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ABSTRACT

A summary of the activities and achievements of the Hungarian community in the Pittsburgh (Pennsylvania) area since 1880 is provided in this booklet. The four sections contain discussions on: (1) emigrants from Hungary and their background; (2) early Hungarian settlements in Pittsburgh and the Monongahela Valley; (3) Hungarian immigrant life, 1900-1940: (employment and economic conditions, Hungarian community organizations, education and culture, and Hungarian Americans and American society); and (4) post-war Hungarian Americans, 1950-1980 (new immigrants, post-war Hungarian community, and distinguished Hungarian Americans in Pittsburgh). Additional sources and references are cited. (JD)

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HUNGARIAN ETHNIC HERITAGE STUDY
OF PITTSBURGH, PENNSYLVANIA

Educational Curriculum Kit 2

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HUNGARIAN
IMMIGRANTS
IN GREATER
PITTSBURGH;
1880-1980

prepared by
Paul Bödy and Mary Boros-Kazai



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**HUNGARIAN ETHNIC HERITAGE
STUDY OF PITTSBURGH**

Educational Curriculum Kit 2

**HUNGARIAN IMMIGRANTS
IN GREATER PITTSBURGH
1880 - 1980**

Prepared by:
Paul Bódy and Mary Boros-Kazai

Published by:
**HUNGARIAN ETHNIC HERITAGE STUDY GROUP,
PITTSBURGH**
Dr. Paul Bódy, Director

INTRODUCTION

The Hungarian Ethnic Heritage Study of Pittsburgh is pleased to present a series of ten educational curriculum kits concerning the history, culture and current community life of Hungarians in Greater Pittsburgh.

The purpose of this series is to provide an easily understandable guide to the Hungarian ethnic community in Greater Pittsburgh. The ten curriculum kits can be read and understood by the interested student, teacher, and general reader. No special training in Hungarian studies is presumed.

The format of curriculum kits was chosen for several reasons. By treating specific topics separately, we wished to present to the reader, student and teacher a comprehensive view of a well-defined topic. For example, the reader interested in current ethnic life will find most of that information in kits 3 and 4, concerned with "Historic Hungarian Places" and "Hungarian Community Life," respectively. On the other hand, the historically-inclined reader will turn to kit 2, "Hungarian Immigrants in Greater Pittsburgh, 1880-1980." Another practical consideration was that teachers should be able to use each kit as a basic information source, reading material, and teaching guide on a specific topic. Those interested in several topics will probably review all kits and consult additional sources listed in each of them.

The titles of the ten curriculum kits are:

- 1 Children's Hungarian Heritage
- 2 Hungarian Immigrants in Greater Pittsburgh, 1880-1980
- 3 Guide to Historic Hungarian Places in Greater Pittsburgh
- 4 Hungarian Community Life in Greater Pittsburgh
- 5 Hungarian Folk Traditions Revisited
- 6 Hungarian Folk Arts and Crafts
- 7 Survey of Hungary: Past and Present
- 8 Hungarian Historical Sources and Collections in Greater Pittsburgh
- 9 Bibliographical Guide to Hungarian-American Sources
- 10 Teaching Guide for Hungarian Curriculum Kits

These curriculum kits respond to the special need of the classroom teacher for relevant materials and a teaching guide to Hungarian ethnic studies. The first seven kits

introduce selected subject areas, while kits 8-10 provide guidelines for research and teaching.

Another feature of our study is that it makes available an extraordinary amount of primary source material relating to the history of the Pittsburgh Hungarian community. In the course of our research, we have identified and evaluated historical resources preserved in 13 libraries, 25 church collections and 24 organizational archives, amounting to a total of 62 separate documentary collections. All major holdings in each collection are identified, evaluated, and annotated for the benefit of the prospective student and scholar in kit 8. To illustrate the potential value of these resources, we have used them liberally in our narrative.

This publication is not intended as the final word on Hungarians in Pittsburgh, but the first major step leading to the discovery and better understanding of the Hungarian heritage. Our primary task was to prepare an inventory of documentary resources, to present selected aspects of the Hungarian heritage, and to design guidelines for classroom teaching. We hope that the results of our work will encourage students, teachers, and scholars to explore the Hungarian heritage. We welcome such explorations and are prepared to provide assistance if requested.

We extend our sincere appreciation to all persons and organizations who supported this undertaking. We acknowledge the financial assistance provided to us by the Ethnic Heritage Studies Program of the United States Department of Education, which made our study possible. We express our special thanks to the Pittsburgh Hungarian community to all churches and synagogues, fraternal, social, and cultural organizations, as well as individuals who responded so generously to our requests. We wish to extend our appreciation to our Advisory Council, representing both Hungarian organizations and ethnic studies specialists. We appreciate also the support received from our organizational sponsor, the American Hungarian Educators' Association. Finally, as project director I wish to take this opportunity to commend the outstanding cooperation, dedication, and sustained performance, often under trying circumstances, of all study participants, and especially of their families, whose patience, sacrifices, and sense of humor made the completion of this study possible.

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PREFACE

This is a historical survey of the Greater Pittsburgh Hungarian community. Almost a century ago, Hungarian immigrants established their small communities in Oakland, Hazelwood, McKeesport, Homestead and other places. From these beginnings arose those Hungarian churches, fraternal associations, and organizations which make up today's Hungarian community life in Pittsburgh. But many other aspects of the past century are also of great interest. For example, the preservation of Hungarian cultural traditions in the Hungarian family and by participation in ethnic church and school activities is certainly an important achievement. The social and economic position of Hungarians underwent a very substantial change since the early years of this century. This change can be observed within one family in just one or two generations. In fact, the Hungarian community as a whole had changed in many respects and is even now changing. An explanation and documentation of these historical developments is one of the main purposes of this historical survey.

But there is another reason why such a study is indispensable for understanding the Hungarian and other European immigrant experiences. This is really the story of people who decided at some point in their lives to leave their native land, to emigrate to a strange, faraway, unknown land called America, and who struggled rather persistently to achieve for their children and families a life of hope and happiness. It is remarkable that the great majority attained these goals, often under the most adverse circumstances. But they did more. They also created, on their own initiative and with their meager resources, close-knit communities to meet their deep needs for human fellowship and to preserve that sense of fellowship for their descendants. The Hungarian and other ethnic communities of today have inherited from their immigrant parents a deep-felt desire for fellowship and community life. One expression of that inheritance is the preservation of the ethnic cultural heritage in the form of language, folk dance, song, and festivals. The appreciation of that cultural heritage takes on special meaning if we understand it as intimately related to the immigrant's need for fellowship and brotherhood.

This historical summary provides then a guideline to the diversified activities and achievements of the Hungarian community in the past century. As far as possible, we

considered all significant phases of Hungarian life. We utilized original historical sources in preparing our narrative. Contemporary documents and photographs seek to bring alive events and experiences of the past. We made special efforts to illustrate the present status of the Hungarian community by specific events, places and persons. We conducted personal interviews with prominent Hungarians reflecting the personal viewpoints and the special contributions of recognized leaders in the Pittsburgh Hungarian community.

The beginnings of Hungarian immigrant life in Pittsburgh can be traced back to the decade of the 1880's. The number and identity of the first settlers is not recorded in detail, but we do know of prominent immigrants, their activities and immigrant organizations.

An early immigrant from Hungary was József Roth, who is considered a founder of the McKeesport Jewish community. He arrived in McKeesport in 1872, opened a general store there, and later founded a bank with Henry Friedman. János Kato arrived in 1886, held several industrial jobs, then opened a butcher shop in Duquesne. József Bereznay acquired a grocery store in Pittsburgh and operated a restaurant in Clairton. Jakab Klein owned banks in Duquesne and Homestead.

The first Hungarian Jewish congregation was Poale Zedeck, founded in 1881, followed by the McKeesport congregation, Gemulas Chesed Anshe Ungarn, established in 1886. The First Hungarian Reformed Church was organized in 1890. Hungarian Roman and Greek Catholics joined in the Holy Mary Roman and Greek Catholic Sick Benefit Society of McKeesport in 1896.

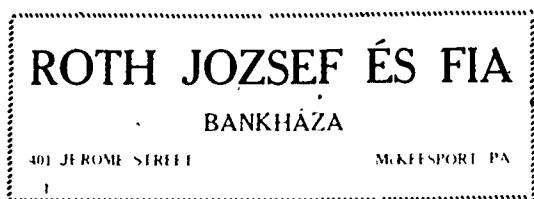


Illustration 1 Advertisement (1910) of the bank operated by Jozsef Roth in McKeesport and Pittsburgh

1. Emigrants from Hungary and their Background.

Who were these Hungarians? Why did they come to Pittsburgh at this particular time? What did they contribute to the development of Pittsburgh? These are some of the questions this booklet and its companion volumes will seek to answer.

People from Western Europe had been emigrating to the United States since 1800 in great numbers. Hungarians, on the other hand, started to emigrate to the New World only around 1880. The reasons for this can be found in the economic and social development of Hungary. The Hungarian Revolution of 1848, while resulting in major social achievements, failed to establish Hungarian autonomy or independence from Austria. Its military defeat led to the emigration of several hundred Hungarian army officers to America. Many served in the Civil War as officers and enlisted men. Yet no significant emigration followed the Hungarian Revolution. When large scale emigration began around 1880, it was caused by the impacts of industrialization and the mechanization of agriculture. As agricultural operations were mechanized and large estates produced more at less cost, the peasant owners of very small plots could not operate at a profit. Many were forced to sell their land and to obtain work

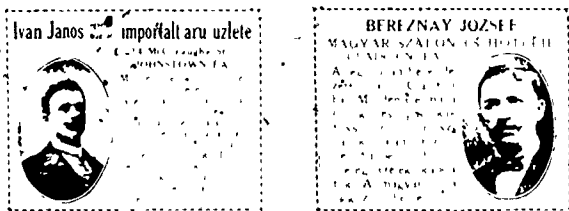


Illustration 2 Advertisement (1910) of the saloon and hotel of Jozsef Bereznay in Clairton, and of the general store of Janos Ivan in Johnstown

on large estates. Industrialization destroyed handicraft occupations which had formerly provided supplementary sources of employment. As these traditional sources of livelihood declined, more and more agricultural workers and peasants considered migration to European countries and to America as an alternative.

The year 1880 can be seen as the start of a growing emigration to America. Prior to that year, an average of 1,000 persons per year had emigrated. In the 1880's the annual average increased to 15,000, in the 1890's to 30,000, and in

the 1900's to 100,000. From 1870 to 1913, over 2 million persons emigrated from Hungary, about 80 per cent of them in the period after 1900.

The decision to emigrate was influenced by the economic conditions of Hungary, but as emigration became more widespread another important influence became decisive. This was the very effective influence of successful emigrants who did much to persuade relatives, friends, villagers to follow their example. Through personal letters sent home, which were usually read aloud to family and friends, emigrants gave an idealized picture of life in America. The savings sent home also made a strong impression. But the most influential impact was a visit home by the emigrant himself. He was received in the village as a famous person and as such, he dramatized his successes in the New World. When he did return to America he usually took several relatives or friends with him. On arrival in the United States, he assisted them in obtaining lodging, a job, and gave them friendly advice on American life. In this manner an extensive kinship network developed between Hungarian emigrants and their families back home. This network made it possible for young men to leave their village in Hungary and to enter an already established Hungarian community in American industrial centers.

Most of the early emigrants from Hungary came from the northeastern counties, particularly Sáros and Zemplén. From here, news about the American experiences of emigrants spread to adjacent areas, so that by 1900 many emigrants coming to Pittsburgh hailed from the nearby counties of Abauj-Torna, Szepes, Szabolcs, Szatmar, Bereg and Ung. But even in later years the substantial majority of those who emigrated were natives of these northeastern Hungarian regions. The reason for this is principally that this region of Hungary was probably the most disadvantaged in its economic development and accessibility to new industrial centers.

The people who emigrated from the Hungarian northeast included several ethnic groups and religious denominations. First to emigrate were Slovaks and Jews from Sáros and Zemplén counties. Only in the mid-1880's did Hungarians and Ruthenians emigrate in greater numbers. This pattern of emigration played an important role in the settlement of Hungarians in America. By the time Hungarians arrived, Slovak immigrants were well established and had well-organ-

ized religious congregations. As a result, Hungarians joined these congregations, but eventually national rivalries led to the establishment of separate Hungarian church organizations.

The early emigrants included Roman Catholics, Greek Catholics, Lutherans, Reformed, Greek Orthodox, and Jews. Hungarians were predominantly Roman and Greek Catholics, Reformed, and Lutherans. The majority of all ethnic groups and religions were agricultural workers. Only about 16 per cent of the emigrants were of non-agricultural background, consisting of industrial workers, merchants, artisans, and miners.

Emigration from Hungary, 1870 - 1970

The following chart shows the estimated number of emigrants of Hungarian ethnic origin who emigrated from their homeland, in specific periods since 1870.

Period of Emigration	Total Number of Hungarians Emigrating	Hungarian Emigrants to the United States
1870 - 1914	639,541	556,439
1921 - 1941	150,000	25,000
1945 - 1970	300,000	67,869
1870 - 1970	1,089,541	649,308

2. Early Hungarian Immigrant Settlements in Pittsburgh and the Monongahela Valley

Hungarian immigrants settled in Pittsburgh according to very definite patterns. They usually settled near their prospective places of employment. They also tended to form small residential communities on the basis of Hungarian ethnic, religious, and even regional attachments. As these settlements developed, each established religious congregations, fraternal societies, schools, cultural associations. But the long term stability of these settlements depended on one all important factor - the jobs available. The ebb and flow of the early immigrant settlements are generally explained by the frequent shifts in employment opportunities, especially in the coal mining areas.

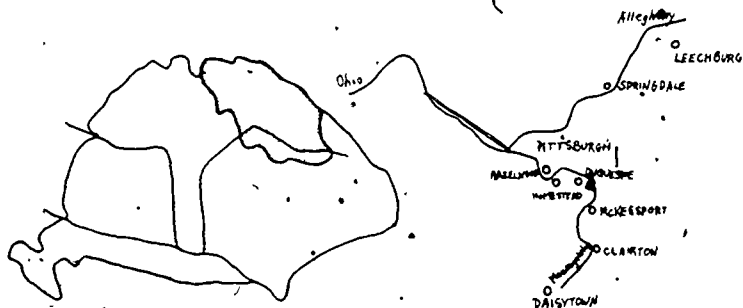


Illustration 3 Hungary before 1920 Shaded areas indicate regions with highest proportions of emigration to 1914

Illustration 4 Map of Greater Pittsburgh Area with Designations of Early Hungarian Immigrant Communities

We can point to two main centers of early Hungarian settlement Hazelwood and McKeesport. Both became important immigrant centers in the sense that they provided substantial employment opportunities and became centers of Hungarian religious, social, and cultural life. There developed of course many other Hungarian group settlements in Greater Pittsburgh, many of them quite substantial for a time. But from the perspective of long-range development, Hazelwood and McKeesport proved to be the most significant centers of immigrant life.

Hungarians were well established in Hazelwood by 1900. Originally they had settled along Bates Street in Oakland and spread to an area know as "Scotch Bottom." From there they moved to the central areas of Hazelwood. Their main places of employment were the Jones and Laughlin Steel Company plants and the Glenwood railroad and machine shops. As the Hungarian community expanded, many Hungarian-owned businesses were established along Second Avenue, providing another employment opportunity.

The second important center of Hungarian settlement was McKeesport, comparable in many respects to Hazelwood. The National Tube Company was the main source of employment for Hungarians. As the Hungarian community developed, numerous Hungarian businesses sprang up. Equally significant was the evolution of McKeesport into a regional center for Hungarians in the Monongahela Valley. Since many of the smaller Hungarian communities in Elizabeth, Monongahela, ora, Monessen, Daisytown, and Brownsville were too

small and transitory to form permanent settlements, they looked to McKeesport as the center of their religious, social and cultural life. Subsequently, as employment in the mining towns diminished, many immigrants settled in McKeesport permanently.

Within Allegheny County, two other Hungarian settlements were important. Homestead and Duquesne. Immigrants were attracted to both places by the United States Steel plants. Those who settled in these two industrial towns were predominantly of the Greek Catholic and Reformed faiths. Also interesting is the concentration of immigrants from two Hungarian regions, Ung and Zemplen counties, in Homestead and Duquesne.

Among the smaller settlements outside Allegheny County, several stand out. Eleven Hungarian immigrants formed the core of a settlement in the Georgetown section of Leechburg. Their employer was the West Leechburg Steel Company, forerunner of the Allegheny Ludlum Corporation. Johnstown was another significant Hungarian immigrant center. Bethlehem Steel Company provided the main employment opportunity there, while the nearby mines, especially in Vintondale, Nanty Glo, and Windber, attracted additional newcomers. Johnstown became a regional center of Hungarian immigrants employed in the mines and the town itself. Daisytown as well as Connellsville and Uniontown became transitory centers for miners employed in the Monongahela Valley and West Virginia mining areas.

3. Hungarian Immigrant Life, 1900-1940

A cohesive Hungarian-American immigrant community was gradually established in the first four decades of the twentieth century. The early immigrant settlements formed the foundations of that community. Gradually most immigrants gave up their original dreams of returning to the homeland. Their primary concern continued to be employment and making ends meet. But they also became aware of the need to adjust to their American environment. Yet, they sought to retain the native customs, traditions, values they brought with them from their native land. The formation of a Hungarian-American community involved then an increasing relationship with American society, but in such a way that many Hungarian traditions were preserved and adapted to American social

four significant aspects of Hungarian community life sug-

gest the aspirations, difficulties, and successes of the early immigrants. Selected documents obtained in the course of our studies will be used to illustrate these particular issues.

Employment and Economic Conditions

Employment and conditions of work were quite obviously one of the most important concerns of the immigrant. In the early days, the immigrant obtained employment as unskilled worker in manufacturing plants and mines of the Pittsburgh region. One of the most serious problems faced by the immigrant worker was unemployment. When long periods of work stoppages occurred, his hopes for saving funds to take back to the homeland were suddenly shattered. The savings accumulated had to be spent for bare necessities. Some returned home temporarily. Others stayed, hoping for the resumption of work. These immigrant hopes and fears are well expressed in a report on Hungarian immigrants in McKeesport, published in the Hungarian Catholic weekly, *Magyar Zászló*, in 1908, a year of economic crisis and serious unemployment. Following are excerpts from that document.

I am visiting the boarding house of Károly Farkas in McKeesport.

All boarders are at home. The machines are silent, the smokestacks idle, and only a few men are busy at the tube plant.

Uncle Zsiroš tells us his story.

I have had no work for 10 months.

Before the work stoppage we were well off. A good worker was able to make 5-6 dollars a day in a Pittsburgh mine. The mines produced tons of coal, thousands of workers were busy, and there were still many empty coal cars. There was always good cheer and happy singing among Hungarians.

McKeesport, Homestead and the other Hungarian places were satisfied. But now? Hundreds of thousands of workers are willing to work, but they have nothing to do. Four fifths of the work force at the Carnegie plants were laid off. In Butler, 9,000 men are jobless, among them several thousand Hungarians.

Only God knows how we survived the winter. The pastors did much to save us from starvation. Many received free food and lodging. Some returned to the homeland. But Hungary is far away and the trip very expensive. Most of us stayed on, waiting for better times.

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Donorok névsora
Áldozatainak hiteles névsora:

- I. Tapolca járás (Tapolca megye)
- II. ...
- III. ...
- IV. ...
- V. ...
- VI. ...
- VII. ...
- VIII. ...
- IX. ...
- X. ...
- XI. ...
- XII. ...
- XIII. ...
- XIV. ...
- XV. ... (Zemplén megye)
- XVI. ... (Zemplén megye)
- XVII. ... (Borsod megye)
- XVIII. ... (Hódmezőkövesd megye)
- XIX. ... (Győr megye)
- XX. ... (Abaúj megye)

Illustration 5 The authentic list of the Hungarian victims of the terrible mine accident at Cheswick PA

Charter
of Verhovay Aid Association

BE IT KNOWN that the subscribers having associated themselves together for the purpose of forming a beneficial society for Hungarian American citizens and being desirous of becoming incorporated according to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania entitled "An Act to provide for the Incorporation and Regulation of certain Corporations" approved the 29th day of April, A. D. 1878 and its supplements do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their said association for and upon which they desire to be incorporated:

- 1 The name of the Corporation shall be "Verhovay Betegseg-Hyző Egyeslet Alapaszabályai."
- 2 The purposes and objects of said Association are beneficial to their members viz, a mutual benefit organization paying weekly benefits to the sick funeral benefits in case of death and donations in case of need and every other act and thing pertaining to a secret beneficial organization.
- 3 The place where the business of the said Corporation is to be transacted is the Borough of Hazleton, Pennsylvania.
- 4 The Corporation is to exist perpetually.
- 5 The names and residences of the subscribers are as follows:

Name	Residence
Krist Fertzer	Hazleton, Pa.
John Nemeth	Hazleton, Pa.
John Bagels	Hazleton, Pa.
George Chollak	Hopeville, Pa.
Michael Pilnik	Mt Pleasant, Pa.
John Eckbauer	Mt Pleasant, Pa.
Joe C. Schwintz	Mt Pleasant, Pa.

Illustration 6 Original charter of the Verhovay Aid Association 1886

Yet we have accomplished much. America gave us the opportunity to work. Our strength, mind, and will enabled us to succeed in the new world. We came as peasants, but we mastered the most difficult industrial jobs. After a period of learning, we advanced to higher industrial jobs. Our progress demonstrates that we can perform well in the American industrial world. We are proud of our achievements. Hungarian workers produce bathtubs in Zelenople, freight-cars in Butler, and pipes in McKeesport. And only a short time ago we arrived as unschooled peasants and shepherds."

Another very important problem to the immigrant was the frequency of industrial accidents. They occurred especially in steel plants and the mines. Those reported in Pittsburgh steel plants involved explosions resulting in death or injury to a small number of workers. An exception was the major accident in 1907 at the Jones and Laughlin Steel Plant on Second Avenue, resulting in the death of 40 workers, of whom one was Hungarian. Single mine accidents, on the other hand, claimed the lives of quite a large number of workers, many of them immigrants. One of the most tragic was the mine accident of Cheswick, resulting in the death of 58 Hungarians in 1904. The terrible accident of 1907 near Van Meter resulted in the death of 110 Hungarians.

Illustration 5 is a contemporary document listing the name, age, religion, marital status, and Hungarian places of origin of those who died in the mine accident at Cheswick in 1904. The document is entitled, "The authentic list of the Hungarian victims of the terrible mine accident at Cheswick, PA."

These tragic events showed the need for the provision of accident, death, and illness benefits to Hungarian immigrants. They also illustrated the low esteem of Hungarian and other immigrant workers in American society and contributed to a growing desire in the Hungarian community to improve their economic and social position. These trends are illustrated in the following commentary of Reverend Kálmán Kovács, pastor of St. Stephen's Roman Catholic Church of McKeesport:

Probably the greatest tragedy in the history of Hungarian immigrants was the mining disaster of Naomi and Dar. The first accident, near Fayette City, resulted in the death of 24 Hungarians. The second one, near Van Meter, claimed the lives of 110 Hungarian miners.

Another recent accident illustrates the predicament of the Hungarian immigrant. Fourteen Hungarians died because

their platform collapsed beneath them. The workers had questioned the safety of the platform, but their foreman ordered them to use it any way, adding the following comment:

Never mind! There are many more Hungarians that will replace you!"

In all these accidents, the orphans and widows of the deceased breadwinner receive no compensation. Since the families of immigrants are not considered residents of this country, they have no legal claims for compensation.

The facts are that the Hungarian immigrant is engaged in a terrible struggle for existence. He contributes very hard and strenuous work for every penny he earns. In return, the least he should expect is respect and consideration for his family members in case of his death.

Hungarian Community Organizations

Next to the need for employment, an equally essential need of the Hungarian immigrant was that for fellowship, security, and community life. Initially, as demonstrated by serious industrial accidents, the need for caring for the injured worker and in case of death for his family arose. Without the traditional social structure to depend on, a substitute community environment had to be created. It was for this reason that the earliest organizations among the Hungarians — indeed among many other ethnic groups — were the fraternal benefit associations, which would insure some financial security in case of death or illness. These early, and often shortlived Hungarian benefit societies bore such names as Bela IV Independent Benefit Society of McKeesport (after a medieval Hungarian King), First Hungarian Men's Benefit Society of Braddock, The Pittsburgh and Vicinity Reformed Benefit and Church Society, and the First Hungarian Miners' Benefit Society of Scalp Level.

The two most important of these fraternal benefit societies in Western Pennsylvania were the Verhovay Fraternal Insurance Association and the Workingmen's Sick and Benevolent Federation, both of which maintained their headquarters in Pittsburgh from 1926 and 1908 respectively.

The Verhovay Association, which still exists in a much-developed form as the William Penn Fraternal Association, has its roots in Pennsylvania. In 1886 a small group of Hungarians in Hazleton decided to form an organization which would aid fellow Hungarians. Legend has it that

thirteen men contributed a dollar each to form the basis for this benefit society. In any case, it was a small core which began and maintained the organization in the initial decades of its existence.

During the 1920s and the 1930s this organization was able to merge with other societies and thus grew spectacularly. World War I had meant that many of the immigrants became permanently separated from their homeland. Although some did return to Hungary after 1918, most stayed and resolved to make the United States their permanent homeland. As a result, an ethnic organization could more easily set out to expand and form a national network. The Verhovay leadership modernized its organization and began to operate on a more businesslike level. Among the early local benefit societies, most disappeared in a relatively short period of time because business practice and experience were lacking. The Verhovay Fraternal Insurance Association moved its headquarters to Pittsburgh in 1926 and has continued to function as the largest Hungarian fraternal in the United States. In addition to offering various insurance benefits to its members, the Verhovay organization also provided cultural activities and fellowship for its members. During the 1920s and the 1930s the leadership promoted knowledge of Hungarian culture and language. It published the first ABC book for local Hungarian schools. Many of the branches of the Verhovay Association had their own building where the membership could hold their meetings and have other social get-togethers.

To meet the religious needs of Hungarians in the Western Pennsylvania area, a network of Hungarian ethnic churches of various denominations were established. By the 1890s there were a sufficient number of Hungarian immigrants in the area to enable them to think about creating a permanent home for practicing their particular religious beliefs.

Hungarian congregations were organized by the Reformed, Roman Catholics, Byzantine Catholics, Baptists, Jews, and Lutherans. Throughout the years, some fifty Hungarian churches served their ethnic congregations in the greater Pittsburgh area. Some in outlying areas have since ceased to exist or have become totally Americanized, but even today some twenty of them continue to serve the Hungarians, and to preserve a portion of that heritage which the members' forefathers brought to the United States and Western Pennsylvania around the turn of the century.

Founding of these congregations was the work largely

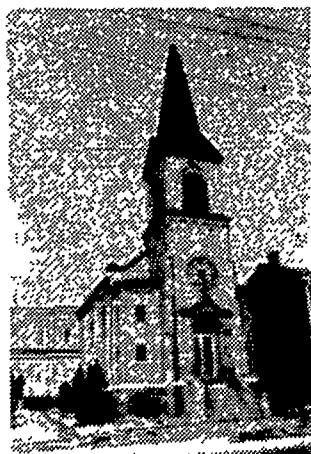
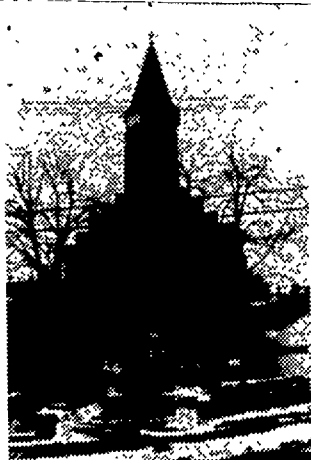
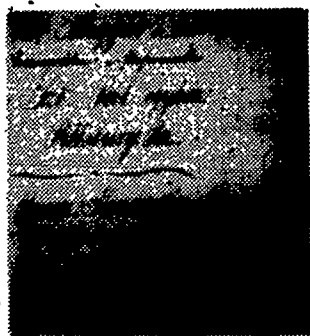


Illustration 7 Charter of the First Hungarian and Slovak Evangelical and Reformed St. Paul Church, 1890

Illustration 8 The First Hungarian Reformed Church, chartered in 1890 built in Hazelwood in 1904

Illustration 9 St Stephen's Roman Catholic Church, McKeesport, in 1914

Illustration 10 Transfiguration of Our Lord Byzantine Rite Catholic Church McKeesport

of that first generation which became separated from its homeland and needed to reestablish a community which they had left behind in the old country. Part of that community was formed by the security provided by the benefit societies mentioned earlier, but these largely agrarian Hungarian

immigrants also had a religious need That could best be met by the establishment of their own churches, where they could hear the Word of God in their own language, practice their traditional religious customs, and associate with fellow countrymen The church therefore served both a religious and a social need The pastor was an important member of the community In the initial years the pastors who came from Hungary were strong-willed, active, energetic individuals who united the local Hungarian community, established a permanent house of worship, and sustained a sense of community for succeeding immigrant generations

The first Hungarian church established in the Pittsburgh area was the First Hungarian Reformed Church, originally known as the First Hungarian and Slovak Evangelical and Reformed St Paul Church The congregation was organized in 1891 The following year they erected the first Hungarian Reformed Church in the United States The home of this congregation was on Bates Street from 1892 to 1904, when the present stone church on Johnston Avenue in Hazelwood was built It was from this core that other Reformed churches were begun throughout the Monongahela Valley and Western Pennsylvania Homestead, Johnstown, Munhall, McKeesport, Springdale, Brownsville, Duquesne, Daisytown, and Rankin all had established Hungarian Reformed congregations before 1920 and continue to serve Hungarian congregations to this day

The Roman Catholics of Hungarian descent founded their first church in the Pittsburgh area in McKeesport and called it St Stephen's At the time of its dedication in 1901, this was the third Hungarian Roman Catholic church to be constructed in the United States The church continues to serve a largely Hungarian congregation at its location on Beacon Avenue The silver jubilee celebrations of the church in 1924 are preserved on a rare film showing the procession in McKeesport in which all local and nearby Hungarian clubs participated

Roman Catholic Hungarians in Pittsburgh began to organize their own congregation before the First World War In 1919 they were finally able to begin the construction of their own church, St Ann's, in Hazelwood on Chatsworth Avenue

Three Hungarian Byzantine Rite Catholic churches were established in the Pittsburgh area. The first was St. Elias founded in 1905 As customary, a sick and benefit society had been established earlier and served as the core for organizing

the congregation and then a church. McKeesport Hungarians also established their own church in 1916, the Transfiguration of Our Lord Church on Sixth Street. In Duquesne Hungarians also established a congregation, served until 1952 by the priest from McKeesport.

The only Lutheran congregation in Western Pennsylvania was formed in Hazelwood in the 1920s. In 1925 they dedicated their church building on Hazelwood Avenue. The congregation was disbanded in 1978, but the church building continues to stand, serving another congregation in the neighborhood.

None of the Hungarian Baptist churches survived beyond the 1950s. The congregations in McKeesport and Homestead were small, and the Hungarian Baptists gradually joined American churches.

Jews from Hungary were among the first Hungarians to settle in the Pittsburgh area. In the summer of 1881, the Orthodox congregation Poale Zedeck was founded by 15 Jewish immigrants from Hungary. In 1885 the congregation purchased a building on Federal Street, now the location of the Civic Arena. In 1929 the Poale Zedeck Synagogue in Squirrel Hill was dedicated and serves to the present day the Orthodox Jewish community, many of them of Hungarian



Illustration 11 Gemilas Chesed Synagogue, Third Avenue, McKeesport.

Illustration 12 Poale Zedeck Synagogue on Shady Avenue, Squirrel Hill



Illustration 13 *Sisters of the Divine Redeemer*

Jewish descent. In 1886, Hungarian Jewish immigrants founded Gemilas Chesed Congregation in McKeesport. In 1891, the congregation purchased a permanent place of worship on Third Avenue. Over the years, leaders of the congregation included several prominent Jews of Hungarian descent, including Morris Farkas and Aladar Pollak. In 1963, the congregation dedicated its present synagogue, located in White Oak.

Although the churches and their associated societies served both religious and social needs, the Hungarians also established secular clubs to round out their community life. They formed cultural, musical and social organizations. These organizations served as social clubs where the members enjoyed each other's company and could speak their native tongue. Also, there was an attempt to meet specific cultural, musical, civic and educational needs of the Hungarian community.

The First Magyar Self-Culture Society of Homestead, established in 1909, incorporated educational and cultural aims into its by-laws.

The Hungarian Independent Singing Society of Allegheny, established in 1916, was less patriotic and more political in orientation. Its purpose was in part to instill in the workers socialist ideals and to encourage enthusiasm by singing the inspiring songs of the international workers' movement.

The Hungarian Social Club of McKeesport, although desig-

nated as a purely social club in its 1912 charter, had originally been formed to foster active support of the efforts in Hungary to introduce secret and universal franchise. Members, although not obligated to, could contribute an additional dollar to their dues and designate it as a contribution to be sent to Hungary to aid the suffrage reform.

The present American Hungarian Social Club of Hazelwood originally was established for civic purposes. Chartered in 1917 in the midst of the First World War, one of the aims of the club was the promotion of good citizenship.

The 1920s and the 1930s were the golden age of Hungarian ethnic life in Western Pennsylvania. In addition to those clubs already in existence, there was an effort made in these decades to coordinate local activities by creating one umbrella organization. This was true in Pittsburgh, Homestead, and Duquesne, where Grand Committees or Central Committees of Hungarian Churches and Clubs, later called the United Magyar Civic Association (U.M.C.A.), was created from representatives of over a hundred local clubs throughout the greater Pittsburgh area. The committee's first accomplishment was the organization of an annual Magyar Day at Kennywood Park, the first of which had been held in 1916. Due to the War and its aftermath, none were held until 1926, but since that time it has been an annual event.

Education and Culture

Another vital community activity was the preservation of Hungarian cultural traditions. The established church congregations were primarily involved in this effort, but also the social and fraternal organizations contributed to it. From the early years, the congregations attempted to establish Hungarian-language schools. The first one of these was the Hungarian summer school of the First Hungarian Reformed Church, in Hazelwood, introduced by the Reverend Sándor Kalassay in 1904. The school was staffed by lay teachers, assistant ministers and lay volunteers. A similar school was opened at St. Stephen's Roman Catholic Church in McKeesport in 1907, continuing until 1912. The announcement of the McKeesport summer school gives us a good idea of its organization and curriculum.

The school of the Monongahela Valley Roman Catholic Hungarian Parish will open next week.

Children six years of age will be accepted. Numerous parents residing in all parts of Pittsburgh have registered their children. Parents who live at a distance may place their children in Hungarian homes for a fee of \$2.00 per week. These children will be under the supervision of the teacher or the pastor. Enrolled children will obtain books from the school.

Subjects of instruction include Hungarian language, reading writing, religion, Bible study, Hungarian geography, history and music. School will be held daily from 9 to 11:30 and from 1 to 3. No classes are held on Saturday afternoon and Sunday. Classes will continue for two months.

In 1912, Reverend Kálmán Kovács was successful in securing the services of four members of the Sisters of the Divine Redeemer from Sopron, Hungary to assume teaching duties in McKeesport. The four sisters, Mother Sabina, Sisters Berchmanna, Cassiana and Friderika arrived in October, 1912. They took over all teaching activities of the parish. They proceeded to organize teaching programs throughout Greater Pittsburgh in all locations where Hungarian Catholics resided. They gave instruction on a weekly basis. By 1914, they taught 500 children in 18 separate communities.

One of the important results of their teaching was an increased attachment of Hungarian immigrants to Hungarian cultural traditions. In addition to providing excellent instruction, they imparted to their classes an appreciation of Hungarian



Illustration 14. Reverend Kálmán Kovács, founder and first pastor of St. Stephen's Roman Catholic Church in McKeesport.

Ki hinné ugyanis el, hogy egy helyen akkor, a mikor ott a magyar tanító, unnár több mint 50 iskolás gyermeket tudott összehozni, akkor azzal állott elő az iskolátadó igazgató, hogy ezeknek a növendékeknek ha ott akarnak továbbra is tanulni, a hol tanulnak, hát havonta ezért, illetve csupán csak a helyiségért: egyenként 50 centet kell ezután fizetniük?

Pedig ez tény! És sajna, ez ép Pittsburgban történt meg, avagy egy másik helyen egyenesen azt követelték, hogy a mi magyar iskolás gyermekeink, ne csak maradjanak ki minden másféle iskolából, de a mellett hogy csakis oda járjanak, a hol a magyar tanításra hetente két órát engednek nekik tanulni, hát e mellé a szülőök az illető templom rendszer tagsági díjját is fizessék.

Miért is, ha egyes helyeken magán házaknál, sőt néhol konyha helyiségben is végezték derék tisztelendő nővéreink a magyar tanítást; annak imé ilyenek és ezek voltak az okai.

Az első keresztények, Kata-kombákban imádkoztak, Amerikában pedig egyes helyeken konyhákba szorult ki a Mononga-

hela völgyben, az a magyar oktatás, a melyért mi három év óta, valódi ágos kálváriákat járunk

De hát ép azért lett Magyarország ismert. Amerika Monongahela völgye, mert a magyar nemzeti eszméit, mindig legyőzhetetlennek látszó akadályokkal küzdött meg a győzelemért.

Mert hogy e téren is diósó és fényes eredményeket értünk el, azt nemcsak az igazolja, hogy máj 18 helyen tanítunk, de az is, hogy ezekben, teljesen idegen nyelvű gyermekek lettek magyarokká, még pedig úgy, hogy azok egyesei, még idősebb testvéreiknek is tanítói vá merészelték lenni, a magyar oktatásban.

Pedig pedig az ilyeneknek eleinte végtelen nehezen esett az a magyar szót kimondani, a minek értelmét más nyelvben ők értették, de magyarul azt eddig nem tudták. És mégis nemcsak lelkesen gyakorolgták ők azt, de a szó teljes értelmében: arra még másokat is megtanítanak.

A mai napig 17 helyen hallgattuk már át: ebben az évben, a mi magyar iskoláink évről vizsgálat, de büszkén elmondhatjuk, hogy ha minden felé ilyen szép eredményt lennének képesek

Illustration 15 Report of Rev. Kálmán Kovács on Hungarian Instruction in Greater Pittsburgh Catholic Communities

folk traditions and customs. They arranged for frequent public performances of children's plays, traditional Christmas pastorals, songs, poems and folk celebrations. These presentations were performed by the young for the general parish audience. They played a very important role in transmitting folk traditions to the young generation as well as in strengthening the community spirit of all Hungarians

Frequently, children's plays were performed at major seasonal social events, such as autumn or spring dances

MEGHIVÓ!

FŐTISZTELENDŐ KOVÁTS KALMÁN SZERETVE TISZTELT
PLEBANOS URUNK, NEVENAPJA ALKALMABÓL

1921. évi Október hó 12-én, szérdán este fél nyolc óraker

McKEESPORTON A MARKET STREETI ELKS HALLBAN

GYERMEK SZINIELŐADASSAL EGYBEKÖTÖTT

NAGY ŐSZI BÁLT

TARTUNK, A KÖVETKEZŐ MÜSORRAL:

Üdvözlő dal, énekl A templomi énekkar.

Köszöntőt mondanak: Belustyák Jani, Smidt Gizsi, Belustyák Józsi.

Rákóczi hiv., énekl, A templomi énekkar.

AZ ARVA.

Szereplők:

Lily, Tánczos Lizi
Arva, Dankó Jolánka
Kati néni, Perhács Rózi
Tundérkirálynő, Zámbo Lizi
Torpék. Nagy Pista, Janovits B.
Tündérek: Szajbert Juliska, Ste-
fán Jolánka, Lóska Mariska,
Németh Emmi, Kovács Lizi,
Szuetta Alice, Kormos Irén-
ke, Paszternák Anna, Rusz-
ka Margit, Takács Margit.

ISTEN KARDJA.

Színmű.

Szereplők:

Ihász gazda, Juszko Pali
Sára, a felesége, Geot Margit
Juci, Schneider Jolán
Jóska, Koleszárk Mihály
Jancsi, pásztorgyerek, Takács A.
Pisti, Nehéz Laczi
Sárka, Szajbert Katka
Történelem, Fazekas Rózi

Illustration 16 *Announcement of childrens plays and Hungarian dance, Sep-
tember 29, 1921, in "Magyar Katholikus Zaszlo."*

Frequently, children's plays were performed at major seasonal social events, such as autumn or spring dances. Illustration 16 is an announcement of the "Grand Autumn Ball" in 1921 and four children's performances held to honor the name day of Rev. Kálmán Kovács, Pastor of St. Stephen's Roman Catholic Church in McKeesport.

Several church congregations established choral groups and musical societies. They performed Hungarian religious and folk songs at traditional community festivities, such as seasonal dances, holiday celebrations and anniversary events. An example of a well-established musical group was the singing society of the McKeesport Reformed Church, whose members of 1915 are shown in Illustration 17.

The secular clubs in the Pittsburgh area also contributed to the cultural life of the Hungarian community. Among the first acts of the newly formed First Magyar Self-Culture Society of

Homestead in 1909 was the establishment of a library. The club made a special effort to acquire the works of American Hungarian writers and to subscribe to Hungarian-language newspapers. It was also this club which in 1929 supported the establishment of a permanent Hungarian radio program in Pittsburgh.

The community life of the Hungarians was enhanced by regular presentations of travelling drama companies from New York, Chicago, and Cleveland. Hungarians in the Pittsburgh area had the opportunity to see their favorite operettas and plays. Talent within the community made possible the establishment of local drama clubs, whose performances were always well attended. For example, in 1919 when the newly-formed Hazelwood Drama Club performed a play by a local author from St. Ann's Church, the 350-seat auditorium they used was filled to capacity for two performances. The First Hungarian Cultural Society of McKeesport enjoyed similar popularity when performing such old favorites as *János Vitéz* and *Bob Herceg*.

Hungarians preserved a special attachment to their homeland through the celebration of national holidays. On these occasions, speeches and poems were recited by prominent members of the community. György Szécskay or Pál Szarvas, both local Hungarian poet-journalists, often provided an uplifting message.

Dates of special significance were March 15, which commemorated the anniversary of the 1848 revolution, and October 6 in remembrance of thirteen Hungarian generals executed by Austrian authorities in 1849, following the 1848 revolution. August 20, St. Stephen's Day, provided the opportunity for the grandest celebrations. On this date the Hungarians honored their first Christian king and the founder of the state. These festivities also incorporated the celebration of the harvest season. At St. Stephen's Church in McKeesport, this day was the greatest holiday of all, when local Hungarians of all faiths joined together in celebration. In the late 1920s the Magyar Day activities at Kennywood Park were closely tied to this late summer holiday. In this way, national pride was fostered and transmitted to the entire Hungarian American community.

One of the most memorable St. Stephen's Days was held in 1924, when St. Stephen's Roman Catholic Church in McKeesport celebrated its twenty-fifth anniversary. It was a major community and religious festival, which was recorded on film.

that is available for viewing at St. Stephen's Church. The announcement of the day's events is shown on Illustration 18. They included the traditional St. Stephen's Day procession led by his Excellency Hugh Boyle, the Archbishop of Pittsburgh, high mass, dinner, parade from the church to the Elks Hall, to be followed by children's plays and community festivities.

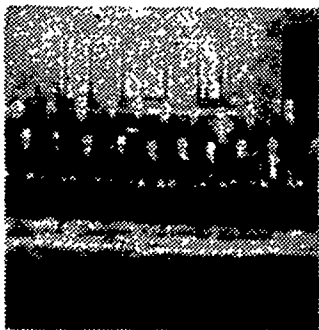


Illustration 17

Singing Society of the McKeesport
Hungarian Reformed Church.

1915

MEGHIVÓ!

A Monongahela völgyi Sz. István Kir. róm. kath. magyar hitközség
25 éves Jubileuma alkalmával,

McKEESPORTON, PA., 1924-İK ÉVI AUGUSZTUS HÓ 24-ÉN,

azaz a Szent István Király napi bucsún,

Főt. Kovács Kálmán, szeretett plebánosuk tiszteletére,

aki a hitközség és a templom alapítója és 25 év óta lelkipásztora,

HÓDOLATOS ÜNNEPSÉGET

rendez, amelyre mindenkit tisztelettel meghív a Rendezőbizottság.

PROGRAM:

- | | |
|---|---|
| <p>A Szent István bucsu napján d. e. fél 11 óraker bucsui kormenet, amelyet mélt. és főt. Boyle Hugh pittsburghi megyés püspök ur fog vezetni.</p> <p>11 óraker ünnepi szent mise és predikáció.</p> <p>Nagy szent mise után lunch-olás a templom alatti Hallban.</p> | <p>4. A Mária Congregatio nevében Koleszárík Margit beszél.</p> <p>5. Árpádhonának népe, énekl a Jézus Neve énekkara.</p> <p>6. A BÁCSI SKATULYÁJA alkalmi jelenet.</p> |
|---|---|

Illustration 18: Program of the 1924 St. Stephen's Day celebrated by St. Stephen's Roman Catholic Church, McKeesport.

The cultural pride of the Hungarians received a great boost by the establishment of the Hungarian Nationality Room in the Cathedral of Learning on the University of Pittsburgh campus. This successful endeavor came about as a result of the cooperation of the entire Hungarian community and the University. By the late 1930s, the community's financial support for the Room amounted to \$15,000. The annual Magyar Day at Kennywood Park from 1926 on contributed a significant portion of its proceeds to the establishment of the Room. A special Hungarian Room Committee, consisting of prominent local Hungarians, such as Dr. Samuel Gomöry, helped in the setting up of the Room. The Hungarian government enthusiastically supported the project. It sponsored a special competition to select the architect who would plan the furnishing of the Room. In September 1939 the Hungarian Nationality Room was dedicated as one of the first of the nationality rooms in the Cathedral of Learning.

For half a century, the Pittsburgh Hungarian community was the home of the Hungarian-American writer György Szécskay. Szécskay was a prominent and active member of the Western Pennsylvania Hungarian community from 1912 to the time of his death in 1958. He had emigrated to America in 1904 as a promising young poet-journalist. Throughout his career, he was a regular contributor to Hungarian-American newspapers, maintained a wide correspondence with prominent Hungarians throughout the United States, and published four volumes of Hungarian poetry and prose. He was tireless in supporting and encouraging Hungarian cultural activities in Greater Pittsburgh. Szécskay was one of a small handful of Hungarian writers who have left a part of the Hungarian heritage preserved in writing, and the only one of these to have made Pittsburgh his permanent adopted home.

Another important component in the cultural life of Hungarian immigrants was the native-language press. Prior to the Second World War, some thirty different Hungarian language newspapers had been started in this region. The earliest one appeared at the end of 1899. It was edited by Kálmán Kovács, pastor of St. Stephen's Hungarian Roman Catholic Church in McKeesport. Kovács continued to publish his newspaper, *Magyarok Csillaga* (The Hungarian Star), although under different titles, until his death in 1927. Another church-affiliated publication was the *Amerikai Magyar Reformátusok Lapja* (The American Hungarian Reformed Journal), later the *Református*

Dr. GÖMÖRY SAMUEL KÁROLY, sebész-orvos

7045 Jenkins Arcade, Pittsburgh, Pa.

Szül. 1893 szept. 17 en. Garamy, Zemplén megye.

Dobszai osztrák család sarja Dr. Gömörly Sámuel, akinek osztrák alig kétszáz évvel a honfoglalás után már városbírák, polgármesterek és a vármegyék kizárólagos urai voltak. A felvidéki arany és ezüst bányászat történelmében állandóan hirdeti a Gömörly nevet, mint amelynek tevékeny intézkedő joga volt az egyre nagyobbodó termelési üzemek felett.

Dr. Gömörly Sámuel a szegedi és kismárki gimnáziumokban végezte középiskolait, majd az erettség bizonyítvány megszerzése után a budapesti Tudomány Egyetem orvosi szakára lépett és ott szerezte meg doktori oklevelét. Orvosnövendék korában tört ki a világháború, amikor önkéntes lett és a temesvári hadtest kórházába osztották be gyakornoknak.

A világháború elmúltával Dr. Gömörly Sámuel ismét a budapesti egyetemre került 1919-ben, mint a Jendrasiák, majd a Herczog egyetemi tanár klinikájának asszisztense, egészen 1923-ig és így a legkiválóbb orvostanárak oldala mellett talált lehetőséget arra, hogy sebész tudományát a legmagasabb fokra képezze ki.

Az egyre turhetlenebbé váló gazdasági viszonyok folytán, Dr. Gömörly 1923-ban jött Amerikába és Pittsburghban telepedett le, ahol a törvény által előírt kórházi gyakorlati idő után jeles sikerrel szerezte meg az állami engedélyt arra, hogy orvosi gyakorlatot folytathasson és rendezője, főleg az ideg és elmebetegségekre rendezve be, mint amely szakmában elsőrendű specialista. Alapos tudását az amerikai orvosi körök természetesen azonnal felismerték és megtisztelő meghívásokban részesítették. Így lett az International Institute belső orvosi karának megbecsült tagja, az American Medical Association, az Allegheny County Medical Association, az American Psychiatric Association, a pittsburghi Science and Art, a The Academy of University Club tagja.

Illustration 19. Biographical sketch of Dr. Samuel Károly Gömörly.

Ujság (Reformed Newspaper).

The two fraternal associations with headquarters in Pittsburgh also published their own papers. The Verhovay Aid Association's publication, begun in 1918, was called *Verhovayak Lapja* (Verhovay Journal). The official monthly of the Workingmen's Sick and Benevolent Federation was called *Összetartás* (Solidarity) and was published from 1912 on.

The secular newspaper in Pittsburgh was the *Pittsburghi Híradó* (Pittsburgh Messenger), which began publication in 1907 and became the *Magyar Híradó* (Hungarian Messenger) in 1915 until it ceased in 1925. In the same year, it was replaced by the *Magyarság* (Hungarians), which is still active.

These newspapers provided the early immigrants with news about their community and also about their homeland. They were also important for the obvious fact that they were in the native tongue of the people. Most significantly they maintained an awareness of the Hungarian community in Pittsburgh, by recording its activities, achievements and growth. From the vantage point of the present, the Hungarian press represents one of the most important forms of documentation of Hungarian community life over the past century.

Hungarian-Americans and American Society

As Hungarian-American institutions became established, the relationships and attitudes of Hungarians to American society also changed.

Initially, the immigrant lived and worked among fellow Hungarians. He did not seek contacts with American society unless industrial accidents, unemployment or skirmishes with the police made them unavoidable. In the early period, leaders of Hungarian immigrants such as priests, ministers, businessmen were the primary contacts with American authorities. A very good example of a Hungarian immigrant leader is provided by the Reverend Kálmán Kovács, pastor of St. Stephen's Roman Catholic Church in McKeesport for almost thirty years. He entertained cordial relations with the Pittsburgh Catholic diocese, the American press, local officials, and industrial employers. He condemned socialist, radical and revolutionary movements and opposed unionization. He urged Hungarian immigrants to join fraternal societies as the best protection against the financial crises of illness and death. He exerted considerable influence on Hungarian

immigrants through the weekly newspaper, *Magyar Zászló*, which he edited for almost thirty years. Though not all shared his views, the majority certainly accepted his leadership and agreed with his position.

The course of World War I had a major impact on the relationships between Hungarian immigrants and American society. While immigrant leaders expressed their sympathy for the cause of Hungary, they counseled Hungarians to refrain from public arguments and to demonstrate good public behavior at all times. This advice was generally followed. In fact, during the war relations between the Hungarian-American community and local officials remained exceptionally cordial. One of the events which demonstrated the good relationships was the active support of McKeesport and Pittsburgh local officials for fund raising activities of Hungarian-Americans to benefit war orphans and widows in Hungary.

After 1920, the Pittsburgh Hungarian community experienced substantial social and economic changes. World War I resulted in the termination of large-scale emigration to America and generally discouraged the majority of Hungarians from returning home. Most immigrants decided to remain in Pittsburgh permanently and to establish close relationships with the American community. Hungarian organizations actively encouraged naturalization, learning the English language, and understanding the American political process. For example, the American-Hungarian Social Club of Pittsburgh was formed with the express purpose of assisting immigrants to attain citizenship as well as to provide good fellowship. The First Magyar Self-Culture Society of Homestead held English language classes twice a week.

Another significant trend of the post-war years was the rapid growth of Hungarian-owned businesses in the main Hungarian centers, Hazelwood, McKeesport, Duquesne, and Homestead. Such businesses had been in existence since at least 1907, but after 1920 there was an unprecedented expansion of Hungarian restaurants, grocery stores, barber shops, drug stores and other enterprises serving the needs of Hungarians.

While the arrival of large numbers of newcomers ceased, Pittsburgh attracted a good number of Hungarians with professional skills. They began to arrive after 1920. Their establishment in Pittsburgh formed the nucleus of

the substantial Hungarian professional and business community of today

One of those who arrived in this period was the young Norman Gluck. He received his high school and university education in Pittsburgh. He was admitted to the bar in 1926 and since that time has been a prominent Pittsburgh attorney. In the course of his career, he assisted and counseled many Hungarian immigrants and served for many years as legal counselor to the William Penn Fraternal Association. Today, nearly sixty years after his arrival in America, he still speaks fluent Hungarian and recalls fondly the Hungarian community life of that period.

Dr. Samuel Gömöry came to Pittsburgh in 1923. He had completed medical studies at the University of Budapest. After his arrival in Pittsburgh he obtained his Pennsylvania medical license. He became a leading practitioner in Pittsburgh and was affiliated with several major Pittsburgh area hospitals. He lectured in neurology at the University of Pittsburgh School of Medicine. He published noteworthy professional studies in the field of neurology and industrial mental hygiene. In addition to his professional attainments, Dr. Gömöry supported some of the major Hungarian social and cultural activities in Pittsburgh. He was the founder and lifelong president of the Hungarian Room Committee of the Cathedral of Learning and assisted Hungarian cultural efforts in Pittsburgh for four decades.

Joseph Bercsi came to Pittsburgh in 1924 as a young mechanical engineer and former instructor at the Budapest Polytechnic University. His first employment was at Westinghouse and later at Gulf as a prominent research engineer. Throughout his professional career in Pittsburgh, Joseph Bercsi played a highly respected role in the support of Hungarian organizations and activities. He was especially active in helping to establish the Hungarian Room of the Cathedral of Learning and in the Hungarian Professional Society of Pittsburgh.

These and many other professionally trained Hungarian immigrants added an important component to the already well-established Hungarian community in Pittsburgh. Their example of recognized professional achievement encouraged second-generation Hungarians to turn to technical, professional, and business occupations. In many cases, those Hungarian professionals in well-placed positions assisted

aspiring university students and newly-arrived immigrants in obtaining employment. The present predominance of Hungarian engineers, research specialists and technicians in Pittsburgh has therefore its origins in the years following World War I, when many immigrants with professional skills settled in Pittsburgh and established the beginnings of a Hungarian professional community.

2. Post-War Hungarian-Americans, 1950-1980

When Hungarians began to arrive in greater numbers following World War II, the Pittsburgh Hungarian community consisted of many diversified groups. Among them were immigrant families residing in Pittsburgh since the turn of the century, second-generation families, teachers, attorneys, engineers and businessmen. There was also a good selection of church congregations, cultural societies, and other organizations. Therefore, the new arrivals found in Pittsburgh many individuals and groups willing to assist them as they began to establish their life in America.

New Immigrants, 1950-1980

Who were the new arrivals? Three major groups can be distinguished. First were those immigrants who had left Hungary at the end of World War II. They had escaped from Hungary prior to the Soviet occupation in 1944-45, fearing physical harm or political persecution. The second group left Hungary in the post-war years as a result of outright political repression. Both groups were admitted to the United States as displaced persons in the period 1949 to 1953. Those who came to the United States can be estimated as 26,000. The third major group comprised the best known recent Hungarian immigrants, those who escaped from Hungary following the Hungarian Revolution of 1956. They arrived in this country in the years 1956 to 1958. Those admitted to the United States numbered approximately 40,000.

Immigrants from Hungary, 1945 - 1980

The following chart shows approximate numbers of Hungarian immigrants to the United States by specific groups and time periods in the post-1945 period.

Dates of immigration to the US	Estimated number of Immigrants
1945 - 1953	26,000
1956 - 1958	40,000
1958 - 1980	5,000
1945 - 1980	71,000

While politically, historically and socially, these three groups differed from each other, they had some common characteristics which set them apart from previous immigrants. They were primarily political refugees, who left Hungary because they opposed the Soviet occupation of Hungary and the Communist government imposed on Hungary after World War II. Another characteristic applicable to all three groups was that most of them were of middle-class and professional background.

Each of the three groups, however, can be differentiated in some respects. The first group consisted primarily of highly-placed governmental officials and military officers, strongly opposed to changes in the pre-war Hungarian political system. The second group included predominantly those who supported a democratic system of government in Hungary in the post-war period. The last group comprised overwhelmingly young, university-trained professionals and also a small proportion of skilled technicians. They had experienced living conditions in Communist Hungary, they rejected that system of government and chose to live in a free, democratic society.

After accounting for these differentiations, however, it still appears valid to state that the three post-war immigrant groups were primarily political refugees, who had decided for various reasons to repudiate living under a Communist social and governmental system.

The impact of the three post-war immigrant groups on the Pittsburgh Hungarian-American community was quite different from that of the former immigrants. Their total number was relatively small. Those who settled in Greater Pittsburgh in the post-war period can be estimated as close to 4,000 persons. More important than their numerical strength was their role in contributing to Hungarian professional employment, to Hungarian participation in technological, educational, and cultural activities, and to community activities to

preserve the Hungarian cultural heritage. They joined the ranks of engineers, technicians, businessmen, educators, and research specialists in Pittsburgh and are now well established in their professional careers. In addition, they also find time to support and encourage Hungarian community activities by membership in several prominent cultural and social organizations seeking to preserve the Hungarian heritage.

The Post-War Hungarian Community

Post-war Hungarian immigrants have concentrated their social and community activities in four Hungarian-American societies and organizations. A brief summary of these organizations will best convey the present directions of Hungarian-American community life in Pittsburgh.

Foremost among these organizations is the Hungarian Professional Society of Pittsburgh (Pittsburghi Magyar Társaság). It was founded in 1939 by fourteen charter members to provide an association and meeting place for persons of professional interests. According to Mr. George Foley, one of the original founders, the purposes of the society were the preservation of Hungarian cultural traditions, the exchange of ideas on scientific, cultural and social issues, and fellowship among professional men and women. There was a great need for such an organization in 1939, but even more so after 1950. As more and more immigrants of professional background arrived in Pittsburgh, the Hungarian Professional Society became one of their most important outlets for personal and professional association. The society sponsored monthly presentations, followed by discussions and a social hour sparked by tea and pastries. Topics covered in these sessions comprized Hungarian music, Hungarian literature, Hungarian history, travelogues, medicine, natural science, law, and technology. The society also supports other Hungarian causes in Pittsburgh, such as the Hungarian Room in the Cathedral of Learning and fellowships to Hungarian students. It continues to hold monthly meetings and remains the most important association for Hungarian professionals in Pittsburgh.

Another noteworthy association is the Hungarian Literary Circle (Magyar Irodalmi Kör). It was established in 1956 for the purpose of fostering an awareness of Hungarian literary

in Pittsburgh Equally important is the role of the annual performances as a public demonstration to Hungarian-Americans of the high esteem accorded to their heritage by a prestigious cultural event in America. For the past three years, the Hungarian Ethnic Group of Western Pennsylvania, an organization established in 1969 to promote Hungarian folk traditions, has presented the Hungarian performance. This year's performance celebrates the twenty-fifth anniversary of the first festival.

Another very popular Hungarian-American community project is the establishment of Magyar Park, founded in 1967. Located six miles from Seven Springs in the beautiful Laurel mountains, it is a well-developed recreational park for Pittsburgh Hungarian families. To carry out this venture, the Pannonia Development Company was formed, which purchased a 138-acre farm and developed it into a very desirable recreational area. The community now consists of 162 lots, most of them held by Pittsburgh families. Cottages, cabins, and more elaborate dwellings have been built by the owners. There is also a community area of 50 acres, comprising a community building, tennis courts, a soccer field, and an attractive lake with beach. A special place is reserved for a bell tower housing a historic bell of the former Hungarian Reformed Church of Alliance, Ohio. Magyar Park provides not only a very attractive recreational area for its members, but also an important meeting place for young and old of the Hungarian-American community. Picnics, barbecues, campfires, impromptu gatherings make up the summer schedule. There exists significant potential to extend the role of Magyar Park as a community resource for educational and community experiences of the Pittsburgh Hungarian-American community.

The four community organizations listed represent, on the basis of our observations and findings, those primarily supported by the post-war immigrant groups. There are of course other community activities which continue to receive support from the general Hungarian community and are equally significant in their own sphere. Those discussed, however, reflect in a representative manner the interests, aspirations, and activities of the post-war immigrants.

The American-Hungarian community maintains several educational programs at the present time, a practice which can be traced back to the first decade of this century.



Illustration 23. Hungarian Participants in the Pittsburgh Folk Festival.



Illustration 24. Scene from Magyar Park.



Illustration 25. Scene from Magyar Park.

Unfortunately, these programs are quite limited and fragmentary. Béla Biro and Melinda Bessko offered intensive Hungarian language courses in the Language Acquisitions Institute of the University of Pittsburgh until 1980. At the present, Béla and Ágnes Várdy teach a continuing education survey of Hungarian language and culture in the Pitt Informal Program. Since 1964 members of the Hungarian Scouts troops receive some training in Hungarian language, literature, history, and folklore. At the moment, however, this program faces an uncertain future. Two smaller folk-dance groups are active: the Paprikás Dance Group and the Brownsville Dance Group. There are also three weekly radio programs. Dr. Victor Molnar's program, Hungarian Varieties and Julia Orosz' Hungarian Garden of Song provide primarily musical entertainment. The third program is the Reformed Radio Hour, directed, by Reverend Louis Illes. Béla and Ágnes Várdy

sponsor useful presentations by visiting Hungarian scholars and writers. While showing much variety, these programs lack a substantial, educational focus. Therefore, a carefully designed and effectively executed educational program is a pressing need of the Pittsburgh Hungarian-American community

Distinguished Hungarian-Americans in Pittsburgh

The aspirations and achievements of Hungarian-Americans in Pittsburgh can be illustrated by introducing a small group of those who have distinguished themselves by outstanding services to the professional and public life of Pittsburgh. The selection was extremely difficult. Constraints of time, information, resources, and personal accessibility also limited our selections. Many other equally distinguished persons could certainly have been added. Our choices are intended to illustrate the aspirations and attainments of Hungarian-Americans in a great variety of fields.

Our first interview took place with Mr. Elmer Charles, president of the William Penn Association, the best-known, best-endowed, and largest Hungarian fraternal association in the United States. Mr. Charles emigrated to America with his mother in 1922 at the age of 12. His father was employed in the glue factory in Springdale. The family originated from the village of Turistvádi, Szátmár County. His father had emigrated in 1910 to set aside savings for the purchase of a substantial family homestead, a dream never fulfilled.

Mr. Charles related that as a youth he was strongly influenced by the very lively Hungarian community life of Springdale. The family spoke Hungarian at home. He attended the annual summer school of the Springdale Hungarian Reformed Church. He participated regularly in Hungarian stage plays and community festivals. Even today he speaks fluent and excellent Hungarian.

Mr. Charles originally intended to study engineering, but personal circumstances and the Great Depression changed his plans. He held a variety of industrial jobs and worked on defense contracts during World War II. In 1942 he was appointed branch manager of the William Penn (Verhovay) Association. He joined the home office administration in 1950 and has served as president since 1964.

Mr Charles feels very strongly concerning the value of maintaining the Hungarian heritage in the United States. He is very proud of his own personal retention of Hungarian traditions, made possible by the combined educational efforts of his family, church, and community in Springdale. As a result, he is now interested in furthering plans of the William Penn Association to maintain pride in Hungarian culture, to support Hungarian educational programs in Pittsburgh, and to assist other Hungarian organizations in similar endeavors.

We asked Mr. Charles to define some of the present needs of the Hungarian-American community. He replied:

The greatest need is to maintain and develop pride in Hungarian culture for the young generation. The preservation of Hungarian culture is the most important task of the Hungarian-American community. The William Penn Association is prepared to contribute to this important goal by providing opportunities for personal association, teaching, recreational facilities, and maintenance of Hungarian folk traditions at Penn Scenic View, a recreational area located in the Laurel Mountains.

Dr. Istvan Tuba came to Pittsburgh after the Hungarian Revolution of 1956. He had obtained his diploma in mechanical engineering at the Technical University of Budapest. Later, he served as technological director of the Budapest vocational schools and as research engineer at the Csepel Automobile Works. Since his arrival in Pittsburgh, Dr. Tuba has engaged in a variety of professional and personal activities. He served as design, development and research engineer for the East Pittsburgh Division and the Research-Development Center of Westinghouse. At the same time, he completed his advanced studies at Carnegie Mellon University for his Master's Degree in Mechanical Engineering and at the University of Pittsburgh for his doctorate. While working during the day and studying at night, he also found time to teach as senior lecturer of mathematics and mechanical engineering at Carnegie Mellon for six years. In his free time, he published over thirty papers on the plasticity of metals, fracture mechanics, and computer technology. In 1968 he was named Engineer of the Year by the American Society of Mechanical Engineers.

In 1970, Dr. Tuba decided to chart a new direction. He founded Basic Technology Incorporated (BTI), a multi-disciplinary engineering, research and consulting service special-

izing in thermal, stress, dynamic, seismic and failure analysis. In the past ten years, this enterprise has developed into one of the highly respected engineering services of Greater Pittsburgh. It has been substantially expanded to include a variety of technological and engineering services. It is now known as United Technology Center, which includes as subsidiaries Basic Technology Incorporated, Design Technology Incorporated, and Technomart.

In view of Dr. Tuba's outstanding achievements, it was particularly interesting to find out his views concerning the Pittsburgh Hungarian-American community. He recalled that he originally came to Pittsburgh as one of ten Hungarian refugees selected for employment by Paul Heller, then manager of the East Pittsburgh Division of Westinghouse. In 1966, a ten-year anniversary dinner was held at the Pittsburgh Hilton, honoring Mr. Heller and his associates. Dr. Tuba expressed his continuing appreciation to Westinghouse, and many of his colleagues in Pittsburgh for their assistance in advancing his professional activities.

Dr. Tuba feels that Hungarians have made outstanding contributions to America, particularly in the field of science, engineering and technology. He is very much interested in creating a better public awareness of these contributions and in promoting closer relationships among those engaged in business and technological activities. He is particularly involved in the Hungarian Professional Society of Pittsburgh and Magyar Park, two organizations that, in his view, make an effective contribution to good fellowship, the exchange of ideas, and better personal understanding among professional men and women.



Illustration 26. Mr. Elmer Charles, President, William Penn Association.

Illustration 27. Dr. Istvan Tuba, United Technology Center, Inc.

Illustration 28. Mr. Joseph Rokop, President, Rokop Corporation, and Chairman, Rokop-Davy Limited.

Dr Tuba also commented on his aims in establishing United Technology Center. Originally he saw a substantial need to demonstrate the practical applications of complex computer technologies to small and medium-size businesses. He is still interested in this objective, but he is pursuing it in two expanded directions. He explained:

First of all, I should like to help establish a network of a wide range of technological resources for user groups both in Pittsburgh and nationwide. Such a network is clearly indispensable for the utilization of existing technology in the most effective manner possible.

Secondly, through such ventures as Technomart 82, an international exhibit of technologies and a simultaneous congress of technological research to be held in the Pittsburgh Convention Center, I hope to contribute to making Pittsburgh a nationwide center of technological information exchange. I believe that such a resource will advance the economic development of our city and region in a very significant way."

Mr Joseph Rokop is the President and Chief Executive Officer of Rokop Corporation and Chairman of Rokop-Davy Limited, an international marketing firm in Great Britain. Mr Rokop is a member of the Iron and Steel Society and of the Business Advisory Board of the United States Senate.

Mr. Rokop left Hungary after the Hungarian Revolution of 1956. During the revolution, Mr. Rokop played a prominent role as general secretary of the Transdanubian National Council, representing non-communist democratic organizations throughout Hungary and seeking to attain the goals of an independent and democratic Hungary. Following the Soviet intervention, however, that organization was dissolved and Mr. Rokop fled with his wife and three children to the West. After a temporary stay in West Germany, he settled in Pittsburgh in 1961.

With a degree in mechanical engineering from the Technical University of Budapest and several years experience in industrial design and development, Mr Rokop accepted employment with the Koppers Corporation. There he became involved in the early development of continuous steel casting technology. In 1971, following a number of inventions in that field, Mr. Rokop founded Rokop Corporation, which has developed the most advanced continuous steel billet casting machine to date. This machine, known as the Rokop caster,

is now in operation in steel mills in the United States, Canada, New Zealand, Mexico, Australia, and South America. Rokop casters allow domestic steel producers to compete successfully with the foreign import of steel and as a result they contribute to the future creation of jobs for many thousands of American steelworkers.

Our conversation with Mr. Rokop focused on the contributions of prominent Hungarian-Americans to American society. Mr. Rokop gave the following interesting explanation of the role of the Hungarian-Americans in American society.

"Hungarians are generally highly-skilled, intelligent, diligent, and above all exceedingly individualistic in thought and conduct. Placed in the American environment, based on freedom and free development, they naturally utilize their intelligence and individuality in the pursuit of personal and professional attainments. In my opinion, the greatest service Hungarians can perform for American society and for themselves is to keep alive their spirit of independence and originality and apply it to the current issues of American society. By doing so, they will strengthen the foundations of a free social and economic system in America."

Mr. László Pásztor has achieved prominence as a representative of several national Hungarian-American organizations and of ethnic political organizations in the Republican Party. At present, he is chairman of the executive board of the American-Hungarian Federation and chairman of the Allegheny County Republican Heritage Groups Council.

Mr. Pásztor came to the United States after the Hungarian Revolution of 1956. He had spent more than six years in prisons and forced labor camps as a political prisoner in Hungary. He left Hungary in order to escape further political persecution.

On arrival in the United States, he continued his professional interests in applied chemistry and became active in organizations seeking to provide a better public appreciation of the Hungarian Revolution. He was employed by the Graham Research Laboratory of Jones and Laughlin Steel Corporation from 1957 to 1970 as research chemist and research supervisor. Since 1974, he has served as manager of product research and as assistant to the Vice-President for New Technology and Planning at Dravo Corporation. In the political arena, he assumed prominent positions as organizer, editor and spokesman for the Hungarian Freedom Fighters Federation. From 1971 to 1973, Mr. Pásztor served as National Chairman of the National Republican Heritage

Federation. From 1971 to 1973, Mr. Pasztor served as National Chairman of the National Republican Heritage Groups Council and in 1974 he was honored as Republican Ethnic Man of the Year by the Republican National Committee.

In speaking with Mr. Pásztor, we discussed the role of his Hungarian ethnic heritage in his numerous political activities.

He made the following observations on this question:

"I consider my faithful commitment to Hungarian cultural traditions, but especially my strongly-held views in support of an independent Hungary the cornerstone of my political beliefs. I am still strongly committed to the principles of the Hungarian Revolution of 1956."

Mr. Pásztor also commented on his impressions of the Hungarian-American community in the United States. He recalled that when he arrived in 1956, at least 40 to 50 Hungarian-American families offered their personal assistance to him. He also found in his extensive contacts with Hungarian-Americans that they show a genuine interest in Hungarian affairs and are eager to discuss them whenever the occasion arises.

In conclusion, Mr. Pásztor expressed his views on the current needs of the Pittsburgh Hungarian-American community. These include, in his view, the establishment of a community cultural center, sports and educational facilities, and a better organizational framework for meeting the special needs of young Hungarian-Americans.

Dr. Louis Munkáchy is professor of music in the School of Music, Duquesne University. His professional attainments in Hungary and the United States have centered on choral conducting, choral composition, violin, and musicology. Before coming to the United States in 1956, he conducted professional choral groups in Hungary for five years and served as faculty member of the Ferenc Liszt Musical Academy in Budapest. After arriving in Pittsburgh, Dr. Munkáchy directed the string music program of Chartiers Valley Public Schools and conducted several church choirs. At the same time, he obtained his master's degree in music composition at Duquesne in 1962 and his Ph.D. in musicology at the University of Pittsburgh in 1968. He has been a member of the Duquesne music faculty since 1966.

Dr. Munkáchy is known as the originator and foremost authority of the Kodály approach to music education in Pittsburgh. This approach was developed by the Hungarian

composer, Zoltán Kodály. It is now being studied and applied worldwide as a simple yet very successful method for the musical education of children.

Dr. Munkachy conceives of the Kodály approach as a philosophy of education applied to the field of music. Its basic purpose is to provide musical experiences and appropriate musical training to all children according to very definite educational principles. It involves a series of musical experiences starting with very simple children's games and songs. These are followed by simple explanations and practice in musical reading. As progress is made, more complex musical material is introduced. The Kodály method emphasizes singing as a practical music experience. Children are encouraged from a very early age to participate in group singing as an integral part of education and social interaction.

We asked Dr. Munkachy to explain some of the specific advantages of the Kodály approach. The primary benefit is that it provides to all children the opportunity of musical participation and appreciation. Since it prefers to use folk music material, children are exposed to a great deal of American folk music from a very early age. This experience broadens their understanding of American culture and also makes them aware of other folk traditions. In view of the easy availability of several folk music traditions in Pittsburgh, these traditions could be introduced in Pittsburgh schools without difficulties. Group singing provides a shared community experience that has a stimulating impact on the overall development of children. Finally, such a program of musical education is very easy to implement. According to Dr. Munkachy, one teacher trained in the Kodály approach can serve as coordinator of school activities.

Training programs in the Kodály approach are available in Pittsburgh, at several American universities, and in Hungary. Dr. Munkachy and others offer summer workshops at Duquesne University. Three national centers in the United States offer special education programs in the Kodály approach: the Kodály Center of America at Southeastern Massachusetts University near Boston, the Kodály Musical Training Institute at the University of Hartford, Connecticut, and the Organization of American Kodály Educators. The primary center for studying the Kodály approach in Hungary is the Zoltán Kodály Pedagogical Institute of Music in Kecskemét, the birthplace of Zoltán Kodály.

Dr. Munkachy made outstanding contributions to a better awareness of the Kodaly approach in Pittsburgh and the United States. Since 1972 he has offered graduate summer workshops for music teachers at Duquesne University. He teaches several courses at Duquesne concerned with the Kodaly approach. He presented several public lectures to teachers and music groups explaining the principles of the Kodaly approach. He contributed to the first standard English-language study of the Kodaly method, Jenő Adam, *Growing in Music* (Budapest, 1971).

As a result of his teaching and influence, several Pittsburgh area teachers and musicians have studied in Hungary and are applying the Kodaly approach in their professional activities. Christine Jordanoff, associate professor of voice and music theory at Duquesne, is a former student of Dr. Munkachy. She studied in Hungary and is one of the noted experts on the Kodaly method in Pittsburgh. She is president of the Organization of American Kodaly Educators and is engaged in organizing a Pittsburgh chapter. Edward Bolkovac also studied with Dr. Munkachy and received diplomas from the Liszt



Illustration 29. Mr. László Pásztor, Chairman, Allegheny County Republican Heritage Groups Council, with President Reagan.

Illustration 30. Dr. Louis Munkachy, Professor of Music, Duquesne University

Illustration 31. Mayor Richard S. Caliguri, Mayor of Pittsburgh.

Illustration 32. Mr. Frank Bakos, General Manager, Electro-Mechanical Division, Westinghouse Electric Corporation.

Academy in Budapest and the Kodaly Institute in Kecskemet. He is now faculty member of the Kodaly Program at Holy Names College, Oakland, California.

Dr Munkachy expressed his readiness to respond to any questions or provide assistance to those seeking information on the Kodály approach to music education. He noted that an excellent opportunity for learning about Kodály and his approach will take place in Pittsburgh in April 1982, when Professor Erzsébet Szónyi, the foremost Hungarian authority on the Kodály approach, will visit Pittsburgh and lecture to musicians, teachers, and the general public.

Mr Frank Bakos is general manager of the Electro-Mechanical Division of Westinghouse Electric Corporation. Born in McKeesport, he is a third-generation descendant of Hungarian immigrants. His professional career spans twenty years of management experience with Westinghouse. In 1977 he received the Westinghouse Order of Merit for his outstanding personal and professional attainments. In his present position, he directs the worldwide research, engineering, production, and marketing operations of a major Westinghouse Division.

Mr Bakos has an exceptionally high regard for his Hungarian family heritage, particularly as he has experienced Hungarian traditions through his immigrant grandparents. He feels that the single most important influence on him was that of his maternal grandfather, András Füstös. He still admires his strong character, his personal example, and his sustained personal guidance. András Füstös arrived in 1904 in McKeesport from the village of Nagyraska, Zemplén county. He came from a very strict Reformed faith family and was a lifelong member of the First Hungarian Evangelical and Reformed Church in McKeesport. He married Eszter Banjacski in the same church in 1914. Until he retired in 1957, Füstös worked for the National Tube plant in McKeesport. Grandfather Füstös was clearly a remarkably strong personality and respected as the head of the family by second and third-generation family members.

Mr Bakos saw in his grandparents, particularly the Füstös branch, an ideal example of a close family community with the capacity to guide and educate their children and grandchildren. His grandfather advised him, listened to his problems, and implanted moral values that still guide his thought and action. As a result of his grandfather's instruction, for ex-

ample. Bakos attended the Hungarian Reformed Church school regularly and learned Hungarian. Though his grandfather was strict and relentless, Frank Bakos attributes much of his own idealism and commitment to the Hungarian heritage to his personal influence.

Frank Bakos summarized his understanding of the Hungarian heritage that he had experienced through his grandparents in these words.

I am proud of the culture that could produce people of the quality of my grandfather, András Füstös. All the people I grew up with were Hungarians. They were people of honesty and integrity. They were Hungary to me. I am proud of Hungary because of the people I knew as Hungarians."

Mr. Bakos agrees that Hungarians made significant contributions to American life. But he also feels strongly that in the past many Hungarians failed to profess their Hungarian identity. He considers this tendency as detrimental to the Hungarian community in the United States. At the present time, Hungarians are becoming more aware of the importance of asserting their Hungarian heritage. This is justified, in the view of Frank Bakos, by the very significant Hungarian achievements in business, technology, science, and education, which should instill pride and a strong ethnic identity. But there is an even more important reason for the revival of Hungarian awareness. In the view of Frank Bakos, the present achievements of Hungarians are based on the sacrifices of the first-generation immigrants who implanted a strong desire for social and economic advancement in their children, and gave them a system of values by which to live.

In his comments on the present needs of Hungarians in Pittsburgh, Frank Bakos emphasized his concern for the future preservation of Hungarian traditions. He is particularly interested in finding ways for making these traditions meaningful to young Hungarians and to Americans. He pledged his support to programs that seek to preserve and transmit the Hungarian heritage in an effective manner.

Mayor Richard S. Caliguiri took the oath of office on April 11, 1977. Since then he has created a remarkable sense of public commitment to the future development of Pittsburgh. He initiated the Second Pittsburgh Renaissance, seeking to improve the quality of life of all Pittsburgh residents, neighborhoods, and the city as a whole. The Mayor's program is

now receiving nationwide attention as a successful approach to urban revitalization

In the course of his public career, Mayor Caliguiri had repeatedly spoken of his Hungarian family heritage. In response to our request, he graciously consented to an interview and discussed with genuine interest his own family heritage and the current role of ethnic communities in Pittsburgh. It is therefore a particular honor to include Mayor Caliguiri among prominent persons of Hungarian descent in Pittsburgh.

According to information provided by the Mayor and his family, the Mayor's maternal grandmother was an immigrant from Hungary. She was Katalin Tomoták. She came to Pittsburgh with her sister about 1904 at the age of 23. Her father was a shoemaker in the small village of Lazi, Veszprém county. Soon after her arrival in Pittsburgh, she began work as a cook for one of the wealthy Squirrel Hill families. There she met Salvatore Curto, an immigrant Italian gardener, who had come from Catanzaro, Italy. They were married in 1907. Salvatore Curto was soon able to build an attractive family home at the edge of Frick Park. Seven children were born and one of them, Catherine, married Christopher Caliguiri. They are the parents of the Mayor.

Family life in the Curto family was an interesting blend of Hungarian, Italian, and American customs. Katalin and Salvatore spoke English at home, but the children learned their prayers in Hungarian. Katalin was an expert cook, an excellent homemaker, and loved to dance, sing, and celebrate holidays in the Hungarian style. She liked to participate in social events at St. Stephen's Hungarian Catholic Church in McKeesport and at St. Ann's Church in Hazelwood. Her many Hungarian friends visited her frequently. Easter, Christmas, Thanksgiving, and New Years were the special holidays when all family members gathered at the Curto home. Mrs. Curto was widely known for her Hungarian specialties: kalács, fánk, fruitbread, almás rétes (strudel), and palacsinta. The Mayor recalled these holidays as special family celebrations, when everyone enjoyed good fellowship and the feasts prepared by his grandmother.

The Mayor remembers his grandmother as a fun-loving, cheerful and gracious person with an unbounded affection for all her children and grandchildren. She taught them to respect people regardless of their religion, race, or nationality. The Mayor still recalls the special atmosphere of peacefulness

and loving care that characterized the Curto family. He considers that harmonious family life as possibly the most fruitful influence of his maternal grandparents.

Speaking from personal experience, the Mayor also commented on the personal qualities of Pittsburgh Hungarians. He has found that Hungarians are good-natured, fun-loving, gracious, and cheerful. He observed and valued these qualities in his own family. Traditionally, Hungarian families taught children to be tolerant and respectful of other peoples, their traditions, and values. He saw this teaching exemplified both in his own family and in his personal contacts with Hungarians. The Mayor thought that he had been strongly influenced by these values both in his personal and public life. Expanding on this topic, he expressed the view that the ability to accept unfair criticism and to turn the other cheek is vitally important. He had learned to do so in part as a result of his Hungarian-Italian family life. Summarizing this part of the discussion, the Mayor said.

I feel privileged and honored that one part of my family heritage is Hungarian.

The Mayor commented on the current revival of ethnic cultures in the United States. He sees this development as a very important and fruitful aspect of contemporary American life. It is a recognition of the contributions made by immigrants to American society, but even more important, it reflects the present role of ethnic cultures in creating a sense of community in neighborhoods and an increasing awareness of cultural values in American society at large. In his concluding remarks, the Mayor stated:

I am proud to be associated with the Hungarian and Italian immigrant traditions. I believe that immigrants made outstanding contributions to American economic, professional and cultural life. It is one of the strengths of this country that we value these contributions and encourage the preservation of ethnic cultures. I will continue to support the remarkably diversified ethnic traditions of Pittsburgh in whatever way I can. I commend this project as a contribution to a better understanding of the Hungarian heritage in Pittsburgh.

5. SOURCES AND REFERENCES

The purpose of these bibliographical references is to assist the teacher, student, and general reader in locating the most significant source materials relating to the topics covered in this curriculum kit. Therefore, only the most important sources readily accessible in Pittsburgh are listed. The references are grouped by chapters of this narrative. Further source materials can be found in Educational Curriculum Kits 8 and 9 of this series.

a. Background of Emigrants

Several excellent studies relating to the statistical, economic, social geographic and ethnographic background of Hungarian emigration have been published. Some are available only in Hungarian. The most significant are

Paul Bódy, "Hungarian Emigration, 1880-1970," in N. F. Dreiszigler (ed.) *Struggle and Hope: The Hungarian-Canadian Experience* (Toronto, 1981)

John Kosa, "A Century of Hungarian Emigration, 1850-1950," *The American Slavic and East European Review* (December 1957), XVI, 501-514.

Julianna Puskás, *Emigration from Hungary to the United States before 1914* (Budapest, 1975). Available from the project staff.

Istvan Rácz, *A Paraszti migráció és politikai megítélése Magyarországon, 1849-1914* (Budapest: Akadémiai Kiadó, 1980) (Peasant migration and its political judgement in Hungary, 1849-1914). Available from the project staff.

Gustav Thirring, "Hungarian Migration of Modern Times," *International Migrations*, ed. Walter F. Willcox (New York, 1931), II, 411-439.

The studies by Puskás and Thirring summarize the statistical background. Rácz provides the most detailed analysis of the pre-1914 emigration. Puskás and Bódy analyze both the quantitative and qualitative elements. All studies suggest further studies for research.

b. Early Hungarian Immigrants in Pittsburgh

Information for this topic has to be assembled from a great variety of records and sources, not easily accessible. The most informative sources include:

Kálmán Káldor, ed. *Magyar Amerika Írásban és Képen* (Hungarian America Written and Illustrated) (St. Louis, 1937) In Hungarian. Excellent background on the early history of Hungarian-Americans. Available in the Carnegie Library, Pittsburgh.

Kálmán Kovács, ed. *Magyar Zászló 1899-1927*. One of the most valuable primary sources, it is a Catholic weekly edited by the founder of the Roman Catholic parish of St. Stephen, McKeesport. Volumes for 1900, 1913-1927 available from the project staff, volumes for 1903-1909 available from St. Stephen's Parish. In Hungarian.

Sarah Landesman, "The Early History of the McKeesport Jewish Community," Typescript, 1954. Archives of Industrial Society, University of Pittsburgh Libraries

Andrew A. Marchbin, "Hungarian Activities in Western Pennsylvania," *The Western Pennsylvania Historical Magazine* (1940) XXXII, 163-174.

Szabadság, *Hungarians in America* (Cleveland, Ohio, 1940). Available from project staff.

Sándor Toth, ed. *Jubileumi Emlékkönyv* (Memorial Album) (Pittsburgh, 1940). Excellent information on the Hungarian Reformed Churches in Pittsburgh. Available from project staff.

c. Hungarian Immigrant Life, 1900-1940

The most informative sources are the anniversary publications and other records of Hungarian church congregations, societies, and organizations, and the Hungarian-language press. The anniversary and other records are listed in Educational Curriculum Kit 8. The Hungarian-language press includes *Magyar Zászló* (1899-1927), *Pittsburghi Híradó* (1907-1915), *Magyar Híradó* (1915-1925), and *Magyarság* (1925-present)

d. **Post-War Hungarian Immigrants. 1950-1980**

The most important records are the papers of organizations, church congregations, the Hungarian-language press, and personal collections. Also important are oral recollections by individual persons. This chapter utilized the latter source extensively. Future studies should record on tape carefully prepared oral history recollections.

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HUNGARIAN ETHNIC HERITAGE STUDY OF PITTSBURGH

The Hungarian Ethnic Heritage Study of Pittsburgh has published ten curriculum kits that present aspects of the Hungarian ethnic heritage in Greater Pittsburgh. Following are the curriculum kits that have been published:

1. Children's Hungarian Heritage
2. Hungarian Immigrants in Greater Pittsburgh, 1880-1980
3. Guide to Historic Hungarian Places in Greater Pittsburgh
4. Hungarian Community Life in Greater Pittsburgh
5. Hungarian Folk Traditions Revisited
6. Hungarian Folk Arts and Crafts
7. Survey of Hungary: Past and Present
8. Hungarian Historical Sources and Collections in Greater Pittsburgh
9. Bibliographical Guide to Hungarian-American Sources
10. Teaching Guide for Hungarian Curriculum Kits

For information concerning the Hungarian Ethnic Heritage Study of Pittsburgh, please contact:

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