

Name: _____ Class: _____

America and I

By Anzia Yeziarska
1923

Anzia Yeziarska (1880-1970) was a Jewish American novelist known for her writing on immigration, assimilation, and Jewish American lives. As a child, she and her family immigrated from the Russian-Polish border to the United States. The following text is an essay about her struggles adapting to living in America. As you read, take notes on how Yeziarska uses figurative language to describe America.

[1] As one of the dumb,¹ voiceless ones I speak. One of the millions of immigrants beating, beating out their hearts at your gates for a breath of understanding.

Ach! America! From the other end of the earth from where I came, America was a land of living hope, woven of dreams, aflame with longing and desire.

Choked for ages in the airless oppression of Russia, the Promised Land rose up — wings for my stifled spirit — sunlight burning through my darkness — freedom singing to me in my prison — deathless songs tuning prison-bars into strings of a beautiful violin.



"Yeziarska Lima News, July 3, 1922" by Ken Mayer is in the public domain.

I arrived in America. My young, strong body, my heart and soul pregnant with the un-lived lives of generations clamoring² for expression.

[5] What my mother and father and their mother and father never had a chance to give out in Russia, I would give out in America. The hidden sap of centuries would find release; colors that never saw light — songs that died unvoiced — romance that never had a chance to blossom in the black life of the Old World.

In the golden land of flowing opportunity I was to find my work that was denied me in the sterile³ village of my forefathers. Here I was to be free from the dead drudgery for bread that held me down in Russia. For the first time in America, I'd cease to be a slave of the belly. I'd be a creator, a giver, a human being! My work would be the living job of fullest self-expression.

But from my high visions, my golden hopes, I had to put my feet down on earth. I had to have food and shelter. I had to have the money to pay for it.

1. "Dumb" is an outdated and offensive term for someone who is mute, or cannot talk.
 2. **Clamor (verb):** to shout or demand loudly
 3. unproductive or uninspiring; or literally, unable to produce life, such as plants and food

I was in America, among the Americans, but not of them. No speech, no common language, no way to win a smile of understanding from them, only my young, strong body and my untried faith. Only my eager, empty hands, and my full heart shining from my eyes!

God from the world! Here I was with so much richness in me, but my mind was not wanted without the language. And my body, unskilled, untrained, was not even wanted in the factory. Only one of two chances was left open to me: the kitchen, or minding babies.

- [10] My first job was as a servant in an Americanized family. Once, long ago, they came from the same village from where I came. But they were so well-dressed, so well-fed, so successful in America, that they were ashamed to remember their mother tongue.

“What were to be my wages?” I ventured timidly, as I looked up to the well-fed, well-dressed “American” man and woman.

They looked at me with a sudden coldness. What have I said to draw away from me their warmth? Was it so low for me to talk of wages? I shrank back into myself like a low-down bargainer. Maybe they’re so high up in well-being they can’t any more understand my low thoughts for money.

From his rich height the man preached down to me that I must not be so grabbing for wages. Only just landed from the ship and already thinking about money when I should be thankful to associate with “Americans.”

The woman, out of her smooth, smiling fatness assured me that this was my chance for a summer vacation in the country with her two lovely children. My great chance to learn to be a civilized being, to become an American by living with them.

- [15] So, made to feel that I was in the hands of American friends, invited to share with them their home, their plenty, their happiness, I pushed out from my head the worry for wages. Here was my first chance to begin my life in the sunshine, after my long darkness. My laugh was all over my face as I said to them: “I’ll trust myself to you. What I’m worth you’ll give me.” And I entered their house like a child by the hand.

The best of me I gave them. Their house cares were my house cares. I got up early. I worked till late. All that my soul hungered to give I put into the passion with which I scrubbed floors, scoured pots, and washed clothes. I was so grateful to mingle with the American people, to hear the music of the American language, that I never knew tiredness.

There was such a freshness in my brains and such a willingness in my heart I could go on and on — not only with the work of the house, but work with my head — learning new words from the children, the grocer, the butcher, the iceman. I was not even afraid to ask for words from the policeman on the street. And every new word made me see new American things with American eyes. I felt like a Columbus, finding new worlds through every new word.

But words alone were only for the inside of me. The outside of me still branded me for a steerage immigrant.⁴ I had to have clothes to forget myself that I’m a stranger yet. And so I had to have money to buy these clothes.

4. The "steerage" was a section of inferior or low-class accommodations in a passenger or immigration ship.

The month was up. I was so happy! Now I'd have money. My own, earned money. Money to buy a new shirt on my back — shoes on my feet. Maybe yet an American dress and hat!

- [20] Ach! How high rose my dreams! How plainly I saw all that I would do with my visionary wages shining like a light over my head!

In my imagination I already walked in my new American clothes. How beautiful I looked as I saw myself like a picture before my eyes! I saw how I would throw away my immigrant rags tied up in my immigrant shawl. With money to buy — free money in my hands — I'd show them that I could look like an American in a day.

Like a prisoner in his last night in prison, counting the seconds that will free him from his chains, I trembled breathlessly for the minute I'd get the wages in my hand.

Before dawn I rose.

I shined up the house like a jewel-box.

- [25] I prepared breakfast and waited with my heart in my mouth for my lady and gentleman to rise. At last I heard them stirring. My eyes were jumping out of my head to them when I saw them coming in and seating themselves by the table.

Like a hungry cat rubbing up to its boss for meat, so I edged and simpered⁵ around them as I passed them the food. Without my will, like a beggar, my hand reached out to them.

The breakfast was over. And no word yet from my wages.

"Gottuniu!"⁶ I thought to myself. "Maybe they're so busy with their own things, they forgot it's the day for my wages. Could they who have everything know what I was to do with my first American dollars? How could they, soaking in plenty, how could they feel the longing and the fierce hunger in me, pressing up through each visionary dollar? How could they know the gnawing ache of my avid⁷ fingers for the feel of my own, earned dollars? My dollars that I could spend like a free person. My dollars that would make me feel with everybody alike!"

Lunch came. Lunch passed.

- [30] Oi weh!⁸ Not a word yet about my money.

It was near dinner. And not a word yet about my wages.

I began to set the table. But my head — it swam away from me. I broke a glass. The silver dropped from my nervous fingers. I couldn't stand it any longer. I dropped everything and rushed over to my American lady and gentleman.

5. **Simper (verb):** to smile or gesture coyly or in a way to gain favor

6. Also spelled "Gottenyu," it is a Yiddish exclamation most closely resembling "Dear God!"

7. **Avid (adjective):** having or showing a great desire, interest, or enthusiasm for something

8. Also spelled "Oy vey," it is a Yiddish exclamation of varying meaning, depending on the situation, but most often expressing frustration or dismay. In Yiddish it literally translates to "oh woe."

“Oi weh! The money — my money — my wages!” I cried breathlessly.

Four cold eyes turned on me.

- [35] “Wages? Money?” The four eyes turned into hard stone as they looked me up and down. “Haven’t you a comfortable bed to sleep, and three good meals a day? You’re only a month here. Just came to America. And you already think about money. Wait till you’re worth any money. What use are you without knowing English? You should be glad we keep you here. It’s like a vacation for you. Other girls pay money yet to be in the country.”

It went black for my eyes. I was so choked no words came to my lips. Even the tears went dry in my throat.

I left. Not a dollar for all my work.

For a long, long time my heart ached and ached like a sore wound. If murderers would have robbed me and killed me it wouldn’t have hurt me so much. I couldn’t think through my pain. The minute I’d see before me how they looked at me, the words they said to me — then everything began to bleed in me. And I was helpless.

For a long, long time the thought of ever working in an “American” family made me tremble with fear, like the fear of wild wolves. No — never again would I trust myself to an “American” family, no matter how fine their language and how sweet their smile.

- [40] It was blotted out in me all trust in friendship from “Americans.” But the life in me still burned to live. The hope in me still craved to hope. In darkness, in dirt, in hunger and want, but only to live on!

There had been no end to my day — working for the “American” family.

Now rejecting false friendships from higher-ups in America, I turned back to the Ghetto.⁹ I worked on a hard bench with my own kind on either side of me. I knew before I began what my wages were to be. I knew what my hours were to be. And I knew the feeling of the end of the day.

From the outside my second job seemed worse than the first. It was in a sweatshop¹⁰ of a Delancey Street basement, kept up by an old, wrinkled woman that looked like a black witch of greed. My work was sewing on buttons. While the morning was still dark I walked into a dark basement. And darkness met me when I turned out of the basement.

9. a part of a city in which members of a minority group live due to economic or social pressure

10. A sweatshop is a term that describes a workplace with socially and/or legally unacceptable working conditions. The work is usually difficult, dangerous, and underpaid.

Day after day, week after week, all the contact I got with America was handling dead buttons. The money I earned was hardly enough to pay for bread and rent. I didn't have a room to myself. I didn't even have a bed. I slept on a mattress on the floor in a rat-hole of a room occupied by a dozen other immigrants. I was always hungry — oh, so hungry! The scant meals I could afford only sharpened my appetite for real food. But I felt myself better off than working in the “American” family where I had three good meals a day and a bed to myself. With all the hunger and darkness of the sweat-shop, I had at least the evening to myself. And all night was mine. When all were asleep, I used to creep up on the roof of the tenement¹¹ and talk out my heart in silence to the stars in the sky.

- [45] “Who am I? What am I? What do I want with my life? Where is America? Is there an America? What is this wilderness in which I'm lost?”

I'd hurl my questions and then think and think. And I could not tear it out of me, the feeling that America must be somewhere, somehow — only I couldn't find it — my America, where I would work for love and not for a living. I was like a thing following blindly after something far off in the dark!

“Oi weh.” I'd stretch out my hand up in the air. “My head is so lost in America. What's the use of all my working if I'm not in it? Dead buttons is not me.”

Then the busy season started in the shop. The mounds of buttons grew and grew. The long day stretched out longer. I had to begin with the buttons earlier and stay with them till later in the night. The old witch turned into a huge greedy maw¹² for wanting more and more buttons.

For a glass of tea, for a slice of herring over black bread, she would buy us up to stay another and another hour, till there seemed no end to her demands. One day, the light of self-assertion broke into my cellar darkness. “I don't want the tea. I don't want your herring,” I said with terrible boldness. “I only want to go home. I only want the evening to myself!”

- [50] “You fresh mouth, you!” cried the old witch. “You learned already too much in America. I want no clock-watchers in my shop. Out you go!”

I was driven out to cold and hunger. I could no longer pay for my mattress on the floor. I no longer could buy the bite in my mouth. I walked the streets. I knew what it is to be alone in a strange city, among strangers.

But I laughed through my tears. So I learned too much already in America because I wanted the whole evening to myself? Well America has yet to teach me still more: how to get not only the whole evening to myself, but a whole day a week like the American workers.

That sweat-shop was a bitter memory but a good school. It fitted me for a regular factory. I could walk in boldly and say I could work at something, even if it was only sewing on buttons.

Gradually, I became a trained worker. I worked in a light, airy factory, only eight hours a day. My boss was no longer a sweater and a blood-squeezer. The first freshness of the morning was mine. And the whole evening was mine. All day Sunday was mine.

11. A tenement is a room or a set of rooms forming a separate residence within a house or block of apartments. During the late 1800s and early 1900s, a period of increased immigration, several families often occupied one apartment in overcrowded and rundown buildings.

12. the jaws or throat of a hungry animal; the mouth of a greedy person

[55] Now I had better food to eat. I slept on a better bed. Now, I even looked dressed up like the American-born. But inside of me I knew that I was not yet an American. I choked with longing when I met an American-born, and I could say nothing.

Something cried dumb in me. I couldn't help it. I didn't know what it was I wanted. I only knew I wanted. I wanted. Like the hunger in the heart that never gets food.

An English class for foreigners started in our factory. The teacher had such a good, friendly face, her eyes looked so understanding, as if she could see right into my heart. So I went to her one day for an advice:

"I don't know what is with me the matter," I began. "I have no rest in me. I never yet done what I want."

"What is it you want to do, child?" she asked me.

[60] "I want to do something with my head, my feelings. All day long, only with my hands I work."

"First you must learn English." She patted me as if I was not yet grown up. "Put your mind on that, and then we'll see."

So for a time I learned the language. I could almost begin to think with English words in my head. But in my heart the emptiness still hurt. I burned to give, to give something, to do something, to be something. The dead work with my hands was killing me. My work left only hard stones on my heart.

Again I went to our factory teacher and cried out to her: "I know already how to read and write the English language, but I can't put it into words what I want. What is it in me so different that can't come out?"

She smiled at me down from her calmness as if I were a little bit out of my head.

[65] "What do you want to do?"

"I feel. I see. I hear. And I want to think it out. But I'm like dumb in me. I only know I'm different — different from everybody."

She looked at me close and said nothing for a minute. "You ought to join one of the social clubs of the Women's Association," she advised.

"What's the Women's Association?" I implored¹³ greedily.

"A group of American women who are trying to help the working-girl find herself. They have a special department for immigrant girls like you."

[70] I joined the Women's Association. On my first evening there they announced a lecture: "The Happy Worker and His Work," by the Welfare director of the United Mills Corporation.

13. **Implore (verb):** to beg someone desperately to do something

"Is there such a thing as a happy worker at his work?" I wondered. Happiness is only by working at what you love. And what poor girl can ever find it to work at what she loves? My old dreams about my America rushed through my mind. Once I thought that in America everybody works for love. Nobody has to worry for a living. Maybe this welfare man came to show me the real America that till now I sought in vain.

With a lot of polite words the head lady of the Women's Association introduced a higher-up that looked like the king of kings of business. Never before in my life did I ever see a man with such a sureness in his step, such power in his face, such friendly positiveness in his eye as when he smiled upon us.

"Efficiency¹⁴ is the new religion of business," he began. "In big business houses, even in up-to-date factories, they no longer take the first comer and give him any job that happens to stand empty. Efficiency begins at the employment office. Experts are hired for the one purpose, to find out how best to fit the worker to his work. It's economy for the boss to make the worker happy." And then he talked a lot more on efficiency in educated language that was over my head.

I didn't know exactly what it meant — efficiency — but if it was to make the worker happy at his work, then that's what I had been looking for since I came to America. I only felt from watching him that he was happy by his job. And as I looked on the clean, well-dressed, successful one, who wasn't ashamed to say he rose from an office-boy, it made me feel that I, too, could lift myself up for a person.

- [75] He finished his lecture, telling us about the Vocational-Guidance Center that the Women's Association started.

The very next evening I was at the Vocational Guidance Center. There I found a young, college-looking woman. Smartness and health shining from her eyes! She, too, looked as if she knew her way in America. I could tell at the first glance: here is a person that is happy by what she does.

"I feel you'll understand me," I said right away.

She leaned over with pleasure in her face: "I hope I can."

"I want to work by what's in me. Only, I don't know what's in me. I only feel I'm different."

- [80] She gave me a quick, puzzled look from the corner of her eyes. "What are you doing now?"

"I'm the quickest shirtwaist hand on the floor. But my heart wastes away by such work. I think and think, and my thoughts can't come out."

"Why don't you think out your thoughts in shirtwaists? You could learn to be a designer. Earn more money."

"I don't want to look on waists. If my hands are sick from waists, how could my head learn to put beauty into them?"

"But you must earn your living at what you know, and rise slowly from job to job."

14. **Efficiency** (*noun*): the state of achieving maximum productivity with the least amount of wasted effort or cost; work done in a well-organized and productive manner

[85] I looked at her office sign: “Vocational Guidance.” “What’s your vocational guidance?” I asked. “How to rise from job to job — how to earn more money?”

The smile went out from her eyes. But she tried to be kind yet. “What do you want?” she asked, with a sigh of last patience.

“I want America to want me.”

She fell back in her chair, thunderstruck with my boldness. But yet, in a low voice of educated self-control, she tried to reason with me:

“You have to show that you have something special for America before America has need of you.”

[90] “But I never had a chance to find out what’s in me, because I always had to work for a living. Only, I feel it’s efficiency for America to find out what’s in me so different, so I could give it out by my work.”

Her eyes half closed as they bored¹⁵ through me. Her mouth opened to speak, but no words came from her lips. So I flamed up with all that was choking in me like a house on fire:

“America gives free bread and rent to criminals in prison. They got grand houses with sunshine, fresh air, doctors and teachers, even for the crazy ones. Why don’t they have free boarding-schools for immigrants — strong people — willing people? Here you see us burning up with something different, and America turns her head away from us.”

Her brows lifted and dropped down. She shrugged her shoulders away from me with the look of pity we give to cripples¹⁶ and hopeless lunatics. “America is no Utopia.¹⁷ First you must become efficient in earning a living before you can indulge in your poetic dreams.”

I went away from the vocational guidance office with all the air out of my lungs. All the light out of my eyes. My feet dragged after me like dead wood.

[95] Till now there had always lingered a rosy veil of hope over my emptiness, a hope that a miracle would happen. I would open up my eyes some day and suddenly find the America of my dreams. As a young girl hungry for love sees always before her eyes the picture of lover’s arms around her, so I saw always in my heart the vision of Utopian America.

But now I felt that the America of my dreams never was and never could be. Reality had hit me on the head as with a club. I felt that the America that I sought was nothing but a shadow — an echo — a chimera¹⁸ of lunatics and crazy immigrants.

Stripped of all illusion, I looked about me. The long desert of wasting days of drudgery stared me in the face. The drudgery that I had lived through, and the endless drudgery still ahead of me rose over me like a withering wilderness of sand. In vain were all my cryings, in vain were all frantic efforts of my spirit to find the living waters of understanding for my perishing lips. Sand, sand was everywhere. With every seeking, every reaching out I only lost myself deeper and deeper in a vast sea of sand.

15. **Bore (verb):** to drill or make way through something

16. an outdated and offensive term that was once used to identify people with disabilities

17. referring to an imagined place or state of things in which everything is perfect; idealistic

18. an illusion or an impossible dream

I knew now the American language. And I knew now, if I talked to the Americans from morning till night, they could not understand what the Russian soul of me wanted. They could not understand me any more than if I talked to them in Chinese. Between my soul and the American soul were worlds of difference that no words could bridge over. What was that difference? What made the Americans so far apart from me?

I began to read the American history. I found from the first pages that America started with a band of Courageous Pilgrims. They had left their native country as I had left mine. They had crossed an unknown ocean and landed in an unknown country, as I.

[100] But the great difference between the first Pilgrims and me was that they expected to make America, build America, create their own world of liberty. I wanted to find it ready made.

I read on. I delved deeper down into the American history. I saw how the Pilgrim Fathers came to a rocky desert country, surrounded by Indian savages¹⁹ on all sides. But undaunted,²⁰ they pressed on — through danger — through famine, pestilence,²¹ and want — they pressed on. They did not ask the Indians for sympathy, for understanding. They made no demands on anybody, but on their own indomitable²² spirit of persistence.

And I — I was forever begging a crumb of sympathy, a gleam of understanding from strangers who could not understand.

I, when I encountered a few savage Indian scalpers, like the old witch of the sweat-shop, like my "Americanized" countryman, who cheated me of my wages — I, when I found myself on the lonely, untrodden path through which all seekers of the new world must pass, I lost heart and said: "There is no America!"

Then came a light — a great revelation! I saw America — a big idea — a deathless hope — a world still in the making. I saw that it was the glory of America that it was not yet finished. And I, the last comer, had her share to give, small or great, to the making of America, like those Pilgrims who came in the Mayflower.

[105] Fired up by this revealing light, I began to build a bridge of understanding between the American-born and myself. Since their life was shut out from such as me, I began to open up my life and the lives of my people to them. And life draws life. In only writing about the Ghetto I found America.

Great chances have come to me. But in my heart is always a deep sadness. I feel like a man who is sitting down to a secret table of plenty, while his near ones and dear ones are perishing before his eyes. My very joy in doing the work I love hurts me like secret guilt, because all about me I see so many with my longings, my burning eagerness, to do and to be, wasting their days in drudgery they hate, merely to buy bread and pay rent. And America is losing all that richness of the soul.

The Americans of tomorrow, the America that is every day nearer coming to be, will be too wise, too open-hearted, too friendly-handed, to let the least lastcomer at their gates knock in vain with his gifts unwanted.

19. Today, it is considered offensive to call Native American and other indigenous people "savages."

20. **Undaunted (adjective):** not intimidated or discouraged by difficulty, danger, or disappointment

21. fatal, widespread disease

22. **Indomitable (adjective):** cannot be conquered or defeated

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Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: Which of the following best describes the central idea of the passage?
 - A. Many immigrants struggle in a new country because they refuse to adapt to new customs and change their traditions.
 - B. In the 1800s-1900s, hundreds of thousands immigrated to the U.S. and lived in poverty, but with a little hard work they became successful.
 - C. Unfair treatment and cheap labor made it nearly impossible for immigrants to achieve the American Dream.
 - D. Education is the best hope for success and achieving one's dreams.

2. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "America! From the other end of the earth from where I came, America was a land of living hope, woven of dreams, aflame with longing and desire" (Paragraph 2)
 - B. "they came from the same village... But they were so well-dressed, so well-fed, so successful in America, that they were ashamed to remember their mother tongue." (Paragraph 10)
 - C. "I could almost begin to think with English words in my head. But in my heart the emptiness still hurt. I burned to give, to give something, to do something, to be something." (Paragraph 62)
 - D. "Why don't they have free boarding-schools for immigrants — strong people — willing people? Here you see us burning up with something different, and America turns her head away from us." (Paragraph 92)

3. PART A: How does the author compare the "Old World" to America in the beginning of the text?
 - A. She describes the Old World as a place of boring, stifling tradition, as opposed to the new and evolving culture of America.
 - B. She describes the Old World as a comforting place with values focused on community and acceptance, as opposed to hostile America.
 - C. She describes the Old World as a burial site or cemetery, as opposed to the heavenly paradise that is America.
 - D. She describes the Old World as dark, confining, and hopeless, as opposed to the brightness and freedom of opportunity in America.

4. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "One of the millions of immigrants beating, beating out their hearts at your gates for a breath of understanding." (Paragraph 1)
 - B. "Choked for ages in the airless oppression of Russia, the Promised Land rose up — wings for my stifled spirit — sunlight burning through my darkness" (Paragraph 3)
 - C. "What my mother and father and their mother and father never had a chance to give out in Russia, I would give out in America." (Paragraph 5)
 - D. "I was in America, among the Americans, but not of them. No speech, no common language, no way to win a smile of understanding from them" (Paragraph 8)

5. PART A: What does the author most likely mean when she says she will no longer be a “slave of the belly” in paragraph 6?
- A. She will be able to buy better, more expensive food.
 - B. She will no longer sacrifice meals to save money.
 - C. She will no longer work just any job in order to eat.
 - D. She will no longer work for just food without wages.
6. PART B: Which phrase from paragraph 6 best supports the answer to Part A?
- A. “In the golden land of flowing opportunity”
 - B. “that was denied me in the sterile village”
 - C. “the dead drudgery for bread”
 - D. “that held me down in Russia”
7. Compare the perspectives of the narrator and her first employers regarding wages. What does this comparison reveal about how they view immigrant labor?
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8. What does the speaker mean when she asks “Where is America?” in paragraph 45 and how does this impact the text’s meaning?
- A. The speaker is literally lost while wandering around at night and wants to find her way home, but she doesn’t feel that America is her home.
 - B. The speaker feels lost in America, but more importantly she feels as if she has lost the imagined America of her dreams.
 - C. The speaker believes that Americans have lost sight of their values and so have made America a dangerous wilderness.
 - D. The speaker cannot think of herself as anything but a worker and so she feel that she has lost herself in America.

9. Which statement best describes how the author responds to the idea of efficiency?
- A. The author is confused by the idea of efficiency, but she nevertheless champions it because it will help her learn new skills.
 - B. The author becomes dissatisfied with efficiency once she learns that it is more about making the boss happy.
 - C. The author is interested in the idea because of its promise to make workers happy, but she is soon put off when it becomes clear that workers' interests aren't considered.
 - D. The author immediately rejects the idea of efficiency because she believes that it ignores immigrant workers' future potential and focuses too much on the bottom line.

10. How does the author's use of dark and light imagery throughout the text contribute to its overall meaning? Cite evidence in your answer.
