

FINAL REPORT-ETHNOGRAPHIC SURVEY-TURTLE CREEK VALLEY-Bob Carlin and Steffi Domike-submitted October 29, 1992

### Table of Contents

<b>I.</b>	<b>Fieldwork Methodology</b>	3
<b>II.</b>	<b>Prior Research Resources</b>	4
<b>III.</b>	<b>The Turtle Creek Valley in General</b>	5
	A. Geography	
	B. Settlement Patterns, Past and Present; Industrial and Cultural History	
	C. Religion	
	D. The Labor Movement	
	E. Community Centers	
<b>IV.</b>	<b>East Pittsburgh</b>	8
	A. Industrial and Cultural History	
	B. The Present	
	C. Ethnicity	
	1. Greek	
	2. Other Ethnic Groups	
<b>V.</b>	<b>Turtle Creek</b>	11
	A. Industrial and Cultural History	
	B. The Present	
	C. Ethnicity	
	1. Italian	
	D. Community Celebrations	
	1. St. Colman's Lawn Fete	
	2. Turtle Creek Centennial Celebration	
	E. Church Consolidation	
	F. Case Study: Kathleen Ferri	
<b>VI.</b>	<b>Wilmerding</b>	17
	A. Industrial and Cultural History	
	1. Labor	
	B. The Present	
	C. Ethnicity	
	1. In General	
	2. Polish	
	3. Ukrainian	
	D. Community Celebrations	
	1. George Westinghouse Days	
	E. Church Consolidation	
<b>VII.</b>	<b>Crestas Terrace/Boyd Hill/Port Perry</b>	24
	A. Industrial and Cultural History	
<b>VIII.</b>	<b>Pitcairn</b>	24
	A. Industrial and Cultural History	

	B. The Present	
	C. Ethnicity	
	D. Church Consolidation	
<b>IX.</b>	<b>Wall</b>	27
	A. Industrial and Cultural History	
	B. The Present	
	C. Ethnicity	
	1. Slovak	
	D. Case Study: Ann and John Walko	
<b>X.</b>	<b>Trafford</b>	32
	A. Industrial and Cultural History	
	B. The Present	
	C. Ethnicity	
	1. Croatian	
<b>XI.</b>	<b>The Future of the Turtle Creek Valley</b>	34
<b>XII.</b>	<b>Recommendations For Interpretive Public Programming/ Follow-Up Studies</b>	36
<b>XIII.</b>	<b>Appendices</b>	37
	A. Churches and Community Organizations	
	1.a. East Pittsburgh: Churches	
	1.b. East Pittsburgh: Organizations	
	2.a. Turtle Creek: Churches	
	2.b. Turtle Creek: Organizations	
	3.a. Wilmerding: Churches	
	3.b. Wilmerding: Organizations	
	4.a. Pitcairn: Churches	
	4.b. Pitcairn: Organizations	
	5.a. Wall: Churches	
	5.b. Wall: Organizations	
	6.a. Trafford: Churches	
	6.b. Trafford: Organizations	
	B. Completed Interviews	
	1. Not Recorded	
	2. Recorded	
	C. Potential Interview Subjects	
	D. Annotated Bibliography	
	1. Works Cited	
	2. Works Consulted	
	E. Additional Resource	
	1. Publications	
	2. Archives and Collections	

## **I: FIELDWORK METHODOLOGY**

In August, after the initial orientation meeting, Bob Carlin drove and walked the towns of the Turtle Creek Valley (alternately called the Westinghouse Valley and the Electric Valley). These included (west

to east) East Pittsburgh, Forest Hills, Turtle Creek, Wilmerding, Pitcairn, Wall and Trafford. Fieldworkers consulted the board of the George Westinghouse Museum in Wilmerding, and examined the Museum; Pauline Cooper and Lorraine Conley of the Mon Valley Initiative; Dave Demarest and Eugene Levy, both professors at Carnegie Mellon University, who have done extensive interviewing in the Valley; Charlie McCollester, Associate Director of the Pennsylvania Center for the Study of Labor Relations/Indiana U of Pa and a scholar of the labor movement in the Valley; and Kathleen Ferri, with whom Bob attended the five year old senior citizen writing group at the Westinghouse Valley Human Services Center in Turtle Creek. Carlin read town histories in the Monroeville Public Library and in the possession of Kathleen Ferri. Steffi Domike attended several community celebrations, including the Greek Food Festival in East Pittsburgh and the Turtle Creek Centennial Celebration, in order to view the Turtle Creek Valley communities in action and to garner further contacts. Some of our information gathering was hindered by the ongoing Pittsburgh newspaper strike.

In September, we began our fieldwork by documenting pirohi making at the Byzantine Church in Wall. Fieldworkers also attended the George Westinghouse Days in Wilmerding. This was followed by two weeks of focused interviewing. In addition, we conducted photographic surveys of each Valley community, capturing the exteriors of locations mentioned in interviews, other notable buildings and community events attended.

The focus of our fieldwork has been to investigate "sense of community" among area residents. To that end, we identified and documented community centers and activities that provide focal points in people's lives.

One fieldwork goal was to choose our interview subjects with care. Informants were those residents active within their respective ethnic, religious and geographic communities. We attempted to balance male and female constituents and to represent each of the six boroughs, along with the ethnic groups represented in the total Turtle Creek Valley area, equally. Due to the resources available for quick identification of the above, we had varying degrees of success in meeting these goals.

Noticeably absent in our survey area were public displays of ethnicity or individuality. Perhaps, as mentioned in Mon River Valley Ethnographic Survey of Braddock, "ethnic traditions have retreated behind the doors of individual families." I have mentioned a few notable exceptions below, mostly associated with churches or locally based ethnic social clubs.

The community of Forest Hills was initially included in our survey area. We immediately noticed how the Borough is different from the other communities being surveyed, and decided to exclude the town from our research. Although, like other towns of the Valley, the community was built around a Westinghouse facility, the workers living here were either white-collar management or research personnel. Forest Hills does not seem to be a place where workers moved from other Westinghouse communities in the Turtle Creek Valley. The community feels more like a suburb than the other Valley towns, with the town center being two large strip shopping centers.

The short number of workdays caused us to utilize a scattershot fieldwork methodology. Since we only got to see communities over a short space of time, we missed some annual events that did not occur during the fieldwork period. In addition, the normal process of developing in-depth personal relationships, gaining people's trust and their knowledge/identification of Steel Industry Heritage

Corporation, was curtailed. This specifically created a problem with the small African-American community, where we could make no headway.

## **II: PRIOR RESEARCH RESOURCES**

Fieldworkers found, consulting the Local History Room of the Monroeville Public Library and the Pennsylvania Room at the Carnegie Library in Oakland, a number of printed sources for information on the Turtle Creek Valley. Although no comprehensive history exists for the Valley as a whole, each town has published local histories in conjunction with anniversary celebrations. These books provide a good insight into what parts of community life are valued by local residents (at least those few who write the book!). Lists and descriptions of ethnic and social clubs, churches and church groups and local sports teams, all can be found in these pages. Town histories are listed in Appendix D; Xerox copies of several are included in the "Artifacts" folders under individual town names.

Many communities have an individual (or individuals) who have informally collected historical artifacts and anecdotes. Often, they run local historical societies; sometimes, these collections reside in private homes. We owe a debt of gratitude to Kathleen Ferri, of Turtle Creek, and Mayor Geraldine Homitz and her sister Joyce Tomasic, of Wilmerding, for sharing their collections with us.

Most formal studies of the Turtle Creek Valley focus on the industrial heritage of the area. Several books and articles deal with the labor movement vis-à-vis Westinghouse. Some materials were generated by the UE Workers Unions or the Westinghouse companies themselves. See Appendices D and E for a comprehensive list. Again, we indicate when copies can be found in the Artifacts folders.

Gene Levy and Dave Demarest are well known for their work with Westinghouse Company photographs and history. In conjunction with these materials, they have extensively interviewed several generations of Valley workers to gather impressions and opinions on work in the Westinghouse towns. Although these materials are not, at the moment, in the public record, Levy and Demarest were able to provide leads for our interviewing based upon their research.

Additional prior research materials collected are found in the Artifacts folders. These include originals and Xerox copies of newspaper and magazine articles, Xerox copies of historic photographs, essays by community residents and listings for community archives.

## **III: THE TURTLE CREEK VALLEY IN GENERAL**

### A: Geography

The Turtle Creek Valley runs east of Pittsburgh, built along a tributary of the Monongahela River, which runs north/south. The Valley itself consists of a small, level area that runs along both sides of the Creek in Eastern Allegheny County, rapidly rising up to thickly forested hills. Because of the difficulty of building homes on these hillsides, combined with the location of workplaces and business districts close by the Creek, the hills have remained thinly populated. Although the industrial buildings still remain, the closing of riverfront commercial sites have cleared the air, making it more possible to appreciate the

beauty of the area. In the early morning or at sunset, the view from the hilltops is quite spectacular, and remind one of what the Valley must have been like before the coming of industry.

Because the Turtle Creek separates municipalities from one another, bridges were built to connect towns to each other and to outside communities. These physical bridges help define relationships between communities. For example, it is relatively easy to get from Turtle Creek to Wilmerding because a bridge joins the two communities. However, there is no bridge between Pitcairn proper and the town of Wall. The Westinghouse Bridge, opened in 1932, helped join East Pittsburgh to a larger geographic area, but, also divided the community in two and routed traffic away from the Turtle Creek Valley. The Bridge also facilitated the out-migration of area residents to Westmoreland County.

Towns are built along the level ground on both sides of the Creek. From west to east, they include East Pittsburgh, Turtle Creek (both on the north side), Wilmerding (both sides), Pitcairn (north side), Wall and Trafford (both on the south side).

#### B: Settlement Patterns, Past and Present; Industrial and Cultural History

The towns of the Turtle Creek Valley were dominated by the Westinghouse Companies and the Pennsylvania Railroad. These industries took over from the earlier coal mines located in the hills above the Valley. East Pittsburgh residents worked at the East Pittsburgh Westinghouse Plant (called by area residents "The Electric" because of the manufacturing focus on appliances and the like) or in Monongahela Valley steel plants, Turtle Creek citizens at The Electric, Wilmerding occupants at the Westinghouse Air Brake Company (WABCO for short, or "The Airbrake"), Wall and Pitcairn inhabitants on the railroad and Trafford's population at Westinghouse Foundry in that town. Westinghouse recruited workers in Europe, attracting various ethnic groups to the area. This included Italians, who settled in Wilmerding; Polish, who immigrated to West Wilmerding, supplanting the original English inhabitants; Irish, who moved into Oak Hill; and Scots, who lived on Highland Avenue in Turtle Creek. Work in the Westinghouse plants contrasted with area steel plants in that hours were shorter and the work cleaner. There was job segregation by ethnicity: the longer you were in America, the higher up the job ladder, and the better the jobs available to your ethnic group.

As in Braddock, the Valley's housing stock became depleted by the 1940's. This caused younger workers coming-of-age to move out to the suburbs. This possibly began the breakup of the old neighborhoods and of ethnic identification. In the 1960's, residents moved eastward over the Westinghouse Bridge, out Route 30 into Westmoreland County.

It was the opinion of those consulted that the stable population of the Valley was primarily made up of senior citizens. Gene Levy stated that the younger population was mostly transient in nature. Long time area residents seemed to confirm this opinion, in that they complained about problems with renters (who were referred to as "Section 8" because of the designation for the properties they rent from absentee landlords) in their communities. Comments in areas where residents traditionally owned their homes reflected the perception that absentee landlords and renters had little connection to or concern about neighborhoods in the Turtle Creek Valley. Paulene Cooper of MVI felt that less than one third of area residents were newly arrived, and these were in service-related professions.

Besides sharing senior services, many of the Valley communities have been forced, in these tough

economic times, to join forces with other towns. Inside and outside the Valley, the rising costs of services and education have decentralized municipal authority and decreased town identification.

### C: Religion

Some area churches maintain large congregations, but, draw from a larger geographic area than before. This includes those residents who have moved away, but, continue to worship where they always have attended church. Several churches have actually followed the flight of their congregation, such as St. Nicholas Serbian, which has relocated to Monroeville from Wilmerding.

A common problem in communities with aging congregations is the maintenance of church schools. All Catholic schools in the Turtle Creek Valley, with the exception of St Colman's, have closed. This has been attributed by local priests to the rising costs of running schools and lower enrollments. With child bearing couples leaving the area for employment, the number of children in any one community has decreased drastically.

As of 7/27/1992, the Roman Catholic Church hierarchy announced that massive church closings would begin this fall in the Pittsburgh area. These cutbacks in services will probably hit those remaining churches serving ethnic communities hardest, and help to hasten the disintegration of the remaining ethnic strongholds.

On 9/18/92, WDUQ-FM reported about the effects of the first round of church consolidations. The Diocese, represented by Father Robert Duch, mentioned the decline in the number of priests and the need to redistribute those remaining to best serve parishioners. Father Duch mentioned that constituents were being consulted as to the best way to reorganize parishes. However, with the closing of the last Lithuanian church, members of that church maintained that the opposite was the case.

The Turtle Creek Valley communities--Turtle Creek, Wilmerding and Pitcairn (Trafford is part of a different diocese, Wall does not have a Roman Catholic church)--will begin the "Revitalization" process in about a year. Because of the importance of Churches as community centers, this operation should be closely monitored by Steel Industry Heritage Corporation.

### D: The Labor Movement

Any cultural history of the residents of the Turtle Creek Valley must include mention of labor and unionization movements among the Westinghouse workers. Although there were intense strikes at the East Pittsburgh plant in the summer of 1914 and the spring of 1916, unionization did not come to Westinghouse until the late 1930's.

In the late 1940's, the Electrical Workers split into two unions, the local 610 "old guard" UE (in Wilmerding) and the anti-communist "Catholic" IUE (based in Turtle Creek). Anti-communist hysteria contributed to the defeat of old left UE in the 1949 union elections. These splits are still felt today. While divisions were not primarily along ethnic lines, some local ethnic groups did take sides based on the pro-Catholic/anti-communist orientation of the IUE. For instance, Croatian Catholics sided with the IUE, while Serbians stayed with the UE.

## E: Community Centers

"Foodways" are at the center of community interaction and participation. Food preparation and consumption has become a group activity and the center for many public functions. Community events invariably include food items; food sales are used as fundraisers for organizations such as churches and Fire Departments/Rescue Squads. Ethnic foods, once made by individuals for consumption in the home, are now most likely to be made by church groups for sale in support of their church.

By and large, the individuals we interviewed had a strong sense of their ethnicity, and would carry on traditions whether or not anyone else did. It should be noted that these people are the instigators, the leaders of group activities. By and large, however, we got the sense that some of the strongest ethnic activity was in conjunction with a regional or national organization like the Croatian Fraternal, dictated in a "top down" manner.

The Eastern European groups share common foods: pirohi/perogi, pigs in blankets, haluska, etc. (Even Palmieri's, the Italian restaurant in Turtle Creek, serves a version of haluska). This is ironic, considering the apparent lack of identification or cooperation between these groups.

The Westinghouse Valley Human Services Center/519 Penn Avenue, Turtle Creek 15145/412-829-7112-Director Tracey Soska/824-6880 for senior services/Loretta Lagorga, serves a number of the communities in the surrounding area, notably Turtle Creek, Wilmerding, Wall and Pitcairn. Senior services offer a variety of arts and physical activities for seniors, a lunch program and, generally, a place to go to meet with others in their age group.

There are several nearby flea markets that appear to serve the Turtle Creek Valley. Kathleen Ferri mentioned that her pictures' frames came from flea markets. I bought some Turtle Creek memorabilia from a dealer at Eastland who specializes in such items and says he has buyers from Turtle Creek. These markets appeal to the hobbyist/collector, but also offer bargain merchandise for area residents in these depressed economic times.

Take Route 30 over the Westinghouse Bridge to North Versailles, and the Great Valley Shopping Center Flea Market is on the left. The outdoor Market runs Sundays, starting at daybreak, in the parking lot of the Center. Close by is the Eastland Mall Super Flea, @ Maryland AV, indoor and outdoor (best crowd), Saturday and Sunday, 9am-5pm. The Mall is an interesting reuse of a Gimbels Shopping Center that went out of business in (what we've noticed is) a nation-wide trend of shopping centers from the 1950's and 1960's being replaced by newer malls.

Outwardly, there is a notable deterioration of the physical plant in these towns. Former community centers--ethnic/social clubs, churches and shopping districts, the places where people congregated for common activities--have atrophied and, in some cases, disappeared. With the advent of automobiles after World War II, residents began shopping and looking for entertainment outside of their communities. Suburban shopping malls, like Monroeville's Miracle Mile, replaced local shops in the late 1950's/early 1960's. Television, as in the rest of society, has also been blamed for the dwindling of community events. Residents look nostalgically on earlier times.

This is contrasted with the deep commitment of those long-term residents, who, instead of moving out

Rte 30 and up into Monroeville to the suburbs, are remaining in their homes. The Turtle Creek Valley contains close-knit neighborhoods of fiercely proud occupants, that would not chose to live elsewhere.

#### **IV: EAST PITTSBURGH**

##### A: Industrial and Cultural History

The Borough was incorporated in 1892, with the Westinghouse plant being built in 1894, along with 78 worker houses. However, the railroads still produced the most area jobs at the turn-of-the-century. The 1928 population of 10,000 reflected the size of the Westinghouse Electric operation, and the inevitable community decline when those jobs were no longer available.

The decline of East Pittsburgh, in the opinion of Tom Weiland, was furthered by the opening of the Westinghouse Bridge in 1932. This routed traffic away from, instead of through, the Valley, and divided the Town in two (Kathleen Ferri writes of a similar effect in routing away traffic on Turtle Creek). Starting in 1945, Westinghouse began moving parts of its East Pittsburgh operation to other locations. Some of the reasons for moving included lack of room to expand, labor unrest and flooding. Weiland continues: "Since the East Pittsburgh Works have no relationship with high-technology fields <which Westinghouse has been moving into>, it has been left behind. During the late 1960's and early 1970's, urban renewal then changed the area. To both eliminate old buildings and allow Westinghouse to expand, most of the buildings on Braddock and Electric Avenue were torn down. This was possibly a welcome move for local merchants, because much of their business had already left the town."

"You used to start at the foot of Penn Avenue and, running to East Pittsburgh, there was nothing but bars, greasy spoons and numbers joints."--Jim Rodella

Charles McColleston feels that when urban renewal destroyed the community social centers, work related social life was also destroyed. McColleston paints a picture of a worker relaxation centered around the taverns built opposite the Westinghouse plants. Even when workers had moved to the suburbs, they would meet after their shift ended at these taverns before driving home. When these businesses were torn down, any excuse for socializing after work was eliminated.

##### B: The Present

Today, businesses based in East Pittsburgh have to find a specific market niche, or provide very personalized service in order to survive. In addition, says Patrick Lanigan, owner of Lanigan Funeral Home, businesses like his, the florist and hairdresser, must attract customers from outside East Pittsburgh to stay afloat. 20% of his current business comes from the immediate community, contrasted with 100% just thirty years ago.

The business district, located in "lower" East Pittsburgh, looks pretty run down. The houses have insulbrick or dirty aluminum siding. Several businesses are closed down. Weeds have overtaken some empty lots. This part of town has an empty, abandoned look. Traveling down Electric Avenue towards the Turtle Creek, a small shopping mall runs off perpendicular to the street.



In "upper" East Pittsburgh, called Bessemer Terrace, we met Guy DePaulo, the 80-year-old shoe repairman whose shop faces the Municipal Building. In the fifteen minutes we spent with him, four people came by to talk, get change, buy a local newspaper or a fundraiser ticket. Next-door was a laundromat--open, clean and inviting. As we drove around, we were struck by the good upkeep of the homes. Frank George, a resident of Howard Street, told us how proud he was of his community but distressed at its present run-down condition. Frank complained about plans by County officials to build condominiums on the site of the old high school. He suggested that a better use for the money would be to fix up the older homes that were for sale all over the neighborhood and to make the high school locale into a public park.

East Pittsburgh borough recently declared bankruptcy and appealed to the State for assistance. Pat Lanigan felt the problem was a short term one.

The Town sends students to Woodland Hills East Jr HS, which also serves Braddock, Churchill, Rankin, Swissvale and (Turtle Creek?).

The current population, according to the 1990 census, is around 2000, down from 5000 thirty years ago. Of that number, 150 are African-American. Other significant groups are of German, Irish, Slovak or Italian descent.

"I think it's an attractive community for younger people because of the close-knitness. We have our problems, but, I think, for the most part, you can buy a good home for inexpensive prices. And, we're hopin' that that works, and get some younger people to move in here and they stay."--Patrick Lanigan

## C: Ethnicity

### 1: GREEK

"In 5,000 years, our philosophers are still being quoted, our books are still being read, our games are still being played. No other nationality can say that. And I'm proud of it."--Constantine Steve Leinas.

Just up Electric Av from the former Westinghouse plant site is the Presentation of Christ Ypapanti Greek Orthodox Church. The nine-year-old Olympia Hall is affiliated with Greek Church, where mostly private functions like school sports banquets and weddings are held (they even present New Wave Rock Dances). The Church sponsors a yearly Greek food festival as a fundraiser.

We met Constantine Steve Leinas at the 1992 Greek Food Festival. "What happened to the church is that the migration from Greece stopped. And that's why our membership is down. It has changed, I wouldn't say for the better. It's just like any other church, the young don't come to church and I think that's what's really hurt us."

"Most of my high school classmates (Turtle Creek HS, 1946) moved to North Huntingdon, Irwin. When I moved to Monroeville it was out in the country."

"When you're Greek, you get together and start talking Greek and start waving your hands, there is a

camaraderie there. I love the food. I lived in a house with three gourmet cooks, my mom, my dad and my sister. . . . I grew up like that. I grew up Greek Style. When we came home from school my mother made a big meal. And that's the way they eat in Greece."

At the 9th Annual Food Festival, 8/20-23/1992, there were bikers and businessmen, women and children and senior citizens. The crowd was mostly white.

We met Jerry Contouris outside the hall. He was responsible for preparing and grilling the shish-ka-bob. Jerry told us he had cut up 800 lbs of lamb and had cooked 300 lbs the night before. Two boys wheeled over two large plastic vats filled with meat and marinade, consisting of garlic, onion, olive oil, lemon juice, dill, oregano, salt and pepper and beer. But we weren't sure if the beer went into Jerry or the marinade. . . .

We went inside and had a tremendous meal. In addition to shish-ka-bob, there was spaniakopita, mousaka, pastisio, string bean stew, rice, chicken or fish, salad and a number of deserts, coffee and lemonade. The food had been prepared in advance by women of the Church.

The hall is large and was only about 1/4 full when we were there, although there was a steady line of folks getting food. We were told that they had fewer coming to the festival since the East Pittsburgh plant went down. It seemed that most people were driving in; not too many local people were walking to the hall. It was noisy and fun, friendly people willing to share their tables.

The Grecian Odyssey Dancers (dir: Mary Doreza-371-6721) and Junior Olympian Dancers (dir: James Orfanopoulos) are associated with the church and danced at Festival (see Artifacts folder for xerox photograph of the group). The Dancers were accompanied by the Grecian Express, Traditional Greek Music/Barbara R. Manners-795-8852/Daniel G. Florent-563-6830.

## 2: OTHER ETHNIC GROUPS

East Pittsburgh used to have the largest Albanian population in Pittsburgh area, along with Jewish shop keepers, an Irish and Slovak population. The Jews and Greeks lived in "the Flats (lower East Pittsburgh)," everyone else on Bessemer Terrace. The Greeks were painters and restaurant owners, the Albanians worked at the Electric, the Eastern Europeans and the Irish worked in various industries, the Italians on the railroad. There was even a strong Black population. African-Americans moved onto Sycamore Street, following the leaving Greeks and Albanians. In addition, Black families lived below Main Street, on the other side of the railroad tracks (Brinton?), in a residential area that no longer exists.

Thirty to forty years ago, the ethnic clubs were the way people socialized. Patrick Lanigan mentions how his father promoted their funeral business by going to each of these clubs.

## **V: TURTLE CREEK**

### A: Industrial and Cultural History

Turtle Creek served as a stage coach stop in the early 1700's for those journeying west. The town is named for its Indian designation, "Tulpewi Sipi," which means "Turtle River." Obviously, there is a

heavy identification with the Turtle here. The reptile appears everywhere in town: carved into the facade of the Telephone Building, as a sculpture in the park and on the place mats at Palmieri's Restaurant (see Turtle Creek Artifact folder).

In 1924-25, Westinghouse began building homes between 6th and 11th Streets, for sale to their employees. With no down payment and the rent toward ownership deducted from paychecks, workers were guaranteed quality housing, even in times of financial hardship.

During the WABCO heyday, the merchants were Italian and Jewish. The Jewish merchants lived in Squirrel Hill. There was a movie theater downtown and three in East Pittsburgh as well that served the Turtle Creek community. Community-generated entertainment included school plays and sporting events such as baseball and football, minstrel show fundraisers and Friday night dances for teenagers above the bank building (now gone). In addition, the churches and ethnic organizations were active; all had activities of one sort or another.

The Turtle Creek Fire Department No. 1 was founded in 1894. In years past, rookies had to undergo partially public initiation rites. In the late 1800's/early 1900's, the Department would also participate in serenading newly married couples. The Fire Department sponsored banquets and picnics, baseball teams and bowling leagues. It hosted other area fire departments in hose cart racing, water battles and parades. The Fire Department brought carnivals and circuses to Turtle Creek as fundraisers for the Department, as well as sponsoring dances.

"There was a time when we used to go down the streets and it was just like the school picnic every Friday and Saturday night. At that time Route 30 came through Turtle Creek and the (town) was bumper to bumper with cars. . . (Kathleen Ferri, quoted in "Book Traces 100 Years").

"When I grew up we had places to go at night, we had movies, dance halls. We had drug stores with soda fountains. I worked at one for a number of years. You had small restaurants, you didn't have just the one large restaurant. You had more than one store, you could meet a friend on the corner and go down to the local pharmacy and have a soda or something," reports Beverly Homa. "We had two bowling alleys as a matter of fact. . . . There were just things to do in town. . ."

### B: The Present

Like East Pittsburgh, downtown Turtle Creek was "urban renewed." Allegheny County finally made the decision to build the Tri-Boro Highway for manufacturers' trucks that were gone by the time the project was completed. The Tri-Boro divides the town, which has residents upset. Clover Homa: "I don't like the idea of living on a dead-end street, <with> hardly any neighbors. You're not close enough to neighbors to become friends."

Evidently, plans for building new downtown facilities in the 1970's were never finished. Driving through Turtle Creek, one gets the impression of a thriving, although limited, downtown.

Kathleen Ferri comments negatively about how the downtown was torn down during urban renewal (of course, her husband's family grocery was one of the buildings demolished). Beverly Homa concurs: ". . . and now there's nothing and they wonder why there's so much juvenile delinquency. There's nothing

here. We're not unique in that aspect. There's nothing in any town for kids. . . . So the kids have gotten to be ornery."

Vince Ferri indicated that deteriorating economic conditions when he graduated high school caused most of his class to leave the area for work. This, combined with the children of remaining couples bused to adjacent area for schooling has helped to destroy the sense of community. When he was young, all of his friends resided in the neighborhood. His kids' friends from school all live in other towns.

Kathleen Ferri feels that there is no excuse today to socialize with neighbors; that the automobile and television have changed people's lives, away from the churches and ethnic organizations. Says Ferri, "Television is the social center for Turtle Creek." In addition, the mutual benefit function of the ethnic clubs is no longer vital to people who can get their insurance elsewhere.

Turtle Creek is also two communities under one jurisdiction. In 1941, the US government built temporary housing for defence workers in an area known as Electric Heights, swelling the Turtle Creek population to 13,000. In 1956, the Government sold the housing to a cooperative, the Electric Heights Housing Association. Today, the Association includes 94 acres on both sides of the James St Ext; a small part of Electric Heights is in Monroeville. As of 1967, the Association sponsored two Girl Scout Troops, the Hill Jacks Drum and Bugle Corps and the Hill Jills and Gents Baton, Bell and Drum Corps. The office for Electric Heights is on Harper Dr/823-4040. Kathleen Ferri indicated that the Heights viewed themselves as a separate entity from downhill Turtle Creek, voting in one block. She also told a story to illustrate how the downtown Turtle Creek residents viewed the Electric Heights residents as "poor people" and their housing as undesirable.

According to the 1990 census, Turtle Creek's population is at about 6500, down from the 13,000 in 1940. Around 125 are African-American. Most residents claim German, Irish or Italian ancestry, with smaller groups claiming English, Polish, Slovak or Scotch-Irish.

"Now, in 1992, unemployment in Turtle Creek is high. Statistics show that few jobs are available locally, only service industry jobs can be found and these pay only the minimum wages. Many former <Westinghouse> employees have migrated from this area. Those remaining are mostly retired. Turtle Creek is now known as a senior citizens town."

"Strikes, work stoppages and Union demands are partly to blame for our industries leaving this area. Clean air acts also became expensive for the industries. Yes, our skies are clear now, no more fumes, less dust, quieter atmosphere,-- but unemployment is high."--Kathleen Ferri, 1992 Centennial Book.

## C: Ethnicity

### 1: ITALIAN

The Ferri Family had a series of grocery stores that carried Italian specialties. The father, Giacomo Ferri (?=1944), in an effort to support seven children, came from Maderno to America in 1903. The oldest, Serafino (b=1888), came to America in =1905. After Giacomo returned to Italy from 1908-1913, the rest of the family--first his son Tony (b=1891-6/1944), then his wife, Maria and children Nina

(b=1896), Joe (b=1899), Victoria (b=1902) and Mario (b=1903) returned with him to America.

The family is typical of the many Italians who clustered in Turtle Creek. For the years of World War I, the sons worked for Westinghouse. After the post-war slowdown at Westinghouse, in which many Italians lost their jobs (last hired, first fired), the family opened their first store on Brown Avenue (1919). The Four Ferri brothers later moved to 901 Penn Ave, at the corner of Monroeville Ave (1924), where they stayed until 1965, when the store was urban renewed out of existence. A small park today stands on the site of the old store.

The Ferri's, who had played at resort hotels near their Italian home, were very musically active in the community of Northern Italians in Turtle Creek. Their groups including a mandolin quartet. Mandolinist and guitarist Anthony "Tony" Ferri, along with mandolinist Frank Della Piazza, led the groups, and also played on KDKA. Appearing in the early days of the pioneering radio station with Tony and Piazza, were Daniel Pasuqa-mandolin, Joe Ferri-guitar, Giacomo Ferri-clarinet, Natale Vincentini-mandola, and Schlesinger-violin. The Ferri family was often hired to play for different picnic groves and halls in the area. During the Depression, they even went to Indiana to perform. When Tony's son James was old enough, he joined in the family music making, on bass fiddle and accordion.

An outgrowth of social gatherings at the Ferri home is the Sub Alpine Club. Founded in 1928, it continues as a center for persons of North Italian descent, as well as drawing from a more general area population.

In a conversation with Jim Rodella and his son, also named Jim (but "not Jim Jr."), the history of the club unfolded. Like many of the ethnic societies, The Sub Alpine began with sick and death benefits for members. Younger members are still joining, mostly the sons of members. Once they're established in business, and married with a family, they join up at about age 35. The club draws from the whole region of Allegheny and Westmoreland County. "This is a family club."--Jim Rodella

Spaghetti dinners were started on Tuesdays because it's a slow night. Usually about 300 for each dinner, although there were only about fifty people, mostly age 60 and older, during the 5-6pm hour that I was there.

Members come here because the beer is \$.65, not \$2.00, and because this is a "blue collar" bar. The Rodella's thought that people still identify ethnically. "We're proud of what we have here. Some people are ashamed of their heritage--we're not!"--Jim the elder.

There is also a Southern Italian club. This club exists because it seems that the Northern and Southern Italians don't get along.

Italian families would go to Braddock to Church, because that Catholic Church "kept up the language" says Kathleen Ferri.

"I think all nationalities wanted their children to marry into their same religion and their same nationality. And if you come home and said I met a nice boy, the first question was, 'What's his religion,' or 'What's his nationality. And I'm not just talking about my <family>, all my girlfriends tell me the same thing, that they tried to sway you into your own culture and your own religion. But it didn't always work, as we all

know. And I think we've found out that other nationalities. . . or other religions don't have horns. We learned to get along. If you're going to live in America, you've got to learn to get along. Because we are a mixture, we're not going to stay in one religion and one nationality. . . . We do what our hearts want now, we don't do what our parents want when you're ready to get married."--Kathleen Ferri.

#### D: Community Celebrations

##### 1: ST. COLMAN'S LAWN FETE

The Church's annual fundraising Fete was 8/3-8/92. The church parking lot and the sidewalks around it were packed with people and booths. As with all of these church fairs that Steffi had attended over the years, the big events were all gambling; bingo, chaka wheels and poker. There was a basketball toss game and several other skill based booths which offered stuffed animals or knick-knacks for prizes. The real draw, however, was the gambling.

Bingo was set up inside the school and went on all evening. The tables were full, mostly with women. The atmosphere was casual--although the bingo was played seriously. Inside the hall there were also crafts set out on tables. They were prizes for a chance auction.

The chaka wheels were the most popular of all the games of chance. There were four wheels set up. All the workers were men, although the players were both men and women. Players were of all ages. Each wheel had a set bet--three were set at \$0.25 minimums, and one at \$1.00. The \$1.00 wheel was very popular.

Food was sold from the rear of the church building where the garage doors lifted up and counters were set up. There was corn on the cob, funnel cakes, lemonade, coffee and pop, halushki (noodles and cabbage), halupki (cabbage rolls), pierogi, hot dogs and kielbasa. Women worked in the kitchen, which was set up in the garage. There was also cotton candy sold at a separate, exterior booth.

All of the booths were staffed with volunteers from the church. The affair had a happy, fun feeling. The crowd was predominately white. The African-Americans were all adolescents. It seemed to be a very comfortable event for all generations to attend.

##### 2: TURTLE CREEK CENTENNIAL CELEBRATION

This celebration began 8/16/1992, including a house decorating contest, (see Artifact folder for the complete schedule of events) with a parade and music scheduled for 8/22/1992. On the 22nd, there was a chaka wheel and number of games of chance, i.e.: ball toss for stuffed animal prizes. The booths represented different local organizations and businesses, including an AARP (American Association of Retired Persons) booth, and one representing the Centennial Committee. The available food included gyros, funnel cakes, hot dogs, fries, halupki and halushki. The public could buy chances to win a life-size wooden statue of a turtle that a local artisan had carved. The crowd was not so large as it had been at St. Colman's Lawn Fete, but there was the same feeling of familiarity and community that had characterized the earlier event. We saw only white people at this event.

It seemed that as soon as the parade was over, most of the crowd went away. As the music

("Harmony Scot") started up, attendance began to pick up, but the Centennial was still thinly attended.

#### E: Church Consolidation

"We all have a lot of fears that it's going to change the church the same way that the school desegregation has fouled the school systems," says Beverly Homa. "And I believe that everyone feels that the same thing is going to happen with the churches. You bring people in from out of town, you lose the core, close-knitness that you have now. And that we've all grown up with. Now St. Colman's isn't as closeknit as a lot of the other churches because we're too big. You have 2000 families, you're not going to be as close as a church that has 200. But still and all it's a much closer knit community today than it will be if you have to consider the people coming in from Pitcairn and the outlying areas of Wilkins Township and places like part of Monroeville is supposed to be coming in down here. And we're really not too sure just who is coming, we just know that they're talking about bringing other churches in."

#### F: Case Study: Kathleen Ferri

"It is the way I remember it. It may not be in the same order that other people remember it. And, with no picture to work by, I'm surprised that my own brains can come up with this. My streets may be wrong, my houses may be wrong, there's just the best way that I can remember houses were at that time."--Kathleen Ferri.

On a small street paralleling Turtle Creek's main street, behind Quinlan's Funeral Home, lives Kathleen Ferri. Kathleen is the unofficial historian of Turtle Creek, serving as a local repository for photographs and other artifacts of Town history. This is the house where she and her husband raised their children. With her children grown and her husband passed on, she shares her house with her interest in history. Books and other documents on local history fill every drawer and bookshelf.

She is not just living in the past. "I just felt that nobody else was collecting the history of the town, and I felt someone should do it. And when this <college> education was made available to me, I felt I owed something to my community."

One way she preserves and presents her own remembrance of the past is through her memory paintings. These depict scenes of towns in the Turtle Creek Valley as she remembers them looking. Downstairs in her house, her paintings cover every inch of wall space.

Kathleen began painting about seven years ago, encouraged when she retired by a teacher at the Senior Center. She won a prize with her first picture, of the Ferri Family grocery. Kathleen has painted about fifty paintings ("I wouldn't show you the first thirty.") Ferri remarks, "It's a primitive, naive style." She has continued to exhibit, in the area and in Harrisburg, and win prizes. "Then all my children wanted one. So many people raved about it. People fussed over pictures. As I do one town, I'm encouraged to do other towns." One judge remarked, "They say a picture is worth a thousand words. But, when I see your pictures, I could write a book."

Ferri commented that she was painting a diary of the past, and leaving them for society. For future paintings, Ferri is thinking about Pitcairn and East Pittsburgh scenes, or maybe Wilkinsburg.

"I can't name a price," for her paintings, because she hates to have those paintings leave her.

"I paint it bright and cheerful and happy, the way that I would like to remember the town and would like to see it go back to that."

## **VI: WILMERDING**

### A: Industrial and Cultural History

"So, everything was geared in each community. Like, if you'd go to Turtle Creek, you'd feel like you were going to Colorado, or something. You know, just over the borderline, is like going on a big trip! Or go to Braddock. My mother used to take us to Braddock shopping on the street car. . . . That was a real treat to go to Braddock shopping.

"My father had an automobile, but, you wouldn't use 'em like you do today. It was just for a ride on Sunday or, if you were going somewhere special. They didn't use automobiles for work like they do now."--Geraldine Homitz

One of the remnants of the Westinghouse empire is the small Airbrake plant in Wilmerding, which settled in the town in 1890. The town had been established as a "flag stop" on the PA RR in 1884. "Wilmerding lies 14 miles east of Pittsburgh in a little basin or bowl-shaped valley which is cut in cross-sections by a small stream and the main line of the Pennsylvania Railroad. The plant is between the stream and the railroad and the town is built around and above it on the slopes which form a natural amphitheater and gradually rise to high hills ("The Airbrake Family," pp10)." The town was named, at the suggestion of PA Railroad Pittsburgh Division superintendent Robert Pitcairn, for Joanna Wilmerding Negley, the wife of the land's original owner.

Wilmerding is the town in which Westinghouse most dominated the personal lives of its employees. Quoting Levy/Demarest, "No other town in the Turtle Creek Valley . . . had the same kind of company town identity as Wilmerding." The Castle, headquarters to the Airbrake, dominates the town square. Westinghouse Airbrake Company sponsored a band (a local band organized in 1911 and renamed the Westinghouse Band in 1913 and renamed again in 1915 as the WABCO Band) and a number of men's' and woman's sports teams, boxing and bowling, and the town YMCA (beginning in 1894). Westinghouse even ran a hospital. Between 1889-1918, WABCO built more than half of the town's original housing, according to the town's 1940 and 1965 anniversary books. This was not your typical company housing, but, built "to deviate from the monotony of industrial housing," according to the 1965 Town History. "The Airbrake Family" further states that, "Although the construction of the town was necessarily rapid, it did not follow that cheap, loosely-built structures were the result. Every house and building was designed for permanency; the best labor and material procurable were employed (pp10-11). In 1920, these company houses rented for between \$13.00-\$40.00/month. The Company also constructed 24 houses for use by African-American employees, across a ravine. The Company didn't get out of the housing business until 1941, when it sold holdings to a realtor, who in turn sold the homes to worker families.

Because of the presence of the Air Brake, the town went from a population of 419 in 1890 to 4,179 in



1900 to 6,133 in 1910.

In the 1940's, the YMCA, which included a movie theater and bowling, served as a main community focal point. WABCO employees got free memberships. If you were growing up at that time, entertainment also included the Wilmer Theater (on Herman Avenue), the Campus Grill, bowling and school picnics at Kennywood

Park and high school sporting events. "We had all the stores we needed," says Henry Slaczka.

In the 1960's and 1970's, the town was rebuilt after an ultimatum from the Airbrake Company, who threatened to leave if improvements were not carried out. Geraldine Homitz: "That's when model cities began, around 1963, I guess. And that's when they started tearing down some of these decayed buildings. That was a real transition for the town. . . . It was such a traumatic experience for people to be moved out of their homes that the older people. . . one lady went to the high rise, she died 'cause she couldn't take being moved out of her home. They used to come in the beauty shop and say, 'well, they're gonna move me out with my furniture, I'm not moving.' It was a real hard time on the people of Wilmerding to see their homes being torn down before their eyes. When you wanna move and move, it's one thing. But, when you're being put out of your residence and you really aren't gonna have a choice--they thought they were gonna have a choice, they thought they were gonna stick it out and things would just go away. And it didn't happen that way. And there was a lot of heartache and sadness. Even though the homes were dilapidated and rotted and old, it was their home. . . ."

## 1: LABOR

"In Wilmerding, a borough well known for its tradition of labor peace and where the Westinghouse Air Brake Company not only employed but housed the workers, residents were well aware that the company dominated the industrial and social well-being of the community. When, by the mid-1930's, declining economic conditions forced the company to abandon its benefits program and reduce the payroll, workers in Wilmerding had little choice but to suffer deprivations." By recognizing the benefits of a union in this situation, workers joined the UE ("Building A Union," pp 2).

Labor organizing began in 1937. An opinion heard was that the Union became too demanding, and that's why Westinghouse left.

## B: The Present

"But, now you look at the town, it's beautiful. And you would never think that people wanted to cling to that old way and those old, decayed buildings. . . . I, myself, we lost our home in that. In fact, we had to move to North Versailles for . . . nine years. And, then I had to take the beauty shop and move it down by the liquor store. But, if you couldn't find a place, you were just out. I was just lucky enough to be able to move my business. Now, you can see that it was for the better. But, when you were going through that period it was hard to believe that--everybody was losing their homes. There was actually fires set to places to get people out. You'd hear these bombs exploding at night and all of sudden these fires would break out because people didn't want to get out of their homes.

"But, now, it's great. You look back and you think, gee, people went through all these hardships and

lost their homes, but, look how much better the town is for having redevelopment. Because, look at Braddock. They spent their money from redevelopment and model cities on pays(?) and things like that, where Wilmerding spent their money on brick and mortar and the way it should of been. And that's why our town is built up, and a lot of these other ones aren't."--Geraldine Homitz.

Talking about redevelopment, the County representative told Mayor Homitz: "Wilmerding was slated to be a bedroom community. . . . We only want one of everything <each kind of business> in the towns. . . anymore."

Unfortunately, as in Turtle Creek, changes in urban development, roads and flood control came too late, after industry had left. This Urban Renewal Project left the business district decimated. The demolition of buildings for area highways also affected some of the other Turtle Creek Valley communities. The plant, which passed from local ownership in 1968, now is owned by a Swedish Company and employees about 400.

The Fire Departments are an important part of community life for all the boroughs of the Turtle Creek Valley. The Wall Fire Department sponsors bingo, as does the Wilmerding Volunteer Fire (38 members) and Ambulance Department. The Fire Department inherited their bingo from the now defunct Italian Club. It runs as a fundraiser every tuesday night at 7pm. About 100 people sit around tables in the garage and fireman's room of the borough building, hoping to win the \$500 jackpot.

At Tuesday night bingo, we met former streets commissioner and fireman Al Volpe. He expressed anger over the way that redevelopment was handled, that the business/commercial area was never finished and the proposed transportation center, which would have made Wilmerding "the hub of the Valley," never was built (The change away from a well-developed mass transit system is a problem for the community's elderly).

The town reached it's peak in the 1890's, with a population of 5000. In the 1940's, the town had 3000 residents. With the lose of jobs in the late 1970's/early 1980's, and college education giving the younger generation more mobility, Wilmerding's population dropped to about 2200, with an African-American population of 85. Population has been stable since the 1980 census. Senior citizens make up the majority of town.

The Town also has the first woman mayor in the Turtle Creek Valley, Geraldine Homitz. Homitz sees in her election a real change in people's attitudes, that a female mayor would not have been possible in her parents' generation.

Al Volpe's sons have to travel out of Wilmerding for work. They have remained in town to live because of the good environment: schools and family. It's a good town, a clean town with no crime and no problems between nationalities or races, says Al Volpe.

## C: Ethnicity

### 1: IN GENERAL

In "The Airbrake Family," a chapter (pp39-42) is devoted to "Americanization Work." Although it is hard to separate intent from rhetoric, the implication is that foreign-born workers will not have "good character" and an understanding of American morals. So, Americanization programs were aimed at workers who migrated from other countries. Through the Welfare Club of the YMCA, subjects such as English and citizenship, directed toward naturalization, were taught, and lectures on "American Ideals" were given. All were conducted in foreign languages to encourage the attendance of the different ethnic groups. This practice continued until 1929.

"About one-third of the community's 6,133 residents were foreign born by 1910. . . . <Although the Company tried to avoid blatant discrimination> managers manipulated ethnic tensions to exercise control in the workplace. <Matt Wojton spoke of tensions in his parents' generation between various ethnic groups, but, not in his own>. Cultural, ethnic, and religious ties separated foreign workers from their American counterparts in the community, and skill levels set them apart in the shop. The Westinghouse Air Brake Company encouraged such divisions and played on the foreign workers' economic insecurities, while making it clear that only docile, loyal, and accommodating workers would find secure employment.

"If you were Italian, Serbian, any ethnic background,' one worker recalled, 'you were pretty much relegated to the menial jobs unless you were a political friend of someone. . . .' Black workers faced similar problems. . . . Women of all nationalities shared this discriminatory treatment ("Building A Union," pp4/5).

"It was a long, long time before a Polack got into the machine shop at the Airbrake." Mostly, says Matt Wojten, they worked in the Foundry.

In "Building A Union," pp4/5: "Social divisions on the shop floor reflected and at the same time fueled social divisions within the community. 'I remember when I was a kid,' George Bobich explained, 'when it started getting dark the cops used to say, "here hunkie, get on the other side where you belong.'" 'The other side' referred to the other side of Turtle Creek, away from 'Managers' Row.' 'We were like a bunch of ducks,' (John) Lester added, 'all the ducks go where the ducks are, and all the chickens go where the chickens are.'"

Matt Wojton concurs that "You didn't live on this side of town. All the 'hunkies' lived on the other side of town. This was supposed to be what they called '100% America' over here and over there was the ethnic." It took until the 1920's (?) until the ethnic peoples started to move over to the "other side" of the Turtle Creek.

"People, for all intensive purposes, when they allude to discrimination, it seems that the Black community has a stranglehold on that. . . . And that's hardly the truth. . . . Along the same time that the Blacks were experiencing the intense discrimination which they did in their time experience, the same discrimination was being applied to white foreigners, Europeans."--Henry Slaczka.

By 1930, Wilmerding was mostly Italian and Polish.

## 2: POLISH

"My mother had borders, she had two or three gentlemen. . . . And on weekends, on Patton Street, for instance, there was always one or two musicians in the crowd, and they actually couldn't afford to buy something, so, they made their own brew. And they'd cook up their own homemade kielbasi and whatever, and they had their recreation. There was no television. People were better off then, because there was this camaraderie and there was a sense of community, so, that whenever there was a project undertaken, if somebody needed a new stairwell or something outside or they were going to put a new porch on, everybody got together and came out and . . . 'cause they couldn't afford it. So, everybody pitched in, built whatever was needed to be built, and all they got out of it was some beverages and a hot, cooked meal and then afterwards, they enjoyed some camaraderie for a couple of hours and this is the way things were done."--Henry Slaczka.

Along with wedding receptions, there were also dances at the Philaretic Hall. Many Italian boys would come to these dances, often meeting Polish girls and marrying them. From all polkas the dances went to half polkas, half foxtrots, before starting to go downhill during World War II.

Trafford's Polish community attended church in Wilmerding before building their own church (which no longer exists?). Henry Slaczka's family had relatives in Trafford's Polish community, whom they would visit once a month.

Very little of Polish culture survives in today's weddings. However, the Polish version of New Years, "Wigilja (the vigil of Christmas)" is still celebrated in the larger Polish families. Matt Wojton is proud that his daughter is learning to cook the traditional dishes in anticipation of the day when she will take over the Celebration.

The secular side of this celebration centers on the family. In the Wojton family, the big meal begins with a brown borscht, followed by peas and sauerkraut, peroghis, smelts (now with shrimp because of the tastes of the young), and nut rolls. No meat is served. All of these foods are cooked (by Matt's wife) in the home. Gifts are exchanged. Finally, the day terminates in midnight mass at the Church.

Wilmerding maintains a Polish Church, St Leocadia Catholic Church. The congregation now comes mostly from outside of Town, and is predominately middle-aged and elderly. The Church helps to encourage Polish culture in the area. "Polish people are church people."--Henry Slaczka.

### 3: UKRAINIAN

"Roman Catholics have bingo, Byzantine Catholics have pirohis for fundraising."--Joyce Tomasic

Geraldine Homitz's paternal grandparents were born in Europe. "Now, my dad was born in this country. My grandfather and my grandmother talked to my dad in Ukrainian so much, when he went to kindergarten, he couldn't even speak English, that he had to learn English through the school. And he was the eldest of their children. So, then he, in turn, when he learned English, taught <his siblings> English."

Geraldine's sister, Joyce Tomasic, carries on Ukrainian traditions like egg painting. She also teaches the die-resist method of decorating eggs and sells them through her shop, Sweet Scents.

Redevelopment, and the building of the Tri-Boro Highway, caused dirt slides in the Russian Hill Ukrainian neighborhood, forcing that ethnic group to disperse. They moved to surrounding communities: East McKeesport, McKeesport (site of the largest Ukrainian Church in the area, and the original church to serve Wilmerding) Irwin, Level Green, Trafford and Harrison City.

The small current Wilmerding community (about 45 people) is served by the St Peter and Paul Catholic Church and by the American Ukrainian Citizens Club. Joyce Tomasic, who's grandfather helped to found the church, felt that the younger generation of Ukrainians left the local church because of a former priest's refusal to conduct services in English. The Ukrainian Club is unique as far as ethnic clubs go. Not only does the Club allow female members, but, they had a female president, Geraldine Homitz, in the 1970's.

Geraldine Homitz sees a real problem trying to keep the Ukrainian Church and Club healthy and continuing. While she is trying to get younger people interested, there is much tension between the old and young in the community. The older people like to make perogi in a day; the young are not able to follow that schedule because they work. Young people made perogi filling one night, the old came in the next day and smashed them because "it wasn't made right." Old people will not train or accept young people (jealousy?). The old are resistant to change: "They can not accept new ideas ('It tastes better if made the old way')." Churches/Ethnic Clubs will die if the young are not included.

#### D: Community Celebrations

##### 1: GEORGE WESTINGHOUSE DAYS

Wilmerding has a festival per month during each of the four summer months, of which Westinghouse Days is one. We attended the 8th Annual Festival, held 9/11-13/1992, on the second day, Saturday. The festival attractions--booths with food and crafts, carnival rides and a music stage on a flatbed truck--were set up around the town square. Those organizations with displays included the Allegheny County Citizen Advocacy, Wilmerding Food Pantry, Compass Federal Savings and Loan, the Police Dept, County Health Dept, the American Cancer Society, the American Red Cross, Independent Cosmetologists Association (due, I assume, to Mayor Homitz's involvement with the organization), Women's Club, Lions and Lioness Club, Optimist, and the Ukrainian Club and Church. The Westinghouse Museum was open each day to the public. Along with tours of the facility, Kathleen Ferri's memory paintings were on exhibit. Saturday's big daytime event was a parade. Mayors, local politicians, police and fire departments from throughout the Turtle Creek Valley, E. McKeesport, West Penn, Port Vue and North Versailles and Allegheny County participated. The largest crowd assembled at the Festival after the parade, which seemed to be made up of all the parade participants and their families. There was bingo Friday and Saturday evening (see Artifact folder for a complete schedule of events).

Several thousand people were expected over the course of the weekend. With the exception of teenagers, we saw all age groups equally represented.

Mayor Homitz introduced us to the Ukrainian Club and Church cooks, whom we photographed. They, in turn, offered us samples of their foodstuffs. The Club sold potato pirohi made by the Northside St

George's UK Catholic Church. The women of St Peter and Paul Church served the stuffed cabbage and haluski they had made.

### E: Church Consolidation

"There should be a Catholic Church in Wilmerding," says Al Volpe. He felt combining the two churches--St. Aloysius ("St Al's") and St. Leocadia ("St Leo's")--should be easy. Years ago, mixing the ethnic groups was a problem that arose when an attempt was made to merge the two church schools. Now, no one thinks ethnically.

Ann Walko disagrees with Al Volpe. She attends St Leocadia. "You're never going to get them two together." Henry Slaczka also feels that members of St Leocadia would not attend services at St Aloysius.

## **VII: CRESTAS TERRACE/BOYD HILL/PORT PERRY**

### A: Industrial and Cultural History

African-Americans worked in the lowest skilled and paid jobs at Westinghouse, in the foundry or as messengers. Boyd Hill was built by Westinghouse for black workers.

In 1930, African-Americans in Boyd Hill made up 2% of the total Wilmerding population.

Crestas Terrace was a part of the Valley Model Cities Program and demolition.

## **VIII: PITCAIRN**

### A: Industrial and Cultural History

This railroading town was founded in 1894. An outgrowth of the railroad yards at Wall, the town was originally named "Walurba," i.e.: a suburb of Wall. The town was eventually named for Robert Pitcairn.

Like Westinghouse, the Pennsylvania Railroad actively participated in the social lives of their employees. The Railroad built a YMCA, and a bandshell at the east end of the Broadway ball field, where they presented weekly concerts by the RR Band. However, in a move of reverse nepotism, the RR forced the city to buy back its recreation area, which held local sports fields, when the Yards were closed down in 1966.

When the railroad left, people started to move out. Residents found living in Monroeville gave them better access to the Parkway to get to work.

The IOOF (International Order of Odd Fellows) Hall was the site of weekly dances in the 1940's.

Major shopping, as with other Valley communities, was done in Braddock. "There wasn't a need to go out of town."--Micki Baldwin.

### B: The Present

People shop at the Malls today. Micki Baldwin would like to have a local movie house in Pitcairn.

Fronting Broadway on recreation area land is a building owned by the city and used just about every day for community events. Private events like weddings, graduations, and birthdays are supplemented with meetings by groups such as Eastern Star, NABA, Dames of Malta and the senior citizens.

Downtown Pitcairn feels covered in dirt and grime. The houses look worn-out and ill-kempt. Dwellings near the downtown, formerly the homes of the Protestants who ran the railroad and the town, are now occupied by poor, single-parent families.

Like other communities of the Turtle Creek Valley, the Volunteer Fire Department seems to play a role in the community. There are two companies, #1 on Broadway (372-7040), runs the Pitcairn Fire Carnival, which occurred 8/5-6/1992. #2, 8th and Brinton (856-5630), runs bingo.

The newspapers available in town are the Standard Observer Community News and the Times Express. The Town also has ties to Monroeville, partially because it is surrounded by the later community and because it's young attend high school in the later town.

Community celebrations include an old fashioned Christmas, which local businesses have run for the last six or seven years.

The 75th Anniversary History mentions that "From it's beginnings, Pitcairn has been one of the greatest sports-minded communities to be found anywhere." The RR, along with the Odd Fellows and the American Legion, sponsored teams in the earlier part of this century. After World War II, sports were revived, with Little League founded in 1952 (Pitcairn Park Little League Field was built in 1965). Jr. Mohawk Football Assn., Inc., with players-age 8-12, and cheerleaders-age 7-12, was recruiting and beginning its season during our fieldwork period. Micki Baldwin feels that the sports teams, along with summer camps and Scouts, are active and give the youth of the town something to do.

The current population of Pitcairn stands at about 4000, down from a high of 7000. No one claims African-American heritage. The town is of heavily German descent, with Irish, Italian and English the other dominant groups in descending order of size. The population is mostly senior citizens.

"Basically, this town doesn't have jobs. This is a town where people just live."--Rev Ragni.

Micki Baldwin claimed that the town has not had the financial problems of other area communities.

Pitcairn is now part of the Gateway School District, with only the elementary school remaining in town. Students attend Middle and HS in Monroeville.

### C: Ethnicity

The Germans who ran the town, along with the Irish, lived downtown. Italians lived up on the hill. Ethnic celebrations stayed in private homes, not celebrated publicly.

Father Ragni: "This was a (Black) Protestant town, it was basically a WASP town. . . . It really isn't an ethnic town, like Carnegie or Southside. Pitcairn was a WASP town. The Catholic ethnics came in, 'cause the railroad needed workers, and moved in and they kind of upset things. But, basically, this was a WASP town.

"Klu Klux Klans were strong, they persecuted the Catholics here pretty strongly. And, Catholics had a very difficult time." In the 1930's, "they burnt crosses and the Catholics were discriminated--they couldn't get jobs in the school district, they couldn't get jobs in banks, they couldn't get jobs in the Fire Department, they were really discriminated against. The only thing that gave 'em a jobs was the railroad, I guess, the only place." Westinghouse would not hire Catholics.

"Pitcairn has always been a lily-white community. Any Black that tries to move into Pitcairn will have a rough time. I'm not saying it only from the Protestants, but, they may get some of that discrimination from Catholics, who may have some deep-seated bigotry and racism in them."

#### D: Church Consolidation

Rev Ragni thinks that the Catholic Church will survive because of being ruled by a central authority. Although consolidation is painful, it is necessary for the survival of the Church. People need to put aside their ethnicity and do what's good for the Church. Small pockets will resist the Reorganization, but, most will go along.

## **IX: WALL**

### A: Industrial and Cultural History

The main street of this railroading community named for Frank Wall is Wall Street. The town has never had much of a shopping area, with local merchants being Jewish, Italian, English and German in years past. One had to go to Pitcairn or Wilmerding for movies, to Braddock to shop and to Kennywood Park for school picnics. Six or seven working class bars lined Wall Street before World War II.

John Walko reports that moonshine making was the "town industry" during prohibition. Many people made liquor just to survive economically.

### B: The Present

As one drives along Wall Street from the bridge that crosses the Turtle Creek east of town, you pass



Lonzo's Market, then the Fire Department, the Malted Pancake and Waffle Flour Company (441 Wall St/824-2243), the Catholic Church on the right and, finally, the Wall Hotel, with "Dancers Nightly." Local newspapers available at Lonzo's are from McKeesport.

Ann Walko says "The problem of Wall is because of no industry, nobody is buying homes. This problem is everywhere." John Walko comments how the younger generation has left the area because of the lack of jobs. If there's "one busload of kids in whole town, you're lucky (Wall has been a part of the East Allegheny School district since the 1970's)." Ann then described the situation (mentioned in section III B.) of renting properties to "welfare," and how those people don't have pride in their community.

"We lost a lot of young people because of lose of jobs," says Pastor Simeon Sibenik of the only church in Wall. Every wedding when he first came to Wall 11 years ago, the couples would move away. Currently, the job market has stabilized.

Pastor Sibenik concludes: As the congregation ages, it may shrink, but, "they'll still be a church here. We have to start reaching out to other people. . . outside of the ethnic base," and move away from Slavic language service.

Residents characterized Wall as a friendly, quiet place to live. To go out to eat, residents go to Wilmerding. For shopping, Wall-ites use the Malls in Monroeville.

The population of Wall is at about 850, 85% of which is senior citizen, with 14 claiming African-American descent. Originally, the town was mostly German, English and Scotch-Irish, with the Slovaks and Italians in the minority. Now people are of mostly Slovak descent, with significant German, Irish, Italian, and, to a lesser degree, Polish populations.

## C: Ethnicity

### 1: SLOVAK

"If we serve a tough pirohi, they'll throw it at us."

We attended and documented the pirohi making at the Holy Trinity Byzantine Catholic Church on September 9. Ann Walko told us that this type of sale did not occur in the "old country." "They always had gathering where they ate and had music. They brought that from Europe. But, then, little by little, they started this." Food sales began as fundraisers for the Church when the Slovaks came to America. Holy Trinity began pirohi sales in 1928.

Ann Closson heads up the team of ladies which, along with the Slovak members of the Church, includes a few Italians . She orders the ingredients, including the "special, expensive" cheese for the filling. The women spend Monday and Tuesday preparing the sauerkraut filling. Tuesday, 50 lbs of potatoes are boiled, peeled and mashed. "Some places use instant potatoes," says Ann Closson, which do not taste as good. On wednesday, the first day of making pirohi, Ann Closson arrives between 4 and 5am to prepare the dough and the potato filling for the 7am arrival of the other women. She uses a machine to

mix the dough; she says "I wonder how we did it before."

A prayer begins the event. The activity is very vibrant, and, since this is a prime opportunity to socialize, the women talk as much as they can as they "pinch" the pirohi shut. The topics of conversation run from the Pittsburgh Steelers to the Phil Donohue Show.

There are many different styles of pinching. When people made pirohi at home, in smaller amounts, they used different methods, like ruffling the edge of the sauerkraut pirohi to distinguish them from the other types. One woman says this edging "makes it look like the thorn of Jesus."

The Church women will make 350 dozen pirohi, which sell for \$3.00 per dozen. 200 dozen are sold in advance. Their pirohi are sold to shops and individuals attracted by the sign that is placed out in front of the Church.

"When we're gone, I don't think we're going to have this pirohi stuff. 'Cause now a younger woman has to work. I mean, we have nothing else to do. . . . We are getting young people but I don't know how dedicated they will be. All churches are losing now. We're all disillusioned. We don't believe in an afterlife anymore. And that's everywhere."--Ann Walko

#### D: Ann and John Walko: A Case Study

The Walkos are a fascinating couple. John has taken an active role in bringing Wall into the present, getting roads paved and sewers installed while in public office. At the same time, he agrees with Ann in the importance of preserving "the old ways" from their upbringing. Ann is active in the senior citizen center in Turtle Creek, and teaches a weekly writing class there. Her own writing often deals with memories of her childhood. In conversation, she often contrasts the close knit Slovak community of her youth with the world of today. Ann is also a wonderful cook of the Slavic dishes and a singer of Slavic songs (she tells of washing the dishes of borders, and being able to tell if it was a "12 verse pile of dishes or a two verse pile of dishes"). Like Kathleen Ferri, Ann blames television for wiping out aspects of traditional culture, like church plays.

In her story, I Will Never Again Steal To Eat ("Heritage"), Ann Walko tells some of the story of her husband's family. The oldest of nine children (his mother, fifteen, his father age seventeen when he was born), John grew up at a time when children came one a year. From the age of nine, he worked to help support the family. After five years of odd jobs, he went to work on the railroad at the age of fourteen, attending high school during the day and working nights. In 1928, he graduated at the age of sixteen, only to lose his job to the depression. At the same time, his mother died, leaving his father and John with baby twins to raise. John worked many different jobs. In 1934, he began his political career, first serving as Wall Borough auditor, then on the school board and, in 1946, as mayor. He served two terms at that time, and was elected again in the 1970's. John was also active in area school consolidation, brought about due to the high cost of each borough maintaining a separate school system.

Ann Betz Walko is the oldest of nine children born to immigrants from Ruthenia (now Czechoslovakia). "Originally, they never intended to stay here. . . There wasn't any more land (in Europe. They came) to get a little money to go back home. . . but, the war came (World War I). . . . My English education was

very skimpy. . . because we're going to go back to Europe. I didn't know English until I was 7 or 8 years old (She still "talks" Slovak). However, once you have two or three babies in the graveyard already <you don't go back>. You don't leave a grave.

"I was back there (in Europe) six years ago and I met a few people. But, again, the bit of money separated people. They wanted me to bring a lot of money. One of them came and said, 'I thought you were going to buy us a car.' They think we really have Fords hanging off trees.

"We had two rooms downstairs, two rooms upstairs, it was great. Kitchen. Then there was a bedroom, in one bed was my mother, my father and the baby. And as they came along I got them, you know. An opened-up divan, you know. Upstairs was 2 1/2 rooms. Two regulars and a little room. There were 5 beds and in each one there was two persons. Ten borders. It was a great life. Nobody had any more than they needed. You had one Sunday suit and you were buried in it . . . . It was the first time that they had money, life was good. They had things, nice clothes. They had food, nice food. Holidays there was no hunger.

"We didn't have a church at that time. The Wall church was dedicated in 1929. . . . So I went to Braddock. I used to get a train, 'cause the men worked in the railroad, some had passes. The women, oh, it was like a big pilgrimage. We jabbered a lot. . . . They yelled at <out?>the station and everybody was talking loud. We all got together, it had to be great.

In her story, "Easter Was For Three Days," ("Heritage") Ann describes the celebrations of her childhood. How the house was made spotless, how anything fancy was shunned during Lent, "No music. Not even a whistle. The victrola was covered for the duration. . . .

"No one got anything that was new, nor even wore something that looked new. Hair was braided. No curls. And no ribbons.

"No stories. No games. Monday, Wednesday and Friday were for church. Tuesday and Wednesday for making Easter eggs and artificial flowers. For wreaths for the holy pictures.

"Good Friday was for trimming hair. After church that is. Superstition had it that to have your hair cut on Good Friday assured a beautiful head of hair for the rest of the year. Old Country stuff, we would scoff, but it was fun. Ritual can be fun. And a good thing, because the next day, Easter Saturday, Mama was all day baking, roasting, and stewing, because by evening, the Easter basket had to be filled and taken to church to be blessed.

"What dreams we had that night: new clothes, new shoes, and all that food. There was even a case of pop in the cellar: orange, strawberry, and root beer."

In Thanksgiving--Our Way, Ann describes hog butchering, the sausage making that followed and uses of the other parts of the animal.

She attended St Peter and Paul School in Braddock, and then, beginning with 8th grade, Wall School. "Because I didn't grow big and robust, my father said you better send her to high school. Now, our girls did not go to high school. I have a neighbor, Mrs. Barto, went as far as the 6th grade. Another

neighbor went as far as the 4th grade. We didn't go to school, because we were trained to do housework. Some day we were going to work for Jewish people (Henry Slaczka, who is from Wilmerding's Polish community, reports his mother worked as a domestic for a Jewish household in Squirrel Hill). And they used to say, 'I hope I'm going to work for an English lady, you get more.' You say that among themselves." Ann Secko tells a similar story about her schooling. "Airbrake was here, the Westinghouse was here, the railroad. . . and the steel mills. You come out of high school, you went into one of them four places. You didn't think of college."

In those days, Westinghouse did not hire Slovaks. So, when Ann Walko applied for a job in the East Pittsburgh office, she told them she was an American (she was, after all, born in America) when asked her nationality. Because of that answer and because her last name sounded German, she was hired.

When asked if he felt looked down on or discriminated against when growing up, John Walko answered in the negative. "Not here, no, no. . . , especially in school. . . , they treated us like the rest of the kids there, where there was no divisions there. It started, though, when you went looking for a job, and that your name wasn't spelled right, and you just didn't belong then, that's all. . . . But, goin' to college and stuff like, well, you were on them wrong side of the tracks."

There were no ethnic neighborhoods per say. "Although the ethnics knew where they stood, there was no argument there. . . . There used to be a Squire (Mayor) Smith. And he had a lot of pull on the railroad. And he'd get . . . other Slavs, he'd send 'em to work down the railroad, then they'd come home and then they'd have to work in his garden and clean up around his yard and all that kind of stuff. That's how they held his job. . . . I saw that kind of stuff go on, 'til it sort of got you sick a little bit. But, nothing you could do about it then."--John Walko. It was the 1920's before a Slovak was elected councilman; 1946 before John Walko became the first Slovak mayor and the Slovaks had any real power in Wall.

John Walko eventually went to work at the Electric. There, his baseball playing abilities earned him preferential treatment. John's playing for the Transportation and Generator team in the Westinghouse league meant jobs and promotions not normally available to others in his ethnic group.

In the unpublished *A Loaf of Bread, A Little Salt, and Wine*, Ann Walko describes the wedding of her cousin Ena. "Then the day before the wedding, the food: huge pots of chicken soup, piles of breaded pork chops, hams in the oven. The kolbassi and sauerkraut, and the stuffed cabbage had been made a day earlier. Aunt Julie and Aunt Liza took care of the baking: little cakes filled with prunes, apricots, and sweetened cottage cheese. Pap took care of the drinks: beer for the men, wine for the ladies, and pop, all flavors, for the kids.

"We were up early, already getting dressed, when we heard: violins! The gypsies were here! They came from Braddock. Hawkins Avenue. Every time there was a wedding, the gypsies came to play.

"The kitchen had been cleared, the cooking relegated to the cellar where we had another stove. The table was spread with a white cloth, at the center a loaf of bread and salt. . . ."

She then describes the ceremony: what the Pitach (spokesman for the bridal couple) says, the gypsy music, the leaving of the wedding party for the church, other aspects of traditional beliefs being

followed, dancing to czardases and the words to the songs sung.

This was quite a contrast to her own wedding ceremony. Her father had died on the job just as the Depression hit, and Ann, like John, had to help raise her family before she could marry. "You know, who wants a girl who has a family to keep? My father was killed on the railroad. We were left. They told us to get out. 'We owe you people nothing,' we were told at the office, my mother and me. . . . 'We owe you people from Europe nothing.' Me, when I got married, it was during the Depression. I had a 3-year-old dress which I embroidered. I had a hat that was old. We got married by a squire. We had nothing."

Ann got her college degree at the age of 65, a BA in writing.

Ann Walko: "Anybody who became educated lost something. . . . When people came from Europe, one could write, another was a musician, they were all those nice things. But that made us all one because everybody earned the same amount of money. Once there's an education, money is a great separator of people.

"But how much can you eat. You can only eat one piece of bread at a time. But people who have money, they want to put money in the bank. And once that happens, somebody's hungry. Somebody's getting less than he should.

"When we grew up, everybody ran into everybody's house. . . it was one big family. Now, my daughter lives in Wexford, such gorgeous homes, I do not see a soul. And you wouldn't dare, unless you made an appointment, to go in them.

"My kids are never going to come back. . . my kids don't want to live here. America swallowed us up. We're homogenized. They're not Slovaks. I tell you how mixed up it is. I have three children. Oh, they were going to be Slavs. They were going to marry Slavs. And we were going to eat halushki and dance forever." Her son, who lives in Trafford, married a woman who is part Italian, Pennsylvania Dutch, French and Irish. "One daughter married a Jewish man, the other a Blackfoot Indian."

John adds, "It's tragic. Like, my son wants to go to Czechoslovakia, he wants to visit our homeland. And when he goes over there, he can't talk to anybody. I can go over there, I can still talk to everybody that's there. He can't. No, that's not good. My grandchildren, none of 'em talk. None of my kids can talk. (They don't know the customs, either. My children were not interested in learning the culture when growing up). My kids, they could care less. So, there you are." This is a trend among most families. "All they can say is that they're Slavs. But, they can't back it up."

Ann concludes, "Let's separate it into Eastern and Western culture. Western culture--free enterprise--going to school they make a better grade than the next person. They compete against each other. You're not a brother then anymore. You're competing. You are a foe, you are an enemy. In a college class, people hate to see straight A students in it because that drops them.

"The only thing they gained, you can turn a spigot on, you can plug in a thing. That's the only thing they gained. But was it that wrong to go out and get the water out of the well?"

## **X: TRAFFORD**

### A: Industrial and Cultural History

Founded in 1904, the Town was named by George Westinghouse for Trafford Park, England, where Westinghouse had a plant. Trafford was the site of the Westinghouse foundry, which supplied castings to the other Westinghouse Valley plants. At various times, the Westinghouse facility also housed the Tin Shop, High Voltage Laboratory and Micarta Plant. As of 1975, the Printing Division and Power Circuit Breakers facility were located in Trafford.

Besides the ethnic clubs (described below), there was a movie theater and the Traficante Bowling Alley. The Trafford Gun Club held picnics every Sunday, as well as weddings. For any major purchases of furniture and clothing, you had to go to Braddock.

### B: The Present

Driving into town from the west, one takes Rte 130 past the new Haymaker Shopping Center and a small number of row houses downhill and across the Turtle Creek, past the Westinghouse Plant and on into town. A banner stretches across the street advertising the Fire Company Fair, a fundraiser that takes place August 6-8, 1992. The small downtown seems to be holding its own, with a number of businesses and bars along Cavitt. Residents also go to Monroeville to shop at the Malls. Paola's Barber Shop, on Cavitt @ 5th, seems to be a gathering spot. Trafford is the only town in the Turtle Creek Valley with a public library, located on Cavitt downtown. There is also a Penn Area Library on Harrison City Rd/373-3526. The Tribune-Review and the Westmoreland County Standard Observer are available for sale in the town.

The Town has a history of local baseball teams, sponsored by such diverse organizations as the IOOF, the National Slovak Society (the local chapter no longer exists), Westinghouse and American Legion Post #331. The Trafford Baseball Association was founded in 1967 (boys ages 8-12 years) and Girls Softball in 1972 (ages 9-16 years).

According to the Vuksons, Trafford is stagnant as far as population. Because there is no space to build homes and no industry, younger people have to look elsewhere for jobs, and have left to work out of state. However, some stay, because the prices of homes and taxes are low.

"If I won a million dollars, I wouldn't leave."--Alma Vukson.

### C: Ethnicity

#### 1: CROATIAN

"The Croatian Fraternal Union is a mutual benefit <insurance> society, which was organized on September 2, 1894 in old Allegheny City, now . . . on the North Side of Pittsburgh. In the interim, the Society has grown into an organization with 100,000 members, the largest Croatian organization outside of Croatia. With its headquarters still in Pittsburgh (where 50% of all Croatians living in the US reside),

the Home Office houses a valuable Croatian Cultural Room and Museum and offers many cultural and social activities to its members ("We Protect Our Youth")." Since 1897, the CFU has published a weekly newspaper, The Fraternalist, in Croatian and English. Current circulation is 40,000.

The local chapter of the Croatian Fraternal Union, the St Vid Lodge #541, has been quite active in Trafford. Among their activities is the sponsorship of the Golden Triangle Tamburitians.

"For the youngsters, the CFU Junior Cultural Federation was established almost 30 years ago and now includes 44 junior tamburitza ensembles. . . . The Federation holds a gala Tamburitza Festival each year on the Fourth of July weekend in various cities in the U.S., Canada and Croatia, with all of the groups invited to participate. For the junior members, there is also bowling, golf, basketball and other activities, including national tournaments where nests compete against other nests ("We Protect Our Youth" )."

The National Tamburitza Festival was held in Pittsburgh in 1969, 1974 and 1987. 1991 was the 25th Festival, and also the 25th year for Golden Triangle Junior Tamburitians. They have participated in 23 Festivals of the first 25. Choreographer: Marilyn "Chi-Chi" Repasky, Music Director: Paul Hladio. The "Tammies" rehearse Thursday evenings, 6:30pm, at the Polish Hall, in Trafford. The group has 28 members, 1/4 of those being male. Of all school ages, Golden Triangle rehearses as two groups, roughly age 6-12 and 13-18. Their repertoire comes from recordings of adult groups, especially those from Europe, transcribed by Paul Hladio. In addition to the Festival, the group performs about ten times a year. Golden Triangle includes children from all nationalities, not only Croatians, drawn from Allegheny and Westmoreland Counties. Tuition is \$10.00 per month.

"The Tamburitians give kids an understanding of their grandparents heritage," says Mrs. Repasky. "That, in turn, can give them an insight of themselves. It builds self esteem and it is a healthy social outlet." In addition, she feels the group activities are like sports, building team spirit and coordination ("Golden Triangle Tamburitians").

The Trafford Junior Tambouritians are a separate group that practices in Harrison City. Founded in 1970, they performed in 1992 at the McKeesport International Village and, 9/19/92, at the Port Vue Borough Centennial Celebration (Ad-Daily News). Music Director: Chuck Chubelic, choreographer: Jack Poloka.

## **XI: THE FUTURE OF THE TURTLE CREEK VALLEY**

Gene Levy expressed the opinion that "towns declined as industry prospered." When wages were good, workers could afford to leave and moved out to the suburbs. People are nostalgic about downtown shopping areas that no longer exist, but, drove those areas out of business by choosing to shop in suburban malls. He also felt that the biggest change will come to the Turtle Creek Valley in about 20 years, when the generation that is now 40 years old, will come of retirement age. This is because the current retired population worked and saved when industry was still prosperous. However, the middle-aged worker experienced the plant closings and layoffs and lack the financial security of the current senior population.

In 1987, the Mon Valley Commission published their "Report to the Allegheny County Board of

Commissioners For the Economic Revitalization of the Monongahela, Youghiogheny, and Turtle Creek Valleys." The Commission recommended tearing down mills to free up riverfront properties for new development, including new housing; clearing further land for development and to improve the "poor image of Valley communities;" highway construction; and consolidation of local governments. This seems an extension of the urban renewal of the 1960's, which did not take into account how current community residents see and use their community.

Recently, some economic redevelopment has been attempted, most notably at Keystone Commons. The former location of Westinghouse Electric Corporation's East Pittsburgh/Turtle Creek plant, the Turtle Creek Industrial Mall is a multi-use industrial building that will house 47 tenants when completed. State Representative Tom Michlovic has helped to procure state funds for the development. Gene Levy mentioned that the Commons does not employ many local workers, but, helps the tax base of the communities in which it is located.

Patrick Lanigan sees Keystone Commons as a principal component in the revitalization of East Pittsburgh. The success of the Commons will raise the Borough's tax base and provide jobs to residents, or draw new residents to the town. Unfortunately, that means if the Commons fails, the community will further deteriorate.

Lanigan's biggest fear is that East Pittsburgh will turn into a transient/renters community. In the real world, probably a combination of the two will occur. Lanigan doubts that the area will "yuppify," with condos replacing river and creek side industrial sites. He would like to see the town's apartment houses torn down, in order to keep the community a one of owners instead of renters.

"If Keystone Commons gets off the ground. . ., if they can get it moving again to where it. . . can support the tax base. . ., then Turtle Creek become a very viable place to live again."--Beverly Homa.

The Airbrake is staying for at least three more years in Wilmerding. Mayor Homitz sees the best-case scenario for the future of the municipality is to turn the Borough into a tourist attraction and promote it as a historic town. The worst case is if the town is consolidated with Monroeville or North Versailles, causing a loss of town identity. The reality is that Wilmerding will become a suburb of Pittsburgh. It will join with other small town governments in providing joint services. Housing will be in apartment houses, rather than in single-family homes.

Interestingly enough, Micki Baldwin thought Pitcairn would also make a good historic town, building tourism around the railroading heritage. The worse thing that could happen to the town, she thought, would be to be taken over by Monroeville. However, Micki felt the probable scenario is that there won't be a whole lot of change.

Rev Richard Ragni predicts in 20 years, St Michaels Church of Pitcairn will lose 300 active members, out of its current membership of 450. This will be due to attrition in the elderly population without new members coming in. The mainline Presbyterian Churches will be in worse shape, having vanished due to lack of membership. Rev Ragni is afraid of racism taking hold in Pitcairn because of the Town's history of ethnic and racial intolerance.

Both Rev Ragni and Micki Baldwin mentioned that there was a lot of local concern over a dumpsite



proposed outside of Pitcairn. The Town has little control over the site because it is outside of the city limits.

John Walko feels negatively about Wall's future as a town. The town is bankrupt, can not pay for services, and no one wants to take the services, or the Town over. Wall has the highest school taxes in Allegheny County. In the best case, the State could cut the costs of fees, and the town could become a good source of housing for young professionals. Crime is non-existent, "but you've got to have more than that."

The Vuksons think that another industry coming in could really revitalize Trafford.

## **XII: RECOMMENDATIONS FOR INTERPRETIVE PUBLIC PROGRAMMING/ FOLLOW-UP STUDIES**

There is a need to build community awareness and to clarify the public image of the Steel Industry Heritage Corporation in the Turtle Creek Valley. Two courses of action need to be taken to achieve this goal. The first is to provide support for pre-existing community events, organizations and projects. The second is to continue fieldwork and the collection of historical materials.

### Community Events, Organizations and Projects:

Certain individuals and community organizations need support services in documenting and presenting community heritage. These activities help promote community pride, sense of place and the health of these towns.

The three most obvious places we can be of help is with Kathleen Ferri's collection of artifacts, the Wilmerding Historical Societies Collection and with Ann Walko's story collection. This would involve help in grant writing and working with principals in attaining their goals. Kathleen deserves a well-documented, preserved and publicly accessible collection; Wilmerding needs help preserving and presenting their artifacts and Ann Walko needs encouragement, computer training (and financial support?) to assemble her book of stories about growing up in a traditional Slovak family.

East Pittsburgh will celebrating their bicentennial in 1995. Steel Industry Heritage Corporation should use that occasion to interface with the Bicentennial Committee. Besides aiding the planning process, Steel Industry Heritage can both document the activities and attitudes around East Pittsburgh's celebration and present our organization at that time to Borough residents.

Consolidation by the Roman Catholic diocese will continue over the next couple of years. This process should be closely monitored, to document residents reactions and to possibly aid in the support of community needs resulting from the decisions of the Church hierarchy.

### Fieldwork

Many of the elders in Turtle Creek Valley ethnic communities are dying out. These people need to be interviewed ASAP. Historical materials, such as photographs and documents generated by the ethnic

clubs, are in danger of being lost. Longer-term fieldwork needs to be continued in a timely manner to assure the collection of this information and the building of community knowledge of trust for Steel Industry Heritage.

Additionally, current projects, such as Randy's slide shows of historic images, coupled with his collection efforts, should be stepped up in the Turtle Creek Valley.

### **XIII: APPENDICES**

#### Appendix A: Churches and Community Organizations

##### 1.a. East Pittsburgh: Churches

- St Helen's Roman Catholic Slovak Church-f.1917/905 Main @ Ridge Av/829-1146/Small Scout troop, offshoot of St. Michael's in Braddock, 1150 members in 1970, 350 families in 1992.
- St Williams Roman Catholic Church and School-f.1906, /Main @ Maple/Church originally Irish, now Italian, Polish, German, Croatian/1970: 740 families, 360 in grade school, now 650 families, grade school closed about five years ago/four to five bingos a year.
- Gospel Hall Independent Fundamental-f.=1900/817 Main/Bessemer Terrace/829-1004/moved from Turtle Creek in 1907-70 members in 1970.
- Emmanuel Evangelical Lutheran-f.1892 /641 Linden Av/824-7652-456 members in 1928.
- Hebron Evangelical Lutheran-f.1903/4 /600 block Main St/Pittsburgh Synod Home Missions.
- St Mary's Catholic Church-f.1930, Byzantine Rite/Isabella @ Madison/offshoot of St. John's/Slovak.
- Holy Trinity Lutheran Church-f.1922, Slovak/Ridge @ Madison/824-7674/stopped having services in Slovak several years ago.
- St John's Orthodox Greek (Carpatho Russian) Catholic Church-f.1917/1919, Slovak/211 Cable Av @ Sycamore. Serves Wall and Trafford.
- Oheb Zedek-f.1912/300 block Electric Av/Jewish congregation no longer in East Pittsburgh. Still in existence in 1928. Building torn down.
- Presentation of Christ Ypapanti Greek Orthodox Church-f.1917/1575-1672 Electric Av/824-9188/824-5030. St. Catherine Philoptochos Ladies Society. Congregation down from 300 to 100 families, who live in Forest Hills and Monroeville. Sponsors Greek Day at Kennywood, 7/27/1993. catering at Olympia Hall/1575 Electric Av/15112/824-5440.

##### 1.b. East Pittsburgh: Organizations

- The American Legion-Woodrow Wilson Post 2, sponsored Scouts and Little League in the past, owns 310 Electric Av/823-9505, and also runs a large Bingo Hall two buildings up at 2346 Electric Av/823-3222 (bingo 7pm m/w/f/sa).
- Loyal Order of Moose-Lodge #1192/1192 (340?) Electric Av-1916/824-7809/823-9902/823-9420. Bingo.
- VFW-Post 5008-1945/401 Draper St/banquet facility/1970.
- Boys and Girls Club of West PA/512 Bessemer Av/824-6533.
- East Pittsburgh Athletic Association/Borough Bldg.
- GAPA/According to the "Old Home Week" souvenir program, the Greek-American Progressive

Association was chartered in 1923. The East Pittsburgh Lodge was the original lodge, which numbered 44 in 1928. GAPA Mandolin Orchestra, chorus, along with a Mummers Parade and Bands, participated in "Old Home Week" celebration in 1928.

- The program book for the Greek Food Festival lists the Greek Hour of Pittsburgh/WWCS 540 AM/833-4596/m-sat: 4-5pm, sun: 2-3pm.
- Two Croatian Lodges meet at the Moose Club.
- Slovak Social Club-1927/503 Main ST/823-1213/Used to hold picnic, 350 male members, meets 3rd sun each month in 1970/Ed Chuhran-824-1348.

## 2.a. Turtle Creek: Churches

- St Colman's Catholic Church-f.1882 and School-f.1887/100 Tri-Borough Hwy/823-2564. 1900 families, mostly older people, 330 students at school, down from a high of 1000. Built as an Irish church. The pastor of St. Colman's, along with many of the local Protestant clergy, supported the 1914 strike. Ironically, St. Colman's was anti-UE in the Union in-fighting of the 1940s. The only Catholic Elementary School still operating in the Turtle Creek Valley.
- Catholic Daughters of America-Court Westinghouse 759-founded 1922, current membership is 130. Based at St Colman's.
- 1st Christian Church-f.1899, Lester Gindlesperger/201 Pine St/823-2582.
- Christian and Missionary Alliance Church-f.1930/515 Monroeville Av/823-5406.
- Alpha Lutheran Church-f.1894/124 Grant @ Tri-Borough/823-2655-200 members. An offshoot of Mt. Carmel Lutheran Church.
- Emmanuel Lutheran Church of Eastmont/1229 Jefferson Heights Rd/824-4525.
- Calvary UCC-f.1882/125 Shaw Av @ Tri-Borough/823-4347. MVI contact.
- 1st United Pres Church-f.1829/Church St/823-2975.
- Electric Heights United Methodist-f.1895/601 James/824-3303.
- McMasters Methodist Church-f.1870/Church @ Tri-Borough Hwy/823-1988-sponsored Troop 47 Boy Scouts (f.1917) and Cub Scouts Pack 47 (f.1934) in 1967. Current membership-412.

## 2.b. Turtle Creek: Organizations

- VFW-207/Airbrake @ Monroeville-912 Penn Av/823-9935.
- American Legion Post 640-bingo, banquet hall 1967/823-9768.
- Knights of Malta-Cyprus Commandery #438-f.1913/Dames of Malta-existed 1967.
- Rotary-f.1925/sponsored Little League and Pony Baseball Leagues.
- Lions-f.1940, president /Meets at Sub Alpine 1st and 3rd Thursdays. Sponsored Little League.
- Clan Scot #259-Order Scottish Clan-f.1923, Lady W. Scott Lodge #116-Daughters of Scotia-f.1922, still existed in 1967, sponsored Kennywood Park AAU Scotch Picnic and Games. Met 1st and 3rd fri (men) and 2nd and 4th mon (women) @ IOOF Hall/Grant St.
- La Sub Alpina Mutual Beneficial Society (Sub Alpine Club)-f.1928/108 9th St/15145/823-6661/120 regular male members of Northern Italian descent, 900 social members/Bocce courts (with Astroturf!), restaurant on sun afternoons, spaghetti dinners on 2nd and 4th Tuesdays, polenta once a month on tuesday during school year, banquet hall that holds 225 people used for functions like weddings. Current president-James Rodella.
- Italo American Citizens Club/1130 Rodi RD/15145/823-9618 or 823-5639.

### 3.a. Wilmerding: Churches

- St Leocadia Catholic Church and School-1915/201 Caldwell Av/823-1117/600 families at one time, 500 in congregation now, several hundred attend mass/occasional food sales, bingo Friday nights, weddings, church carnival in July, Church encourages the Polish culture.
- St Peter and Paul Uk Catholic-1930/163 State St/15148-1323/829-1833/863-6837. Service used to be the same as Greek Orthodox, now, a mixture between Orthodox and Roman Catholic rite. Since 1950, the church congregation has declined in size, from 500 to 100 (it is medium sized as far as Ukrainian churches go). Hardly any come from Wilmerding anymore (current Ukrainian population in Wilmerding is 45). Bowling at North Versailles Bowl on Rte 30. 11th Pittsburgh Ukrainian Festival/PO Box 4277/Pittsburgh 15203/464-1117/276-0342, 9/26-27/1992 @ U of Pittsburgh. Food sales: pirohi, once/month, first week of month 9/9-11 and fish fry 9/18/92. Church Bazaar-10/16/1992.
- St John Baptist Church-1918/1926/209 Bridge @ Middle/829-8925/135 members in 1965
- St Aloysius Roman Catholic Church, School-1895/1955-?/405 Westinghouse Av/823-8390/traditionally an Irish church, Italian. Church fair in June. 1500 in congregation, 500 attend mass.
- Mt Olive Christian Church/510 Westinghouse Av/823-4811
- 1st United Methodist Church-1890/400 Westinghouse Av/824-2513
- Union Presbyterian Church-1956/Marguerite @ Frank/824-7542/824-4793/Combination of 1st Pres and 1st United Pres
- Charity Fellowship Church-black church? in former St. Nicholas/112 State St
- St. Nicholas Serbian Eastern Orthodox Church-1905/=1965, moved to Monroeville (Xerox of Wilmerding Historical Society photo-church service, 5/2/1943)

### 3.b. Wilmerding: Organizations

- Alliance of Poles of America (church organization)/75 members before WWII, now 30.
- Philarets PNA Group 535/1900 and Star of Liberty Ladies Lodge PNA Group 1692-Polish National Alliance of Chicago/former building at Station and Pitcairn St/Several hundred members before WWII, now 80/Founded The Star of Liberty brass band, by purchasing \$1208.00 worth of instruments from Volkwein Brothers Music Store in Pittsburgh (original bill of sale and photograph of the band on loan from PNA at Wilmerding Historical Society-see Xeroxes). Redevelopment took their club buildings, they now meet at St Leocadia. They co-sponsor Polish language classes. Philaretic Society Group #535-1900/Station and Caldwell/322 members in 1965
- Polish Army Vets Post 61-1921
- American Ukrainian Citizens Club/105 Middle Av/Wilmerding/412-823-9554-hold's classes in Ukrainian crafts and language-1983. Doris Dyen contact. The current club has a bar in the front room, pool table in the middle room and a small banquet room in the rear. Offices are on the second floor of the building. Planning to build new, bigger club building on the corner of Watkins and Middle.
- UE-Local 610-1936/7/409 Station/823-5685
- YMCA-the original building downtown burned in 1976/Memorial Field/823-9000
- VFW Post 1768 and Moose, moved to East McKeesport because of redevelopment.
- American Legion-George Westinghouse Post #230-1919/212 Westinghouse Av
- Ancient Order of Hibernians-Div #17-1892/5 Caldwell Av/Monroeville (?)/between Wilmerding and Pitcairn near the bridge to Wall/Irish organization-combined Turtle Creek- Wilmerding-Pitcairn chapters
- Serbian Unity Lodge #7 SNF/153 Watkins Av/in 1965/no longer there

- Knights of Pythias Lodge #319-1890/107 Caldwell Av/in 1965
- Eclipse Sisterhood #63 Dames of Malta/50 members in 1965
- WEGO Club-1929-athletic organization, sponsored Little League/1965 117 members, 221 social members
- Society of Our Mother of Consolation-Group 43-Union of St Joseph's-1913-400 members in 1965/629 Pitcairn St/still exists?
- Croatian Fraternal Union (club)-Lodge 42, Nest 129/101 Middle @ State St/823-9833. Photograph of Croatian Bowling League in collection of Wilmerding Historical Society.
- (Southern) Italian Social Club-1935/200 Bridge @ Middle/823-9728/200 members in 1965, sponsored street fair, Little League
- George Westinghouse Museum/APICS Castle/Wilmerding/825-3004, located in the APICS Castle.

#### 4.a. Pitcairn: Churches

- St Michael's Church, founded 1895, (Wall @ Taylor). Original church next to site of present building, now a parking lot for new church building. Originally part of St. Colman's parish, then served by St. Aloysius in Wilmerding. Church school from 1956-1969, due to a loss of enrollment to two big church schools opening in Monroeville, taking students from their area with them. Original congregation Hungarian and Italian. +Irish. But, "this was really a territorial parish, not an ethnic parish". Spaghetti dinners, Fall Festival-11/12-13/92. 1500 member congregation, about 450 actively attend services. Church is losing its function as a social center for the community.
- Assembly of God Church/520 Wall Av @ Wood St/372-2373
- First Baptist Church-1903-1952?, 418 Highland Av @ 5th/372-1446
- St Paul's Lutheran Church-1903, Agatha @ Center/372-9116
- McGinnis Presbyterian Church-1916, office m-f, 9a-noon/410 3rd St @ Wall/373-1539
- Presbyterian Church- 312 Highland Av/372-9718/372-7707/150 congregation.
- United Methodist-1892, 412 Center Av @ Eleanor/372-8680
- Kingdom Hall-Jehovah's Witness-out of business?/Wall @ Pitcairn Rd
- United Methodist-3rd @ Highland/751-5076

#### 4.b. Pitcairn: Organizations

- Italian Club ("Gabriel D'Annunzio Society")/8th St/social club, bocci.
- American Legion Post 256-1928/480 (426?) Broadway
- Kiwanis-1930
- Dames of Malta-Star of the West Sisterhood #123-1917
- Eastern Star/Sally Wareham
- NABA/Mary Smeltz(er)/lives on Forbes Rd/Trafford
  
- Senior Citizen organization-175 members in 1969
- Elks ?

#### 5.a. Wall: Churches

- Holy Trinity Byzantine Catholic Church-Slavonic language service, pirohi sales first week of month during the school year (9/9-11/92), fish fry third week of month/470-472 Wall Av/824-9803/823-

9857. The 250 member congregation is mostly over the age of 50. About half come from outside of Wall, from Plum, Irwin, East Pittsburgh, Pitcairn and Monroeville.

-United Brethren Church-1904, no longer there.

#### 5.b. Wall: Organizations

-Slovak Citizens Club/1936-1950's.

#### 6.a. Trafford: Churches

-Mt Bethel Baptist Church-built 1938, African-American/303 Brinton Av/372-9883/373/7708

-St Regis Roman Catholic Church and School, 1200 family congregation, church draws from many ethnic groups, from Level Green as well, Knights of Columbus #6299-1971, 70 members in 1979/5 St/372-4577

-St Mark's Lutheran Church/4th @ Fairmont Av/372-4169

-Faith United Pres/327 Edgewood Av/373-0301

-Trinity United Methodist Church and School/407 Duquesne Av @ 4th/373-0835

-Assemblies of God Christian Life Church

-Church of the Risen Saviour/4th @ Edgewood

#### 6.b. Trafford: Organizations

-St Vid Lodge #541-Croatian Fraternal Union of America-Steve Vukson, president-1915-526 regular, 300 social members/Jr Order-1922-318 members in 1979, Ladies Club-1961. Bowling team, held dances in the 1940's on Saturday nights, which drew all nationalities. Building at 301 Cavitt Ave, 1942-sold in 1988. Meets at VFW. Banquet 10/10/1992 @ American Legion Home/216 Cavitt Ave/Trafford. 3909 100 Delny Dr/(Wilkins Twp)Pittsburgh, PA 15235/351-3909. Sponsors Golden Triangle Tamburitzans.

-Golden Triangle Tamburitzans/Sandy Babich-372-2954/824-3948. 61 members in 1979. Golden Triangles at International Fair, Renzie Park, McKeesport, 8/19/1992, at Trafford Slovakian booth.

-VFW Post 4269/334 Brinton @ 4th/372-9989

-American Legion Post 331-1929, 564 members/225 social members in 1979, sponsored baseball team/Cavitt btwn 2nd and 3rd/372-9683

-IUE Local 601/6th @ Forest

-Polish Roman Catholic Union of America-St John Kanty Lodge #855-1915, 200 members in 1979/691 6th St @ Prospect Av/regional office-224-9551, called, no help/Bob Kozubal/126 Bella Wood Blvd/372-5284

-Young American Serbs Lodge #82-1950, meet in private homes/Serbian National Federation/3 Gateway Center/642-7372

-Sr Citizens Club-145 members in 1979, meets @ Borough Bldg

-Christopher Columbus Club/Mutual Benefit Society-1914/Brinton and 4th

## **Appendix B: Completed Interviews**

### 1. Not Recorded

Father Robert Duch/Carlin-9/10/92

Kathleen Ferri/Carlin-7/28/92  
 Vincent J. Ferri/Carlin-9/15/92  
 Ray Fleckenstein/Carlin-9/10/92  
 Father Maurer/Carlin-9/10/92  
 Jim and Jim Rodella/Carlin-9/8+15/92  
 Judy Shippley/Carlin-9/10/92  
 Joyce Tomasic/Carlin+Domike-9/15/92

## 2. Recorded

Ann Walko/Ann Seaman/Ann Secko/Anna Closson et al-ES92-RC1-C  
 Kathleen Ferri-ES92-RC2+3-C  
 Geraldine Homitz/ES92-RC4-C  
 Rev Richard Ragni/Micki Baldwin-ES92-RC5-C  
 Henry Slaczka/Matt Wojton-ES92-RC6-C  
 Stephen and Alma Vukson-ES92-RC7-C  
 Patrick Lanigan-ES92-RC8-C  
 John Walko-ES92-RC9-C  
 Ruth Zofchak and Ed "Cookie" Verlich/ES92-SD1-C  
 Tony Bombara/"Big George" Pitassi/Jeanie Joy/Constatine Steve Leinas-ES92-SD4-C  
 Ann Betz Walko-ES92-SD7-C  
 Beverly and Clover Homa/ES92-SD8-C

## **Appendix D: Annotated Bibliography** (\* means included in Artifacts files)

### 1. Works Cited

\*East Pittsburgh, college term paper, Tom Weiland, on the history and current status of East Pittsburgh.  
 From Kathleen Ferri.

\*"Book Traces 100 Years of Progress in Turtle Creek," Leann Leonard, Tribune-Review, 8/92.  
 Newspaper article about the Centennial celebration and book.

"Turtle Creek Centennial History," typescript, Kathleen Ferri, 1992. Slightly different from Ferri's  
 History in the Centennial Booklet.

\*"The Air Brake Family: Industrial and Social Activities," Westinghouse Air Brake Co., Wilmerding,  
 PA, 9/1920. Originals of a number of the photographs (taken in 1914?) reproduced in this booklet are  
 in the collections of the Wilmerding Historical Society (see xeroxs). Company brochure prepared to  
 provide the wider public; including media, educational institutions, community organizations and other  
 businesses; with information on Westinghouse-established industrial and social activities. From  
 Wilmerding Historical Society (see xerox).

\*"Reading' Company Photographs," David Demarest and Eugene Levy, Railroad History/Kalmbach  
 Library Symposium, pp73-84. Article about Westinghouse Company photographs, and their content

and intent.

\*"Building A Union: The Early History of UE Local 610," Grace Palladino, The Western Pennsylvania Historical Magazine, The Historical Society of Western Pennsylvania, Pittsburgh, Volume 67, January, 1984, pp1-15. Good source for other written resources and interview subjects on ethnicity, WABCO, unions in Wilmerding and in the Turtle Creek Valley.

"Pitcairn 75th Anniversary Souvenir Book," 1969. Monroeville Public Library.

\*"Heritage," Senior Citizen Centers Creative Writing Workshops, Eastern Area Adult Services Inc./519 Penn Ave/Turtle Creek/15145/1988. Stories about growing up, including Turtle Creek Valley. Pickle Mania describes the pickle making process. In Thanksgiving--Our Way, Ann Walko describes hog butchering and the way the parts of the animal were used.

\*Ann Walko, "A Loaf of Bread, A Little Salt, and Wine." Unpublished story about oldtime wedding celebration. FOR INTERNAL USE ONLY, DO NOT USE PUBLICLY WITHOUT PERMISSION.

\*"We Protect Our Youth," Croatian Fraternal Union of America. Brochure published to promote activities of CFU, includes color photos of tamburitza activities, history of organization and info on insurance plans. From Stephen Vukson.

\*"Golden Triangle Tamburitians: Group Dedicated to Perpetuating Slavic Cultural Heritage," Gateway Publications, 12/26/1992, pp7. Talks about group, some quotes from adult leaders.

## 2. Works Consulted

Mon Valley Commission, "Report to the Allegheny County Board of Commissioners For the Economic Revitalization of the Monongahela, Youghiogheny, and Turtle Creek Valleys," 2/1987. Recommendations for area reuse and renewal by County-wide task force of mostly industry and banking bigwigs. From Kathleen Ferri.

\*"Electric Heights Housing Association 25th Anniversary," July 25-31, 1982. History of organization, schedule of events-including parade, fair, bingo-and ads. Purchased at Eastland Flea Market.

\*"11th Pittsburgh Ukrainian Festival-9/26-27/1992." Flyer for festival, lists schedule of events and contact info.

\*"Ferri Family is Honored At Turtle Creek Observance." Ferri Family history. From Kathleen Ferri.

"Forest Hills-1919-1969." 50th anniversary book with list of community organizations and town history. Monroeville Public Library.

\*"Turtle Creek Fights Taylorism: The Westinghouse Strike of 1914," Charles J. McColleston, Labor's Heritage, summer 1992, pp4-27. Illustrated with period photographs, tells the story of the bitter



struggle to unionize Westinghouse.

\*"State Loan Approved," The Standard Observer Community News, Wednesday, July 22, 1992. Story about Keystone Commons.

"Monongahela River Valley Ethnographic Survey, Draft of Final Report,"

"Solidarity Is Not Forever," Carl Meyerhauber.

"Pittsburgh Folk Festival Program Book," 1976. Steel Industry Heritage Archives.

"The Electrical Workers"-Ron Schatz

"Yellow Pages" for lists of community organizations and churches.

"Trafford Borough 75th Anniversary Souvenir Book," Diamond Jubilee Book Committee, 1979. Monroeville Public Library.

"Wilmerding 75th Anniversary," 1965. Monroeville Public Library.

"East Pittsburgh 75th Anniversary," 1970. Kathleen Ferri.

\*"9th Annual Food Festival of the Presentation of Christ Greek Orthodox Church-8/20-23/1992," East Pittsburgh. Lists local Greek organizations and supporting area people and businesses, along with a few recipes and photos. Accompanying brochure lists menu.

\*"Old Home Week in East Pittsburgh," Musick Printing Company, East Pittsburgh, 9/23-29/1928. East Pittsburgh history, with photos. From Patrick Lanigan.

\*"Port Vue Borough's Centennial Celebration," The Daily News, McKeesport, PA, Tuesday, 9/15/1992, pp5. Ad for celebration, lists schedule of events.

\*"Reference Guide to the Croatian Fraternal Union and Its Insurance Plans," Croatian Fraternal Union of America. Brochure published to promote insurance plan. Includes color photographs of a variety of CFU sponsored activities, a short history of the organization and info on insurance plans. From Stephen Vukson.

\*"Revitalization Project to Enter Second Phase," Pittsburgh Catholic, CXLVIII No. 26, Friday, 9/11/1992. Discusses reorganization of area Catholic Churches.

\*"St. Colman's Quarterly," July, 1903. Contains a history of the church, with photos, up to that point. From Ginger Del Torre via Beverly Homa.

"Saint Leocadia Church, Sunday-September 13, 1992."

\*"St. Michael Church: History of St. Michael's Parish," 1989.

- \*"Sebastian Sapienza," Frank L. Sapienza, Challenge Printing Company. Booklet, with photos, on Sapienza's activities with the Westinghouse and KDKA bands, by his son. From Kathleen Ferri.
- \*"Tony' Ferri, Pioneer KDKA Station Entertainer, Dies," Independent, 6/29/1944. From Kathleen Ferri.
- \*"Trafford Junior Tamburitzans." Brochure on the group, used for publicity purposes. From Clairton Community Days.
- \*"Turtle Creek 75th Anniversary," 1967.
- \*"Turtle Creek Centennial Souvenir Booklet-1892-1992." Illustrated history, some repeats from 1967 booklet.
- \*"Turtle Creek Fire Dept. No. 1," by Henry B. Thompson, 1974. Anniversary booklet with history and photographs. Purchased at Eastland Flea Market.
- \*"Twenty-Fifth Tamburitza Festival/Orlando, Florida/July, 1991," Croatian Fraternal Union of America. Lists participating groups, with photos and bios, and info on 1991 Festival. From Stephen Vukson.
- \*"Varied Reaction Comes From First Phase Reorganization," Pittsburgh Catholic, CXLVIII No. 26, Friday, 9/11/1992. Community reactions to church closings and consolidations.
- \*"VFW East Pittsburgh Post 5008: 40th Anniversary Reunion Banquet," 9/13/1986. History of VFW with photographs, adverts from community. From Patrick Lanigan.
- \*"Willing Working Wilmerding." Brochure provided by Mayor Homitz, handout to attract businesses to area. Includes text and photographs.
- \*Ann Walko, "An Obituary of Sorts." Story about her husband John's political career.
- \* "I Have A Friend." Poem, example of her poetry.

## **Appendix E: Additional Resources**

### 1. Publications

"The WABCO News." Began publication 1/1919, Air Brake published employee magazine.

Ethnic History in Pennsylvania: A Selected Bibliography, by John E. Bodnar, PA Historical and Museum Commission, Harrisburg, 1974. Not indexed by area, but, by ethnic groups. Good to consult if conducting a more complete study of the area.

## 2. Archives and Collections

United Electrical Workers Archives, University of Pittsburgh.

Eugene Levy/Associate Professor of History/Carnegie Mellon University/Schenley Park/Pittsburgh/15213/268-5049 (w)/Dave Demarest/Associate Professor of English/268-2852/268-2850 (w): Approximately 100 interviews with residents of the Turtle Creek Valley and background clips on changes in the area from WWII to the present. Privately held by Levy/Demarest, to be published at some future date. When consulted, Levy/Demarest were hesitant to provide access to materials until after they have completed their research. A few contacts for our research were given by Gene Levy.

Cyrus "Cy" Hosmer Collection: 5-10,000 negatives and 30,000 other "visuals" saved from the Westinghouse Airbrake plant.

Pitcairn- 16mm motion pictures of street scenes, PA Historical Society.

\*St. Michael's Church Archives. Photographs, church history (see Xeroxes).

\*George Westinghouse Museum Archives, The Castle, Wilmerding. See list of holdings.

\*Collections of the Wilmerding Historical Society, Municipal Building, Wilmerding. Includes large collection of photographs and memorabilia. See Xeroxes of selected photographs.

Charlie McCollester/Associate Director/Pennsylvania Center for the Study of Labor Relations/Indiana U of PA/3 Keith Hall/Indiana, PA 15705-1087/257-4443/2645.



Research participants should not be subjected to harm in any ways whatsoever. Respect for the dignity of research participants should be prioritised. Full consent should be obtained from the participants prior to the study. The protection of the privacy of research participants has to be ensured. Adequate level of confidentiality of the research data should be ensured. Anonymity of individuals and organisations participating in the research has to be ensured. Any deception or exaggeration about the aims and objectives of the research must be avoided. Affiliations in any forms, sources of funds. II. METHODOLOGY. Prior to conducting the on-Site investigation, EcoSciences collected background information on local conditions and rare plant and wildlife records from several readily available sources such as the Natural Heritage Program's Natural Heritage Database and various mapping utilities including the Landscape Project critical habitat map, vernal habitat map prepared by Rutgers University and the NJDEP, pine snake habitat map based on draft. ENSP methodology, and Natural Heritage Grid Map of rare plant species and ecological communities. III. RESULTS. The critical areas mapped by the Landscape Project, in general, consist of numerous polygons broken down into five basic categories: beach, grasslands, forest, forested wetlands, and , emergent wetlands.