

INTERVIEWS WITH ELIZABETH PETROCI (PETROCY) DUTZMAN

By Mildred Allen Beik

Windber, PA

Interviewed on February 25, February 28, and March 15, 1984

ED = Elizabeth Petroci (Petrocy) Dutzman (1907-1985)

MB = Mildred Beik

Beginning of the Interview on February 25, 1984

Beginning of Tape 1 Side A (February 25, 1984)

ED: Let me just write it because you will need it for your notes. That's Hungarian you would write it as...Elizabeth, that in Hungarian writing. Petroci

MB: I wish you would write it on here for me too.

ED: I don't want, I mess up your notes.

MB: No, no, no, those are just notes for me. Write your name on here, please. They're just notes. I'm going to type them up and if can see how it's all spelled like that then I'll have it. Because later I'll type up a sheet with just that kind of thing to put with the tape. Elizabeth Petroci. And where were you born?

ED: Olaszliszla, that's – can you write that?

MB: Yeah, because of dad.

ED: Olaszliszla.

MB: And that's in Hungry?

ED: That's like America, United States of America, Pennsylvania- Zemplen megye is like a title for a state.

MB: Okay

ED: Zemplen megye. I was born in 1907.

MB: What was the date of your birth?

ED: January 17th.

MB: January 17th, so that makes you

ED: I'm 77 years old.

MB: Okay, I wanted to ask you something about your early life or maybe first of all we could ask about your parents. Now, were they born in the same village?

ED: The mother did, but the father, I don't know. Must be, too. In Hungary because that's where his childhood was same town- Olaszliszla.

MB: What can you remember about your mother, can you tell me about your father?

ED: Not much.

MB: Was he not there?

ED: Well, he was in the service. He left when I was 6 years old, 7 and he didn't come home from a prison in Siberia until I was ready to come to this country, so there wasn't much of a time to know him.

MB: So he was in the first World War in Russia.

ED: Yes he was in the war and he was prisoner until he come, I came out 1921 and he come out just before. He came home in early spring, March and I came to come in May. So there wasn't much of a time to know him.

MB: You were left with your mother?

ED: Only my mother raised us. I had, you know 2 brothers and a sister. Four of us. Because the youngest one died. He left 5 kids when they took him to the service. The youngest brother died, the baby. Five of us, my mother and my sister and me and my 2 brothers.

MB: How were you in the family? Were you one of the older.

ED: No, I was the second one, my sister was older than me.

MB: What was her name?

ED: Julia.

MB: Julia. She just died recently.

ED: Just last year, all the three of them died last year, my 2 brothers.

MB: All three, what were your brothers' names?

ED: Steve and Andy. The older one was Steve the younger one was Andy.

MB: They lived there and you came here?

ED: It was actually made up that me and my sister going to come out first but we was too young, we had to have an escort and we didn't have any. The one who would come to the same bay as we came. It was the same as your grandmother and your grandfather was the one who gave us the ticket to come to this country because we never knew my father was alive nobody ever heard of him and the Red Cross said he's missing. Nobody knew if he was alive or dead. Seven years we didn't know him. So it was made up that way that me and my sister going to come to this country and after that my mother and my two brothers going to come. Five people would be too much at once, so we could do two. But meantime we was held back for over a year because we didn't have no escort because we was too young to come without escort. So they decided there was another Aunt, she died in Cleveland. Aunt Madeline. She going to be our escort and Joe- you uncle Joe, that's her son. That she's going to be our escort. Me and my sister's escort.

MB: Which sister was this?

ED: Julia.

MB: Julia.

ED: She would be our escort, but when we arrived- in meantime my sister decided she don't want to come to this country at all.

MB: Why?

ED: So she stayed back. She didn't want to come. So it was only me who came to this country. My Aunt Madeline, she didn't live more than a couple years, 4 years maybe and then she died.

MB: So how old were you when you came?

ED: 13 years old.

ED: That must have been had to leave your family. Your mother. Well, I don't know I came. One think I can say, Mildred, when I came to this country if I had a way to go back, I'd go back to Europe myself. It was a very big disappointment to come to this country.

MB: Why was that?

ED: Well, first thing, I was a kid. I don't know what big people picture when they come to this country, but to me, to go now was a big shock. I expected something different, something more elegant. Or I don't know what. Something better. Like here we go to the house there was a nice home, not quite like this, they didn't have the living room, they slept in the living room for room for everybody. They had borders upstairs and here there's strangers over there like there was a lady and her husband and they lived in- there's two rooms upstairs they took a room and then boarders and that. So to me it was a shock. I didn't know anything like that.

MB: To where did you come? Did you come to 35?

ED: 35.

MB: Did you remember the trip over?

ED: Oh yeah.

MB: On the ship, where did you leave from?

ED: We went to Italy first from Hungary after we had all our passports ready and things. We went from Budapest to Trios, that's Italy, the seashore and they had over there a big building where they put people who are struggling. It's actually, you're under guard there like, but it's their own protection for people because there you go to the town, you can't talk the language, you don't know nothing. You walk on the street and somebody knock you down they rob you, you couldn't even explain who was or how was or where was. So they put the people in there two weeks and I guess to check if anybody was sick or something, I don't know.

MB: Did you have a medical exam then.

ED: Oh yeah, they had doctors, nurses there and everything. So we was there two weeks and just before we would go up to the boat, they let you out one day, like if you want to buy something, they take you to the store. Well, that was all fine, they had guards there. You know, watching people. So we went up in a boat.

MB: Do you remember the name of your boat that you came on?

ED: It just doesn't hit me.

MB: Maybe you'll remember later.

ED: Anyway, I came in big boat, but it was a very very dirty boat. It was used to transfer, during wartime, cattle and all that sort of thing. We went on the third class. So we was put at the end of the boat in one room in one bed and when you heard that crackling noise when the storm is hitting the boat and the boat is crackling and don't know if at one minute it's going to crack through.

MB: Oh boy, I bet.

ED: That sickening, you just see on a picture when a big wave, a big hard building and down in the belly of the boat everything go. It took 30 days on the boat. No wonder I get real sick and on top of that I get pneumonia. We didn't go to the doctor because if I would report that I was sick on the boat they would hold me back, they wouldn't let me come. So that means that my aunt

would have to stay back and Joe, you know, he was 4 or 5 years old. So anyway, I didn't go to the doctor and I coughed and I was sick all the while.

MB: You're by yourself on this boat?

ED: My aunt was there and Joe's father was on the same boat, but they separated us in New York. So anyway, it took 30 days on the boat 3 days in the harbor in Ellis Island what they used to call the Ellis Island and they put you there in a big building and they give you a bed, well not a bed, just a spring and you lay on a plain spring, no mattress, no pillow, whatever clothes you have and it was warm enough, but see I guess too many people with lice if they would give mattresses because some people might carry lice and be dirty, you know. Well, we was there three days and then it came that they're going to separate us so they put the tag on the clothes where we go.

MB: Did you speak any English at this time?

ED: No.

MB: Did you speak Hungarian?

ED: No, nothing because they don't speak Hungarian they call your name and they tell you this is the way to go. So my passport was in Windber and my aunt was in Cleveland because it was Aunt Rose, another aunt, sister- your grandmother, my mother and Madeline and Rose they were sisters. They actually had 5 sisters, but only four of them was in this country. One was in Europe, so there was four sisters there.

MB: So you were tagged with this name to come to Windber and they somebody put you on the train.

ED: They put me on the train there and they give you a little survival kit. They give you a survival kit, there was some food, cookies, for a snack for on the train. In meantime while I was waiting, they, my uncle, they send a telegram to send me more money because you have to have \$25 cash, each person have American money, \$25.

MB: For what?

ED: When you arrive in this country.

MB: Oh, when you arrive.

ED: Well I had the money, but my aunt was short money, not me, but they call here to telegram money over there. I didn't need it but all night I was travelling on the train. I come to sun rise and the conductor come to me and down the steps, well, I go up, I carry my suit case. Where the train station is there's a big steps to come up on the bridge in Southfork, it's still that way over

there. So I come up over there and people go one way and another way. Where do I go? You couldn't talk. There's nobody over there. I don't know what to do. I just thought there was people crossing over there to the right, a little fruit store there selling all kinds of food, so I get that much, I had the address in my hand by then, they took the tag down and I showed it to that man and he talked like "WHAT!" I don't know what he talking, he talking, talking, talking, he pointing back to the station pointing back down to the thing and I just stand there. Well, what else could I do? Tell me? I don't know what to do, I don't know how to talk.

MB: Must have been scary.

ED: So the poor guy he feel like I don't understand nothing so he get a hold of my hands and motioned for me to go and there was a train standing there, so he showed me up to the train so I go up to the train, I sit down. There were just 2 people on the train, I sit down, just a small train, local train. Then, he left, I just sat there, what else could I do? Tell me? Then finally the train start pulling out. I sat there I didn't go no place. Finally we end up, you know, we go, then I didn't know where we was and there was a woman with a little kid over there and for some reason I was more trusting of women instead of men. Not because of rape, nothing like that, but you know. I go over to here and I show her that thing. Well anyway she says the Eureka Store, that's where the train station is. Right on that, there was a train track, they still have a track there, that's where the train stopped. The woman, showed to go down. I don't know which way she went, but there were a couple guys standing there and she asked one of the men and showed the address so the man, whatever they talked about. He was starting, the train pulled out. So he motioned for me to follow him. What else could I do? So that's how he took me out to Grandmother's place. They was living on the lower side then 492 or 494 something like that. 494.

MB: In 35?

ED: Yes.

MB: And what were their names?

ED: Geddis (?) Ellen. So I was following that guy to where the wash house was and here comes one Hungarian man, his name was – I knew him so well and now I can't remember his name. Well, the guy died anyway. So he came and he hollered and he said "hey greenie, where you go?" So then I could tell him in the Russian and the American he said "ok, my daughter, I take you" he was strong. You know, this guy would not let me go by myself. It was an Italian man, his name was Patch, he was something. He was coming, so we went all the way to my grandmother's place and over there, that guy, Mr. Patch, he asked about three times, she's your daughter? Your daughter? And she couldn't speak much English at all and she said yes, yes, my daughter, my daughter, so he left.

MB: But she was really your aunt?

ED: Yeah, but she- “my daughter”

MB: Right.

ED: So that’s how I arrived. In meantime, Godfather was sending money to New York from Windber and he missed the train and there he was and I was already here. He come home and I’m there already. Something.

MB: That must have been a frightening trip in a lot of ways.

ED: No, it wasn’t exactly too frightening because, see, they didn’t have all this crime that they have now. I never heard about anything like rape or kidnapping or anything, that was a different, even then it was better. People wasn’t so rotten like they are now. I won’t trust my granddaughter to up the street in the evening now. It was a different way. That’s why I say it’s different now than it was before. Really, it was really shocking to see the people and how hard they work, black coal miner I never saw in my life in Europe. They had coal mines, but not in the area I came from.

MB: What did they do in the area you came from?

ED: Agriculture. Raising all kinds, grapes. Everything like, for a farm. Each person has cows and pigs and they’re raising food, everything like a farm.

MB: Is that what your mother’s family had done when they were there?

ED: Yes, and they do the same thing over there, the main source is raising grapes. Grape field. A lot of grapes and they had one of the best in Europe. That’s where the famous Tokaj grapes come from. Actually there is Tokaj, it’s a small place and they used to have a boat, water, Tisza River and they offered transportation. That’s why their famous Tokaj on a map, a sea port, not sea, river.

MB: Like Tokay wine?

ED: Yeah, they, you know, work, but that’s what they called Tokaj. But in our town, back in Europe where we were living, but the house was torn down later. They had a biscuit factory. In fact we have one picture where the pipe – how stupid the people over there could be. They took pictures when they knew my father was alive again, my mom and I don’t know if we still have, we had that old picture, she took it and she’s going to put them in an album. All those old pictures, what would be you great-aunt Margaret and her brother and all this, they were in this country. She took it and put it under the steps in her rec room with the box and they got damp and all stick together and most of them we’re never going to have and when we finally found out, she had, this youngest daughter of mine, she started sorting those pictures, to try to save

some, but the rest all stick together, couldn't separate them and she put them in an album. Most of them was all destroyed. There was like I said, relatives that are all gone and we're not going to have any other things.

MB: That's too bad.

ED: It is. That's the way it was. There was a biscuit factory over there and we had a picture that it's sticking out behind us. They took a picture of us, but you know, it was right over our head. Lot of things.

MB: Tell me something about your childhood. Did you mother have to work?

ED: Sure, sure.

MB: What was her life like? Do you remember, did she work hard?

ED: She worked hard. You picture yourself. Here you're left with 5 kids. Your husband is taken away. It was August '14 when the war broke out. 1914, August 1. When war first broke and my father was taken right away because in Europe they have a thing that every kid has to learn to be a soldier it's in their style. When each are 19 years old they take them for 3 years training, it's automatic.

MB: Everybody.

ED: Everybody. So then they come back home again and they do their work, but the war broke out, this group was taken away because they already had the training. They give them fresh training and then out to the front. So my father was taken. My mother left with 5 kids in August, September at that time they had already taken the grapes in. They had to go out in the field. The woman was cutting the weeds down. Cutting it down, they didn't have machinery like they do now in this country. Way back it wasn't easy like it is now. They take the big tractor out and they can do hundreds of miles in a big time, but in Europe, the big scythe, you see that cutting them down. And who did the cutting? Women because the men was taken, young boys was left yet and old people. Now some old people could work and some couldn't. Woman had to take over the men's job and the kids had to take over the women's job. That's how they grew up. Millie, I had schooling three years and in the summertime we all worked. Kids, all out in the field doing work. There's a grape field, you're tying it up, they're cutting it down. All the grapes are stuck just like a beautiful shrub, something even and you look like servicemen, you look this way, you look that way, that's how those fields were in Europe.

MB: In your town.

ED: In my town.

MB: So you went to work too.

ED: Oh yeah. We all worked. And my mother, we all worked, not only my mother. Everybody had to. That's how she worked. She went back and forth digging potatoes. They dig is, no machines, they didn't even have machines, see machines. Hoe, dig it up and pick it up by hand and my sister was with my mother. Taking the corn, from the stalk, they put a big pile there and then a big truck would come. Come and pick it up and take it home and pumpkins- whatever there is. A woman had to do all that work and the kids the men were all in the service. She worked and then spring time come and you do the same thing, you plan, you plow the field, plant and they took most of the horses too, so they had to use the milking cow to put in pulling plows and stuff like that. You don't have the picture, you might see some, if you go to (Westburg?) you see to the cows, steer pulling the wagon, that's the same thing. Now you could get an idea of what that looked like. They put that harness, naturally the poor cows were losing the milk because they work hard. That's how they plow the field. Life wasn't easy.

MB: Whose land were they working?

ED: Who owns it? It was some- people own so much land, they have these great building, some land. Your grandmother had a piece of land in Europe and grandfather. Part for planting, part for grapes. But they give that to my mother. I don't know whether they sold that or if the family still has that. I really don't know. They built a house, but most of the houses washed away and they never rebuild back there because it was every year coming because they didn't do nothing about it to, the town to channel the water down. They let it spread all over, so the house was washed away.

MB: Can you describe the house you lived in there?

ED: The house we had, we had 2 rooms and the kitchen. Small homes we had mostly over there. We had a barn behind the house and the garden. It wasn't much. Not big, but average house for a working class in Europe. Maybe they have bigger now. More rooms, but the average workers mostly 2 rooms and storage room, connected together and a barn for cows. Some of them have their barn attached to the back of the house. Like here, like an old house, there's a – usually make it 1 room, the kitchen and then another room. The kitchen is in the center and then back here there's a storage room and then barn, but some of them is separate. It depends. Depend on how much room they could spread out.

MB: So you had your mother and 5 kids in these 2 rooms.

ED: Well, one died. In the first winter. He goes after about a year, year and a half.

MB: Do you know what he died of?

ED: No, I think I killed him because, my mother had to go out and it was cold and they had to dig potatoes out and she couldn't take the kids with her. She left the baby with me to watch it.

Me- watching the three smaller. And I'm 7 years old. So she prepared the food on the stove and she said ok give the baby his food and I put him in the buggy, taking him around outside rain and shine-

End of Tape 1 Side A (Gap in Recording, Timestamp: 30:24-30:39)

Beginning of Tape 1 Side B (February 25, 1984)

ED: -and I drag him around and I was hungry so I feed him too.

MB: He must have caught something.

ED: No, I think he got a cold and that's probably what killed him. Babies and changing diapers.

MB: Well, you were very young.

ED: I really don't know what caused his death, but in Europe, you don't get suspicious. The baby was very nice. Dark brown eyes, dark hair and not black, chestnut, something like yours. Who knows. He died, I know that much. The other two survived. The one was much older.

MB: Had your mother ever gone to school anywhere?

ED: Oh, yes, she had her schooling when.

MB: Where did she go to school?

ED: Same place as where I was and when she was bigger she went into some of the Slavish, I really don't know what town, but she was teaching them Hungarian and at the same time she was learning Slavish. She could talk Slavish very good, my mother. I could talk some, before, when I was younger, but I don't now

MB: So your mother could read and write?

ED: Oh yeah, my father could read and write too.

MB: In Hungarian and Slovak?

ED: I don't know about the Slovak. But Hungarian I know, she talked Slavish, I know that so she might understand it too but it was only Hungarian language.

MB: That everybody used. How many years would she have gone to school to do that?

ED: I really don't know.

MB: Was this the Catholic school or some other?

ED: They had only one school there. The reformed had their school, the Catholic had their school and in the school they teach you everything plus religion. Two days- Friday they always teach religion. So has to be Catholic school and Jewish school- they had three. See, in Europe they didn't mix the schools. I don't know what they do now, but they didn't. Truthfully they wouldn't be Catholic, they would be Greek Catholic. They didn't have no Greek Catholic in town, they would have to go where my sister was living so they went just to the Catholic and back in Europe, same thing. Religion is the main thing there.

MB: So were there big religious differences in town? Did they get along with one another?

ED: In a way, yes, in friendship, but not marriage. Not a Christian what was happening over there, they had a nice teacher, a woman. That was before my time, but I just the grave where they're buried, but the thing, the girl was Catholic, the boy was Protestant they was going to get married, but that was out of the question, so they went out and they killed themselves. Because of their religion they wouldn't permit that. Even now there is a Catholic and a Greek Catholic- that's Orthodox and see your grandmother and my mother should be Orthodox because their mothers were, but they was Orthodox, Greek, but it was too far to walk to church, they had a Greek Catholic church.

MB: How far was it? Was it in another village?

ED: Another village. That would be 10 mile, or whatever, distance. So they just went to the Catholic. See their grandfather was a Catholic. My grandmother would just go to the Catholic church, but how they get married, I don't know about that because when my mother was getting married, they almost had the 2 priests go to court about it because she's Greek, she has to go to the Greek church and the kids have to go to the Greek- that's how my great-grandmother, they would have to go to the, they had to sign a paper that they would send the girls to a Greek Catholic.

MB: The girls?

ED: The girls, not the boys. The boys could go to the Catholic, but the girls had to be Greek Catholic because they go after the mother. They have to sign paper. And even my mother has to sign paper, but we never went to the Greek Catholic church because everyone want their congregation because that's money coming in.

MB: Did your mother talk much about her marriage then?

ED: I would just hear some talking.

MB: Do you know how she met your father?

ED: No, I didn't hear about that. I only know that my father's mother died when he was 3 or 4 years and the father got remarried. That's my grandfather. They was already old. I never knew any of them except my mother's mother. My grandmother on my mother's side and grandfather on mother's side.

MB: So you remember your father from him going off to the war?

ED: When I was a kid.

MB: Did you ever see him again?

ED: Before I come to this country I did about a month.

MB: Tell me about that then.

ED: It wasn't much because I was working and I was working for other people, years and years.

MB: What did you do?

ED: House cleaning.

MB: How old were you when you did that?

ED: About 10 years. In the summertime for work for somebody and in the winter work for somebody else.

MB: And you went to school for 3 years?

ED: Three years and the fourth I got out because we have to work out in the field in early spring and even when school was going we had to go to the field. See then in wintertime there was no work in the field, look for housework for other people.

MB: What did you do? Did you cook and things?

ED: No. Clean house, sweeping housing, do this, go here and do that and get water because they didn't have water in the houses, we had an outside thing with a bucket and fill it until the bucket was almost dragging on the ground. Oh Millie, you have no idea what the people had, how hard were their lives when I was a kid because before that it was hard then too because the men was out doing the work and the women, most of them, could stay home and take care of the home like kids, and milking cows and feeding and the men went to the field to work.

MB: But not during the war.

ED: Not during the war. It was a different story. You couldn't buy stuff because they take it to supply the service men in the city. We had a card for the people, agriculture people were

supporting the city people. Just take it this way, if the farmer was not going to produce there, like in a place where they could raise stuff, but all the farmers, they kept working, but the city people they stopped. If the farmer did not produce, the city people would die. Same as the servicemen. And that's what raised the bar too, not the Hungarian, not the German, not the first World War, not the second World War the hunger in the first World War they couldn't- in the one area, they destroyed everything and the people has to feed, the service men has to feed if anything and who had to produce all those food supply come from the farmers. They have to produce those foods, so what they did to make sure the service men has food and everything. The grain wasn't cut yet, they went out and checked those fields and the pulled out so many to see those little grains and if it was nice and fat they'd get it out. Now this field should bring so many thousand bushels of wheat and then they cut that wheat down and they had to produce that for the government. Now they give you share, so much for your, for your supply, that's the ticket. They give us money, but what good money was, you couldn't buy flour, no lard, no nothing.

MB: Were you poor? Were there people hungry then?

ED: You said it. They was hungry, but most of them tried to cheat, to manage to get along. Take in more food they don't know about it. Like beans, peas, lentils, those little wee flat things, but what they could and store up some. You produce it and they take it. They give you money.

MB: Who was they? From the government?

ED: Every town has their justice of the peace and police force. And they, the government ordered how much they can supply and they write that off and they had to give in, each time they had to give. And you could, butcher, you were raising pigs. You couldn't butcher that pig unless they give you permission. So you raise it, but you couldn't, say you have 4 or 5 pigs and you want to butcher this and smoke the bacon, smoke the meat, you couldn't do that, you had to get permission to butcher so much more and then they let you, but you cannot do that. Same here in this county. You might not know that, but the farms in this country, they have to report how many pigs they have and they say, now you're not raising this much this year. They have it now here! And they tell you this piece of land, you're just going to plow this land and you're not going to do the other one you don't raise nothing, just have grass. They have that here. It's surprising that you think you got freedom, no. And you have the rule, you have to watch how many cows you can keep and your barn has to be set and here in the last 25 to 30 years I know of this. You cannot sell your milk. Say you have 4 cows or 2 cows and you don't need that milk, you're not allowed to sell that milk. You know that? We was buying milk here, I'm changing the subject here, and the people bring it to the house and they were up in the car and they stopped them. Even today I see in the paper, if you go to the farm they sell you some, \$1.60 gallon. They call it raw milk. It's not pasteurized. That poor farmer, they can stop that too because they're not allowed it's not safe to drink. Those cows all had to be inspected and vaccinated and everything.

Everything is just for corporation. That's the way it was in Europe. Now chicken didn't control it, but the cows, pigs, that you raised, all those. What you plant. It was all controlled.

MB: Was there any fighting around during the war?

ED: Once, when there was the revolution. We didn't have no fighting before that, but in 1919 they had the, that's the time they had the fighting there.

MB: Can you tell me about that? I haven't read much about the Revolution.

ED: They don't mention it. Bela Kun and it was for government thing, but

MB: What happened in Olaszliszka then?

ED: Actually the town wasn't hit, but across Tisza I can't even remember. See what happened there, they come in, what they call the Bolshevik army, they go across the Tisza no Romania, they had their guy go ahead searching. They had a name for that, I can't remember. They send so many of their forces, go first before the whole army.

MB: Scouts?

ED: Yes, scouts. They send the scout and they ask if there was any of the thing over there – any enemy armies, then they go through the water there to attack. See, they had all their canon and everything, deep down in the ground, where they couldn't see it and they attacked them and hundreds of them died. See, that water is not that wide- but the bank on the side, you couldn't come back up the other side. Then they was drowned and shot up.

MB: The Bolsheviks or Romanians?

ED: Bolsheviks. What was supposed to be a working class army in the revolution there. Those poor guys, they must have been so hungry. There was a main street in our town and they all settled down there with their guns in a pile. We was going to work in the field and we, one thing, we had milk, we couldn't give much because one day the cows give more so we'd take milk and break and whatever for lunch in the field. They see that milk and they was begging for it. We give it to them. What was a quart of milk for them, I've never seen so many- talk about how many died there. Some throw the clothes down because when they tried to swim with the clothes on, you can't so they go naked or down to their drawers and they beat the army down, the Bolshevik.

MB: Did the people talk about the Bolsheviks in your village?

ED: It was in 1919 and I got in 1921 I left, so what I know they left a lot of ammunition and they were running. Then we had the house and we had to leave the house and we had – in the school house we were given a room. My mother was there and I was with my grandmother in another

place. They left their guns and a couple boxes of ammunition, but see my mother had to take it to the justice of the peace to report it to have the guns taken out because if they would catch the gun in my mother's house, they would go to jail for it. They left that there, but the people were not allowed to have guns. Not even hunting, only a few people had guns, right people.

MB: I see.

ED: They come and search your house and they find anything that they, like gun, you go to jail for it. But when the Romanian came by, oh God I tell you, they took everything. If you had a decent pair of shoes on your feet, they make you take it off and give it, or a big cover, in Europe they call it like a feather tick.

MB: For beds.

ED: For beds, if they couldn't take it, they cut it and let the feathers fly. One room to another and I remember what they said in Europe at the time, they volunteered to go and get even with them, the Romanian, that's how rough they are, some of the most brutal person you could find. First thing they came in and they cleaned the country out. They took all the wine, anything they could find they took it. Second came the Romanians they take whatever they could. Left the people- if you had decent clothes on you, they took them it from you. There was nothing you could do about it. Same thing with inside your house. Anything they could take, they take. So the people, they suffered hard in Europe.

MB: Did they come to your house?

ED: Yes, they went all over. You couldn't resist them. I mean you could say you're not allowed in the house, but they want to go in, you stand aside and they take what they want and leave whatever they don't want. But like I said, if they couldn't take it, they'd destroy it. It was a very, very, very hard for people. See the big war didn't hit the people. The First World War, they didn't have no war there, it was someplace else.

MB: I see.

ED: They were never in the First World War, but the second, the starvation did it. The First World War they had a sign. They said, if they laid their arms down they never, their country not going to be touched by- that's the way it was. So after that they had to sign a paper to say that they was taking their land away, so that's where they invented Czechoslovakia because there was no Czechoslovakia before. There was Serbia, now there's no Serbia. We was looking for just two weeks ago on the map and we have a book over here. If you want to look at it, I'll give it to you to look at. There isn't any. There's so much.

MB: Do you remember anything else about living in the village in the Revolution or after the war?

ED: The first thing is the people, kids, teenagers they started walking on the street and smashing windows and in Europe they have a shade that you could pull down that's made out of metal. Protecting the glass, they'd be pounding on it and there was two brothers, they wasn't from our village, they was coming from someplace else and they went into one of the houses and they started robbing and calling the Jews- they got a box over there and they said "hey Jew, we got your money" and it was old man's hair piece, wig- see they thought they got money in that box. See they, Jewish women in Europe, when they get married, they get their hair cut and they use a wig. That's their style. That was their style, neither did I until. It was part of their religion or something. And they took that and they thought they had the money. So they was arrested and they were shot in the school yard. We was watching it, we was kids too.

MB: It wasn't something political then, it was a robber?

ED: Robbery. They make them kneel down and blindfold them and they shot them both, but they came down, just after the shooting they came down from Budapest, the head court to say not to do to that, not to shoot them. They was already executed. One of my nephews was shot, not for that, but it was for, he was making like a riot with kids in the street and he went out to see what goes on and it was my Julia's son. My sister.

MB: What was going on that he went out too.

ED: He heard noise and all kinds of commotion and he went to see what was going on outside because he was in the house and someone shot him. They knew, after, but they didn't do anything about it. It was like you see in the paper, often in school, high school kids and teenagers they carry on like that. They call it students' riot. That's where that came from. That's what happened to her son.

MB: Was there much crime around Olaszliszka other than the wars and the occupation? Did people worry about robberies regularly?

ED: No, no robberies, in Europe. In that time, they didn't have no robberies because nobody had much. In my mother's time I heard they used to have a lot of fights and mostly in dances. Maybe they like a girl and the girl don't like him or another boy would like to go up to her and try to be courting her. They used to have a lot of fights for that. A lot of knifing. That was their style, but that wasn't in my time, our time. Because they was in the service. Most of the time they was in the army so they didn't have that, but other guys, but robbery, no. Never heard anything like that. There was nothing to rob.

MB: Did your mother do anything for fun during this time period?

ED: You don't have no fun in Europe. The only thing you have is work. By the time you go home, you get up early in the morning and you go out to work and you work so long it's already

getting dark. You know, Millie, we worked for other people during the summer, all day long, no stopping and after a day of work, we worked for money from other people and after we worked we went in the field and worked. Sometimes the moon already come up and sometimes you worked in the moonlight, in what they call a beautiful harvest moon. Work in our field and go home and we could hardly eat, but my mother, she went home to cook and to have something to eat for my younger two brothers. We was glad, I think to lay down and take a rest. Next morning the same thing over. We didn't complain, nobody complained. Think about how much? complained and they she'd have to do a couple dishes for me. There was no play. The only thing they had for enjoyment sometimes, they had in fall time a big celebration, they call it (compage?) that's when the workers dance. It was a different thing. Then they have, they had a big parade. They get so many boys, men, they get like a hat piece on their head with ribbon hanging out and they had a stick with a ribbon on it and they go to every house in the town and they invite them to the dance. That's their biggest thing. They have three, they call (...) they give everyone a blessing and they dance for about two days and they're cooking and had food and stuff like goulash and so anyway, that's every fall time after they cut the grapes down and they make like a big wreath, like a crown with the grapes hanging down and it's a crown, a (...) they call it. Then the grapes is picked off, that's there biggest.

MB: Is that bigger than on like New Years?

ED: Oh, yeah. It's a bigger celebration. It's where everybody celebrates. That's two days in every year after everything is gathered up from the field and the grapes is picked, so they call that (...).

MB: What kinds of foods did you have and how did you prepare them when you lived in Europe?

ED: It depends what you can afford. Not much cooking during the weekdays. The peasants food, during the Sunday is the food, they cook like a good soup. In evening during the weekdays they have mashed potatoes, not like all kinds of meat.

MB: Did you have meat often?

ED: No, not too often. Sunday mostly because see during the weekdays in summer, you don't have, you cake a piece of bacon out to the field and you roast it on a stick, I don't think you'd remember that. Or roast it with, if they have some noodles, like halushki, then you have that. Then you have anything left over like cheese or lekvar or whatever. If any left over, you take next day to eat. They have something like that, but they don't take an awful long time to cook and because they don't have the time.

MB: What about bread?

ED: Oh they baked bread. That's one thing they baked. They have to bake. They have no bakery like over here. They did have some, but people baked their own bread.

MB: Did they bake everyday then?

ED: No, once or twice a week, that's all. See in Europe they're not using yeast like here, they're using sourdough. That's how they bake it. That's how my mother, when I was a kid, she told me to go over to mix the yeast and they have the sour thing over there and take it together and by evening she come home from work and it was rising up and she mixed all the flour in it. Some of the women, they couldn't do that right.

End of Tape 1 Side B (Gap in Recording)

Beginning of Tape 2 Side A (February 25, 1984)

ED: ... in the oven, they build that in the house, in the kitchen, and you heat the oven with straw, then throw wood in it and then they know just when it's ready. They have a way of testing it. They sort of scrape the bottom, the bottom is brick. Like if it gives sparks off then they know it's hot enough and then they take everything out from inside and they have those, you see the baker has those things, a big round thing and they put the dough on that and they push it in then they close, there's a cover and they close that in. The heat that's in there and they put what's burning, pieces of wood, whatever it is, coal, whatever they have. By the time they put it in, they have about an hour and a half and then the bread is done. That's their way they baked it at home.

MB: Did you have much fish?

ED: The fish they selling fresh fish twice a week- see in Europe they didn't have a store like they have here, they have a place where they have nothing but meat, beef. But they had only about every five days they slaughter, not everyday. You don't buy meat everyday like here when you go anytime, twice a week they slaughter and then they sell. Now see, the Jewish buy the same meat, but they buy the front part of the cattle. They buy the front leg and the front part, back part they never buy it. The Christian buy it, like the back part of the cows, like the round steak. They don't use it. Then pigs they slaughter, but they're not in the same butcher shop. That's in another place. There's nothing buy pig. Bacon, lard- everything from a pig- sausage and kielbasa, they had a separate place. They didn't have it in the same place. Butcher maybe two, three times a week, so in a grocery it's nothing but grocery in there. That's the way it was in Europe. Don't ask me what it is now it was a long time ago. And a drug store has nothing in it except all medicine and you could buy perfume, soaps, you know smelly stuff. Not laundry soap, not laundry detergent, just face soap and all kinds of medicine. That's all. That's why they had a (patico?) mean drugstore. Hungarian call them (patico). There's nothing- everything there is under glass, like glass door or case. That's the way it was.

MB: That's interesting. What about fruits and vegetables?

ED: No.

MB: If you didn't grow them.

ED: No, if you want something, it would be in the grocery store. But most people, see over there, most everybody has in their yard. Plum trees, apple tree, walnut tree, you name it, they have it. So very seldom you buy fruit- cherries. It's season food, not like here you can buy watermelon even in winter time or something, in the season. It's seasonal. But storage, they dry it. They used to dry, cut them up and try it. Peaches and everything. They didn't care much at that time. Some people already have some cherries jarred. They have a sort of paper, plastic thing and they tie it down, wasn't like years and years, just to keep it for a while, they have canned food there now. In fact they send me in this country too, but they didn't have that long time. So everything is changed.

MB: Was there any big markets? Was there a market day?

ED: Yeah, they had Friday. Friday they, that was when you could get fresh fish during the night they fish they fish and they bring it live to sell it. Not dead. Live fish. Then if you had cheese or fresh milk from the cows. They took it usually, you could buy it. (Fiats?) They called it in Hungarian- the market. They had it Sunday morning, 9:00 or 10:00 it was all cleaned up. But it was just so many couple hours and if you had somebody to buy it, but you know, they don't have all day like here. Just twice a week they had. And once a month in different towns they called it (vasha?) that's a big market. You could buy clothes, shoes, you could buy anything, horse, cows or pigs or whatever they took there. It would be like once a month.

MB: Where would that be? In your village?

ED: It could be, but sometimes it could be in another place, but you know, the area. It's like a big market, they had once a month and over there if you could talk, you could jew them down a little bit down on the price or something. That's the way they go over there, the (vasha?) They sell all kinds, cookies and then you like you see over here with all the decoration little coarse sugar, gingerbread and something like that. I think they call it (vasha?) the market to get something like that and some people buy like that at Christmas time to put on the Christmas tree. See, they didn't have in Europe decorations like we have here. They didn't have it.

MB: How did they celebrate Christmas?

ED: They celebrate it more than over here. Over there it's the main holiday. Not profit organization like here. They have Christmas tree, they get involved and cover it with silver, get things to hang all over with thread. They'd make it themselves. They had gingerbread with little decoration, icing decoration it and they put fruit on it. Grapes, we'd save it up for later Christmas

grapes and oranges if they could afford to buy them because they don't grow oranges in our land it's too cold.

MB: For gifts they gave oranges?

ED: If they have it, if they could afford to buy it. They don't grow there.

MB: Did they give gifts at Christmas time?

ED: Yes, they give the kids, when Christmas evening comes, the kids go around in a group singing songs at a person's window and they get walnuts, apple – whatever. Each one gets something for singing. Then they go to church at midnight. The next day they, even the poor people, they're all baking something special food kolach and sweet bread and they bake all kinds of rolls. You name it, walnut, cheese as much as they can- cookies. I never ate such good cookies here as I did in Europe. Vanilla cookies. I always wanted to buy that flavor in a store and I never got it. It wasn't bottled vanilla, it was powder- white powder and they used it to make cookies, little heart shaped, all kinds- you know, like cookie cutter. Never had such good cookies as I got in Europe. Compared to the taste- you buy these Vienna Finger- the long shape. That's about the closest I can taste- something like that they had in Europe. So they do have, they make it and it's a big celebration and you had to take three days. Christmas over there- that's holiday and you keep it, you don't do no work either. With holiday, you keep it. Same as Easter, they go and they have the splashing the second day. The men going around and going after the women, young lady and splashing them with perfume and treatment for grown up they come and sit down and have hard boiled eggs and ham and kielbasa.

MB: At Easter time?

ED: At Easter time, you had to eat a little bit at the house, you have to do that then you go next house and next house up to dinner time.

MB: The men do this?

ED: The men. Then the day after the women go, the girls are out. Of course that's not as much fun as when the men go around. And the kids go around, little youngsters, they go around – naturally they get some money or something, colored eggs – fancier and fancier, the fanciest they can make it. The Czechoslovakian people in this country, they really could decorate those eggs beautifully. Really, how much time they do put up to decorating it.

MB: Did they celebrate May Day?

ED: Yeah, they bring in bush, green, trees or something and some of them put couple ribbons on it or something. It was for the girls. One time my sister because she was older than me, a woman had a beautiful lilac and they went and cut it and gave it to my sister, o boy those people was

mad. They didn't know where they took it, but that's how- she lived farther away and she didn't know what happened to her tree, but it was with my sister to make the May tree. They used to be in this country, but it went out.

MB: Did the women do anything on May Day?

ED: No, they don't. That changed. A lot of things changed, I don't think they do that anymore. Some people put ribbons on it and odds and ends, so proud of it.

MB: Did they celebrate New Year's then?

ED: Yeah, they go around on New Year's. They had to have, if they could afford it, they roast a little pig, what they call suckling pig, whole and they put apple in the mouth and – more eating and they go in the morning visiting people, like neighbors and relatives and things. Kids going around wishing, like saying a poem that's made for that special day and (part of the poem in Russian) something like- God give you something that you didn't have, it's a whole poem that they say for that purpose and they give money. Youngsters do that, young kids. They don't want no women visitors- men.

MB: Why was that?

ED: Don't ask me. I don't know. If any woman go early, they don't like that. Men visitors that was the style I suppose. That's the only thing I could say. Now, way back long time, you check the history, they used to do that, the (?) people. They did that to go visiting, but they would want just men visitors, no women. It was bad luck for women visitors to come. Then men has to.

MB: Did they celebrate Halloween? Or All Saints Day?

ED: Well, All Saints Day is the only thing they do for the celebration of All Saints Day is they go out to the grave, that's holiday, they go to church, they go to the grave, they decorate the graves and they put burning candles in the cemetery. That's All Saints Day, but it's not like here at Halloween where you go crazy dressing, marching, I never heard of that, never see it. The holiday is holiday, All Saint's – go to church, evening comes all day, all afternoon they making the- we always made a wreath up for all the graves any relatives that died even- who knows when, but in Europe they keep those graves nice. We make wreaths, we make paper flowers, we don't take, they had chrysanthemum, if you had that, you used that and make a wreath, blooming late, fall time- they use that. If not, you're making paper flowers and you get greens and you would make a wreath yourself and you would put flowers all over. Then they take little candles and they put around the graves and they light it and if it didn't burn, they left it there because then the cemeteries were cleaned, they burn it and some people who cannot go out to burn candles on the grave, they burn it in their home, in the house- in the windows or something. I guess your grandmother always used to burn it in the window here in 35 too. She didn't go up to

the cemetery, but she burn a candle in the window on All Saints Day too or on the table with the thing- she always did it too. Now All Saints Day is Europe, I don't know what they claim here for a holiday, but the holiday was for when Herod wanted to kill the Christ when he was a baby, killed all the little children for three years, newborn to 10 because he wanted to kill the Christ that would be remembering of all the little children deaths. That would be the real meaning in Europe, now here I don't know what they're celebrating. I know that there's All Saints Day, but there's really nothing here. Really all just commercial business- it's really the holiday or the spirit of the holiday that the people would really see. The people would pray with good kindness visiting with each other or something. They don't have that no more. The commercial take everything, all the business- making Christmas tree- it's nothing just a bunch of, buying a bunch of stuff, spending a bunch of money. It's really nothing good, it's advertising the holiday. That's the way it is.

MB: When you were a kid in Europe, did you look forward to certain holidays?

ED: Oh yeah, everyone was waiting for them, that was biggest thing for us kids.

MB: Which one did you like best?

ED: I like all of them. A lot of goodies than we have at other times. Things we enjoy at Christmas – it was really holiday people all going to church, that was the biggest thing in Europe- that was the biggest thing. Now they don't get to church either, just some people.

MB: What was Lent like?

ED: The Lent! You don't get food! Especially Good Friday, even little kids didn't get food. You don't eat nothing all day. Not a single thing. So naturally, we was hungry, so for the little kids they made some popcorn. We get some of that, but I tell you, I remember when I steal some food. Course when I'd go to confession, I confess it. That's just youngsters, little kids and my mother wouldn't give us food and you know how the kids are hungry and you see, in Europe they cook the ham for Easter, you put it in a basket and take it to church, you have everything in it- kolach, you know, those sweet bread, ham and eggs and sweet cheese, you know that they make out of eggs- so they take it to the church and they bless it.

MB: On Easter Day?

ED: On Easter morning they take that. Then they bring it home and it's early in the morning, probably 8:00 they bring it home and then everybody start eating. That's how it was, steal a piece of meat. They don't take a whole ham for the blessing, if my mother had the whole ham cooked for Easter, we just took a piece of it. Then everybody took a piece out of that first thing. It was blessed and you get a piece of the cheese that was blessed, you know, they even give it to their animals, some. A piece, like my mother took some, a little piece to the cows. Another thing,

when they go out blessing water. Now I don't even remember what that holiday was, procession with the priest and people and they go to the water, they pray and they put holy water and make the sign of the cross. Now I don't know what that holiday- I really can't remember what that holiday.

MB: But you remember them doing it?

ED: I remember them doing it. Another thing they do, they go and they come out of church and they have like a tent out of greens and they have it set up like an altar and they pray there. I don't know what that holiday might be, but they had this set up- I forget things.

MB: We all do.

ED: They had that and then they go out to the field and they usually have the closest one to the town and everybody walked, no ride, everybody walked and the priest blessing using the holy water to cross everything and everybody went to get some of that and take it home. The wheat was about that high then. Everybody took some and some really load up their apron too, so much, they should take just a little bit, but they used the same thing they feed their cows and it was almost something like over here blessing the palm, I think it would be something like that because I remember it was before Easter so I would say it's like blessing the palm in church before Easter, it would be representing when Christ went into Jerusalem and they was throwing flowers and greens. Palm Sunday, it would be that. So, there's a lot of things, but I tell you, I don't, I forget a lot of things. I was a kid myself.

MB: Did you have one favorite holiday that you liked?

ED: I don't know, I like it all.

MB: Did you celebrate birthdays or were they more name days?

ED: No, not birthday. Name days they had mostly, but really they don't have the commotion like they have here to make birthday cake all the time. In fact I get cards from Europe on my name day, they had every month and every name. I don't know which is mine. They used to send me from Europe cards and I don't even know myself. Here they don't use that. They had the name day and if you had – if you knew that the neighbor had a name day say tomorrow, then the kids go and wish you a happy day. But it's not like celebration over here. They don't have that. I don't know. A lot of things have changed. Maybe if I got old over there I'd know more about it.

MB: That's fascinating that you remember these.

ED: I don't remember things, I forget things.

MB: We all do. Do you remember who you worked for when you worked in houses?

ED: No, when we used to work for money, it was a big outfit, you know. They own so much land and one outfit in Europe, it's not the same now, they took the land. There was the town that had like a boss over there, one boss for bishops, men, then owned best land. Forest, grazing land, grape land, this was all belongs to the bishops.

MB: Church?

ED: Church, and they had men there, (zombora?) The name wouldn't mean anything for you and he was like a boss over there, he hired workers. They had another man who was below, he was just a big man and this one day when they need workers, they call so many for cutting the grain, just what they needed, they hired the workers. Like us kids, we used to tie the grapes up. Now there was another outfit that was for priests. The best land, all the best land, then the third one was a Jewish guy and he owned so much and then the rest was between all the people, you own a piece of land, but see, the land is not like over here. You have a farm and this is your farm and this is your land. In Europe, you had a piece of land here that was good land and then you had a piece of bad land in another place, so not everyone get the best one. They divide it. God knows when they started. You cannot go and grab up all the best for yourself. These three big outfits, they had their share of everything. The most of the other thing was divided, but then, see, they had the revolution and it was all taken away. They don't own it no more and they divide that land between all the people, the government did. After the government was changed. That's why they had so much trouble in Europe. If you had a couple sons, they get piece of this land and some of this other land and it's theirs, they pay the tax on it like they pay on a house or anything in this country and produce food, but they have to give so much to the government then they get paid for it. That's what they did.

MB: In 1919?

ED: 1921 and 1920 that's when that started and then the other revolution they had this thing, that's when the land was all taken out, that's when I was 20-30 something- when my son-in law came out. I don't know what year they divided. I was in this country already. See, in 1919 they had a revolution, but it took so many years until they could get that through. Because the rich farmers, after they clean them all out, those rich people, they took all the land from them. So there's this priest and not just in our town, Catholic priest, they have Reformed priest, that was all Catholic, Catholic organization, they were, they owned the land. They backed them up in European law, if you don't pay your dues in church, say you had dues – how many in your family, you had to pay tax on each one in your family and everything and if you could not do that, they could go and sell your clothes to get money for the church. That's how that was and after the revolution it was like that.

MB: Do you remember any instances where they did that?

ED: They never did that in our town, but they did in my husband's town. He did mention that, but in our town we never had anything that I remember, but in his town, they did. With the one woman, what they did, he said that her husband was cutting wood, a tree down in the woods and it fall down and it kill him and his wife had three little kids there and there was no benefit like here you can go ask for help, really for something, they never heard of anything like that. So the poor woman could not pay the church the tax and they put it, like sheriff sale, her furniture and her (dorna?) the only thing they had to protect themselves in winter time. That is, my husband uncle was justice of the peace and he had to go along with the priest, the priest came with them and said if she let that go, he had the robe, like a dress on him, so the woman said just give her time, she take washing in to get a couple pennies and she pay that back and he said, no, that's violating, but they're paying him- this justice of the peace, Daddy's uncle, he said isn't that right Mr. Dutzman? And he said, no, he's praying the shack going to fall on this woman and he find them all killed he said he got so mad that this priest, in his coach, he said turn around and go. Three days later he got the notice that he had to resign from his position as justice of the peace. See how much influence a priest had? What, they would take it away from the orphan kids, the miserable life, just a couple pieces of furniture.

MB: Where was this?

ED: This was in Gomör- different town.

MB: Is this where your husband is from?

ED: Yes, where Mrs. (?) husband is from. In fact her husband remember my husband's father. Of course they all died, but he said that he remember he used to stand by the gate over there, chewing on his pipe. See how much influence they have, it's unbelievable. How they could, see, it's all changed, in Europe the only person who goes to church wants to go, it's not forced like it used to be. And you pay if you want to, you don't have to. They cannot force you. Same as in this country, you want to give to your church it's fine, but they cannot make you pay so much. They ask for people to donate, but they cannot force you.

MB: So your mother had to work very hard to pay the tithe to the church for you.

ED: Oh yeah, they all had to pay. Everybody has to pay whether you were the poorest person, you had to pay it.

End of Tape 2 Side A (Gap in Recording)

Beginning of Tape 2 Side B (February 25, 1984)

MB: I was sort of interested in this land thing where you say that the people who were not the powerful ones, not the land holders, they couldn't have too much. Did they meet together to

decide. Like what if someone in the village started getting a lot more good land or anything- did they divide it up again?

ED: The thing, used to go and see you got a piece of ground, say you got 4 children or 5 or whatever that automatically your die and your wife die, that land will be divided among the kids equal rights. They could buy one another out if they agree on it. Say one of your children doesn't want the piece of ground or maybe they don't need it, they could buy it off another one, but you could not take it. See I just signed over, it was for my husband inherited it, see they could never sell this land, I could not agree, but my kids could hold that land, they could put the hold on it- not anymore because I signed it legally over for them, but it's in Europe unless you was very rich and way back a long time when they had all the war, go way back in the history of Hungry, the king give a rich man- a general in the armies, so he said here I'll give you this whole town. He could do that. People went out and then the people work for him, everybody. Like slavery. They had changed 3 times in Europe, when they could do that they give a whole town and then they called it this change where people was working for money like what they have now, they had to pay the people, but they have a name for that.

MB: Serfdom- before and then changing.

ED: Just like it would be over here with slavery. They had all these black people they brought as slaves, they worked for the master. They don't get paid, they get food and shelter, they could sell them, they could sell.

MB: Serfs?

ED: Whatever they used to have. Anyway they could sell them or they could just work them or some could come to a point they could give them a piece of land. You can have this piece for yourself. Because some did that, the good masters. After when they had that they was worse off than before because, see, after they have to go out and earn their living and survive so they rather be a slave than be a thing, but then they get used to it, they don't call it freedom for them, but they had a hard time. It was the same in Europe, they had it in the same way – feudal- feudal something- they had a name in it in Hungry.

MB: Did your parents talk about that?

ED: It's in the history. They didn't. That was before their time and before my grandfather time and before.

MB: But you read about that?

ED: They teach that.

MB: You learned about that when you were in Hungry?

ED: Yes, and see another thing- (yobi?) they had this name for after when the rich people got all these people, they can give them the thing, they used to get piece of duck skin and burned a name on it to say they got this land and see if you had that piece of paper and say you had a wagon stuck in the mud someplace because there was no road, there was mud road like there used to be here and in Europe wagons got stuck, that rich man because he was well to do, could go to the next person that already got the freedom, that work for themselves, you could make that poor guy come and chain his or her horse to your wagon to pull your wagon out. I need your horse to pull my wagon and you couldn't say nothing because he had that piece of paper, he was master for you. Whether- you didn't work for him, but say your husband is sick but that guy wants your husband to do something, work for him, he had to go, that was the law.

MB: When you were growing up?

ED: No, that was before, way before.

MB: I see.

ED: So they had a lot of war in Europe to fight that. In my time, the only thing was First World War and then we had the revolution then I come to this country. And that was into the Second World War time.

MB: Did you have any people with titles, like nobles? What kind of titles did you call them?

ED: It was a noble and they had a title, those different designs, like way back my husband's family had a title, he said something like two swords and a skull was there on it. But my husband grandfather knew everything because his father still mentioned it, my husband's father and he said you could wipe your back end with it because that's all it was worth because before that, but they could make you do the work, (?) but another thing, say the workers under your ruler in your town, say he has a nice daughter and the landlord has an eye on her, he had to take her over there because the landlord want her. Same thing over here, how many these rich plantation had children – that's where all this half-breed comes from. More white than black, the southern niggers they call them. These people, half-breed. And now it's coming from marriage, marrying them.

MB: Did you know any nobles in your town when you were growing up?

ED: No, they was back then, that wasn't existing anymore. No nobles, except they have a king and queens and they have titles, a couple other ones. I don't know what they call it.

MB: Counts?

ED: Count, countess.

MB: You don't remember anyone in your towns with those names?

ED: No. We have a castle not too far from our village that went back to 14 something, 1849 they had a war over there that's when they had it in the town. It was a revolution, but they wiped it out. Way back. There was graves over there that they said belonged to the people who died in that town. It was sort of, there's a picture-

End of Tape 2 Side B

End of the Interview on February 25, 1984

Beginning of the Interview on February 28, 1984

Beginning of Tape 1 Side A (February 28, 1984)

MB: You were telling me, Mrs. Dutzman, you remember the boat that you came on?

ED: Belvidere. It was actually a boat for transferring cattle. It was a bad one.

MB: When did come, do you remember the exact date? 1921?

ED: It was 1921, around June sometime in June. I'm not sure of the date, but it was in June when I came.

MD: Had your family reconsidered? I guess your father came home right near the end, did they reconsider you're going at all?

ED: What could he say, the poor man? He couldn't say too much because we already had that all fixed up. Took a long time to get a visa, to set it for a date to start out and to come out, but my sister refused to come and she stayed home. Me, and my aunt and my nephew, my aunt died in Cleveland, Madelyn and Joe is the one that your grandmother took over to raise. They put him under the name Joe. I guess you hear about, your father may say, Joe. That's a cousin, same as me except they put it under their name to be Joe Allen. His mother died three years after we came to this country. About three years after, she died. We was living in Clymer. She was operated on for appendicitis and she was already good, except, of course, operation was different then than they are now and she had a stroke. She died. It was the second day of Christmas when she died.

MB: That's sad. And you remember him coming to live then? There in Clymer? You remember Joe coming.

ED: Oh yeah, we moved back here from Clymer to here, to Windber. At that time they went to, in the same place in 35. We came back I already got married and we came back to live close by. Catty corner to where my Godmother was living. Then they went to 40 to live later, then they

was still living over here. In fact, they were living in 40 first then they come back too because of housing shortage and then I guess that's where your daddy and mother was living at that time.

MB: After you left Hungary, did you ever see your father again? I guess you didn't.

ED: No, I didn't see nobody.

MB: Did he live a long time?

ED: He lived longer than my mother. My mother died during the Second World War. In fact my sisters wrote that when they were burying her, hardly anyone come to the funeral because they were shelling at that time. I was told that was happening because I was here. My father lived later about 6 or 7 more years later. He was 84 years old when he died.

MB: So you wrote back and forth a lot?

ED: Oh yeah. We used. I'm still supposed to write to back in Europe, but I'm pretty lazy. I write for one, my niece, but the other relatives, I don't write too much because I don't know them that well. That's from my husband's side. They want always, things. If they would ask something simple, but they asking something like cashmere babushka and gold watches, stuff like that, that I don't have, my husband didn't have, so how am I going to get? I can't afford to buy those things for them. I write to give them the land that cost me nothing, it cost me money to get the official paper, the record for them, so they should be happy because I never intend to go back to Europe and then my children are never going to go back to Europe either.

MB: So when you came, though, you went to live with your aunt and uncle in Mine 35- what was that like?

ED: Well, it was a surprise. I don't know what I expected, but not that. For a while I wasn't happy because, I guess it was something different and I had to get use to it. Like I mentioned, they had boarders and other people in the house. I wasn't used to that, we was in a family, just the 5 of us, so.

MB: Did you have to work hard, too?

ED: Well, it was alright because my aunt was expecting Andy at that time, she was pregnant. She did have children, Johnny, they got a little girl, she'd be as old as me that died in Europe, and she was expecting Andy like 17 years later, but he was just a late child and she was pretty sick. She almost died. Your grandmother took him then. I could do all housework, milk cows because she had 2 cows. Then they wanted me to go to school. A 13, 14 year old person going to go to the first grade. Well, I tried for a while, but I didn't do well because we moved back here in 1922 because there was a strike. See, for me it's not the thing, I had to learn how to write the A down

and then the B down. I had to learn the language. What good would it do to tell you to write down the A over there, scribble it down, when you don't understand the language. It doesn't help any.

MB: It was hard, I guess.

ED: Well, naturally when you came from a different part and you don't know one word of that, you have to learn it and that wasn't easy.

MB: How did other people your age treat you, nice?

ED: No, they was nasty, just like any other one- they would call a person greenhorn, greenie, because, naturally, a person cannot talk, but I guess I get to get used to it.

MB: Do you remember early memories of when- soon after you came that impressed you or anything?

ED: Nothing impressed me at all. Nothing impressed me. I guess after I got a couple friends, it was easier. Like we had, across from home, there was a girl about the same age as me and we began to be friends. Their daughter, their name was Simon and your grandmother was a Godmother for their children, so we got to be a friend. Later on, 1922, everybody separated one went one way another went another. There was a strike, when they didn't work for the company, they had to move out of the house and everything and then we come down to 17th Street and they stored my Godmother's furniture in a barn and they give us one room. Just one miserable little room to sleep in.

MB: Who gave you this room?

ED: Some people, their name was Hagadush.

MB: They helped you?

ED: Well, they tried to help everybody because when there wasn't work, everybody had to move out. Some people lived in tents, like army tents and some people they give barn room or basement to store their furniture and that's where we went. I didn't stay there, I went to work for a reformed priest and that one little room was for the four of us, my Godfather, my Godmother, Andy and me. So I went to work for a priests' home, reformed priest and then later I went to work for another dentist, their name was Davis. I worked for them until we moved out from there to then, we moved to Dilltown and see, Johnny, he wasn't home anymore, your daddy, he was in Cleveland. Over there I met my husband and I got married at a very early age. Truthfully why I got married, I can't tell you right now. Not because I was such a man lover or such in a hurry to get married, I figured he was nice to me and talking to me how much could it get better? We got

married, 2 people with us in church. We struggled after that, so it was my aunt, Aunt Margaret who was in Chicago, she wanted to take me, she visited me and wanted to take me away from here in Windber and she asked Godmother if she could take me and they had a business there for a tailor, women and men's clothes. They were making clothes at home, not at home because they had a business, a regular business over there and she said that I could make a good living there. Because, see, at that time they were sewing all buttons on by hand, button holes, not by machine like now, but she said that I could learn that and then in evening, go to school. She meant well, my aunt.

MB: Well, that was nice, but you got married?

ED: No, I wasn't married yet, but Godmother said that she needed me more because she was sick and Andy was sick. Changing the subject, Andy was born and she almost died. She didn't go to the hospital, they had a midwife at home and she had a hard labor. Finally they got a doctor there, when he was born, Andy, he was black, almost dead, so they put him in warm water and then to ice cold water to shock him, like. Back and forth, like shock treatment until he arrived. But he was sick years and years that way, so she really needed the help, my aunt, so that's why I didn't go. After, I got married and had my own problem, my own trouble.

MB: Well, we can get to some of that. How old were you when you got married?

ED: 16

MB: 16. That would have been in what year?

ED: We got married in 1923 in late fall. For how long the marriage took.

MB: Tell me about that.

ED: Well, we didn't have no wedding, we couldn't afford any wedding or nothing, but my uncle came and signed the paper, and your grandfather it went alright until they got back from high court. It was no good because I was underage and my Godfather wasn't appointed guardian. Although I was like his daughter, that has to be pointed out by the court. So the magistrate came back, they had to get permission from Europe, my mother and father. Well, that went on. Then we went to get married in Indiana, that's where there was a court when the permission came back, so we went, then we went to get married in Clymer. So we sure got married 2 times!

MB: Your husband's name was?

ED: Carl

MB: Carl, and do you remember when you first met him?

ED: Yeah, he was in Dilltown, we had to go to the one company store, you know, we lived on the top of the hill and we had to go down to the store and they hang around in the store, like single guys and that's where I met him. We got acquainted and finally we got married and we still struggled for the rest of our lives. It was a hard time, a very hard time, no war, we had to, people travel like gypsies, one place to the next because we- just like now, you see. What they call at that time a Depression now they call a recession, different, but same thing. You know what I mean. This one is just as bad as another one. So that's what happened with us. We ended up, in 1929 in Windber. We lived in the same place, in '76, we bought this house and came here.

MB: Do you remember much about the strike in 1923? Do you remember why, what the grievances were or any of that- your uncle worked in the mines, right? Did other boarders do that?

ED: Yeah, they, most of them and then after that, my aunt, they get ready with them because I needed the room upstairs. But the strike was for better wage and condition because the miners had very hard conditions there. The strike didn't allow the gathering of any people. Two or three people, they didn't want them gathering.

MB: No meetings.

ED: They didn't allow them to have meetings no place. There was one farm, they were already building beautiful homes on farm, and he gave them permission because he owned the land himself. They had a meeting over there for the first time. Then the company ordered in, what they called Coal and Iron police. They ordered them in, a couple 100 them blackjack, you name it, hand grenade and they were on company property, but they were so brave that they even came down to the private homes, like on 17th Street there was a store and they throw the hand grenade and see that was a private home and how can you fight the company? They was really a bunch of renegades. That's what they are and they raped one lady and she just had a baby a couple weeks before- up on the hillside where you used to live, that part was broke down, but that's where it was they took her to the hospital. The only thing they did, the guy disappeared, the company transferred him someplace else, but they was really a bunch

MB: Do you remember people being evicted. Were your aunt and uncle evicted, then?

ED: Everybody moved out except one family. Their name was Sardis, they're still living, their children here and they told them, someone gave them advice, don't worry about it, they said, let them put out your furniture. They put them out on the roadside on the way to 35 and it was there about a week or better, all their belongings, just put them out on the street. They said the company will pay for it, but they never got a cent. The rain came and ruined those things. It was bad advice because one poor family cannot do anything against a big corporation. Anybody can tell you that and even if you sued them, the state would say they shouldn't have done that- either

you go work or you have to get out of the house. So that's why everybody moved out, everybody tore down their cow shack and you name it everything and that place looked like a tornado went through on it. Took everything out. In fact, I think I threw some grease on the wall. We just had a beautiful paper on that, washable paper and people was going to come in and we left the stove there because it wasn't paid off yet. They brought it and it was like pay something each month for a nice new stove, kitchen stove and we left that over there. But the thing is, they give out the notice, you go work or you move out, but there was people who stayed in and went to work and they called them scabs.

MB: Did other people come in and work then?

ED: Yeah they get a bunch from someplace, drum up a bunch of them, then after the people who used to live there started coming back one by one, move back, then those people had to get out. They don't want those people, they just wanted them to, what they call, break the strike. They don't want them people because they was no good and they wanted back the regular people, but if they didn't work, they couldn't get the house and after they, your aunt came back before we came, not your aunt, your grandmother, they came back in '27 or something they come back over there, but we didn't come back to '29, 1929. That that time, my husband was working in Cleveland Westinghouse and they laid them up over there and then different area in Southmont and that's where me and my husband were living. We moved from Clymer to Southmont for two different places, we moved like a gypsy from one place to another.

MB: To find work, basically.

ED: To find work that was closer and then if he got any job that he – he didn't have no car. At that time, there were very few cars, yet. People always moved to places that was closest to the work. If people didn't have no car and no transportation, how would they go to Johnstown to work? They could not. That's how it was at that time. At that time there was no street car, just had to move wherever the work was.

MB: Do you remember, you mentioned people living in tents. Do you remember them?

ED: I really never went to see them, but I know the people from 35, 36, 40 was in- 42 and everyplace because they couldn't get no home that nobody took them in to give them a room or something or to store their furniture in. Then they had to go in a tent.

MB: So there were some people who were sympathetic who lived in non-company houses?

ED: Here in Windber who had their own home and if they could, like I said, my Godmother's furniture was put in a stable. They didn't have cows anymore so they put it in the cowshed. Under the cover, that's all. It was nice enough that they have one room they could spare us.

Spare one room to give us for sleeping. Some people, mostly the Italian people they was very good, they tried to help if they could. Mostly Italian people was living in a section up here, and they still 21st to 29th street, that's where mostly Italians lived.

MB: They lived together, mostly ethnically.

ED: Yeah

MB: Were they miners too?

ED: Yeah, some was. Some was storekeepers, some was miners, some was something, but they tried to help another one.

MB: I always wondered how people managed. That was such a long strike, I think it was 17 months or something.

ED: They lasted a long time and then we went to, like I said, we moved from here when the strike broke out there, they didn't have work, so then we had to go looking for someplace else and that was really something. I guess, in that case, everyone do what they can. The best they can, but from 35 there was about 9 families that moved to Dilltown. They find work there so about 9 families moved. Then it stopped there, too. There wasn't work there later, work for a while and then there was no work, they closed the mine down. There was nothing else to do, just go someplace else. The main thing at that time was that you don't get no help, no relief. Nothing. If you didn't have no work, you could starve because, unless other people could help you with something, but they cannot keep families because they don't have themselves. Even a businessman, if people are on strike, they don't have no money to buy stuff so his business doesn't go either. Just like now. That's why all these small businesses are broken up, big businesses break them up and people if have no money and there's a bigger store where they can get it cheaper, the big corporation they can put the price down a little bit lower, the smaller one has to pay much more. Same thing goes now, what they call this food war. Whatever it is now they are doing here. You don't know too much, but there was a store that just opened up here a year ago, they call it Giant Market over in Johnstown.

MB: Giant Eagle?

ED: That's it. So they put their prices down as low as they could because that's a big corporation. So they let it down and then the other one, they start going down with the price because people went to buy over there. Where it's cheaper. So even me, I had my boy over there working, so he does buying over there. That's another thing too, they each trying to get the customer. Once they broke down one, say that one company broke down, the prices go back. That's what's happening. See, we have the union store their prices were very high, people bought

from them because they had what they call, credit. You can buy and then pay when you have the money, they trusted the people. That's how we survived too after I had all them kids. They would only work 2 days a week, the miners, or sometimes 3 days in two weeks then they give credit. We had a book. I still have that book over here.

MB: Do you?

ED: Yes,

MB: You have your store book?

ED: Yeah

MB: I remember them but-

ED: Well, not everybody could have that, only people who paid their books, so I still had it in '74, still buying from them, but the thing is, the one who could pay got a different paper that would say how much they could pay, they give them something to survive, but it was pretty nice from the company because if they would stop that the people would be starved to death because they didn't make, you know, the miners could make 2 days wage they can earn, is not enough for a family for 2 weeks, they cannot do that.

MB: Is that what they were working in the '20s, two days a week?

ED: 2 days and sometimes 3 days in two weeks. Two weeks, you know, 2 days in one week, 1 day in the other one. Of course they went in the mine and did what they call 'making coal' doing for nothing, they didn't get paid nothing, digging out the rock and separating the rock so that it didn't go in the car because if they find rock in the car while they was bringing the coal out, they got rested, they got a day off work, if you got 3 days off work, they took 2, you got punished if they find rock in there. So they had to be very, very careful. Sometimes they had a couple months given to them and that was when, because there was no relief and no social workers and everything that come around, no food given to the people like they do now, giving food, of course you could not live on what they give out, but it still helps some. Just recently, I shouldn't even have brought that up, it was in the paper that the people was getting stamps for buying food and it said end of the month they have only bread and gravy or something like that to dip the bread in that for the family.

MB: Hard to stretch that out.

ED: It is hard. And the teachers they give, not the teachers, the schools giving food out for the children and they said most of the kids, that's all they have, what the school gives them. During

the vacation time they are almost starving to death. I read it. Thank God I don't have no kids anymore, I have this one little girl here and she's spoiled.

MB: You're raising one of your grandchildren, right?

ED: She's spoiled, she's never had to worry about food, no matter what she has.

MB: Times are different in some ways. Similar in others. How do you remember these 1920s then before you got married, were they very hard then? It sounds like they were.

ED: Well, the point is, it wasn't too hard yet. '21 because I came in '21, they was working then, but when we went on strike, they wouldn't give any more money, you know, the workers and there was no organization around here. The union started in here when President Roosevelt was elected he started, he promised to the people that if he was elected he wanted to help the poor as much as he could and he did. And he ordered that they could organize in any place or any town, the law wasn't against like before that you could go and as soon as you start talking, right away the policemen would come and break it up, arrest them and things so that's how the organization started in Windber otherwise they never, never could have organized in there to get the union in here. So by then, it started getting better for the people. They could demand more.

MB: Berwind-White ran a pretty tight company town?

ED: They owned everything. They mayor was on the payroll, the police, everybody. See, all the churches was donated, the ground was donated for \$1 for putting church, so you could never use that land for nothing else, just for that purpose, you couldn't sell it.

End of Tape 1 Side A

Beginning Tape 1 Side B (February 28, 1984)

MB: So, you were talking about a church that burned down.

ED: Yes, it was a beautiful Catholic church

MB: In Windber?

ED: Right here next to where you go to Hoffman– the other side of the street.

MB: Oh, ok.

ED: Foundation, so it burned down and the undertaker wanted to buy that for parking, but they wouldn't now allow. The undertaker up there, whatever is his name. Kiesel.

MB: Yeah, there's a Kiesel. See they cannot buy it? Even now?

ED: Even now they cannot buy it.

MB: It's written into the lease that Berwind gave to the church.

ED: It has to be something that it says. So I don't know, they were talking about how they should put something up there because it's over there. First thing, a church burned down, it was a nice foundation, but then the kids, you know, breaking it up little by little, deteriorating.

MB: It's a vacant lot now, isn't it?

ED: Yeah

MB: There's nothing there.

ED: Nothing there. But you the thing is, if they couldn't get permission from Berwind to- because it was given for \$1, same as the Hungarian Catholic church and all the parishes. And all the other ones, they were all in the contract. They give them the place, but they cannot take it away. Same as up by the bank, where there's Citizens Bank, there's another big lot there. There was a doctor live there next to George up on the top there, she just died.

MB: Mrs. Wheeling?

ED: Mrs. Wheeling. So they got that place over there, it was like her- there was another one on the other side. See the hospital belongs to Berwind, it was built for miners and their families, that's the way it started out because a lot of men get hurt in the mines and their families and things and then they started getting other doctors in and another thing now, they still call it a clinic, it joined up with Johnstown hospital, so many changes, now it's a clinic thing and doctors association, they have so many doctors there, so it's everything was controlled by Berwind, but they still sell most of them. These homes belonged to them. Of course, it wasn't like this, it was this room and then upstairs was built by the people who lived here later. Then later they sell all the houses. First they give up the stores, the union stores because there was each big building here was a store because this was a mine and they used to work up in the hill, there was a mine. 37, 40, all this, but just this area, but other places they owned the same thing.

MB: They didn't start to sell them, these things off until the 1950s?

ED: It was already after the coal was dug out. There's still some coal but then they didn't produce like they did before or they didn't need it. Berwind died and the son took over, Berwind and White, White was the associate, two men and then Berwind bought out White and then the

old Berwind died and the son took over everything falling apart because the son didn't give a care. The old Berwind, he liked his workers, he liked everything.

MB: But he didn't like unions, right?

ED: Well, he didn't want unions, but he's not the only one. What about Pittsburgh and all over they didn't want no unions no place, but he was decent guy to the people. In fact, Windber area was so nicely built and to the people that there was no company place that was nearly as nice as this.

MB: For a company town.

ED: For workers because after 1922 when the people gave the places up, they put fence, you remember, picket fence for everybody, all the way, the whole place and trees, all the trees planted. There are still some back here, some trees over there yet. They was planted everywhere and fenced up and a barn for everybody for equal, one big thing, section and separate and new outhouses because they didn't have that inside. So the place was really fixed up beautifully and they painted every couple years and their paint was green, yellow, gray, in a rotation like that. It was all beautiful, nice, but now, well, some houses fixed, some houses not, and some is painted this color and some painted that color and it doesn't look as nice as it used to be while the company owned it. Everybody tried to be better than the next person and made a mess out of it.

MB: It's different now.

ED: It is different now, everybody tried to do what they like.

MB: Now, maybe we could focus- you got married. Was your husband from Europe, then or was he from here?

ED: He was a youngster when he came to this country.

MB: Where did he come from?

ED: He came from, they call it Gomör, the town is Larvark, but it is in Czechoslovakia, not Hungary.

MB: He came by his parents then?

ED: No, he came by himself and some other people. He was about 13, 14 years old. He was a youngster. He had a brother in this country already and see, a lot of people were coming from Europe at that time. He came around 1912, I don't even really remember.

MB: Did he ever say why he came?

ED: Well, same story, looking for money. Making money. Everybody that came from Europe, a poor family, they all came because they want to earn more money, better living. He didn't intend to stay here either, his intention was making money and go back Europe and buy himself a horse and a buggy and land and he want to be his own boss, well there was his parents, but he wants to have his own was the whole idea. All came for that purpose.

MB: Do you know what his parents did for a living in Europe?

ED: Yeah, they farmed, they had land, planted, same as everybody else, agriculture.

MB: It was a village, then it wasn't a city or a town?

ED: No, see one thing in Europe, they have a different way, if you have a farm, you have land, but you don't own one piece, see here's a 100 acres, it's yours. No. you live in the city and you rent some here, some there, all around it's not like here. It's different in Europe. Dividing it and so everybody gets something. Somebody not get all good and somebody get all it all bad, no. That's how they are over there.

MB: So, did he come right to Windber or did he go someplace else?

ED: He was someplace else before Windber. People go and settle down, most of them was in a small place Cartig-

MB: In Pennsylvania?

ED: Yes, it's just over here- then he went to the city after he worked there. He went to city, then from city back to mining, back and forth.

MB: Did he ever go to school?

ED: No, he didn't. He said he didn't.

MB: But he could read?

ED: Oh yeah, he could read and write because he started studying himself and he could write and read.

MB: Did he speak Hungarian when he came? Was that his language? Did he speak any German or any other languages?

ED: Some German.

MB: But no English?

ED: No, but he learned it here. Forget the German and then he was in Seward, one place to another. It was a time where you pick up your suitcase and it was today Windber, tomorrow Johnstown, wherever there it was work. See then it was easy because there wasn't any social security and this and that, you just give your name and how old are you and if they want workers, you got it, but if they didn't, they said sorry, we don't need any. It was easy. Now it isn't that easy. Now you have to fill out the dictionary to get work. Makes a difference.

MB: So you got married and you settled in Dilltown.

ED: Yeah and from there we went to Clymer, from Clymer we come to Southmount, from Southmont we moved 2, 3 different times into other houses and then we came back to Windber so we got our share of traveling.

MB: And you had children.

ED: Oh yeah.

MB: How many children did you have?

ED: I had 11 altogether.

MB: Can you name them for me?

ED: Well, the oldest was Elizabeth, we called her Betty, now she wants to just be called Lisa, she changed it, first name to Lisa, then Jolan- who you've been talking to, then Margie, then I had Carl, the boy, that was the fourth one, then Dennis, then Albert, then Bobby, then Billy, he died, and then I had Dolly, then I have Johnny, and Ronny.

MB: Oh boy. Must have been hard. Did you have all of those children at home or did you go to the hospital.

ED: No, at home I had 3 of them, the 4th one I had at the hospital, he was already here in 1929. I had him in the hospital. They had to take him and then from that time all were born in the hospital.

MB: I don't suppose that you had any chance to work outside the home, in any other jobs.

ED: No, I think that it was more work to try to raise them at that time because no work. It was a hard time to raise a family. Work enough to figure out how or what to cook for them to have enough food for the family. Like I said, there was no charity at that time to get food stamps or you get something, there wasn't anything. If you didn't have, you didn't have. You know, my husband, in 1924/25 he was cutting grass for people 50 cents a yard, a yard, a whole big yard,

you know how big it was. A whole lawn with a push thing, not power motor like now. Even 50 cents helped. We rented a house, we had to pay the rent and we have to eat whatever, so 50 cents was, think bread was 10 cents a loaf and I got 50 cents.

MB: So in the Depression, in the '30s the mines didn't work much.

ED: No they didn't.

MB: Just 3 days in 2 weeks you said.

ED: The work picked up when the Second World War started. If they're going to have a war now, we're going to have work, no war, no work. That's same old story now, too. See, for a while before the war broke out, this is killing, they don't count it for a war, no war, it's just, I don't know what you would call it, but if a regular war broke out they're making all the ammunition, all the war materials, guns, powder, everything, jeeps, and you name it. When a World War ends, it takes a while to get the machinery back to doing other stuff like, for homes and stuff so it gives work again for a while after the same old story. No war, less work, war, more work and that's the way it goes. This country has built up so fast, so much machinery that, just like making automobile, we didn't have 6 months, they can make enough cars that they can't sell in 2 years. So fast, so after those workers produce so much, they're laid off because they don't need it, they have to sell that before they can make more. The same with everything else, all the industries go so fast that they produce it then it's no work. Until they can get another war to go.

MB: So, did your husband work in the mines for much of his life then?

ED: He worked in different. He was working in Westinghouse, he was a pretty good mechanic, but to get enough, in 1928 he went to Cleveland, he got a job Westinghouse, but in a short time, about 3-4 months later they laid the people off, he had to come back. He was there to work and I was in Southmount he just went for the job because there was nothing there, to come back to the mining town.

MB: So then he worked as a miner from?

ED: He worked before and then he went to Cleveland and then he went, he come back to the mine again. He tried to get a job in, it was already later when the mines started working in 25 mine. He went to get a transfer to go to Johnstown. He got a job at Bethlehem Steel that time. They would not give him a transfer. You had to have a transfer. See the coal industry at that time was very special, they needed coal for the factories producing things, so he got a job in Johnstown, but he couldn't get a transfer. He stayed, he said we need the coal and we need the

miners. So that's how he stayed in the mine until he got sick, the silicosis. That's what he died from, the miner disease from the coal dust and rock dust. That's what killed him.

MB: So how long did he work in the mines then? Do you know what years then?

ED: He had altogether, 35 years in the mine.

MB: What was the last year that he worked?

ED: He died in '63, 1963. And he was 10 years off work before that sick and before that, so that would be like '50s and before that he had been in and out to the hospital to the doctor all that. He was sick at least 20 years. It's just coughs and sick and year after year was just worse and worse. Had a lot of medication, but 10 years he didn't work at all. So '50s he didn't work and '63 he died.

MB: So he worked pretty much '28 or '29 until the '50s in the mines.

ED: Yes

MB: Most of that time in Windber?

ED: Well, we was living here since '29. Before that he was working different places in the mine, but from 1929 we came here.

MB: Sounds like a hard life to manage with all those kids and silicosis.

ED: Like I tell you, I've worked since I was 6 years old, 7, I was working and even now, I have to work. It's the doctor always telling me that I should take it easy and the nurses say I have the kids, it's time to let them do the work, but I still have my headache always to worry about things. Jolan said, mom, what will happen if you die or something, then I said, they have to look out for themselves. They still, I have to look after them. Like Bobby he's over there and, like I said, there and there and there- everywhere except. Anyway that's where he's sleeping and Johnny, he's married and he don't have to come twice a week and then I have to worry about how to take care of them too.

MB: Maybe they should take care of you now.

ED: That's what the doctor keeps saying. He asked me, you still have them over there? I said yes. They're still there. What am I going to do, I can't throw them out, they're my children. He doesn't like that I get upset. If I get upset about something I get worse.

MB: Sure.

ED: They took me twice in the ambulance. They really had to work hard to get me back and another time, I came home from the hospital one week and Dolly told me to go back to check and there I'm back again and my heart is no good. And he was lecturing me and he was lecturing Dolly, and she said doctor, I just came home today!

MB: She wanted to see her mother, right, see how she was doing!

ED: He knows that the boys are around here and I get nervous. Then there's work, cooking for them, because I'm not a person that I just let things go, say bye bye let them take care of themselves. And they're used to good food all the time, so naturally I have to do.

MB: Do you cook lots of Hungarian food?

ED: I cook every kind. Last night, I still have a pot of what they call halushki with cottage cheese, noodles. They like the other kind, but that's the only kind I made this time. We had a pork chop breaded, but I told my daughter in law, I had skillet all ready for her, the meat washed and salted, now I said, bread it and fry it so by the time I come back from church she had the table set and the meat was ready, so we just made some mashed potatoes, boiling them, so it was ready for lunch. I still got to help them as much as I can moneywise, if I can afford it. Lend them money and always buying, now meat is very expensive, and they eat a lot of meat, those boys. Like Johnny, he had 5 pork chops to eat Sunday for lunch. Five is over a pound because pork is by the pound, but I don't mind. They're my kids and if I can help them I do what I can for them. I don't know how long I'm going to live yet.

MB: Did any of your children go in the mines?

ED: Carl, my oldest, was there 2 years then they drafted him to the service. He never went back and I always said that I don't care if they go digging a ditch, but I still don't want them in the mine. So they all went away, well Carl was the only one that was in the mine, then he went in the service, he got married later and he went to Alexandria and ever since that, he's over there. He's a police captain. I think that he's going to retire soon.

MB: So what did you other children do?

ED: Well, one by one they went. First the girls. My oldest went first, Washington when the war was going. She got a job there working for government. Then another daughter went, Margie, later. Jolan she went to Pittsburgh and then she came back here working in the hospital and then she got married and they moved back to Pittsburgh because her husband was finishing college there. Another boy came and he was in Bethlehem Steel and he worked down there and then he picked up school for television mechanic and then he went to Pittsburgh where his wife was teaching. She's from Windber, but she got a job teaching over there in Pittsburgh and they live

over there. Albert got married and he sticks around. He's been around works different places when he was laid up for a while, they didn't work Bethlehem Steel wasn't always good and he was laid off on and off, but he's still around in this area. Bobby he went to Berwind, but he's back doing some work, mechanical.

MB: Were they able to go to school very far because a lot of the older generation didn't get to go to school very long?

ED: They all finished from high school.

MB: They did? How did you manage that? Did you believe in education?

ED: I believed in it.

MB: Your husband too?

ED: We teach our kids that they better learn because that's all we can give them. Because we couldn't afford any college, but Bobby had college, Jolan and David, help him, Dolly had college, Johnny had electronic school, but he didn't like it, he was afraid of it, I think he got shocked a couple times with electricity. He really didn't like it, but Bobby he make a good living, he's doing a lot of work what they call, patterning, they come up with a form to make parts. They had a name for the die maker. Metal sheet work, he does that. If loses his job, he'll find another one pretty fast because they always need this kind of mechanic type who understand the machine.

MB: So did you stress schooling with your kids so much?

ED: I can say one thing, and not just because they're my kids, they're all doing alright except Johnny who was laid up, but he could have had a job last year, but they had a job running crane, because that's what he was doing where he worked, running those big crane and he didn't want to leave Pittsburgh because of his wife, well he wasn't married yet, but he could have had a job in Alexandria. It's pretty doggone hard to get a job, so I don't know what he's going to do.

MB: So did your children help the other ones that were coming up?

ED: Jolan did pretty much for the family and David because they send them to schooling because we didn't have because my husband was already sick and Bobby was in the service and he got some help when he come back later. He went with GI Bill, so he had some schooling before. Some college, but he didn't finish.

MB: So did Carl, did Carl go into the mine?

ED: He went to college on his own. He finished college, too.

MB: Did your husband encourage?

ED: He did.

MB: He didn't want them to quit school and go work with him in the mines?

ED: Even with the girls, no matter how hard we had it, I never let them out of school. I said, you got to learn and it was pretty good, make your living, all of them were pretty good. After my granddaughter comes to live, she doesn't care much for studying. She doesn't show much ambition. She's no worse than the rest. She's not under, way down or something, but she's not at the top either. But I would like to see her be on the top, but she don't believe in it. So what am I going to do with her? I tell you, there's nothing easy to raising kids these days.

MB: How is it different from when your kids were little, the older ones?

ED: Too much demands, they don't want nothing but the best, too many television- all these things it's taking their minds off from studying. When my kids came home from school, they helped with the dishes and stuff, but after that they sit down and study. My granddaughter, she don't do nothing. She want to study, but she watching the television- that's the only way she can study, watching and I keep telling her, you can't have your mind work around right if you're only half looking at the book and looking at the television. No way are you going to study. Your mind can't take what you're reading because it's not there. You know what I mean. Your mind is watching the television or whatever is on, or the radio. The minute they get up, the first thing they do is plug, like over there she has a plug down in there because the other one don't pick up too good over here. We used to have a television down here, but it's upstairs not plugged in because of that big freezer, I had that little freezer there and I could have the television on top, but we changed it around. See that big freezer? My daughter bring it for me, Dolly. And she took mine, we exchange it because it was too big for her. They bought it because they bought some beef and pig meat and they store it up and then she got tired of this big thing, she had no room for so she talked me into exchange it because mine was a small one. She could use a small one better than this big one. That's a big thing. We could hardly squeeze it into the thing into the space. The television cabinet on top didn't fit anymore.

MB: So you don't watch much television then?

ED: No, I- even then I don't. The only time I watch television

End of the Interview on February 28, 1984

Beginning of the Interview on March 15, 1984

Beginning of Tape 1 Side A (March 15, 1984)

ED: Not in [Windber?], but in Johnstown, it was 1840 something, I don't have the right date. Anyway, the first flood, when...

MB: 1889?

ED: Something like that.

MB: That one. Yeah.

ED: In [Southpark?], there was a farm house near St. Michael, it belongs to [?] too. In fact, one time when we went over there, they still had a boat house there, and oars and there used to be a great big lake there where St. Michael is. See, the train from [Windber?] has to come on that way. They usually use the railroad, is how the water goes. So, there was a big storm that night, according to what this says. And then they hear a big explosion. See Windber did not have a railroad in here, they just had a route, but the route was no good for carrying coal out. They know the coal was in there, but they had no way to transport by [wagon?]. So, they had a big explosion, and the farmer had a daughter. She jumped on a horse, and went running, screaming down to Johnstown, and hollering that the dam had bust, because then a dam [?] has busted. Well, now, if you go there—in fact, a lot of tourists go there—in fact, there is nothing to see no more, they just see a gap over there where the hill was high and it was easy to shut it up. And there was a summer resort over there in St. Michael, and people would go with boat and fishing...

MB: It was like a club or something that they had then.

ED: So, anyway this old farmer says—you know, it was a big storm—that it wasn't a storm that had busted it in, it was a blown up. And all of the water went, and swept Johnstown—in fact, Johnstown was about 30 feet deeper before than they are now, with all that mud and stone and everything filled up because they made a [hand craft?] store used to be now, they found a train under the mud when they were digging for a foundation. See, I cannot say that's true.

MB: No, I know, but that's interesting—it's like folklore or something.

ED: It's something I just heard from people, and they would mention when they talk [it happened this way ?] Now that farmer had died, say, about 30 years, 35 years ago.

MB: Do you remember who it was, what his name was?

ED: No, I don't remember.

MB: So, did many miners believe that then from South Fork and so on, that they had blown up this dam? It's interesting, it's important if people believed it, even if it is not true, or whatever.

ED: They know that it was because then they laid down the track after the water went out of the thing that they put on the railroad track, now to [come in ?].

MB: And that was suspicious.

ED: The thing is then that...well, maybe so, maybe not.

MB: Yeah, right. There's no way you could prove it one way or another.

ED: I cannot prove it and [?] is a legend, but people were stuck on it. That farmer, [?] it was still the old farm house there, we went over there one time to just to look, you know. But there wasn't nothing [good?]. There was one old shack farm house on the opposite side of the gap over there and that's all. Now, we went to see, like I said, where the boat, there used to be a boat, you know, like a shack, not a shack, it was like a building and they had oars and things. And they had [?] and that's about all. I don't even know [?]. [laughing]

MB: I know, I have to go, they have a Flood Museum. I haven't been there yet.

ED: Hey, Johnstown has it.

MB: Yeah, that's where I'm going to go, sometime or another.

ED: [Mentions a newspaper name—*Bumble Bee*?].

MB: Did you used to read that paper?

ED: I read some, but that one was going out of style when I came here. But still, some people had it, then little by little they all gave it up. Then, they had a [?] I don't know other ones. They had about four or five different kinds, but some people buy one and some buy another. Then little by little, it's all disappeared. It's slowly everything then they used to have all those celebrations [?] you know, the [Grape?] festival. But it's all stopped. I think they stopped when the Second World War came around.

MB: Is that when it stopped? They don't do the "Grape Dance" anymore at all, or any of those things

ED: Not here, in Pittsburgh they do. But, it's not the same anymore, it's more like American-style everything. They took that old-fashioned thing out, but they used to be like, from Europe, you know. They still have some clothes, dressed-up in like the Hungarian festival. They had a grape festival, they dressed up in like fancy, Hungarian clothes but God knows when that was stopped. But they still, you know, occasionally, they dressed up like that and they go to the thing. In Pittsburgh, they dance. They still dance—they teach it. Because I had seen a paper-- that's how I know that they have it and...I don't know, this area has just completely changed.

Nobody goes for nothing anymore! [laughing] Nobody tries to...someone—who has it [Slovak?] they still have it. That's mostly in Johnstown too. Everything is dead.

MB: Well, the population's much less than it used to be.

ED: And they don't have much. And you see, in that time, the funny thing is, if you were Hungarian, you sort of stay in one section. The Italians stayed in another section. Hungarians and Slavic, they get along together back then, but no Italian could move into that area. And if they had a dance, they don't want no other one just their own people. Hungarian and the Slavs, they had the same thing. Only a few Croatians lived around here, and they moved away. What I know. Maybe there was some place else [?]. But I don't know that.

MB: I always wondered why the Italians didn't seem to like the company houses. They seemed to buy the houses, the private houses.

ED: They stick together [in here?]. Well, see this house... they were all company houses. And up on the hill there, too. The only thing is, see, they sold [us a bit quicker?], and they bought it, and it was still out on the 35, 36, 37, 40. They lasted longer because most of them were in a mine. See, another thing, the Italians tried to get into business more, a little store or bootlegging or gambling or blackmailing but they all tried to get in sort of business-like. But they work in the mine too, but they rather stayed in their own. Say in the city, like where my aunt used to live in Cleveland, they had a section where there was nothing but all Hungarians. Stores[were] all Hungarian, you know, and in another section were a different people. They would all try to get in their own group—that way, they didn't have to learn a language. [laughing] They go where they could talk. The thing is—well, this is actually like a joke—one of our distant relatives lived in [35?] was living [that time?] there. And she couldn't talk at all, and they wanted to buy sauerkraut. And in no way could she tell them what she wanted. For a long time, they use to have it in a big barrel, everything was like that. And they would just reach in and get you a pound or [?] not in can, they didn't have that stuff like they have nowadays. They had some maybe, but it was mostly a different way that they sold stuff. So there was a man here, a store, Miller, or whatever was his name. He used to come out every Monday to each house, but he was an independent storekeeper—he wasn't a [?]. But he had a contract with [?] with [?]. They had to have a permit with [?] So, he had that and he would come out and go house-to-house and ask what they want to order. Most everybody had cows and feed for chickens, and flour, sugar, whatever you wanted. So, anyway, he comes out every week, so they had a store. It just went out of business, this same store, about 5-6 years ago. They used to have it. They carried everything, you know. So, this woman went down to the store, his store, and they asked her: "This one, this one, show her everything." They would take her around in the store to show her what she wants. Finally she gets so mad she says, "sauerkraut!" But you don't know what that means in Hungarian. I don't want to tell you! [laughing] So, they said, "Oh come on, Mrs. [?], here is lots of sauerkraut, and they have a big barrel full. So, she was happy, but really what she

was saying was already a different thing. But she said it in Hungarian and, when she said it, it was the name of [?] [laughing].

It was so comical.

They used to have girls working and they tried to get somebody already who has children grown up that they could work in the store. It doesn't matter [?] as long as they could write down, understand what they wanted, mostly understand what they wanted... they didn't have to keep books like now. They talk to them, to tell them what they want. I don't think that out of a hundred people, that they could speak a few words, most of them. That's why they wanted you all in a group.

MB: When you first came, that was the way it was?

ED: Already, there were kids grown up already, their parents were here before. See. A lot of people came before the First World War, and I came after the Second World War. And those people had children, and they were already out of school or they would take them in the store. As long as they could talk, you know, telling the girl what they want, and the girl tells it to the storekeeper. They get along that way. [laughing] So, most of the people, they could not [talk?] Your grandmother she couldn't talk much.

MB: Did you have lots of music? Were there gypsies around? Do you remember gypsies when you came? Not too much?

ED: They had music, but they were called [?]. Let's say [they were a band?] in different places, but actually in Windber, they had a band here too. It was like a community band, a bunch of people. They used to play music, like in weekends, Saturday or something. You know, where the sign is up, where they have the library now right there, that's where they had that [?]. I don't know if it is still there, like a...

MB: I don't think it's still there, but it's on old postcards. I have seen it on postcards. I remember that, I think.

ED: It was there, for say, about 10-15 years ago. I tell you, I live in Windber, I don't know what's over there because I don't go. I don't know that town. [I don't go around?] [I never had the time for that?] Anyway, they used to play over there.

MB: Oh, I see. Oh, that makes sense.

ED: Sometimes, they used to do that, they went when somebody died with the band playing. At that time, they walked to the cemetery. All the way from 35 to [?] any place, they had a casket and it was [?] It was horse [pulled?] later in a car. People walked all the way up to that

cemetery. Nobody complained at that time. [laughing] Now, it's even too much trouble to go in a car up there. [laughing]

MB: Yeah, I understand things were different. I understand that the priest at the Hungarian church refused to bury my grandfather, I guess because they hadn't paid their dues. Is that true? You would know about that.

ED: See, your granddaddy was doing work by the church all the time. Any day he had off, like if they didn't work, miners, they didn't work, then he took care of it all. The trees and cleaning and everything, you know, over there by the parish, but there wasn't much work. And even a dollar or two dollars they had to pay a month's dues—it was too much money, you know. They had to try to keep up some insurance and pay the [electric?], that's one thing they had to pay. It wasn't much but still, when you have no money, you have no money. You know what I mean, it's just that. So, when he died, the thing, my husband and John went to see the priest and they said he was three months behind-- \$6 dollars. I think they paid a dollar ahead. Anyway, so you said, he cannot bury him because he's behind the dues. Well, my husband, he never did believe any religion and he says, "what about all the time he spent here doing cleaning and working." Not only that, that cemetery was all bushes, [blackberry?] bushes, you know, they're jaggy. You couldn't walk over there, especially on one side. They came together, these people, a bunch of men and they [swear?] they hadn't worked in a month and went and cleaned, cutting all those bushes out. Now you could walk up there. Now you could not walk over there, couldn't see those little stones, especially where you go in on the right side, where the roadside is. You just couldn't go in there. So, they worked over there, start cleaning up the cemetery on their own [?] time, and nobody gave them any pay for it. And my husband said, "what about that?" That doesn't matter. It's a law, they're not allowed to bury somebody who hasn't paid their dues. Imagine, the man whose always working there for them, and cleaning their basement and parish and the church and all over... because they owed a few dollars. So, naturally my aunt, she paid it, and they buried him.

MB: Is that what happened? I didn't know.

ED: They buried him after that. But I tell you, they are... I started hating them...there's no feeling, no sympathy, that yes you did me so much, you do so much around the church and they don't care. They don't really care about that. They just want their money and that's that. It's the same as [?] She married a, grandma married to a Mr. [Hegar?] Well, it was when his wife died, before my aunt married to him, the woman died and they didn't give no religion either. He went to the Catholic priest and all they said was they can't marry, he would have to pay a couple hundred dollars for it. He didn't have that money. So, he went to the Protestant. They married them without a penny. And she never was a member, she never did anything. And that's how it was. Well, if he was good enough, he gave him a \$10 donation or something, but they don't say you have to. It's what they believe. That's how [we?] ended up with the Lutheran too because

when our little boy was killed, well, like I said, my husband doesn't believe in... He didn't want our kids to go to the reform school, he didn't want, you know the Hungarian reform... excuse me

[Break in recording]

MB: We were talking about becoming a Lutheran, or going to the Lutheran Church.

ED: My little boy was killed that came so unexpectedly. Everyone was saying, "who is going to bury the child?" because we didn't belong to the church and we don't pay it. Well, we didn't go to any church at all. The undertaker was going to get the minister for us. He was going to get the Presbyterian, but he was away, so, anyway, they called the Lutheran. This minister, they didn't even want to take \$25. He didn't even want to take it because he sees that we have a bunch of kids over there and he knew how poor the people were [?] The thing is, people were very poor. How can you save any money when you are working three days in two weeks. Well, the thing is, my husband used to get two dollars and a statement. Two dollars—that went to the store, paying at the store. With two dollars, we tried to keep up the insurance, and also pay an electric bill. The water was with the house. It wasn't much [paying?] the rent, what was it?-- \$10.75, \$10.90. Something like that. It was less than \$11 a month. But, if you didn't have it, you know what I mean. They took it all, but the rest, \$2 they give so that people could [?] So, it was a hard time, and we raised a big family that time. We had a big family. Here my kid died, that car that killed him didn't have any insurance, an old junky car. And they called it an accident because the kids come from school and the one boy was chasing one little girl. You know, playing, chasing. She ran to where the road where the car was coming, he tried to avoid hitting the girl [?] and come down to kill my little boy on the side. So, there was an accident. I don't mean he wanted to do it, but if he was any kind of person, knowing how bad that condition is, that, well, I am going to try to at least help some with the burial. Because we didn't have any money and no insurance.

MB: So, you started to go to the Lutheran Church? When was Billie killed?

ED: 1944, August.

MB: How old was he, Mrs. Dutzman?

ED: He was five years and two months and two days old.

MB: That must have been very hard.

ED: Oh yeah, it was. And he was such a nice, little boy and he wasn't bad. If he was killed on the road, it wouldn't hurt so much. He was on the side. He was waiting for the brothers to come from the school, from that [35?] school. And he was sitting on the side, but his back was turned to the road. And I never used to let that kid go out there. They always said, don't go out to the [side road?] See, we had a fence, everybody had a fence, you remember some of that. And that

time, I don't know what happened. I even saw him there and I didn't say anything to him. Johnny was six weeks old. He was a baby, [wanted his mother?]

MB: Well, it wasn't your fault. I mean, the car shouldn't have been on the sidewalk obviously. It's one of those freak things. But you liked the Lutheran Church then after that? Was it because they buried him, that you started to go there?

ED: What we liked in there, they didn't ask any questions like, why were you not a member? In fact, they sent down even their choir to sing, down to the undertaker. That man, that minister, his name was [Lewes?] My god, then he was [?] and he had that sermon. He was crying, he had a child himself, and they lost some of, I guess their [store?] or something. Actually, he was crying. It was a heart break for us. Not only that, that we lost him, we had to put out, you know, the burial, and buying the lot and everything else, and it was a very hard time. So, we had our share of it.

MB: Your husband didn't really believe in any religion. Was that hard in Windber? Because it strikes me that there were all these churches, and all these people who went to church all the time. It must have been hard to not be a believer.

ED: Well, it was hard for most of the kids but not the old people because all the kids go to church, and here, mine didn't go. They were teased about it and everything.

MB: Were there lots of people who didn't go to church?

ED: Oh yeah.

MB: There were a lot.

ED: But, I don't know why he was against the church. He has his reason, he always said. But, I couldn't see that anyway. When you leave [?] all the people, you have to be the same as the rest. You know what I mean? You cannot be individual. Say, the whole town is whether they believe it or not they go on attending the church. While you just say, I don't want it, I don't believe it. I don't believe everything that they say, either. But I still believe in a god and everything. Half of the thing what goes on, their just as crooked as everybody else. Already, priests run away with the money from here too. And they take up with a woman and they take the woman with them and everything. What I don't say is that I am not going to church because the priest did that. There's no reason for that. There are a lot of bad people doing crime and somehow they do it too. Some people, like my husband, he held it against them.

MB: I just wonder if he suffered from that.

ED: He didn't, except the children did. The later on, he came to the church sometime to reform and the priest says to him when he was in the hospital (not the priest, the minister), he said, "Call if you need me, I'm here." He said, "No, I don't need you." [laughing]

MB: He didn't, they knew and accepted that, I guess.

ED: They buried him anyway. He died, and they buried him and...

MB: The Reformed or the Lutheran?

ED: The Lutheran. My little boy died, you know, the baby was buried by a Lutheran [?] We have been [in it?] since 1944. See, like little [Lisa?], she wasn't baptized still. I took her and I took her to be baptized. That mother, she didn't even care. She was a Catholic, but she didn't. And Johnny, he'd rather sleep than go to church. [laughing]

MB: So, you saw that she got baptized?

ED: Yeah, and now she is going to have a communion, and they are going to have it on Maundy Thursday before Easter. And they are going to have, this thing later on. Anyway, I said they might as well get done, this one, so...oh that's why the minister was there yesterday, talking about it. She has been attending Sunday school and church and they are going to have to tend to that. It's 7:30 in the evening and he said it would be nice if her father could be here too. Well, I said maybe he could, maybe. I'm not...

MB: It's not up to you, yeah.

ED: Because he's not living here. So, I'll try to go anyway, you know, myself.

MB: Oh, you're going to try to go?

ED: Well, at least if somebody goes over there.

MB: Oh, that's very nice of you to try to do that, with your health and everything.

ED: He knows that I go when I can. If I don't

[Brief, inaudible segment]

MB: That's nice.

ED: Well, we're going to have a wedding in April at my granddaughter's... No, she 's going to marry at the end of this month, but I'm talking about April.

MB: You going to try to go to that?

ED: Yes the poor kid. She said she wishes I could come, but if I don't she said she understands.

MB: Well, that's nice, so you can see how you feel at the time.

ED: We decided that I would go on Friday night to the rehearsal and then stay over at my daughter's place, [Joleyn?] and then Saturday would be the wedding. See by then, I would rest up a little bit. Then maybe I could make it. [laughing]

MB: Oh boy! {laughing}

ED: I always get sick to travel. About a year ago, two years ago, we went to Washington and the doctor said that I have to stop after so many miles. I have to get out of the car and take a little walk because the circulation [?] Then just to take a little breathing. So, I don't know. When we came home, well, we didn't do too much stuff [?] I don't know what we are going to do for this.

MB: Well, I hope it will be a good experience for you. There is something else I want to ask you about. Could you tell me about what legends you heard about when you came to Windber? Like, you heard about things that happened in 1906. Can you tell me about that for this? Just what you heard about, I mean—I know you weren't there. [laughing]

ED: They had a strike before, and people were starving. And then they were going out to the fields and pulling weeds down from the stem to get the seeds to use [?] I just heard that, I wasn't even born yet. [laughing]. I'm not saying it is, and I heard there were poor people [?]

MB: I've read that in the newspapers from those times. People were talking about it still, so you heard some things?

ED: They would bring it up in conversation, and they would mention what it was.

MB: Well, that's interesting that people would remember it and talk about that experience. Especially in 1922, when the strike came because that's something to look back...the people who knew about it.

ED: In '22, when they had a strike, they [were not?] allowed to hold any meetings. There was, only thing, like I said, before to you, there was a farm [?] building, that was a home. But that was an old farmhouse when he owned it so, he said they could come to his property and had like a little picnic and meeting. It's the only place they could go. You could not go in Windber because Windber belongs to Berwind. The whole town was Berwind, and no matter which way you went, it was Berwind's.

MB: Did you ever meet any of the Berwinds? I hadn't met anyone in Windber who did. They didn't live here.

ED: All the Berwinds, they didn't live here. They had many superintendents, they lived up in those houses. One of them was [Newbaker?] He was a big thing, [Newbaker?] [Bayler?]

End of Tape 1 Side A**Beginning of Tape 1 Side B (March 15, 1984)**

ED: Young Berwind [?]

MB: Did he live here?

ED: He was. He lived on top of this hill, this street way up. They called that Park something. They had a beautiful, big house up there. They were living there but then they moved away. There isn't much of Berwind...see, what they did, they weren't called Berwinds like a Eureka store, which of course belonged to the company. But it wasn't Berwind that was Eureka. The houses were...

MB: Oh, they had a different name - Wilmore?

ED: Wilmore yes, [Wilmore?]

MB: Real estate.

ED: See, that way it wouldn't be like he owned everything. They owned it, but it was under different names. And they have investments in here, they have all the same things over here. All of the company homes—they have a different way they called it. This was Windber that one was Berwind. They had just reversed it. [laughing]

MB: They had the names of the town. [laughing]

ED: You see, the law would not permit them to own everything, but they got around to it. The mayor was on his payroll.

MB: Burgess?

ED: Not burgess?

MB: Was there a mayor and a burgess, or just a burgess?

ED: He was mayor and a burgess. He controlled the police force. He was head of the police force and also...

MB: That's [barefoot?] basically, I think.

ED: Yes, that's barefoot. It was. So, everything, the police force, was under their control. Everything was under their control.

MB: When did it begin to loosen up, that kind of control? Was it better in the thirties after Roosevelt came in?

ED: It started changing when, I think, Roosevelt was elected. Before he was elected, he told our miners, when he was around, [?] see how popular he is. It was a very hard condition. It was the Depression, and people were hit hard because there was no work, no money—just like now. But see, that time, you didn't have any relief and no kind of help. If you didn't work, you didn't eat. There was no school food like kids get food in the school who don't have it, who can't afford to buy food, and nothing. So there were a lot of suicides and a lot of killing because there was nothing. And so, people would kill off the whole family because it's the thing of starving—you just get crazy and kill everybody. Because you could not go to an [?] to get help because I'm starving because the next person was starving too. So, he promised to the people, if he were elected, he was going to make sure people were taken care of. Well, he did keep his promise, one thing he did because he started [?] camp for the boys, these young boys, they got uniforms. And that was [?] because there was no work, even for their fathers, and then he started fixing the roads all over, because there were no roads like this. Every place, like 35, 37, 40, they were all mud roads. Summertime was okay, and dust in the winter time; you would get stuck in the mud. So, that's what happened.

MB: So, that's when the unions were allowed to come in?

ED: When the unions come, you see, before that, you could talk to the union and everything. But you see, after he was president, he couldn't bring all that [?] that he had before. When [?] in 1922, they had all these bums. That's all they are, a bunch of bums. See those [Mexicans?] with their [?] and a big gun here and a big gun there. It was the same thing, only a black jack with the hands and in fact, they...

MB: Were there Mexicans, Mrs. Dutzman, were there Mexicans [in Windber?] I thought you said...

ED: No, no. I said they dressed like Mexicans.

MB: Oh, they dressed like Mexicans.

ED: You've seen the pictures from, of Mexicans. They came to, [when you turn off of?] [35?], they used to, on the right side, there was a store over there. [?] people ran it. There were a lot of little stores here. There were a lot of businesses, little stores, but slowly all...they came into the store. I was in a store at that time and they threw a hand grenade. A smoke hand grenade, you know, lots of smoke, choking, [?] person. And see, that was a privately owned store already. Well, they owned the whole town. Another thing, there was one house was bombed on a porch. It's on 17th Street and they got the [dog?] out. You know, to [smell out?] How do they call it? So, where do you think the dog went? Up to [Newbaker's?] house. But that was a bad dog, he didn't know what he was doing. Now, [?] go to any [?] house, he would rest and take him in for questioning. Even if they didn't have any evidence but the dog could smell it out and they took him in. But it went up to the [?] up to [Newbaker?].

MB: Now, I have heard that the Berwinds were Republicans and that they [made?] Democrats and that they sort of told miners that they had to vote Republican.

ED: That's what they told my husband too because later he came to be a coal inspector. They told him that the miners...you see, the miners weren't allowed to come out of the mine to go voting. But the [officers?] like my husband, they would bring them out early, so they can go because some of the [?] things closed, the poll. So, that time, they worked until five o' clock. If they didn't work all week, but that day they worked. By the time they got home at six o' clock, how are they going to go away? They're black, all of them. They're dirty, filthy, to go vote. Because [that limited?] their voting. They told my husband, you're going to vote and you know how to vote. This is one [?] His name was [Cook?]. He was a superintendent. My husband said, well, I thought that was second voting. He could tell you twenty years later who voted for what. I never vote really, but I was called on jury duty just two years ago. Well, I didn't go because, first thing, I'm not a voter. I'm not voting. I never registered to vote.

MB: You should though.

ED: What the hell. This voting of the people doesn't mean a doggone thing. This is just a popular vote. The thing is, like the governor's, where they get how many voters. That's the one whose electing, not us. Anyway, I never vote. But, somebody else voted for me.

MB: Oh, really?

ED: I don't know who, but somebody else did—a Republican too. [laughing] They came right over to me, he says, fellow from [?] who says well we have [men in line?] we had to get more money to supporting...who else are they going to support, the Republican party.

MB: Was this recently?

ED: Just a couple of years ago. Just two years ago. I'm voting, but not me, somebody else does the voting. They come out to the 35, two of them, almost forced me to go vote. I said, they won't take me [Somerset?] because that was after the primary voting here and between election time [in Indiana?] I didn't go, he said he is going to take me to Somerset to vote so I can...

MB: When was this, when you were younger?

ED: About ten years ago.

MB: Oh, I see.

ED: I just got the letter [?] the other day. I should have joined up with the Legion. I said what the hell. [laughing] So, I said, wow, I am going to be a legionnaire. [laughing]

MB: I guess a lot of these immigrants didn't vote, did they?

ED: Some did, some didn't. Not all of them, but even [?] I didn't get any benefits anymore. If I vote, if I get anything, I get it this way. It's the whole idea, oh, I went to vote—for what? Then, they vote somebody in, and they are no good. At least I don't feel guilty—I didn't vote for them! [laughing]

MB: Oh, I see! [laughing]

ED: I don't do it, I never vote. I said, they can vote all they want [?] at least I don't feel guilty—one is just as [bad?] as another one. Now here, this president, what good did he do? I just seen in [today's?] paper, how many billion [?] give to the [starving or struggling?] people over there where the fight goes, [in Iraq?] and they were backing up the rebel over there. And people here have no food, they have no work, but the billions go over there. Now tell me, where are the [?] for all those who are in the White House there, the Senators and the House, and this and that, when they are voting for that time to give it, when the people in this country don't have it. Why don't they take care of their own people first. That would be my, they don't have to take care of the communists and this and that. If they would do that thing over here, now tell me, these are the communists. What are the communists? [Their people?] we are working people. They are demanding a better life, that's why they got a better life. They had it hard before. They don't have it good even now. But compared to what they used to have, it's a heaven-- same as in Hungary. I'm not favoring communism, to me it's just a word. What is another? Now tell me, when you have a decent living, you work for your living. You don't want any more. You don't demand anything else. You buy what you need and save, if you can save, a few dollars for a rainy day. Why would you want to join a communist party, or Bolshevik party, or whatever it is? You have to work there, you have to work here. You know what I mean? There is no difference, those people have to work. In fact, we have much more freedom because we still can open our mouths—they can't. Otherwise, financially, they're better off than they ever were. Same as Hungary, when they took all this land and divided among the people, what belongs to the different people, like priest and bishop and everything. They all divided it. So, [if it's going] to benefit the poorer people, that, now here's a piece of land I worked and that I pay the tax on, and everything. Otherwise, it belongs to somebody else. So, I don't understand. To me, it doesn't mean a thing, and if they talk about the communists, well I tell you, they're not going to have a war within a couple of years in here, to get [a reward?] for the people, they are going to have a revolution. Right here in the country because a people dictates, as long as they get some benefit. [Say?], they get an unemployment check or relief, or something. So they, even if it's hit them, but it's still not that bad. But once, it's going to be all exhausted, all used up, and no money, and no food, then that time's going to come. Then they're going to take a gun and [?] because it's going to come. Unless there is another war, then they could...if they have a war, they put so many millions in the service. They make it [all?] army thing what they need—ammunition, cannon, you name it, everything, clothes. The factories are all working. And the people who are not in the service, they are all working. That's how all this thing comes out to,

when a woman during the Second World War time, they needed men on the railroad. A lot of women worked on the railroad. A lot of women went and did a business thing. Before that, it wasn't like all women all over like now. You find a woman in an office and [then, twenty more women?]. Because a woman took over these things. There will be a time when a man will keep the house and a woman is going to have to work. [laughing]

MB: It's changing, yeah, it's changing.

ED: Because it changed after...when men were in the service, they needed work done. Who took over--the women. Then, when the men came back, the women didn't want to give up the job, they want to work, and the men didn't have jobs.

MB: Do you know much about the IWW, Mrs. Dutzman? That was a fairly popular working class organization-- the Industrial Workers of the World.

ED: They still have it in Poland. That's what they call a solidarity.

MB: Solidarity? Is that what that is? Do you know much about it in America when it was thriving, in the early century and maybe up until the...

ED: Mostly it was, I think, a lot of the people work in the lumber jack and, I think, dock workers on the boat. They would belong to it. And there were others.

MB: And miners too, I guess.

ED: Some, my husband was one of them too.

MB: I guess they tried to organize people?

ED: They tried, but see, it's too far gone. That thing is too strong and to make the people understand that what they really want—I don't think they ever can put it through. Because, you see, they believe in, like, all for one and one for all. And now, say, like they teach...why would a politician whose in Washington earn so many thousands of dollars a year, while the poor man, whose working for, say, in a factory or a mine or steel work, getting, say, but—I'll just say a small amount—ten dollars a day, and that politician getting hundred dollars a day. Why is he worth more money? Is it because he has the brains? All right, what can you do with your brains—is physical work not going to go [?] It's [?] labor, the labor is the one that is the producer, it's not the politician who produces. If the labor is not going to produce, a politician cannot lead. And that's their policy. One time, they had a meeting. It was in a city. My husband told me...I don't know, it happened before I was even [?] He said, there came a good speaker over there and talking about what they should do and everything. Anyway, the question came up: Why does he need more money than the average workers?

MB: You mean because he was giving a speech?

ED: And he said, well you don't try to [?] me with that man who was pushing the wheelbarrow over there. You know, well he's the brains. All right, but if that man is not going to push the thing, the wheelbarrow, and no small workers, industry workers—what are his brains going to learn? What the hell is he going to do with his brains? See, that's their policy—one for all and all for one. If they could pull that through, they have been beaten down pretty badly in Poland. They are still fighting, and they have it in here. That's why you see that sometimes they send all the dockworkers out on strike—because when one comes out, they all come out. And they get what they want. And also the lumberjack--- that's where they had the strongest, with the lumberjacks and the dock workers.

MB: Do you think that there was friction sometimes between the IWW and the United Mine Workers of America sometimes too? Do you know much about that? Do you hear stories about that?

ED: Well [laughing], my husband was almost pulled out of the IWW! [laughing]

MB: Oh, was he? [laughing] Why, what happened?

ED: You see, their policy was that you cannot belong to IWW—it's too radical. The United Mine Workers, they believe in a big, high salary. In fact, the United Mine Workers' president was getting more money than a United States president.

MB: Oh, was he? [laughing]

ED: Oh, yes. He was all [?] So, naturally, my husband was, it was 1927 and 1928 when they had a big strike again and then there was no money. They had a policy that if somebody died they were giving them \$300 for burial costs— if members of the miners died. Then here, there was a strike and people were all starving and they got two dollars a family a week from the union for help to survive. Two dollars and a single man got one dollar. So one of our neighbors in [Southpark?] who was living, he died and my husband was [on the?] committee and another man, they went to Indiana to ask the thing...they had their headquarter over there. It was [Rofi?] and [Gazoni?] and [?] There was...right in the headquarters. Anyway, they ask him about the money to help his family because the man died and there was no money. So, they said there was no money. He said, we just had a week ago, a meeting and they said how many thousands of dollars they had in a fund. You know, so many thousand. They said, that thing, they're not allowed to use that money for anything—just that benefit fund. And he says, “well, we need it,” he said. But we...my husband says they were not allowed to touch that money. He said, “yes, but we have a constitution, we can do it.” He said, “Oh, how [can I?] Here's a constitution. He said [?] But we have a thing, a general headquarters. The constitution, they'll have to take it! They had two constitutions. So, naturally, my husband opened his mouth too much [laughing] and had a meeting over there and told the people. They [wanted?] broke up from a union and go to the IWW. Anyway, their headquarters said no, that would be bad because [it would break, run

away?] one would fight against another one. He said, just try to [hold on to?] that thing and, naturally [laughing] my husband was almost thrown out of...

MB: Out of the IWW or the United Mine Workers Union?

ED: United Mine Workers wanted to throw him out, but the IWW said they should not break with the...they should stick because, on account of the people would be divided too much. The people, when they heard my husband [were glad?], they all went out and they said no way they were going to [put?] him out. So, that's how he left [laughing]. And what he did for the union, you wouldn't...we have a picture from [Reuss?], the president, who signed it for my husband and a letter. Where the hell is that letter? Upstairs in a frame that... well, next time, you are going to come and I'll show it to you.

MB: I'd like to see it.

ED: What they sent him, that...he didn't [?] for the union. They know it, but they don't want to be criticized that they were spending the money on other things. My husband said, "since the people have no money, they don't work." He said, "why didn't our officials reduce their salary—at least half?" If they got \$200 a month, they just get half. They were still hundred times better off than the other people. And they had [expense?]

MB: They didn't like that.

ED: Anyway, their life is full of trouble.

MB: So, did your husband suffer because he was an IWW member at one time? Did the United Mine Workers not like him? I suppose the government too, because the government didn't like the IWW after the war.

ED: I still have that book, I think, [what he was?] his membership, I'll go upstairs.

MB: Oh, I'd love to see that Mrs. Dutzman-- just to see what it was like. At one time, there were quite a few members.

ED: There were, but you see, there weren't enough in this area that...

MB: Yeah, I guess it was strong in the west more. Bill Haywood and those people.

ED: The United Mine Workers...after the president, you know, was elected, Roosevelt, they were stronger and there weren't many of them. If there were one or two, it wasn't enough.

MB: What did you think of Lewis, then? There's Brophy and Lewis. What did you think of these particular people, then? [laughing] Brophy, I guess, he didn't think, your husband didn't think much of—what about Lewis? [laughing]

ED: Lewis...

MB: He's glad no one can be hurt with that. [laughing]

ED: When Lewis was the president, this guy, who was later to be put in a jail—what the heck was his name now, he ordered to kill that man...

MB: Oh, yeah [Blansky?] and Tony Boyle?

ED: Tony Boyle was his hatchet man. And see, before Lewis resigned because he was too old, he appointed Boyle to be the president. [laughing] [?] Ah, they're all alike. I tell you, they promise you heaven and earth, but once they're in that's altogether different. [laughing] That's altogether different.

MB: I understand your husband was one of the people who brought lawsuits to try to get Silicosis recognized. Is that right? Am I right about that?

ED: Well, it wasn't much. It was \$7,500.

MB: Was he one of the first people though to try to get? Because a lot of time, they wouldn't recognize Silicosis as a disease.

ED: Only a couple of them got it already. You see, the way that started out is there were, a lot of these tunnel workers, big husky people in different [areas?] here and there. The company goes and they are making tunnels and anything they want. Young men, 30-40 years old, they just [couldn't get enough air?], couldn't breathe. And they started investigating it and they found out it was from the dust when they drilled and all that dust they breathed it in—especially the rock. That's what they call silicosis. They breathed it in and it stayed in their lungs and filled it up, all them, like a sponge—holes—and they just died because they cannot breathe. Then they started in the mine, too, that thing, you know, the miners, who, like my husband used to work always in a [hat?] what they call a [hat?] that's where the [drop?] putting the main road in. And then they did the side road after that—that's why they called them the [hat?]. So, he worked on mostly the trucks and then he got to where he couldn't work. He was sick all of the time. And he was a strong guy, you know. But pretty soon he couldn't breathe. He got worse and worse. And then he went to the doctor and that's Miner's Sickness and how many died before he... a lot of people died, choked to death and coughed their lungs out. So, then he started suing, but they denied it—who was it, again, the company doctor. There was one doctor—they're still living, his name is Dr. [Egerszegi?]. He is a Hungarian descendent. He had an office here in what they called Midway. And he told my husband, he said, I don't recall what they tried to do to you-- see they never give you the paper to see what they write on it—One time the nurse had to... he took a bunch of paper out and while she went away, the [cards] and took it and went, like, in a restroom, and started copying it down. He didn't know what he was copying down, but he

copied it down. Then, he went to see a union attorney; they started already giving him an attorney, a free attorney for people. So, he read it, well, he could understand it. What was there [in writing?], did he know what it said? He said, “you better do something, because you don’t have any time.” And they had a time limit—if you didn’t find, you know, what’s wrong with you, because they told you everything—you have this, you have an allergy, or you sprained your back, you have lumbago, you have everything but not the silicosis, or black lung. So, anyway, he said, “you have only a couple—three days altogether to sue for the company otherwise, you never can get... So right away, he went to Indiana and then an attorney over there took it over. And they said...[phone rings] excuse me...

[Interview resumes]

He sued the company and they had a hearing and the doctor was over there with their paper, but, you see, he did copy down the thing, and the union attorney brought it out, so they could not deny it. And they said [raises voice slightly], “Where did you see it?” They wanted to know how he stole out the cards. And he said, “I didn’t steal it out.” They checked on the thing, and the girl was very—the one who was working that time on the desk, she was questioned too because they thought that she might have given it. But he took it up and checked it. And he put it back, he didn’t want to hold it. So, anyway after that they watched those cards for everybody. They would not give it to [their hands?]. They would take it to the doctor. Anyway, he won the case. It was \$7,500.

MB: What year was that, Mrs. Dutzman?

ED: I cannot remember. His death...it was about thirty, over thirty-five years or something that it happened. It would have been like the fifties or something.

MB: Oh, early fifties?

ED: [Around?] the fifties.

MB: But he was one of the first people to be able to get that, so.

ED: That was a funny way the case went too. They asked him, “are you married?” “do you have a wife living?” The [?] who was a judge, I was there... I don’t know why he wanted me to go with him. Anyway, he was funny about it. He kept looking and looking and I felt, I said, doggone you, I don’t see why you are looking at me. I am not guilty of anything! [laughing] So, I just stared right back at him and he says to the... when they asked that question, is she alive, “she’s very much alive.” “[If you] close this case will [bear?] it.” [laughing] They were laughing at me. I scared that judge to get that thing. After that, you know what they did? He wasn’t working one year because he couldn’t, but he was getting, what was it, he got an unemployment check. Before he got that \$7500, they took every penny of what he got on

unemployment checks because he didn't even see the money. So, after that, when they took that out, they didn't because one year time, that took half of the money-- then after that, they gave us, like \$130 a month to live out of. We had three kids in the school, and we had him, so naturally the money wasn't... \$130 even then, it wasn't enough to live out of it. So, I had to go work to try to help out because you just couldn't [?].

MB: You went to work, then? Were you housecleaning then for other people?

ED: I did housecleaning, and then I worked in the store, down in Johnstown. And I tell you, it was a hard time because I had to walk from 35 down to Windber, get the bus, and get the seven o'clock bus to go to Johnstown, then from there go out to work.

MB: How long did you work in the store?

ED: Usually in the summer. For a couple of years, I worked, but the summer and winter time, I could make a [?] I had to tend a fire and everything and the kids go to school. And, see, he had to be taken care of, my husband. He had a stroke, and I had to be feeding him, dressing him, and then I had to [?]. The later, it came in that, what did they call it, a disability; he got the check run out written in a couple of years...

End of Tape 1 Side B

Beginning of Tape 2 Side A (March 15, 1984)

MB: Got the Union Attorney in Indiana and then the hearing was in Johnstown. It was in Johnstown?

ED: It was in Johnstown and they had a union doctor. And he was the one who read about the sickness and they could not deny it. Because, see, the attorney gave that to the doctor, that thing. And first thing they want to know is how did it come to that thing. What happened? Well, it was my husband who wrote it down—copied it, you know, just copied it off to see what it was. He didn't understand what it was. In fact, the doctor—one of the doctors, I said [Egerszegi?] was the one, who was, opened his eyes. He said, "Just what they tried to do to you?" Because he understood what my husband...well, you go to the doctor and they, especially in here, that time, you go to the doctor, didn't tell you one thing—now, here, take this, and that. You know, medication. They are asking a person—what's wrong with you? They are telling him, what's wrong. [laughing] They are supposed to find out what's wrong, but no they ask you and then, okay here, here's the medicine and you go and take it. He received so many medicines, it was enough to open a drug store, but it still didn't help him. Maybe helped him to live a little longer, but he died with it anyway. A lot, a lot of people died with that, you know, with that sickness.

MB: And then later, the union got involved in that struggle, I guess, and they got black lung benefits.

ED: Now, it's easy, now they bringing in the people who work forty years or ten years or something. They could all get benefits—even if they are not sick, you know. When they've proven they have something, they go, they take x-rays and stuff, and they go tell it, and they get benefits. That's where they [?] black lungs and...my husband had silicosis—that's rock dust. Black Lungs is bad, but not near as bad as, you know, the coal dust, isn't bad as silicosis. And this doctor, I said, [Egerszegi?], he explained to my husband, he said, "you know, [Karl?], he said, it's like that. You get the cleanser, and you put it a pot, and you keep rubbing and rubbing. You get the dirt up because it's [rubs it down?] It's the same thing in your lungs," he said. [?] dust is in, he said, "each time you breath it, rubbing your, grinding your lungs and it's going to be out soon." You know it is going to take years, but it's going to be [kill?] a person and anybody who has that, that silicosis, they cough constantly—always spitting and everything. It just uses up, grinds away their lungs. That's what happens to them.

MB: Did Dr. [Egerszegi?] then support your husband's claims?

ED: No, he did not support him because he couldn't. He was a company doctor. He worked in a hospital too. After that, later, he went and opened his own place because they didn't like him over there in the company, in the hospital. There were a few doctors here that were like, their father was a doctor way back, and they were like a god, but they say it was [?] You see, they didn't like this Dr. [Egerszegi?] He has good business and people like him, but he has so many patients that he can't take any more [laughing]. I was going to go to him, too. But he has so many patients, so I just...

MB: Is he still living?

ED: Oh yeah, that's where this neighbor always goes to—he's an old guy, but mostly, he's just medicine, you know, medical. The one, you see, I had to go to the hospital because I needed an operation, and he said he couldn't do it. And neither did that...like there used to be here, Dr. [Ben Sharpe?] and Dr. Hoffman. You see, it was all for medical, for medicine, but not for...

MB: But they were all employed by the company, I guess.

ED: No, they were private. They would send their patients to the hospital. But they had their own practice in their own...like [?] Dr. Hoffman. He was very good. I only think that he drank a little bit too much sometimes. But otherwise, he was a good doctor. And also Dr. [Ben Sharpe?], he was a very, very good doctor. They were really doctors—not what you call, not a money man. You know, like Dr. [Ben Sharpe?], he went to see a patient, he didn't ask if you had the money or not. If you had the money, you paid him. If you say, well I don't have it, and I'll pay you next ...well okay. And a lot of people didn't pay him. I know a lot of people didn't. The last time I was visiting him, I was over there in his office. I went to pay for a

checkup, and he says to me, “no,” he says “just let me know how you’re progressing because they wanted to operate on me and I tried to get his opinion but he didn’t [?] And he said, if they told you they need to operate, then they better, and just tell me how you are progressing. He didn’t even want to take any money. How many doctors do you find like that? [laughing] Not many. He was really a nice person. You know what I mean? A real doctor that, like Dolly, when she had her baby in the city, Washington, and they were giving him injections...

End of Tape 2 Side A

End of the Interview on March 15, 1984