and observational skills

#### Procedure:

1. Show students the picture called *The second great match game for the championship, between the Athletic Base Ball Club of Philadelphia and the Atlantics of Brooklyn, 1866* (Primary Resource 1). If possible, project the image for the whole class to see; otherwise, reproduce and distribute copies of it for the students to view.
2. Encourage students to look closely at the image. Have students fill out the Image Analysis Worksheet (Worksheet 2-1). Discuss:
  - ☐ What do you see? Describe what some of the people are doing.
  - ☐ Where and when do you think this scene is taking place? What do you see that makes you say that?
  - ☐ What is the mood of the picture? What feelings does it give you?
  - ☐ What do you think is going on here? Try to tell the story of this picture.
  - ☐ What is not shown in this image? [for example, young fans who could not pay for the ticket and therefore waited outside the field. Share this example with your students and ask them to imagine what else might be part of the story.]
  - ☐ Have you ever seen a baseball game? What was the experience like?

Segue to a discussion of the symbolism of baseball:

- ☐ Baseball is sometimes called our national pastime, or “America’s game.” What does that mean?
- ☐ What makes baseball American? Does baseball represent “America” to you? What are other symbols that you associate with America

## America’s Game

Although based on earlier games played with a bat and ball, baseball evolved on American soil and developed as the country developed. Already by the time of the Civil War, baseball (in various forms) was popular throughout the land. By the 20<sup>th</sup> century, its popularity only grew. Baseball was recreation, entertainment, and big business. It became a common language and culture for the diverse melting pot of American society, bringing together families, communities, and strangers in displays of civic pride and friendly competition. Over the years, baseball has been a mirror of American society, reflecting the best (and sometimes the worst) America has to offer. For many immigrants to this country, baseball has represented the idea of becoming American. By participating in the national pastime—playing it, going to games, following the teams—immigrants and their children could become a part of the national conversation.

3. Show students the diagram depicted in the article called “The Fundamentals of the Base-Ball ‘Game’ Described for Non-Sports Fans,” from the *Jewish Daily Forward*, August 27, 1909, p.4 (Primary Resource 6). (The *Forward* was the preeminent Yiddish language newspaper in New York in the early 20<sup>th</sup> century.)

Ask students what they notice about the image. What do they think the picture represents? Encourage them to take guesses, and collect their answers. Then explain that it is a diagram published more than a hundred years ago explaining baseball for Jewish immigrants who were not familiar with the game. Share an excerpt from the article:

UPTOWN, ON 9TH Avenue and 155th Street is the famous field known as the “Polo Grounds.” Every afternoon, 20 to 35 thousand people get together there. Entrance costs from 50 cents to a dollar and a half. Thousands of poor boys and older people go without some of their usual needs in order to pay for tickets. Professional teams play baseball there and the tens of thousands of fans who sit in row after row of seats all around the stadium, go nuts with enthusiasm. They jump, they scream, they simply go wild when one of “their” players does well or, they are pained or upset when they don’t succeed.

To us immigrants, this all seems crazy however, it’s worthwhile to understand what kind of craziness it is. If an entire nation is crazy over something, it’s not too much to ask to try and understand what it means.

Discuss:

- ☐ Why do you think a Jewish newspaper felt it was important to explain baseball to its immigrant readers?
- ☐ What do you think baseball represented to the newcomers?

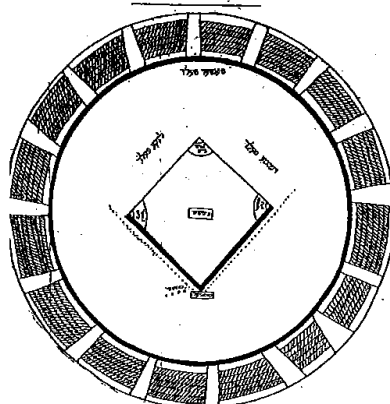
4. **Introduce the assignment to students:**

Imagine someone has come to your school from a different country. Everything you do is new to this person. Choose one activity or event in your culture that you think it would be important for this person to understand, and write a short essay explaining it to him or her. Examples might include American Halloween customs or local playground games and activities. Be as specific as possible in describing all the details and what the newcomer should know.

Afterward, share and discuss:

- ☐ Why did you choose this event or activity? Why did you think it would be important for the newcomer to understand this particular aspect of life here?
- ☐ Do you think your description will give the person all the info they need? Are there some things you can’t get from a written description?
- ☐ What must it be like to come to a new land where you don’t speak the language or understand the customs and culture? What would you do if you were in that situation?
- ☐ Revisit the question: Why do you think baseball has been important to so many immigrants?

דער עיקר פון די ביים-באלל „גייס“, ערקלערט פאר  
ניט קיין ספארטס-גייס



*“The Fundamentals of the  
Base-Ball ‘Game’ Described  
for Non-Sports Fans,” from  
the Jewish Daily Forward,  
August 27 1909*

## Unit II, Lesson 2: Immigration and Assimilation

Social Studies (American History, Immigration, Jewish History), ELA

### Context:

In this lesson, students continue to explore what baseball has meant to immigrants and how immigrants have often struggled to “become American.”

### Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.1, R.2, R.4, R.6, R.8, W.2, W.4, W.9, SL.1, L.1, L.2, L.3  
PA Standards [*Subject Area/Standard Area/Standard*]: 8.1.B; 8.3.B; 8.3.D  
NJ Standards [*Content Area/Standard/Strand*]: 6.1.A; 6.1.D

**Time:** One class session (45-60 minutes)

### Materials:

- o Primary Resource 7: Excerpt from *The Forverts*, August 6, 1903 No. 2027 Vol VII p.4 (*See Appendix A*)
- o Primary Resource 8: Sample letters from *A Bintel Brief* (*See Appendix A*)
- o Worksheet 2-2: Should Children Play Baseball (*See Appendix B*)

### Learning Outcomes:

- o Students consider the challenges faced by immigrants
- o Students examine and respond to primary texts
- o Students practice working in small groups with others

### Procedure:

1. Have students read the excerpt from the *Jewish Daily Forward* (or *Forverts*, *Primary Resource 7*). The *Forward* was the preeminent Yiddish language newspaper in New York in the early 20<sup>th</sup> century. The excerpt includes a letter from a concerned immigrant parent and the response of Abraham Cahan, the editor of the *Forward*. You can ask students to read it quietly to themselves, out loud in pairs, or together as a class. Then have students respond to the questions on Worksheet 2-2, either in writing or through discussion.
2. Have students share their responses; then discuss further:
  - ☐ What does this article tell you about the kinds of issues immigrants had to face in this country?
  - ☐ How does this article relate to the idea of acculturation? [Explain what acculturation is if students aren't familiar with the term.] Why might acculturation be considered a good thing or a bad thing?
  - ☐ What other kinds of conflicts do you think immigrants faced?
3. Explain that the *Forward* was known for this popular feature, called the *Bintel Brief* (literally, “a bundle of letters”). Readers would write to the newspaper to ask advice and the paper would print helpful responses. Often the letters dealt with issues of acculturation, assimilation, and adapting to life in America.
4. **Assignment:** Give each pair of students another letter from the *Bintel Brief* to read (*Primary Resource 8*). Ask each pair to write a response to the question or issue raised in the letter. Share and discuss:
  - ☐ What was the issue here?
  - ☐ Why did you respond this way?
  - ☐ Do you think immigrants today face similar conflicts? Why or why not? What other kinds of conflicts might immigrants face today?
5. Share the *Forwards'* actual responses to the letters and discuss how the students' responses were similar or different.

## Unit II, Lesson 3: Identity and Diversity

Social Studies (American History, Cultural Diversity), ELA, Art

### Context:

As “America’s game,” baseball has always reflected the diversity of American society. The game brings together players with different identities and different perspectives on the world. In this lesson, students explore their own unique identities, express the many facets of their identities visually, and reflect on the power and significance of diversity within a larger group.

### Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.7, R.10, W.2, W.4, W.7, SL.1, SL.2, SL.4, L.1  
PA Standards [*Subject Area/Standard Area/Standard*]: 8.1.B; 8.3.A; 9.1.B; 9.1.H  
NJ Standards [*Content Area/Standard/Strand*]: 1.4.A; 1.3.D; 6.1.D

**Time:** Two class sessions (45-60 minutes each) + homework

### Materials:

- o Primary Resource 9: Images of players (*See Appendix A*)
- o Research materials relating to players who are highlighted in the exhibition (see list below)
- o Art supplies, including old magazines, glue, markers, and poster-board

### Learning Outcomes:

- o Students reflect on their own identities
- o Students consider the significance of diversity in their classroom
- o Students conduct historical research

## Procedure:

1. Ask each student to select a player who is highlighted in the exhibition (such as Roberto Clemente, Tiby Eisen, Hank Greenberg, Joe DiMaggio, Justine Siegal, Sandy Koufax, or Jackie Robinson) and investigate him or her further (Primary Resource 9). You can provide the research materials, bring students to the library or computer lab to conduct their research, or assign the research for homework. Students’ research should try to answer the following questions:
  - ☐ When/where did this person play?
  - ☐ Where is he or she from?
  - ☐ What is this person known for?
  - ☐ What can you say about this person’s life and activities outside of baseball?
  - ☐ What was important to this person besides playing baseball?
2. Have students present their findings to the rest of the class. Point out the diversity of the individuals profiled and discuss the aspects of their lives and identities that make them unique – for example, Roberto Clemente was an advocate for the Hispanic community, Justine Siegal started an organization to encourage girls and women to play baseball, Joe DiMaggio was the first Italian superstar, Jackie Robinson was a civil rights leader, etc. Although they were all baseball players, each brought his or her own identity to the game. Similarly, while all the members of your class have some things in common, everyone in the room also has a unique identity.
3. **Students’ identities:** Ask students to think about their own identities and the various elements that make up a person’s identity—such as one’s culture, nationality, interests, affiliations, job, etc. It may be helpful to start by sharing what you see as the parts of your own identity (for example, I am a teacher, a parent, a dancer, a Hispanic person). Then give students some time on their own to come up with lists that reflect the many facets of their identities.
4. Next, have each student create a visual representation of his or her identity. One option is to have students create identity collages. Using their lists as a guide, students can cut words and images out of magazines and combine them to reflect their various identities.



5. Have students share their collages. Point out the commonalities as well as differences among students. You might ask students to find others who share some identity characteristics with them. Alternatively, you might present some of the collages anonymously and have students try to guess who created them.
6. **Class diversity (the combined identities of the class):** Students will create a group “wordle” representing the many identities that comprise their class. Wordle.net is a website that builds visual word-clouds from simple texts. Students can enter words from their lists and manipulate the design to create a unique work of art that captures the combined identities of the class. (Wordle adjusts the size of each word based on the number of times it appears in the text, so students can highlight the most important words by entering them multiple times.)
7. Finally, discuss the concepts of diversity and identity. For example:
  - ☐ We can see that while we all have some things in common, we’re also a diverse group in other ways. Is diversity a good thing? Why or why not?
  - ☐ What kinds of challenges can diversity create? How can we deal with such challenges?
  - ☐ Have you ever been excluded or treated differently because of some part of your identity?
  - ☐ Have you ever felt the need to hide part of your identity? Why? How did that feel?
8. Summarize by emphasizing that the diversity of a classroom, community, or sports team is what makes it strong. Everyone brings something different to the larger group. In a baseball team, everyone contributes to helping the team win, and in the same way, your classroom is stronger because of its diversity..



## *Tiby Eisen*

**Thelma “Tiby” Eisen** (b. 1922) was a natural athlete. Eisen briefly played football for a short-lived professional women’s league before trying out for the All-American Girls Professional Baseball League in 1943. She became a stand-out center-fielder for the League and its only Jewish superstar. Years later, Eisen worked to preserve the legacy of the AAGPBL. She noted, “We’re trying to record this so we have our place in history . It gets pushed into the background...[just as] women have been pushed into the background forever. If they knew more about our league, perhaps in the future some women will say, ‘Hey, maybe we can do it again.’”

## ***Roberto Clemente***

The son of a sugarcane farmer, Roberto Clemente (1934-1972) was born in Carolina, Puerto Rico. He began his Major League career with the Pittsburgh Pirates in 1955. Clemente went on to lead the National League in batting four times during the 1960s, becoming the first Hispanic player to reach 3,000 hits. He was a hero and role model for many Hispanic Americans and a dedicated advocate for minority rights and social justice. Clemente died in a plane crash in 1972, on his way to Nicaragua to deliver supplies to earthquake survivors.

## ***Joe DiMaggio***

Giuseppe “Joe” Paolo DiMaggio (1914-1999) was born in Martinez, California, the son of poor Italian immigrants. Driven by a rigorous work ethic, DiMaggio became known for his skill and consistency both at the plate and in center field. During 13 seasons with the Yankees, he helped lead his team to 9 World Series Championships. After DiMaggio’s death in 1999, President Bill Clinton remarked, “This son of Italian immigrants gave every American something to believe in. He became the very symbol of American grace, power and skill.”

## ***Tiby Eisen***

Thelma “Tiby” Eisen (b. 1922) was a natural athlete. Eisen briefly played football for a short-lived professional women’s league before trying out for the All-American Girls Professional Baseball League in 1943. She became a stand-out center-fielder for the League and its only Jewish superstar. Years later, Eisen worked to preserve the legacy of the AAGPBL. She noted, “We’re trying to record this so we have our place in history. It gets pushed into the background...[just as] women have been pushed into the background forever. If they knew more about our league, perhaps in the future some women will say, ‘Hey, maybe we can do it again.’”

## ***Hank Greenberg***

Henry Benjamin “Hank” Greenberg (1911-1986) was one of Major League Baseball’s first Jewish super stars. Greenberg played first base for the Detroit Tigers, where he became known for his power hitting. A five-time All-Star and two-time MVP, Greenberg was admired for his conduct both on and off the field. Greenberg faced anti-Semitism early in his career, but remained positive and hardworking, becoming a hero for Jews and non-Jews alike. After the bombing of Pearl Harbor, Greenberg became the first Major League player to volunteer for military service.

## ***Sandy Koufax***

Born in Brooklyn, New York, Sandy Koufax (b. 1935) was primarily a basketball player during his teen years, even attending the University of Cincinnati on a basketball scholarship. But he left college in his sophomore year to pitch for the Brooklyn Dodgers. During the 1960s, Koufax became the most dominant pitcher in the Major Leagues, earning three Cy Young Awards and setting a single-season record for strike-outs with 382. In 1965, Koufax famously sat out the first game of the World Series in observance of Yom Kippur. The Dodgers ultimately went on to win the series in seven games.

## ***Jackie Robinson***

Jack Roosevelt “Jackie” Robinson (1919-1972) was born in Cairo, Georgia. A highly gifted athlete, Robinson lettered in four sports at UCLA, even winning the NCAA championship in long jump. After playing professional football and serving in the army, Robinson pursued a baseball career with the Negro League Kansas City Monarchs. In the mid-1940s, Branch Rickey, the General Manager of the Brooklyn Dodgers, approached Robinson about playing for the Dodgers. Rickey believed Robinson had not only the talent to succeed in the Major Leagues but also the integrity and inner strength to survive the challenges of being the first African American player to break the color barrier. Robinson went on to become a superstar for the Dodgers and a Civil Rights activist throughout his life.

## ***Justine Siegal***

In 2011, Justine Siegal (b. 1974) threw batting practice for the Cleveland Indians, becoming the first woman to throw batting practice for a Major League team. A women’s sports pioneer, Siegal is also the only woman to have coached men’s professional baseball. Her nonprofit organization, Baseball for All, seeks to provide meaningful opportunities in baseball for women and girls.

## Unit II, Lesson 4: Role Models and Heroes

*Social Studies (American History, Community), ELA*

### Context:

Many ball players have become role models and heroes for their communities. What is a role model? What's a hero? How are they different? What are the responsibilities of a role model? Who are your role models? Can you become role models for others? In this lesson, students reflect on these questions and create a role-model hall of fame in their classroom.

### Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.7, R.9, W.4, W.7, W.8, SL.1, SL.2, SL.4, SL.5  
PA Standards [*Subject Area/Standard Area/Standard*]: 8.1.B; 8.1.C; 8.3.A; 8.3.B  
NJ Standards [*Content Area/Standard/Strand*]: 6.1.D

**Time:** One class session (45-60 minutes) + homework

### Materials:

- o Primary Resource 10: Hank Greenberg's MVP Award, 1935; Hank Greenberg's Military ID Card, 1944; Poem: "Speaking of Greenberg" (*See Appendix A*)
- o Worksheets 2-3, 2-4, and 2-5 (*See Appendix B*)

### Learning Outcomes:

- o Students reflect on the significance of role models
- o Students consider and learn more about their own role models
- o Students study and interpret historical artifacts

### Procedure:

1. Introduce Hank Greenberg briefly. You can mention that he was a Jewish baseball player in the 1930s and 1940s who became a superstar and a hero and role model to many.
2. Divide class into three groups. Distribute worksheets and images as follows:
  - Group 1 - an image of Greenberg's MVP award and a copy of Worksheet 2-3
  - Group 2 - an image of Greenberg's Military ID card and Worksheet 2-3
  - Group 3 - the poem "Speaking of Greenberg" and Worksheet 2-4

Ask each group to study their primary resource carefully and try to answer the questions on the worksheet as a group. Each group should appoint one person as secretary to record their answers.

3. Have someone from each group present the group's resource and their interpretation of it. Discuss:
  - ☐ What are some things we can say about Greenberg's life and career?
  - ☐ Why do you think he became a hero and role model to people? Which of these three aspects of his life (his playing, his military service, or his commitment to his faith) do you think were most important in that regard? Which would be most important to you?
  - ☐ Are heroes and role models the same thing? How are they different? [You might want to have students look up the definition of each. In general, a role model is someone you want to be like; a hero is someone you admire for their courage or achievements.] What makes someone a role model?
4. Discuss role models further. Hank Greenberg once said, "After all, I was representing a couple million Jews among a hundred million gentiles and I was always in the spotlight I felt a responsibility." What do you think he meant? What responsibilities does a role model have?
5. Share some of your personal role models and explain why you consider them role models. Then ask students to spend a few minutes to decide on an individual they'd identify as their role model. It could be a family member, someone in their community, a historical figure, a celebrity, etc.
6. For homework, ask students to research their role models. If they've chosen family or community members, they can interview them or talk to others to get more information about them. Then have each student complete the "My Role Model" worksheet (Worksheet 2-5) and decorate it as he or she sees fit.
7. Have students share their worksheets and put them up in the classroom to create a "Role Model Hall of Fame."
8. Suggested closing discussion: How could you be a role model to someone else? How would it feel to be someone else's role model?

## Unit II, Lesson 5: Baseball Stats

### Math

#### Context:

There is a lot of math in baseball. Calculating and keeping track of statistics is a very important part of the game. In this lesson, we explore just a few key stats, including batting average and slugging percentage.

#### Standards:

Common Core  
Mathematical Practice  
Standards: CCSS.Math.  
Practice.MP.1, MP.2, MP.4,  
MP.5

**Time:** One class session  
(45-60 minutes)

#### Materials:

- o Primary Resource 11: *Brad Ausmus Baseball Card (See Appendix A)*
- o Worksheet 2-6: Calculating Your Stats (*See Appendix B*)
- o Dice (two dice for each pair of students)

#### Learning Outcome:

- o Students practice working with addition, subtraction, division, decimals, and percentages
- o Students use and create tables and graphs
- o Students see that math is used far beyond the classroom – even in sports

### Procedure:

1. Show students the back of the baseball card in Primary Resource 11. Explain what the various columns mean (see box below). Then encourage students to examine the data closely. For example, ask:

In which year did he have the most hits?  
at bats? Home runs? When did he have the  
least?  
When did he have the highest batting aver-  
age? Lowest?  
How is the batting average calculated?

The batting average is the number of hits divided by  
the number of at bats. Have students do the calcula-  
tions for one or two years

How could you convert the batting average  
to a percentage?

Explain that if you multiply the batting average by  
100, you get the percentage of at bats in which the  
batter got a hit

Singles aren't indicated on the card. How  
could we figure out the number of singles  
he hit in a given year?

Add up the number of doubles, triples, and homer-  
uns and subtract the sum from the number of hits.  
Have students do the calculation for a particular  
year.

What if we wanted to figure out what per-  
centage of his hits were homeruns? How  
could we calculate that?

Divide the number of homeruns by the number  
of hits and multiply by 100. Have students do the  
calculation.



2. Explain to students that in this lesson they will be working with their own stats, and that they'll be rolling dice to generate the data. Hand out Worksheet 2-6 and review the directions. Here is how it will work:
  - ☐ Students will work in pairs. Each partner will take turns rolling the dice. Each roll of the dice will be one "at bat."
  - ☐ The student will start by rolling one die. If he or she rolls a 1 or 2 it's a "hit." If he or she rolls a 3, 4, 5, or 6, it's an "out."
  - ☐ If the student gets an out, it is now the other partner's turn to roll. If the student gets a hit, he or she now rolls two dice to determine what type of hit it is.
    - o 1-6 is a single
    - o 7-9 is a double
    - o 10 is a triple
    - o 11-12 is a homerun
  - ☐ Students will record their stats on the worksheet.
  - ☐ Students will take turns rolling until each reached the pre-determined number of "at bats" (50 or 60 is a good number).
3. Once they've finished rolling the dice the requisite number of times, have students tabulate their data and answer the questions on the worksheet. Afterward, have students share their results.
4. For homework, have each student select a major league player to follow over the coming weeks. Each student will keep track of his or her player's stats, recalculating the player's batting average after each game, and finally plotting the batting average on a bar graph over time.

***Baseball Card Abbreviations:***

G - Games (played)  
AB - At Bats (walk, sacrifice, and hit by pitch do not count as an at bat)  
R - Runs (scored)  
H - Hits (total)  
2B - Doubles  
3B - Triples  
HR - Home Runs  
RBI- Runs Batted In  
SB - Stolen Bases  
Avg - Batting Average

## Unit II, Lesson 6: Baseball and Radio

Social Studies (American History, Media Studies), ELA

### Context:

While the game of baseball has stayed largely the same over the years, the technology surrounding it has changed. Most people used to access baseball games (and other news and events) through radio broadcasts. In this lesson, students can create their own radio programs.

### Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.1, R.2, R.7, W.3, W.4, W.6, W.8, SL.1, SL.5, SL.6, L.1, L.2, L.3  
PA Standards [Subject Area/Standard Area/Standard]: 8.1.A  
NJ Standards [Content Area/Standard/Strand]: 6.1.D

**Time:** One to two class sessions (45-60 minutes each) + homework

### Materials:

- o Primary Resource 1: *The second great match game for the championship, between the Athletic Base Ball Club of Philadelphia and the Atlantics of Brooklyn, 1866* (See Appendix A)
- o Primary Resource 12: Mel Allen Radio Hall of Fame Award (See Appendix A)
- o Primary Resource 13: Excerpt from *Wait Till Next Year*, by Doris Kearns Goodwin (See Appendix A)

### Learning Outcomes:

- o Students reflect on changes in technology and the impacts over time
- o Students write for different types of media
- o Students explore historical events through the lens of different media

### Procedure:

1. Revisit the image students examined at the beginning of the unit, *The second great match game for the championship, between the Athletic Base Ball Club of Philadelphia and the Atlantics of Brooklyn, 1866*. Discuss:
  - ☐ How is this image similar to what you might see at a baseball game today?
  - ☐ What would be different today?
  - ☐ How has technology changed?
2. Discuss the fact that the media has changed significantly over the years. At the time of this picture, if you wanted to know what happened at a baseball game (or anywhere else), you'd probably have to go to the game or read about it in a newspaper. There was no TV, no Internet, not even any radio. Later, in the early 20<sup>th</sup> century, radio became a very important form of communication.  
  
Show students Primary Resource 12. Ask them if they know what it is. Explain that it is meant to look like an old-fashioned radio—the kind that millions of people had in their homes during the first half of the 20<sup>th</sup> century. People used radios like this to get news, entertainment, and, of course, baseball broadcasts. But this object is not a real radio. It's an award from the Radio Hall of Fame given to one of the great baseball broadcasters of all time, Mel Allen. You can find out more about Allen and hear some of his broadcasts at <http://www.radiohof.org/sportscasters/melallen.html>.
3. **Optional:** Consider reading the excerpt from *Wait Till Next Year* by Doris Kearns Goodwin (Primary Resource 13) to your students, or have them read it to themselves. Kearns is a Pulitzer Prize-winning historian and her memoir *Wait Till Next Year* describes her childhood and the love of books and baseball instilled in her by her family. After reading, discuss:
  - ☐ What role did the radio play in the author's childhood experience? What might have a similar role in your life today?
  - ☐ How was the experience of following baseball or other news different back then?
  - ☐ How is a radio broadcast different from a TV or Internet report?
4. Play some vintage radio broadcasts to give students a sense of what these broadcasts sounded like. A selection of old radio broadcasts is available here: <https://archive.org/details/oldtimeradio>.
5. Divide students into pairs. Ask each pair to choose a historical event (if possible, something related to your ongoing history curriculum)—then research it, draft a script, and record a two-minute broadcast.  
  
Ask students to think about the challenges of writing for audio: making sure to be clear and descriptive, considering the use of sound effects and interviews, and thinking about what sounds good to the ear.
6. Have students share their broadcasts with the rest of the class.

*Appendix A*  
**PRIMARY RESOURCES**  
*(Images, Documents, and Texts)*





*The Second Great Match Game for the Championship*, featuring the Philadelphia Athletics against the Brooklyn Atlantics, 1866

by J. L. Magee

Courtesy of the National Baseball Hall of Fame and Museum, Cooperstown, NY (reproduction)



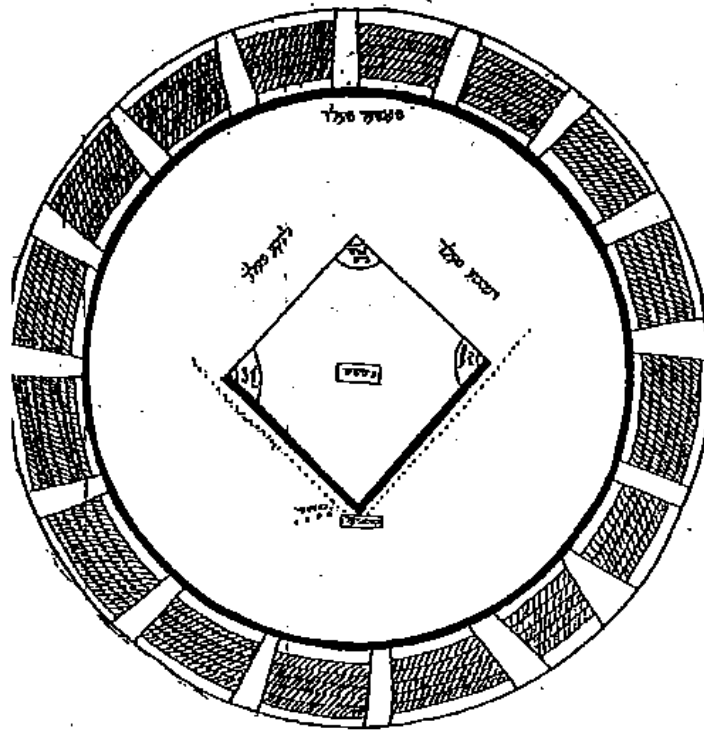
A modern baseball team in action

The baseball diamond of the San Diego Padres' PETCO Park, seen from the stands



## Primary Resource 6:

דער עיקר פון די ביים-באלל „נייז“ ערקלערט פא  
 נישט קיין ספארטס-לייט.



“The Fundamentals of the Base-Ball ‘Game’ Described for Non-Sports Fans”  
*Jewish Daily Forward*, August 27, 1909  
 Forward Archives

**Primary Resource 7: Excerpt from The Forverts, August 6, 1903 No. 2027 Vol VII p.4**

## Should Children Play Baseball?

A father writes to ask advice about baseball. He thinks that baseball is a foolish and wild game. But his boy, who is already in the upper grades is very eager to play. He's not the only one. The majority of our immigrants have the same idea about it. They express it in an interesting fashion, in such a way that it's possible to see in him clearly how the parents in the Yiddish neighborhood feel about baseball.

"It is said the one should teach their child how to play chess or checkers or goat & wolf [tsig un volf] or at least a game that sharpens the mind. That would be appreciated" writes the father in his letter. "But what value does a game like baseball have? Nothing more than becoming crippled comes out of it. When I was a young boy we used to play 'rabbits' chasing and catching one another [tag?]. But when we got older we stopped playing. Imagine a big boy in Russia playing tag, we would have treated him like he was crazy. And here in this highly educated America adults play baseball! They run after the stupid ball made of hide and are as excited about it as little boys. I want my boy to grow up to be a *mentsh* not a wild American runner. He's making me miserable, I can't take it anymore."

This part of the letter captures the point of the question posed by the boy's father. And the writer of this article has but one answer:

Let your boys play baseball and even become outstanding players as long as it doesn't interfere with their studies and doesn't make them keep in the company of bad influences.

...Baseball is a good way to develop the body. It's better than gymnastics. First of all it's out in the fresh air. Secondly it develops the hand and feet and the reflex responses of the limbs and eyes. Why shouldn't the children play this these days? Football, the "aristocratic" sport of the colleges now there is a wild game. You fight with each other like Indians and often one is left with a broken foot or hand or gets wounded. But there is no danger in baseball.

...Let's not raise our children to be foreigners in their own country. An American who isn't agile and strong in hands, feet and his entire body is not an American. Unfortunately these qualities have more value than the true assets of a citizen. Raise your children as educated and thoughtful; as people filled with the true heritage of humanity and fellowship for which they are ready to fight. They should also be healthy and agile youth who shouldn't feel inferior to others.

Ab Cahan

## Primary Resource 8: Sample Letters from A Bintel Brief

A BINTEL BRIEF

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*A Bintel Brief*

Abraham Cahan

*Years before Ann Landers and Dear Abby, there was "A Bintel Brief." In 1906 the Jewish Daily Forward, a Yiddish-language newspaper addressing the more than half-million Jewish immigrants in New York City, began running an advice column under a title that translates as "a bundle of letters." The column spoke to Jews from Russia, Hungary, Poland, Romania, and the Middle East, with different traditions and dialects as well as skills and opportunities, struggling with each other as well as their new circumstances in some of the most crowded urban neighborhoods in the world.*

*The paper's editor was Abraham Cahan, who also wrote several novels about immigrant life. Cahan contributed some of the letters as well as the responses. "A Bintel Brief" gave advice on all kinds of personal problems. These excerpts from the early years of the column offer fascinating glimpses into Jewish immigrant life at the turn of the century and speak of issues central to the experiences of most immigrants.*

## BEFORE YOU READ

1. What are the major tensions of immigrant life as revealed in the letters?
2. What values did Cahan represent in his answers?
3. How does Cahan's advice compare to that given today in similar newspaper columns and on daytime talk shows?

Worthy Editor,

We are a small family who recently came to the "Golden Land." My husband, my boy and I are together, and our daughter lives in another city.

I had opened a grocery store here, but soon lost all my money. In Europe we were in business; we had people working for us and paid them well. In short, there we made a good living but here we are badly off.

My husband became a peddler. The "pleasure" of knocking on doors and ringing bells cannot be known by anyone but a peddler. If anybody does buy anything "on time," a lot of the money is lost, because there are some people who never intend to pay. In addition, my husband has trouble because he has a beard, and because of the beard he gets beaten up by the hoodlums.

Also we have problems with our boy, who throws money around. He works every day till late at night in a grocery for three dollars a week. I watch over him and give him the best because I'm sorry that he has to work so hard. But he costs me plenty and he borrows money from everybody. He has many friends and owes them all money. I get more and more worried as he takes here and borrows there. All my talking doesn't help. I am afraid to chase him away from home because he might get worse among strangers. I want to point out

that he is well versed in Russian and Hebrew and he is not a child any more, but his behavior is not that of an intelligent adult.

I don't know what to do. My husband argues that he doesn't want to continue peddling. He doesn't want to shave off his beard, and it's not fitting for such a man to do so. The boy wants to go to his sister, but that's a twenty-five-dollar fare. What can I do? I beg you for a suggestion.

Your Constant reader,  
F. L.

*Answer:*

Since her husband doesn't earn a living anyway, it would be advisable for all three of them to move to the city where the daughter is living. As for the beard, we feel that if the man is religious and the beard is dear to him because the Jewish law does not allow him to shave it off, it's up to him to decide. But if he is not religious, and the beard interferes with his earnings, it should be sacrificed.

Dear Editor,

For a long time I worked in a shop with a Gentile girl, and we began to go out together and fell in love. We agreed that I would remain a Jew and she a Christian. But after we had been married for a year, I realized that it would not work.

I began to notice that whenever one of my Jewish friends comes to the house, she is displeased. Worse yet, when she sees me reading a Jewish newspaper her face changes color. She says nothing, but I can see that she has changed. I feel that she is very unhappy with me, though I know she loves me. She will soon become a mother, and she is more dependent on me than ever.

She used to be quite liberal, but lately she is being drawn back to the Christian religion. She gets up early Sunday mornings, runs to church and comes home with eyes swollen from crying. When we pass a church now and then, she trembles.

Dear Editor, advise me what to do now. I could never convert, and there's no hope for me to keep her from going to church. What can we do now?

Thankfully,  
A Reader

*Answer:*

Unfortunately, we often hear of such tragedies, which stem from marriages between people of different worlds. It's possible that if this couple were to move to a Jewish neighborhood, the young man might have more influence on his wife.

Dear Editor,

I am a girl from Galicia and in the shop where I work I sit near a Russian Jew with whom I was always on good terms. Why should one worker resent another?



But once, in a short debate, he stated that all Galicians were no good. When I asked him to repeat it, he answered that he wouldn't retract a word, and that he wished all Galician Jews dead.

I was naturally not silent in the face of such a nasty expression. He maintained that only Russian Jews are fine and intelligent. According to him, the *Galitzianer* are inhuman savages, and he had the right to speak of them so badly.

Dear Editor, does he really have a right to say this? Have the Galician Jews not sent enough money for the unfortunate sufferers of the pogroms in Russia? When a Gentile speaks badly of Jews, it's immediately printed in the newspapers and discussed hotly everywhere. But that a Jew should express himself so about his own brothers is nothing? Does he have a right? Are Galicians really so bad? And does he, the Russian, remain fine and intelligent in spite of such expressions?

As a reader of your worthy newspaper, I hope you will print my letter and give your opinion.

With thanks in advance,  
B. M.

*Answer:*

The Galician Jews are just as good and bad as people from other lands. If the Galicians must be ashamed of the foolish and evil ones among them, then the Russians, too, must hide their heads in shame because among them there is such an idiot as the acquaintance of our letter writer.

Worthy Editor,

I am eighteen years old and a machinist by trade. During the past year I suffered a great deal, just because I am a Jew.

It is common knowledge that my trade is run mainly by the Gentiles and, working among the Gentiles, I have seen things that cast a dark shadow on the American labor scene. Just listen:

I worked in a shop in a small town in New Jersey, with twenty Gentiles. There was one other Jew besides me, and both of us endured the greatest hardships. That we were insulted goes without saying. At times we were even beaten up. We work in an area where there are many factories, and once, when we were leaving the shop, a group of workers fell on us like hoodlums and beat us. To top it off, we and one of our attackers were arrested. The hoodlum was let out on bail, but we, beaten and bleeding, had to stay in jail. At the trial, they fined the hoodlum eight dollars and let him go free.

After that I went to work on a job in Brooklyn. As soon as they found out that I was a Jew they began to torment me so that I had to leave the place. I have already worked at many places, and I either have to leave, voluntarily, or they fire me because I am a Jew.

Till now, I was alone and didn't care. At this trade you can make good wages, and I had enough. But now I've brought my parents over, and of course I have to support them.

Lately I've been working on one job for three months and I would be satisfied, but the worm of anti-Semitism is beginning to eat at my bones again. I go to work in the morning as to Gehenna,<sup>1</sup> and I run away at night as from a fire. It's impossible to talk to them because they are common boors, so-called "American sports." I have already tried in various ways, but the only way to deal with them is with a strong fist. But I am too weak and there are too many.

Perhaps you can help me in this matter. I know it is not an easy problem.

Your reader,  
E. H.

*Answer:*

In the answer, the Jewish machinist is advised to appeal to the United Hebrew Trades and ask them to intercede for him and bring up charges before the Machinists Union about this persecution. His attention is also drawn to the fact that there are Gentile factories where Jews and Gentiles work together and get along well with each other.

Finally it is noted that people will have to work long and hard before this senseless racial hatred can be completely uprooted.

*Worthy Editor,*

I was born in America and my parents gave me a good education. I studied Yiddish and Hebrew, finished high school, completed a course in bookkeeping and got a good job. I have many friends, and several boys have already proposed to me.

Recently I went to visit my parents' home in Russian Poland. My mother's family in Europe had invited my parents to a wedding, but instead of going themselves, they sent me. I stayed at my grandmother's with an aunt and uncle and had a good time. Our European family, like my parents, are quite well off and they treated me well. They indulged me in everything and I stayed with them six months.

It was lively in the town. There were many organizations and clubs and they all accepted me warmly, looked up to me—after all, I was a citizen of the free land, America. Among the social leaders of the community was an intelligent young man, a friend of my uncle's, who took me to various gatherings and affairs.

He was very attentive, and after a short while he declared his love for me in a long letter. I had noticed that he was not indifferent to me, and I liked him as well. I looked up to him and respected him, as did all the townsfolk. My family became aware of it, and when they spoke to me about him, I could see they thought it was a good match.

He was handsome, clever, educated, a good talker and charmed me, but I didn't give him a definite answer. As my love for him grew, however, I wrote to my parents about him, and then we became officially engaged.

A few months later we both went to my parents in the States and they received him like their own son. My bridegroom immediately began to learn

1. Gehenna: hell.

English and tried to adjust to the new life. Yet when I introduced him to my friends they looked at him with disappointment. "This 'greenhorn'<sup>2</sup> is your fiancé?" they asked. I told them what a big role he played in his town, how everyone respected him, but they looked at me as if I were crazy and scoffed at my words.

At first I thought, Let them laugh, when they get better acquainted with him they'll talk differently. In time, though, I was affected by their talk and began to think, like them, that he really was a "greenhorn" and acted like one.

In short, my love for him is cooling off gradually. I'm suffering terribly because my feelings for him are changing. In Europe, where everyone admired him and all the girls envied me, he looked different. But, here, I see before me another person.

I haven't the courage to tell him, and I can't even talk about it to my parents. He still loves me with all his heart, and I don't know what to do. I choke it all up inside myself, and I beg you to help me with advice in my desperate situation.

Respectfully,  
A Worried Reader

*Answer:*

The writer would make a grave mistake if she were to separate from her bridegroom now. She must not lose her common sense and be influenced by the foolish opinions of her friends who divided the world into "greenhorns" and real Americans.

We can assure the writer that her bridegroom will learn English quickly. He will know American history and literature as well as her friends do, and be a better American than they. She should be proud of his love and laugh at those who call him "greenhorn."

Dear Editor,

Since I do not want my conscience to bother me, I ask you to decide whether a married woman has the right to go to school two evenings a week. My husband thinks I have no right to do this.

I admit that I cannot be satisfied to be just a wife and mother. I am still young and I want to learn and enjoy life. My children and my house are not neglected, but I go to evening high school twice a week. My husband is not pleased and when I come home at night and ring the bell, he lets me stand outside a long time intentionally, and doesn't hurry to open the door.

Now he has announced a new decision. Because I send out the laundry to be done, it seems to him that I have too much time for myself, even enough to go to school. So from now on he will count out every penny for anything I have to buy for the house, so I will not be able to send out the laundry any

2. *greenhorn*: newly arrived immigrant.

more. And when I have to do the work myself there won't be any time left for such "foolishness" as going to school. I told him that I'm willing to do my own washing but that I would still be able to find time for study.

When I am alone with my thoughts, I feel I may not be right. Perhaps I should not go to school. I want to say that my husband is an intelligent man and he wanted to marry a woman who was educated. The fact that he is intelligent makes me more annoyed with him. He is in favor of the emancipation of women, yet in real life he acts contrary to his beliefs.

Awaiting your opinion on this, I remain,

Your reader,  
The Discontented Wife

*Answer:*

Since this man is intelligent and an adherent of the women's emancipation movement, he is scolded severely in the answer for wanting to keep his wife so enslaved. Also the opinion is expressed that the wife absolutely has the right to go to school two evenings a week.

Dear Editor,

I plead with you to open your illustrious newspaper and take in my "Bintel Brief" in which I write about my great suffering.

A long gloomy year, three hundred and sixty-five days, have gone by since I left my home and am alone on the lonely road of life. Oh, my poor dear parents, how saddened they were at my leaving. The leave-taking, their seeing me on my way, was like a silent funeral.

There was no shaking of the alms box, there was no grave digging and no sawing of boards, but I, myself, put on the white shirt that was wet with my mother's tears, took my pillow, and climbed into the wagon. Accompanying me was a quiet choked wail from my parents and friends.

The wheels of the wagon rolled farther and farther away. My mother and father wept for their son, then turned with heavy hearts to the empty house. They did not sit shive<sup>3</sup> even though they had lost a child.

I came to America and became a painter. My great love for Hebrew, for Russian, all of my other knowledge was smeared with paint. During the year that I have been here I have had some good periods, but I am not happy, because I have no interest in anything. My homesickness and loneliness darken my life.

Ah, home, my beloved home. My heart is heavy for my parents whom I left behind. I want to run back, but I am powerless. I am a coward, because I know that I have to serve under "Fonie" [the Czar] for three years.

3. shive: period of mourning.

I am lonely in my homesickness and I beg you to be my counsel as to how to act.

Respectfully,  
V. A.

*Answer:*

The answer states that almost all immigrants yearn deeply for dear ones and home at first. They are compared with plants that are transplanted to new ground. At first it seems that they are withering, but in time most of them revive and take root in the new earth.

The advice to this young man is that he must not consider going home, but try to take root here. He should try to overcome all these emotions and strive to make something of himself so that in time he will be able to bring his parents here.



Primary Resource 9:



Roberto Clemente's Pittsburgh Pirates home jersey, 1966 (Clemente's MVP year)  
Loan courtesy of Stephen Wong



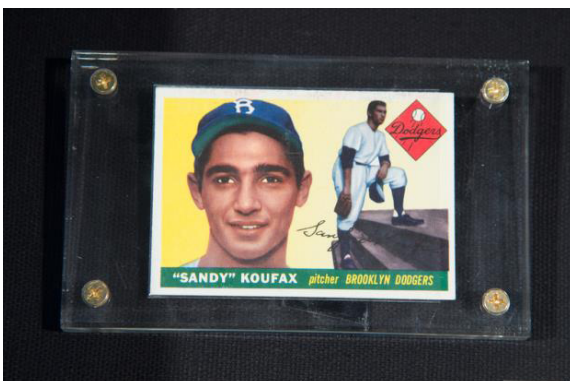
Thelma "Tiby" Eisen, 1945  
American Jewish Historical Society



Hank Greenberg and Joe DiMaggio



Justine Siegal, 2011  
AP Photo/Mark Duncan



Sandy Koufax's rookie card, 1955  
American Jewish Historical Society



Jackie Robinson pin  
Loan courtesy of Stephen Wong

**Primary Resource 10:**

Hank Greenberg's Most Valuable Player Award, 1935  
Courtesy of Steve Greenberg



Hank Greenberg's military identification card, 1944  
Courtesy of the National Baseball Hall of Fame and Museum, Cooperstown, NY

## Speaking of Greenberg

by Edgar Guest

The American poet Edgar Guest wrote this poem, "Speaking of Greenberg" in 1934 after Hank Greenberg chose to sit out a game of the World Series in order to go to synagogue on Yom Kippur, the most important Jewish holiday:

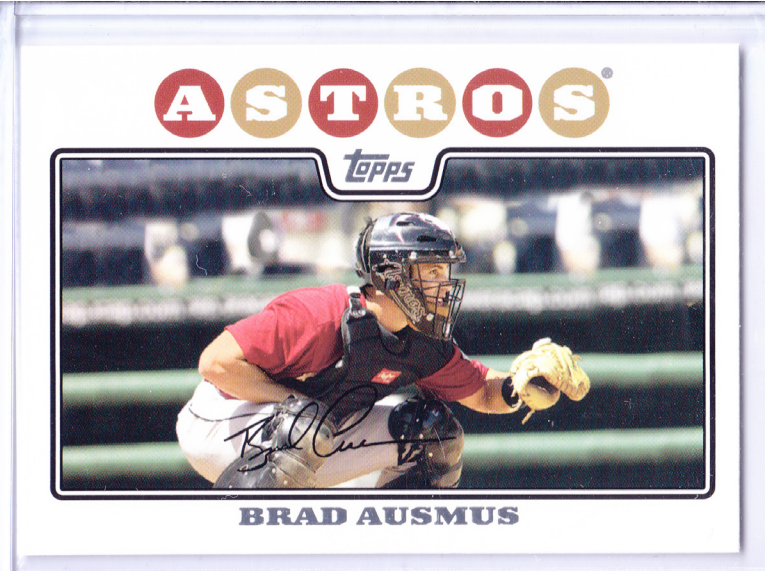
*The Irish didn't like it when they heard of Greenberg's fame  
For they thought a good first baseman should possess an Irish name;  
And the Murphys and Mulrooneys said they never dreamed they'd see  
A Jewish boy from Bronxville out where Casey used to be.  
In the early days of April not a Dugan tipped his hat  
Or prayed to see a "double" when Hank Greenberg came to bat.*

*In July the Irish wondered where he'd ever learned to play.  
"He makes me think of Casey!" Old Man Murphy dared to say;  
And with fifty-seven doubles and a score of homers made  
The respect they had for Greenberg was being openly displayed.  
But on the Jewish New Year when Hank Greenberg came to bat  
And made two home runs off Pitcher Rhodes—they cheered like mad for that.*

*Came Yom Kippur—holy fast day world-wide over to the Jew—  
And Hank Greenberg to his teaching and the old tradition true  
Spent the day among his people and he didn't come to play.  
Said Murphy to Mulrooney, "We shall lose the game today!  
We shall miss him on the infield and shall miss him at the bat,  
But he's true to his religion—and I honor him for that!"*



Primary Resource 11:



Topps

BRAD AUSMUS  
C

276

HT: 5'11" WT: 190  
BATS: RIGHT  
THROWS: RIGHT

●●●●● HOUSTON ASTROS® ●●●●●  
DRAFTED: YANKEES 448-JUNE, 1987 ACQ: TRADE WITH TIGERS 12-11-00

BORN: 4-14-69,  
NEW HAVEN,  
CONNECTICUT

COMPLETE MAJOR LEAGUE BATTING RECORD

YR	CLUB	G	AB	R	H	2B	3B	HR	RBI	SB	BB	SO	SLG	OPS	AVG
93	PADRES	49	180	18	41	8	1	5	12	2	6	28	.412	.695	.256
94	PADRES	101	327	45	82	12	1	7	24	5	30	63	.358	.672	.251
95	PADRES	103	328	44	96	16	4	5	34	16	31	56	.412	.765	.293
96	PADRES	50	149	16	27	4	0	1	13	1	13	27	.228	.489	.181
96	TIGERS	75	226	30	56	12	0	4	22	3	26	45	.354	.682	.248
97	ASTROS	130	425	45	113	25	1	4	44	14	38	78	.358	.684	.266
98	ASTROS	128	412	62	111	10	4	6	45	10	53	60	.357	.713	.269
99	TIGERS	127	458	62	126	25	6	9	54	12	51	71	.415	.779	.275
00	TIGERS	150	523	75	139	25	3	7	51	11	69	79	.365	.722	.266
01	ASTROS	128	422	45	98	23	4	5	34	4	30	64	.341	.625	.232
02	ASTROS	130	447	57	115	19	3	6	50	2	38	71	.353	.675	.257
03	ASTROS	143	450	43	103	12	2	4	47	5	46	66	.291	.594	.229
04	ASTROS	129	403	38	100	14	1	5	31	2	33	56	.325	.631	.248
05	ASTROS	134	387	35	100	19	0	3	47	5	51	46	.331	.682	.238
06	ASTROS	139	439	37	101	16	1	2	39	3	45	71	.285	.593	.230
07	ASTROS	117	349	38	82	16	3	3	25	6	37	74	.324	.642	.235

MAJ. LEA. TOTALS

1833 5905 690 1490 256 34 76 572 101 597 957 936 672 252

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Brad Ausmus  
Baseball Card

**Primary Resource 12:**



Emerson Radio Hall of Fame Award, 1989  
American Jewish Historical Society



**Primary Resource 13: Excerpt from “Wait Till Next Year,” by Doris Kearns Goodwin**

When I was six, my father gave me a bright-red scorebook that opened my heart to the game of baseball. After dinner on long summer nights, he would sit beside me in our small enclosed porch to hear my account of that day’s Brooklyn Dodger game. Night after night he taught me the odd collection of symbols, numbers, and letters that enable a baseball lover to record every action of the game. Our score sheets had blank boxes in which **we** could draw our own slanted lines in the form of a diamond as we followed players around the bases. Wherever the baserunner’s progress stopped, the line stopped. He instructed me to fill in the unused boxes at the end of each inning with an elaborate checkerboard design which made it absolutely clear who had been the last to bat and who would lead off the next inning. By the time I had mastered the art of scorekeeping, a lasting bond had been forged among my father, baseball, and me.

All through the summer of 1949, my first summer as a fan, I spent my afternoons sitting cross-legged before the squat Philco radio which stood as a permanent fixture on our porch in Rockville Centre, on the South Shore of Long Island, **New** York. With my scorebook spread before me, I attended Dodger games through the courtly voice of Dodger announcer Red Barber. As he announced the lineup, I carefully printed each player’s name in a column on the left side of my sheet. Then, using the standard system my father had taught me, which assigned a number to each position in the field, starting with a ‘1’ for the pitcher and ending with a “9” for the right fielder, I recorded every play. I found it difficult at times to sit still. As the Dodgers came to bat, I would walk around the room, talking to the players as if they were standing in front of me. At critical junctures, I tried to make a bargain, whispering and cajoling while Pee Wee Reese or Duke Snider stepped into the batter’s box: “Please, please, get a hit. If you get a hit now, I’ll make my bed every day for a week.” Sometimes, when the score was close and the opposing team at bat with men on base, I was too agitated to listen. Asking my mother to keep notes, I left the house for a walk around the block, hoping that when I returned the enemy threat would be over, and once again we’d be up at bat. Mostly, however, I stayed at my post, diligently recording each inning so that, when my father returned from his job as bank examiner for the State of New York, I could re-create for him the game he had missed.

When my father came home from the city, he would change from his three-piece suit into long pants and a short-sleeved sport shirt, and come downstairs for the ritual Manhattan cocktail with my mother. Then my parents would summon me for dinner from my play on the street outside our house. All through dinner I had to restrain myself from telling him about the day’s game, waiting for the special time to come when we would sit together on the couch, my scorebook on my lap.

“Well, did anything interesting happen today?” he would begin. And even before the daily question was completed I had eagerly launched into my narrative of every play, and almost every pitch, of that afternoon’s contest. It never crossed my mind to wonder if, at the close of a day’s work, he might find my lengthy account the least bit tedious. For there was mastery as well as pleasure in our nightly ritual. Through my knowledge, I commanded my father’s undivided attention, the sign of his love. **It would instill in me an early awareness of the power of narrative, which would introduce a lifetime of storytelling,** fueled by the naive confidence that others would find me as entertaining as my father did.

...These nightly recountings of the Dodgers’ progress provided my first lessons in the narrative art. From the scorebook, with its tight squares of neatly arranged symbols, I could unfold the tale of an entire game and tell a story that seemed to last almost as long as the game itself. At first, I was unable to resist the temptation to skip ahead to an important play in later innings. At times, I grew so excited about a Dodger victory that I blurted out the final score before I had hardly begun. But as I became more experienced in my storytelling, I learned to build a dramatic story with a beginning, middle, and end. Slowly, I learned that if I could recount the game, one batter at a time, inning by inning, without divulging the outcome, I could keep the suspense and my father’s interest alive until the very last pitch. Sometimes I pretended that I was the great Red Barber himself, allowing my voice to swell when reporting a home run, quieting to a whisper when the action grew tense, injecting tidbits about the players into my reports. At critical moments, I would jump from the couch to illustrate a ball that turned foul at the last moment or a dropped fly that was scored as an error.

...All through that summer, my father kept from me the knowledge that running box scores appeared in the daily newspapers. He never mentioned that these abbreviated histories had been a staple feature of the sports pages since the nineteenth century and were generally the first thing he and his fellow commuters turned to when they opened the **Daily News** and the **Herald Tribune** in the morning. I believed that, if I did not recount the games he had missed, my father would never have been able to follow our Dodgers the proper way, day by day, play by play, inning by inning. In other words, without me, his love of baseball would be forever unfulfilled.

# *Appendix B*

## **WORKSHEETS**

# Image Analysis Worksheet

## Step 1: Observation

Study the image in Primary Resource 1 for one minute. Form an overall impression of the image. Then carefully examine individual details.

## Step 2: Record your observations

List the setting(s), people, objects, and activities seen in the image. *Be as specific as possible!*

Setting(s). Where?

People. Who?

Objects. What **things**?

Activities. What **actions**?

## Step 3: Conclusions

Based on your observations, list two conclusions that you can draw from this image:

1.

2.





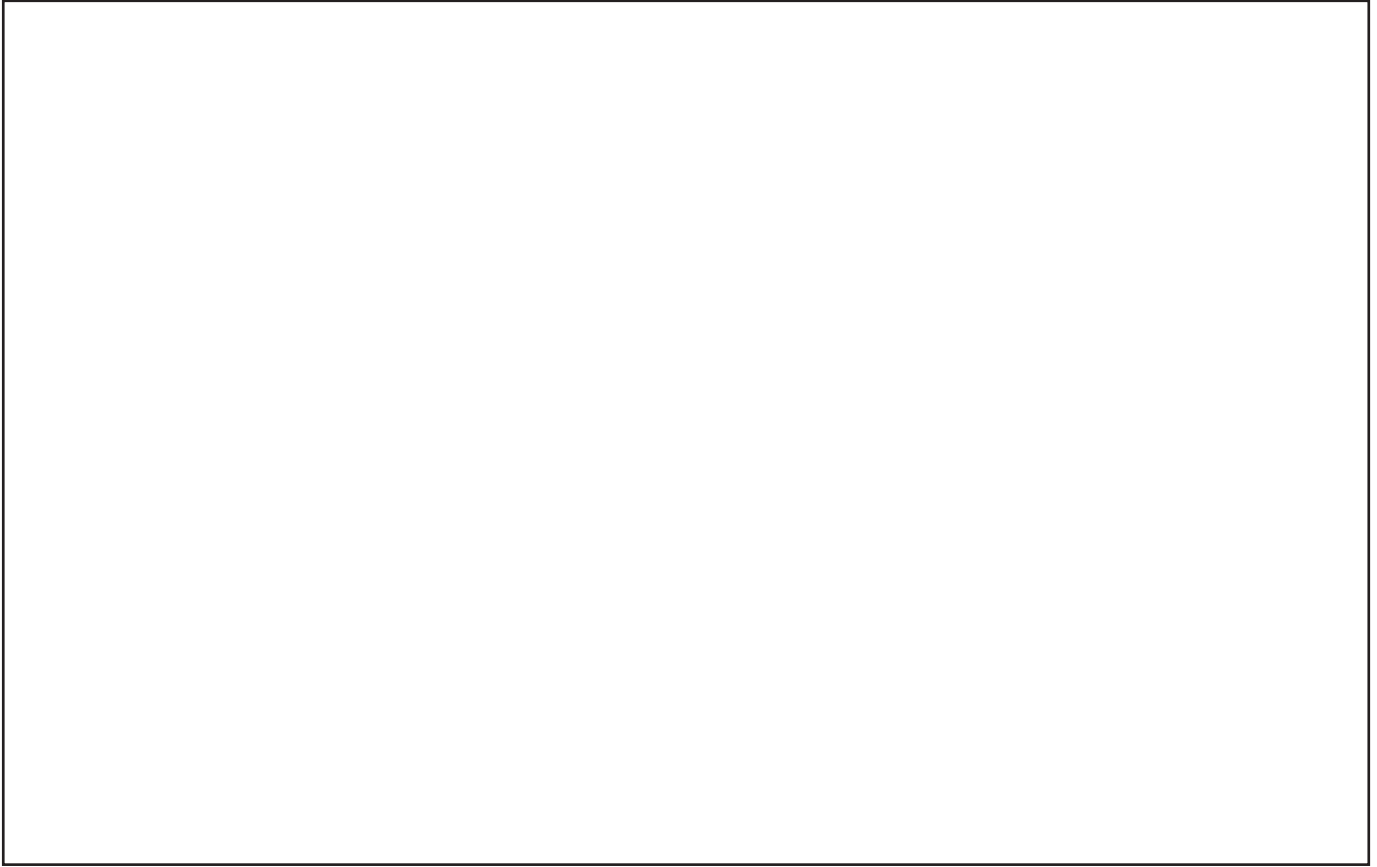


*Read the poem together out loud. Then discuss the following questions:*

- 1) According to the poet, Edgar Guest, why didn't the Irish baseball fans like it when they first heard of Greenberg's fame?
- 2) What made them change their minds?
- 3) In the end, why did they honor him?
- 4) What do you think about Greenberg's actions at the end?

# My Role Model

2-5



*[Put Picture Here]*

**My role model is:**

**About my role model:**

**Why this is my role model:**

## Calculating Your Stats

2-6

With your partner, take turns rolling the dice. Each roll of the dice will be one “at bat.”

Step1: Roll one die. If you roll a 1 or 2 it's a “hit.” If you roll a 3, 4, 5, or 6, it's an “out.”

Step 2: If you get an out, it is now the other partner's turn to roll.

If you get a hit, you now roll two dice to determine what type of hit it is.

- 1-6 is a single
- 7-9 is a double
- 10 is a triple
- 11-12 is a homerun

Tally your data in the table below as you go.

Keep rolling until you've reached the number of at bats assigned by your teacher.

AB (At Bats)	H (Hits)	2B (Doubles)	3B (Triples)	HR (Homeruns)	Avg (Batting Average)

After you've finished rolling, record your stats below (in numerals):

AB (At Bats)	H (Hits)	2B (Doubles)	3B (Triples)	HR (Homeruns)	Avg (Batting Average)

Then, answer the following questions:

- 1) What percentage of your at bats were hits?
- 2) What percentage of your hits were singles?



3) What percentage of your hits were doubles?

4) What percentage of your hits were triples?

5) What percentage of your hits were homeruns?

6) A batter's slugging percentage is a measure of a hitter's power (although it's not technically a percentage). It's the player's total bases divided by at bats. Here's how it is calculated:

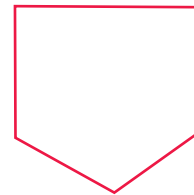
$$\text{Slugging Percentage} = \frac{(\text{Singles}) + (2 \times \text{Doubles}) + (3 \times \text{Triples}) + (4 \times \text{Homeruns})}{\text{At Bats}}$$

What's your slugging percentage?

# Timeline

## A CENTURY AND A HALF OF BATS + BALLS

From a scrappy amateur game, baseball grew into our national pastime and a multibillion-dollar industry. It continues to evolve as our country changes.



*Trace the sport's major milestones, as well as events and characters both legendary and little known. Events related to the history of Jews and Baseball appear in blue.*

### 1800–1919

1. 1845: In the first recorded game, the Knickerbocker Base Ball Club plays...the Knickerbocker Base Ball Club. It's an intramural affair at Hoboken's Elysian Fields.
2. 1846: David Hart umpires a game for the Knickerbocker Base Ball Club.
3. 1866: Lipman Pike, of Dutch-Jewish heritage, hits 6 HRs home runs (5 in succession) for the Philadelphia Athletics, winning 67–25 against the Alert Club of Philadelphia (which apparently wasn't quite so alert after all).
4. 1871: The 9-team National Association of Professional Base Ball Players, America's first professional league, plays its first game on May 4.
5. 1879: William Edward White becomes the first African American to play in the Majors... for just one game with the Providence Greys.
6. 1882: Louis Kramer, Aaron Stern, and others organize a second major league: the American Association. Kramer and Stern, with the Cincinnati Reds, are the first Jews with ownership stakes in a major league club.
7. 1900: Barney Dreyfuss buys the Pittsburgh Pirates, which he owns until his death 32 years later. In 1903, Dreyfuss invents the World Series, where the Boston Pilgrims sink his Pirates.
8. 1909: Former St. Louis Cardinals manager Louis Heilbroner creates baseball's first statistical bureau. Four years later, brothers Al and Walter Elias found the Elias Sports Bureau—still official statistician of Major League Baseball (MLB).
9. 1919: Eight Chicago White Sox players conspire with gamblers to throw the World Series. Reeling from the scandal, MLB places its bet on Judge Kenesaw Mountain Landis, hiring him for the brand new office of Commissioner.

### 1920–1957

1. 1920: New York buys Babe Ruth from Boston. Rube Foster founds the Negro National League.
2. 1926–27: Abe Povich (brother of Shirley, uncle of Maury) plays for the Hebrew All-Stars, who face off against the Knights of the Ku Klux Klan and split two contests.
3. 1931: Syd Cohen joins the Mexican-based Nogales Internationals of the Arizona-Texas League. Amid complaints that Nogales relies too heavily on US players, its manager introduces the Spanish-speaking Cohen as “Pablo Garcia.”
4. 1934: A Florida hotel bars Jewish players Harry Danning and Phil Weintraub, in town for spring training with the Giants. The management relents only after Giants manager Bill Terry threatens to move the entire team to another hotel.
5. 1935: Babe Ruth retires. The American League names Hank Greenberg its Most Valuable Player; he is the first Jewish player awarded this title.
6. 1938: Abram J. Shorin and his three brothers found the Topps Chewing Gum Company—and in 1951 hit a homer with a line of baseball cards. Topps still produces its famed collectibles.
7. 1942: Play ball! FDR gives a green light to let professional baseball continue during WWII.
8. 1947: Jackie Robinson plays for Brooklyn on April 15. When the Cleveland Indians sign Larry Doby the following January—followed later by Satchel Paige and Minnie Miñoso—both leagues are racially integrated.
9. 1953: Al Rosen is unanimously voted the American League's Most Valuable Player—the first player since Hank Greenberg (1935) to receive all first-place votes.

1. 1959: Dodgers relief pitcher Larry Sherry wins two World Series games for the Los Angeles Dodgers and saves the other two Dodger victories, an unparalleled feat.
2. 1962: Jackie Robinson is the first African American player inducted into the Baseball Hall of Fame.
3. 1966: Marvin Miller becomes executive director of the Major League Baseball Players Association. He improves the bargaining rights of MLB players, securing their economic standing for decades and creating one of America's strongest labor unions.
4. 1967: Minnesota's Carleton College introduces Rotblatt, an annual one-day, nine-hour, 100+ inning softball match reputedly named by a student with a vintage trading card of White Sox pitcher Marv Rotblatt. Carlton still hosts the merry marathon event.
5. 1971: On June 3, Ken Holtzman becomes the first Cub since Larry Corcoran to pitch two no-hitters (Corcoran had three, from 1880 to 1884).
6. 1973: Ron Blomberg of the New York Yankees becomes MLB's first regular-season designated hitter when he faces right-hander Luis Tiant at Fenway Park on April 6.
7. 1979: Daniel Okrent and friends, while dining at La Rotisserie restaurant in New York City, invent Rotisserie baseball, forerunner of the fantasy sports leagues.
8. 1988: In a nod to noshers, the Baltimore Orioles offer kosher food the year before Camden Yards opens.
9. 1994: The longest strike in baseball history begins on August 12, cancelling the World Series for the first time in 89 years. Players return to work the following spring.

1. 1995: Los Angeles Dodgers pitcher Hideo Nomo is named National League Rookie of the Year, the first Japanese player to win a Major League Baseball award.
2. 1997: On the 50th anniversary of Jackie Robinson's first Dodgers game, all Major League play stops for fans nationwide to watch a special presentation at Shea Stadium in which Acting Commissioner Bud Selig retires Robinson's #42 in perpetuity, except for players currently wearing that number.
3. 2000: Ichiro Suzuki is the first Japanese-born position player to sign with a Major League team, the Seattle Mariners. Concession stands at Seattle's SAFECO Field introduce "Ichiro-rolls" sushi in his honor.
4. 2002: Theo Epstein signs with the Boston Red Sox at age 28, the youngest general manager in Major League history.
5. 2002: On May 23, Los Angeles Dodger Shawn Green hits four home runs in one game against the Milwaukee Brewers, joining only 15 others (in both leagues) who had achieved that feat. Green also sets a new MLB mark, going 6 for 6, with 19 total bases.
6. 2007: Ryan Braun of the Milwaukee Brewers is the first Jewish player named Rookie of the Year.
7. 2010: The Chico Outlaws of the Golden Baseball League draft female pitcher Eri Yoshida, formerly of Japan's Kansai Independent Baseball League—the first woman to play professionally alongside men in America since Ila Borders, and the first to play professional baseball in two countries.
8. 2011: Justine Siegal is the first woman to pitch batting practice for a Major League team, the Cleveland Indians. She later repeats that role for the A's, Rays, Cardinals, Mets, and Astros.
9. 2013: Ryan Braun receives a 65-game suspension for violating MLB's antidrug policy.

# GLOSSARY

**Acculturation** – The adoption by an individual or group of the behaviors and practices of the surrounding culture.

**Assimilation** – The process by which an individual or group becomes absorbed into the dominant cultural group.

**Civil Rights** – The fundamental freedoms and privileges afforded to all citizens, such as the right to vote, freedom of expression, and freedom from discrimination. The Civil Rights Movement refers to the efforts made by African Americans and others in the 1950s and 60s to eliminate segregation and establish equal rights for all, regardless of race.

**Community** – A group that shares common characteristics, attitudes, interests, or goals, and often feels a sense of fellowship with each other.

**Discrimination** – The unfair treat of an individual or group based on prejudice.

**Diversity** – The presence of different types of people within a group. Diversity could reflect variety in terms of culture, race, gender, class, or other characteristic.

**Ethical Behavior** – Actions that follow standards of good or morally right conduct, as defined within a particular society.

**Identity** – characteristics, qualities, beliefs, and group affiliations that define a person and make him or her unique.

**Immigrant** – An individual who comes to live in a new country.

**Integration** – Attempts to challenge policies that separate or segregate people of different races or ethnic backgrounds. In baseball, integration began in 1947 when Jackie Robinson became the first African American in 80 years to play in the Major Leagues .

**Racism** – A belief that people of certain racial backgrounds are inherently inferior to others. Racism can also refer to hatred or intolerance based on this belief.

**Role Model** – A person who, based on his or her behavior or accomplishments, is looked to as an example for others to follow.

**Social Justice** – A belief that all individuals should have equal rights and opportunities regardless of race, religion, class, or other divisions. When people work for social justice, they strive for a society that provides for the social, political, and personal needs of all its citizens.

**Sportsmanship** – The way one acts or reacts while engaged in competition. When one exhibits “good sportsmanship” he or she exhibits positive attitudes and behaviors, such as self-control, fairness, respect for others, and graciousness in winning and losing.

**Teamwork** – The act of working together cooperatively to achieve a common goal.

**Values** – The moral ideals, principles, or standards of a person or group. Values reflect beliefs about right and wrong and what is important in life. One’s values influence his or her attitudes and actions.

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## ABOUT THE MUSEUM

The National Museum of American Jewish History, located on historic Independence Mall in Philadelphia, brings to life the 360-year history of Jews in America. Tracing the stories of how Jewish immigrants became Jewish Americans, the Museum invites visitors of all backgrounds to share their own stories and reflect on how their histories and identities shape and are shaped by the American experience. An open door for all, NMAJH honors the past and contributes to a better future by sharing the power of imagination and ideas, culture and community, leadership and service, in ways that turn inspiration into action.

Our object-based lessons provide students with opportunities to develop skills in comprehension and critical thinking through close engagement with primary documents, historic artifacts, maps, and interactive visual and audio displays. Students learn to observe, listen, and participate effectively in group discussions. These lessons can serve as compelling topics for project-based curricula and individual research projects

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