

PASSPORT



*the land we live in,
the land we left*

VIRGINIA'S PEOPLE

AN EXHIBITION AT THE LIBRARY OF VIRGINIA

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the land we left* VIRGINIA'S PEOPLE

The land we call Virginia has been populated by people of varied racial, regional, and national origins since the beginning of human settlement more than 15,000 years ago. The first people to settle on Virginia soil about whom we know much were Algonquian and Siouan Indians. The agricultural Algonquian built semipermanent settlements from the Eastern Shore to the fall line of the James River, while the nomadic Siouan, who relied on hunting, inhabited the Piedmont west of the fall line all the way to the Blue Ridge Mountains. European colonists and captured Africans arrived early in the 1600s. The flow of immigrants, sometimes surging and other times slowing to a trickle, continued throughout the nineteenth and twentieth centuries. Today newcomers with Asian, African, and Hispanic roots propel Virginia to an eleventh-place ranking in the United States for foreign-born population, a place bound to change with the 2010 federal census.



WHERE DID THEY GO? Children touring *The Land We Live In* can follow along by placing the sticker with the correct destination in the space provided for each of the five personal profiles featured in the exhibition. Stickers for this activity are available at the information desk.

THINK ABOUT THIS
Where did your family
come from?

recruited immigrants to Virginia since the first English colonists landed in 1607. Their promises of better jobs and better lives—publicized in print and sometimes in person in foreign ports—convinced thousands of immigrants to relocate to Virginia.

Marriage was another catalyst, as immigrants seeking to preserve ethnic identity recruited marriage partners from the old country. In recent decades, growing numbers of Virginians have adopted orphans from countries such as China and Russia, creating families with multiple ethnicities and races.

Debates about immigration are as old as the earliest immigrants. Current clashes over the status of immigrants in Virginia, and the rash of raids and deportations from the state in recent years, prove that immigration continues to be a contentious and polarizing issue for Virginians. And yet the state continues to attract new immigrants: since 2000, the foreign-born population of the state increased 39 percent to almost 800,000 people—10 percent of the total population of the state.

“THE LANDS WE LEFT”

“I looked all around me and saw I was alone.”

The lament of a homesick immigrant writing in the Valley more than 150 years ago speaks to the sorrows of many more.

From the poor to the privileged, Virginia’s immigrants took enormous risks relocating on unfamiliar terrain. They faced hardships ranging from the babel of new languages to dealing with discrimination and racism. Even when those obstacles were overcome, the sense of loss remained.

their own country in Liberia, white secessionists unwilling to remain in the state after the Civil War, and Indians forcibly relocated by government order.

Examining the reasons that people left the state raises the question of why others in similar circumstances stayed. The pull of family and familiar places is strong. Those who chose to leave have as much to tell us about what it means to be a Virginian as those who stayed.

KEEPING CONNECTIONS

Immigrants and their descendants nurtured connections to homelands and native traditions.

Raising his glass at a July 4th celebration in 1852, a young Irish-American resident of Richmond toasted “the land we live in; not forgetting the land we left.” For more than four centuries, Virginia’s immigrants have nurtured the traditions of their homelands. The array of international celebrations and events staged in Virginia every year and the

BELOW: “Lern’ den Buchstab’erst recht Kennen.” 1810. Broadside.
RIGHT: *Scrapbook of Gesangverein*. 1880. Bound volume. Library of Virginia.





*Wedding jacket belonging to
Chryssi Kefalianos.
Ca. 1863. Courtesy of
Mary Dessypris.*

hundreds of folk culture and heritage groups active in the state testify to the success of their efforts.

Preserving traditions helps to create a sense of community and continuity for Virginia's immigrants. But immigrants do not simply reproduce the ethnic cultures that they or their ancestors left behind. They reconstitute them, adapt them, and meld them with American and Virginian customs to create something specific to their new place and time. In the words of one current Virginia resident, a naturalized citizen who was born in Greece and reared in Egypt: "I became 'Greek' *after* I moved to America."

Even as they preserve traditions from the past, immigrants forge connections to their new country and state. In Virginia as elsewhere, ethnic and American identities are warp and woof of the same garment, tailored to fit new and ever-changing circumstances.

THINK ABOUT THIS
What traditions
does your family observe
that have roots
in other cultures?

Exhibition Lexicon

GLOSSARY

alien—(āl y ən, ā lē ən) *n.*, a foreign-born inhabitant of a nation.

immigrate—(im´ ə grāt´) *v.*, to come to a country of which one is not a native for the purpose of permanent residence.

emigrate—(em´ ə grāt´) *v.i.*, to leave one country or region to settle in another; migrate.

foreigner—(fôr´ ə nə) *n.*, a person not native to or naturalized in a given country.

naturalize—(nəch´ ə r ə līz) *v.*, to invest an alien with the rights and privileges of a citizen. To adapt to a place or to new surroundings.

VIRGINIA PLACE-NAMES WITH FOREIGN ORIGINS

Achilles, Accomack, Alexandria, Alhambra, Angola, Antioch, Appomattox, Buena Vista, Dublin, Eureka, Formosa, Ghent, Glasgow, Guinea, Hebron, Jamaica, Jericho, Lafayette, Lebanon, Macedonia, Mantua, Meherrin, Montebello, Montezuma, Montpelier, Moscow, Mount Pisgah, Nansemond, Nottoway, Osaka, Palmyra, Parnassus, Phoebus, Poquoson, Potomac, Rappahannock, Richmond, Shenandoah, Sinai, Sparta, Strasburg, Thessalia, Vesuvius, Warsaw, Waterloo, Zion

WORDS FROM OTHER LANGUAGES

VIRGINIA INDIAN hominy, moccasin, opossum, raccoon, persimmon, terrapin, tomahawk

GERMAN angst, kindergarten, sauerkraut, delicatessen, diesel, quartz

SPANISH armada, adobe, alligator, bravado, canyon, coyote, embargo, enchilada, guitar, mesa, mosquito, vigilante

ITALIAN arsenal, balcony, casino, cupola, ghetto, gondola, macaroni, motto, piano, pantaloons, regatta, stucco, studio, tempo, umbrella

HINDI bandana, bangle, bungalow, cot, cummerbund, dungaree, jungle, nabob, pajamas, shampoo, thug

ARABIC emir, gazelle, giraffe, harem, lute, mosque, myrrh, sultan

PERSIAN bazaar, caravan

AFRICAN banjo, gumbo, okra, voodoo, yam



Joy Garden Restaurant, Richmond.
1 February 1960. Adolph B. Rice
Collection, Library of Virginia.



Easter Sunday, Norfolk. 1921. Courtesy of Anna Campas.



A. Sansone Fruit Co., Norfolk. ca. 1915. Harry Mann Photographic Collection. Library of Virginia; *Das Kleine A B C-Buch.* 1817. Bound volume. Library of Virginia.



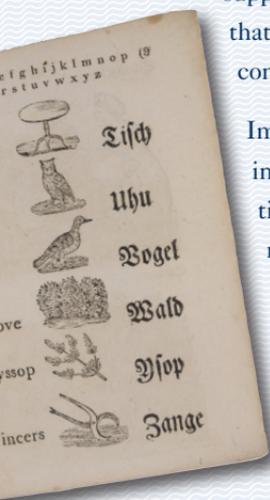
FUSION

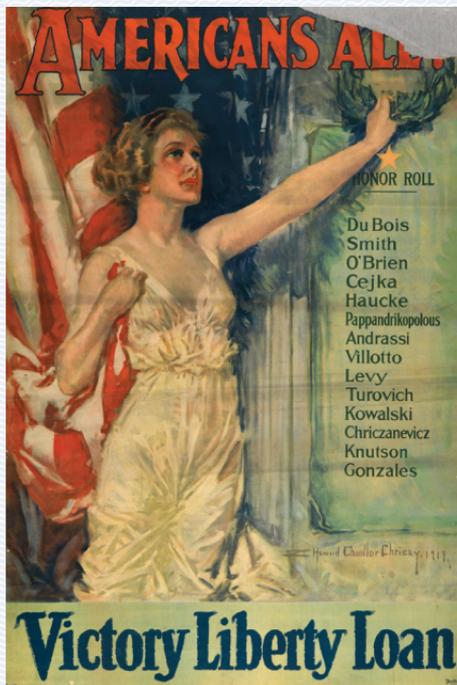
Foreign-born Virginians contributed to the economic, political, and cultural life of the state.

Immigrants blew glass at Jamestown, dug coal in Pocahontas in Tazewell County, and farmed in Aroda in Madison County. They baked bread in Richmond, sold corsets in Petersburg, plucked chickens in Harrisonburg, and programmed computers in Reston. They have worked in offices and stores and have owned businesses small and large from one end of the state to the other.

In wars, immigrants fought alongside native-born Americans, sometimes in special regiments comprised of fellow countrymen. Many have been elected to public office. Immigrants have been community builders, founding and supporting schools, churches, and cultural and civic institutions that enhanced their own communities while contributing to the common wealth of the state. “They” are us.

Immigrant groups have also shaped the character of the state, in ways that sometimes have been overstated and other times overlooked or actively denied. As historical sites, museums, and scholars around the state reexamine the histories of Virginia’s peoples, the contributions of all races and ethnicities become clearer. It is an enriching shared history, full of surprises and not a little anxiety. Who are we? Is being a Virginian a filter or a fence? A telescope or a magnifying glass?





WHAT IS A VIRGINIAN?

The names have changed, but Virginians have argued about immigrants for more than 400 years.

Who is a Virginian? Anyone who lives within the state's borders? Someone who was born here? Do working and paying taxes here make you a Virginian? Or is it something more complicated, having to do with how you feel about the state?

Those debates take place in the state legislature and at the corner convenience store. They are often heated, because the consequences are serious—the right to vote or get an education, the responsibilities of paying taxes, the privileges of home ownership, and financial success.

In Virginia these debates started centuries ago, when the immigrants in question were largely from the British Isles. They continued throughout the nineteenth century, encompassing enslaved blacks who were denied the rights of citizenship, as well as waves of immigrants from Europe. In the more recent past, immigrants from Asia, Africa, India, Central America, and South America have sparked the same kind of soul-searching. Different communities in Virginia have responded in different ways, enacting a variety of policies and demonstrating a range of attitudes toward both legal and illegal immigrants.

The history of conflict over immigration is not just a tale of a native-born majority resisting a foreign-born influx. Some immigrant groups have found themselves in conflict with others. Immigrant communities have often struggled with internal dissent, as ideas changed about who they are and where they fit into a larger, increasingly multiethnic population. The concept of multiculturalism itself has proved to be a controversial topic across the nation, threatening to both native- and foreign-born notions of self.

To Whom it May Concern

It seems that slanderous reports have been circulated amongst the citizens of our county, reflecting on the patriotism of our respected fellow-townsmen, Geo. Vogt and we, the undersigned, take pleasure, unsolicited, in branding all such reports as unqualifiedly false. Mr. Vogt and family have lived among us for years, and we have always found them good, lovable, law-abiding citizens, and they have now willingly, at the call of their adopted country, given their first-born, Geo. Vogt, Jr., to fight to uphold the dignity of our own beloved U. S. against the assaults of their father-land. How much better to commend them for their patriotism than to slander them, when they are Americans from choice and not, as the majority of our citizens, only from the force of circumstances. We consider them among our best citizens.

J. A. Hammer	S. K. Wright	L. J. Moyer
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Hershbarger Bros.	Dr. V. Hamner	W. H. Hottel
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B. C. Grove	Wilber A. Corbin	W. E. Yates
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J. B. Martin	C. R. Grove	C. T. Bateman
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George H. Lang	D. L. Casper	T. J. Borer
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Immigrants who are in Virginia illegally undoubtedly increase demands on health, social, and educational services provided by local communities, as well as by the federal and the state government. The immigrant populations of Harrisonburg, Prince William County, and Annandale are among the fastest-growing in the state. These communities have responded in dramatically different ways. Harrisonburg, drawing on its Mennonite history, has engaged Hispanic immigrants in the civic and religious life of the community. Prince William County has taken a more law-and-order approach, strictly enforcing

federal laws regulating illegal immigrants. In Annandale, a shrinking core of native-Virginia merchants and a vibrant, growing Korean business community may yet find common ground in that universal area of interest: the economy.

Americans All. Howard Chandler Christy. 1919. Poster. Library of Virginia.
To Whom it May Concern. Ca. 1918. Broadside. Library of Virginia.

POCAHONTAS

ALSO KNOWN AS Matoaka; Amonute

DATE OF BIRTH c. 1595

COUNTRY OF ORIGIN Tsenacommaco
(Virginia)

NATIONALITY Powhatan

DESTINATION *(place sticker below)*



Pocahontas. William Sheppard after engraving by Simon van de Passe.

Pocahontas (ca. 1595–1617), also known as Matoaka and as Amonute, was one of the daughters of paramount chief Powhatan. She established a friendly and trusting relationship with Captain John Smith in 1607 and thereafter served as an intermediary and perhaps as an interpreter between the English settlers and the Powhatan nation. Pocahontas learned English and provided food for the colonists at critical times during the first years of their residence in Virginia. The story that Smith later told of how she saved his life in December 1607, despite questions about its truth or accurate interpretation, allowed English readers of Smith's history to view the Indians as essentially decent people with whom English colonists could dwell peacefully.

Her relationship with the settlers temporarily ceased after her marriage to Kocuum about 1610, but in 1613 Captain Samuel Argall enticed her onto his trading ship and carried her back to Jamestown, where she remained a hostage for nearly a year. During that time she converted to Christianity and took the English name Rebecca. She married John Rolfe in April 1614, which sealed an alliance and ended conflict between the English and Powhatan. Political leaders from both cultures recognized marriages between leaders of rival military or political factions as a proper means of making or keeping the peace.

Two years later, Pocahontas and her husband traveled to England, where she met the king and queen. Pocahontas died in March 1617 as she was preparing to return to her native land and was buried in England. Pocahontas's story, like that of her people and their descendants, exhibits how much the English settlement of Virginia, the first of the modern in-migrations of alien people, affected the lives and culture of the very first families of Virginia.

THINK ABOUT THIS
How did American Indians deal
with increasing numbers of Europeans
settling in their homeland?

JOHN SMITH

DATE OF BIRTH

c. 1580

COUNTRY OF ORIGIN

England

NATIONALITY

English

DESTINATION *(place sticker below)*



John Smith. 1624. After an engraving by Simon van de Passe.

The most famous of the Englishmen who immigrated to Virginia in 1607 and founded the colony, Captain John Smith (1580–1631) lived in Virginia from April 1607 until October 1609. He later wrote a history of his time there and published the writings of other early English residents of Virginia. The first substantial book that Smith published included a map that he compiled during his 1608 explorations of the Chesapeake Bay and the lower reaches of some of the rivers that feed into the bay. The map and Smith's description of the country and its inhabitants enabled later settlers to find their way in their new home and also preserved in writing for the first time much valuable information about the tribes of Indians he visited and those with whom he had both profitable and hazardous relations.

From the day the first Englishmen landed in Virginia, they engaged in recurrent conflicts with the Powhatan and the other tribes they encountered, who were suspicious of the Englishmen's intentions from the beginning. The Powhatan chiefdom and the other tribes that inhabited the land that the English called Virginia sought to incorporate the immigrants into their existing political economy and were occasionally helpful to the settlers, but the longer the Englishmen remained, the more they appeared to be a serious threat to the culture that the Indians treasured. Tensions between inhabitants and newcomers have been a constant factor in Virginia's history since the spring of 1607.

Smith's adventures and his many publications set him apart from the thousands of other English men and women who immigrated to Virginia later in the seventeenth century, but his books with their tales of adventure also contained the lessons that he learned from the mistakes of the first settlers. Those lessons allowed the men and women who followed him to Virginia and who settled in other places along the Atlantic Coast to create permanent communities in the New World.

JAMES CAMPAS

ALSO KNOWN AS Demetrios Karkambasis

DATE OF BIRTH March 25, 1885

COUNTRY OF ORIGIN Greece

NATIONALITY Greek

DESTINATION *(place sticker below)*

THINK ABOUT THIS
Why would Demetrios Karkambasis
change his name to James Campas?



Demetrios Karkambasis [James Campas]. ca. 1915. Photograph. Library of Virginia.

The story of Demetrios Karkambasis is of a dream of a better life that was cut short, an example that not all the immigrants prospered in the new land.

The transformation of Demetrios Karkambasis into Jimmy Campas began in 1912, in Goranoi, a village near Sparta, Greece. Born on 25 March 1885, Karkambasis immigrated to the United States in 1912 and settled in Norfolk, Virginia. On 13 February 1916, he married Maria Komninou, whose father had emigrated from Greece and settled in Norfolk as well. The Campases had five children—Nicholas, Anna, William, Georgia, and Arthur. Karkambasis became a naturalized citizen in June 1927 and by November had changed his name legally to James Campas.

Campas worked as an ice-cream maker and a confectioner. By 1923, he was running his own business, Liberty Confectionary, at 1200 Church Street. The neighborhood was a mixture of immigrants and native-born African Americans. The family lived nearby at 1209 1/2 Church Street and then moved almost yearly. In the summer, Campas brought truckloads of melons for sale that he piled up in front of his store, a practice that earned him the nickname the “melon king.”

Late in 1926 Maria Campas, now pregnant with her fifth child, and the three younger children, Anna, Georgia, and William, returned to Greece, where Arthur (Aristotelis) was born. Maria died on 12 October 1929. When James Campas went to Greece to bring his children back to America, he also brought back twenty-year-old Vasiliki Papatheodorou to look after the children, who ranged from four to fourteen years old. By March 1930, the Campas family was back in Norfolk with Vasiliki, who entered the United States as Mrs. Campas. The family was listed in the 1930 federal census, although Vasiliki (now Bessie Papas) was noted as a servant living with the family.

Campas was doing well as the owner of two confectionary stores and in 1931 planned to expand Liberty Confectionary. On 31 October 1932, his life was cut short when he was killed by an explosion in a store owned by Nick Gretes. Campas was buried in Forest Lawn Cemetery. A year after their father's death, four of the children were sent back to Greece. Nicholas remained in Norfolk. Anna and William returned to the United States before World War II. Arthur and Georgia settled in upstate New York after 1945. The dream of their father materialized as the children prospered, and the grandchildren have led meaningful and productive lives in the United States.

ANTHONY ROSENSTOCK

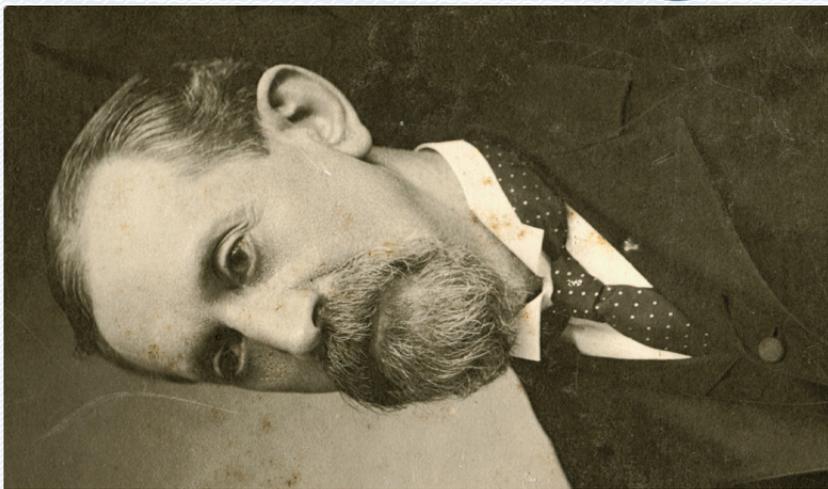
DATE OF BIRTH October 22, 1833

COUNTRY OF ORIGIN Hessen-Nassau (Germany)

NATIONALITY German

DESTINATION *(place sticker below)*

THINK ABOUT THIS
How did Anthony Rosenstock contribute
to the community in Petersburg?



Anthony Rosenstock. Rees Studio, Petersburg, photographer. Courtesy of Virginia Historical Society.

Born in Melsungen, Hessen-Nassau (present-day Germany), on 22 October 1833, Anthony Rosenstock sailed on the *Hudson* from Hamburg, Germany, and arrived in New York City late in November 1853. He is said to have arrived with just 3¢ and a letter of introduction to the brother-in-law of a Kentucky relation. At the end of 1855, he and his brother-in-law, Meyer Stern, opened Stern and Rosenstock, a dry goods business in Albany, New York. For two years Rosenstock lived in the shop, sleeping under the counter. The business was dissolved in 1857.

Rosenstock relocated to Petersburg, Virginia, where his sister, Sarah Rosenstock, owned a millinery business. He opened his first dry goods store, Temple of Fancy, in December 1858 and the next year established A. Rosenstock & Co., one of the first department stores in Virginia. By 1863, war forced him to close the business, and he became involved with running the federal blockade of Virginia's coast. Rosenstock took his family to Nassau, Bahamas, and remained there until April 1864. Two months later, he ran the blockade to Europe with a shipment of tobacco. In the autumn of 1866, Rosenstock reopened his Petersburg business and by 1870 was in partnership with James S. Gilliam, a relationship that lasted until 1877.

Anthony Rosenstock was a leader in both the business and the Jewish communities in Petersburg. In 1870 he was elected president of Congregation Rodef Sholem, formed in 1858; he became a charter member of Petersburg B'nai B'rith Lodge No. 225 in 1874 and served as president of the lodge in 1876. His wife, Cecelia Rosenstock, was president of the Ladies Benevolent Society in 1876. Rosenstock was also an original stockholder and later director of the National Bank of Petersburg, a founding director of the Petersburg Telephone Company, and a director of the Bond and Equity Company and the Home for the Sick. Rosenstock was also part of a group that tried to elect a member of the German community to the city council.

Rosenstock became a naturalized citizen on 17 June 1869, in the Petersburg Hustings Court. He brought members of his extended family to the United States, including Isaac, Lewis, and Benjamin Stern, who established Stern Brothers, a department store in New York City that eventually became part of Macy's. Rosenstock died on 17 December 1906, in Petersburg. Among the mourners at his funeral, held two days later, were Jewish and Christian religious leaders.

JOSEPH JENKINS ROBERTS

DATE OF BIRTH March 15, 1809

COUNTRY OF ORIGIN United States

NATIONALITY American

DESTINATION *(place sticker below)*



Joseph Jenkins Roberts. 1851. Daguerreotype collection. American Colonization Society Records. Library of Congress.

Joseph Jenkins Roberts was born a free man in Norfolk, Virginia, on 15 March 1809, when most African Americans in Virginia were slaves. He grew up in Norfolk and Petersburg and worked with his stepfather on a flatboat on the James River. In 1829, after his stepfather died, he immigrated to Liberia with his mother, his siblings, and his wife, Sarah, on board the *Harriet*.

Before leaving Norfolk, Roberts entered into a partnership with William Colson, a black barber. In exchange for basic supplies shipped by Colson, Roberts exported ivory, camwood, palm products, and other goods from the Liberian interior. In 1833 he became high sheriff and responsible for tax collection. Roberts served as governor of the colony of Liberia from 1840 until 1847 and in 1848 was elected the first president of the new Republic of Liberia. Roberts was president twice, from 1848 to 1856 and again from 1872 to 1876. Roberts also helped to found Liberia College, serving as a professor and as the college's first president.

Liberia, located in western Africa, was founded early in the 1820s by the American Colonization Society (ACS), which counted notable Virginians such as James Madison, John Randolph, John Marshall, and founder Charles Fenton Mercer as members. It was intended to serve as an outlet for emancipated African Americans who, once freed, would create legal and social complications in the United States. For African Americans, Liberia offered the independence and authority they were denied in America. Today, Liberia remains Africa's oldest republic.

Virginia played a pivotal role in the colonization of formerly enslaved African Americans. Virginia sent more free blacks to Liberia than did any other state and provided large sums of money for the cause. Between 1820 and 1865, approximately 3,700 African Americans sailed from Virginia to Liberia. Virginia's free blacks also made up Liberia's leadership class.



THINK ABOUT THIS

What opportunities and challenges awaited settlers in Liberia?

THE LIBRARY OF VIRGINIA

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Richmond, Virginia 23219

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www.virginiamemory.com