

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Rabbi Sidney Berkowitz

Personal Experience

O.H. 1520

JOSEPH HILL

Interviewed

by

Matthew Butts

on

July 2, 1992

JOSEPH HILL

Mr. Joseph Hill was born in Lithuania on January 14, 1903, the eldest of five children of Orthodox Jewish parents. In 1921, he immigrated to the United States. He worked in a steel mill in Elwood City, Pennsylvania for approximately six months before arriving in Youngstown, Ohio. Here in Youngstown, Hill worked as a clerk while attending night school at South High School.

Mr. Hill has been active in the Jewish community since he came to Youngstown in 1922. He was one of the organizers of the Youngstown Hebrew Club and served as its president for many years. He was Chairman of the council of the Jewish National Fund and helped to organize many fund raising activities. Some of his other titles include: president of the tri-state region of Zionist Organization of America; elected to the National Executive Council of the Zionist Organization of America. Mr. Hill served as president of Youngstown's Zionist organization and as Chairman of the Board of that organization. Along with his many civic duties, Mr. Hill worked as an agent for New York Life Insurance Company for over 50 years.

Presently, Mr. Hill enjoys retired life. He resides with his wife at 404 Gypsy Lane Manor, Youngstown, Ohio. He is a member of the congregation of the Temple Rodef Sholom, a member of the congregation Ohev Tzedek, and belongs to B'nai B'rith and the Youngstown Jewish Community Center.

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INTERVIEWEE: JOSEPH HILL

INTERVIEWER: Matthew Butts

SUBJECT: Rabbi Sidney Berkowitz, personality, Rodef
Sholom

DATE: July 2, 1992

B: This is an interview with Joseph Hill for the Youngstown State University Oral History Program, on the Rabbi Berkowitz project, including the Youngstown Community and the Youngstown Jewish Community, by Matthew Butts, at his residence, 404 Gypsy Lane Manor, Youngstown, Ohio, on July 2, 1992, at approximately 3:10 p.m.

Okay. We'll start off. We have some brief biographical questions that we'll ask you. Can you tell me a little bit about yourself, [such as] your childhood and your education?

H: I was born and raised in Lithuania. At that time, it was a spot to worship. I came to the United States in 1921 and to Youngstown, Ohio in 1922. I worked on various jobs. I went to night school. I graduated from night school. It took me 20 years to get a high school diploma, not because I was a poor student. It was because I just attended classes at night school. I graduated from South High School.

B: Was this common for a lot of immigrants? Did a lot of immigrants take the opportunity to attend classes at night?

H: Yes. Actually, we started night school classes at the YMCA, downtown. One of my closest friends was Attorney Irv Kretzer, who died recently. He was a city official. He was city law director, I think. I wanted to take law too, but I couldn't make it. He had his family here, and I was by myself.

B: What was Youngstown like? What struck you about Youngstown when you arrived in 1922?

H: Nothing in particular, except that I had relatives here. I was looking for a job, and I had a cousin working in a shoe store; so I got me a job in a store.

B: Was that similar for most of the immigrants coming to Youngstown? Did they have family networks that had relatives that reside in Youngstown? Is that why they came here?

H: Why they came here? [They came here] because of the steel mills. The steel mills needed cheap labor. Based on what I remember, there were no unions. People worked 10 hours a day. Most of the immigrants that I remember, many of them were married men who left their families in Europe. They came here to make some money to bring their families over, save up some money to bring them over. And that's what they did. Later on, I became a life insurance agent, and I worked in Campbell, by choice. Many of these men were known as welders and boilers. They worked different shifts. Some people slept from 8:00 [a.m.] to 3:00 [p.m.] and others slept from 3:00 [p.m.] to 11:00 [p.m.]. That's the way Campbell was developed, because of the Youngstown Sheet & Tube.

B: When you arrived here, was the Jewish community in Youngstown centered in any geographic part of the city?

H: Jewish community? There was a synagogue on the East Side. I had a room on the East Side on Prospect Street, which runs off of Himrod Avenue. I believe it was at Prospect and Himrod that there was an Orthodox synagogue. The synagogue was built by people who lived in that area. It's interesting about Jewish Orthodox traditions. They're not permitted to ride or carry money on the Sabbath, so if you wanted to go to the synagogue on the Sabbath, you built the synagogue near your home, not too far away. (Laughter)

B: Yes, it makes sense.

H: Today, it's a different story. That was before the days of the automobile. There was a synagogue that we belonged to [that] I had joined on 117 East Rayen Avenue. It is now a church for black people.

B: Is that down by the Youngstown State Physical Plant?

H: It's on the right side, going east, [at] 117.

B: Yes. I think I know where it's at. I used to work right near there.

H: [There are] Jewish symbols on that building. My father-in-law built the place.

B: Was it a Conservative temple?

H: No, that was strictly Orthodox. Then, there was another one [that] Hungarian Jews built. This one was known as the Russian synagogue, built by Russian Jews. It seems to me--are you acquainted with that area?

B: Yes.

H: You should be, somewhat. It used to be Summit Avenue. I think it's still there. There was another synagogue built by Hungarian Jews. That was known as the Hungarian Synagogue.

B: How about Rodef Sholom? Was that built by German immigrants?

H: Yes. Rodef Sholom was built by German Jews. They were a small group, Reform Jews from Germany. I think that their first synagogue was somewhere on Lincoln Avenue. Then, they later built this one on Elm Street.

B: Has there always been the Jewish community broken into three communities, as in Reform Jews, Conservative, and Orthodox? Was that present when you were here in Youngstown in the early part of the 1920s?

H: The synagogue on Summit Avenue was a Hungarian synagogue. Some of those younger members. . . . The Conservative Movement in the United States did not start in Youngstown. It started in New York or somewhere. A group of younger Jews decided they wanted to become Conservative, members of the Conservative Movement. I remember a Mr. Mose Frankel who was in the wholesale cigar business, cigarette business, and was a well established Hungarian Jew and one of the founders of the congregation up there on Summit Avenue. These young people, they didn't want to break away from this congregation, but they wanted a Conservative type of service, and they wanted to use the same name. They were threatened that, if they created a new congregation and used the name of the old synagogue, they would take them to court and stop it.

So, they created what is later known as the Anshe Emeth Temple. That building is now occupied by the Reverend, I think his name is Ovelle, across from the Wick Avenue Park. I was a member of it. I remember when they only built the back part for the social hall and the rooms for Sunday School. That was probably 77 years ago.

B: I understand what you're saying. So, the various temples within Youngstown would have been around ethnic backgrounds. You would have a temple for the German Jews, Hungarian Jews, [and] Russian Jews throughout the city.

H: Yes. Well, there was another one, a small congregation on Myrtle Avenue, because people lived there. Many of them had businesses downtown. We have to remember that it's not too long ago that Madison Avenue was the end of the North Side. Now, the South Side, I don't know what all was [there]. Warren Avenue on the South Side was the end of Youngstown. [It was] a small community. So as far as on Myrtle Avenue, it was also an Orthodox type congregation. They built it for convenience. [It was] easy to walk to. In those days, they didn't have any cars anyhow. (Laughter)

B: (Laughter) Could you describe Youngstown when you came here in the 1920s, as far as what it physically looked like and lead it up to your experiences throughout the city? In other words, comparing Youngstown today with what it was like in the 1920s and the 1930s.

H: Comparing Youngstown today to 1930?

B: Yes.

H: [In] 1930, we were in the midst of a depression. Half of the stores downtown were closed. Most of the home owners, even on the North Side and South Side, their homes were foreclosed. They couldn't make payments. There were soup lines in the 1930s, 1931, 1932, especially for single people. I knew some single people in those days, particularly two of my personal friends from Campbell, single men, who used to go down to Campbell--I think it was the city hall, somewhere there on Wilson Avenue--to get a bowl of soup. Now, that was not enough. They'd walk to Center Street, which was already Youngstown, and there was a soup kitchen down there. The manager of that kitchen knew them. They were not supposed to be there. He gave them an extra bowl of soup.

B: When did Youngstown come out of the Depression? Was it during World War II?

H: Well, when Roosevelt was elected president, he created a certain amount of activity throughout the country. I remember what he called it, "The New Deal" or whatever it was. People thought that he was a messenger of God. In 1935, 1936, 1937, [and] 1938, we were still in the Depression. When Hitler showed up in Europe, we were headed towards war. Then, the steel mills, based on what I remember, steel mills throughout the country, the steel industry began to do business. Many people questioned whether we would ever have gotten out of the Depression if there had not been a war years ago.

I remember when they passed the law on Social Security, 1936, 1937. I was for it. I was already an American citizen. I was naturalized in 1927, in Youngstown. The Republicans, in those days, were 100 percent against it because it was a worthwhile project and Democrat. The republicans claimed another gimmick to take money away from the people and spend it on foolishness, raking leaves. The only thing that Social Security provided in those days, the original law, was that if a person age 25 worked 40 years till age 65 and earned something like \$3,000 or \$3,600 a year straight through, then he would end up getting \$85 a month retirement benefits at age 65. But \$85 a month was a hell of a lot of money in 1936 and 1937.

B: Yes. I wish we could say the same today. With World War II and the boom that occurred, what was Youngstown like, say the downtown area, when prosperity returned in the 1940s?

H: World War II?

B: Yes.

H: Young men, ages 18 to 45, were subject to the draft. In war time, when we were getting into the war, we had 10 million people in the Army. The only ones who were not drafted [were not] either because they worked in what was then known as an essential industry, war industry, or they were crippled for some reason or another. I remember a friend of mine who was a pediatrician, age 39. He worked downtown in Strauss' department store. He volunteered. He said that he was single and said he was going to be drafted anyhow. Shortly after he volunteered, the government decided they didn't want anybody over age 38, but he served.

B: Moving a little bit into a little bit to do with Rabbi Berkowitz's life, when did you join Rodef Sholom?

H: About 20 years ago, in, I'd say, about 1972.

B: Were you familiar with Rabbi Berkowitz before then?

H: Yes.

B: Do you remember when you first met him?

H: He was here for about 35 years. I think he died in about 1985, so I must have met him just after he came here. I was not a member of his congregation. I was not Reform. I would say [I was] more Conservative than anything else. We were members next door. It's a black church down there now. You're acquainted with it?

B: Yes. I think so.

H: You should be. There was Rodef Sholom at Woodsie and Elm. Next to it is a Unitarian church. I think next to it is what was known as the Anshe Emeth. They were a big congregation. They had about 400 families. My first wife was a teacher at that congregation, a full-time teacher. She was a professional. She came from the school system as a kindergarten teacher, but she also knew enough Hebrew to teach youngsters. She was with that congregation for maybe 30-35 years.

B: What was Rabbi Berkowitz like when you first met him?

H: What was he like?

B: What struck you about Rabbi Berkowitz when you first met him?

H: He knew how to get along with the young people. This is not only true of the Jewish people; it's true of all nationalities that I know of. The old generations who came here around, after about 1920 or 1925, came from Italy and Poland, Russia and Rumania, Hungary--you're Hungarian, maybe?

B: German.

H: German. Not too many Germans came. I don't think so. They brought their own culture along, and they wanted to retain it. Their children had other ideas. They were Americanized. Many of them didn't have any interest in the language anymore, of their parents. They wanted to make certain changes. In Jewish life, it's permissible. In Roman Catholic life, it is not permissible. Well, it's permissible now. You don't have to be a Catholic. You can be a Protestant, and many of them are. They've given up--and that wasn't true in Jewish life.

I remember when I was already 17 years old, 18 years old. I remember the religion that we followed in Europe, small town, mostly small town Judaism was known as Catholic Judaism. Catholics observed everything that the priest said; the Jews observed everything that the rabbi said. There was no place else to go. But in the United States, you have freedom.

Now, Berkowitz, [what] I appreciated him more for than anything else [was that] he respected his audience. He knew what to say; he knew what not to say. He was a very fine speaker.

B: Throughout your life here in Youngstown, [were there] any other either Jewish leaders or leaders within the Youngstown community who could be compared to him?

H: Taking care of what?

B: Compare with Rabbi Berkowitz, was there any other leaders with Youngstown, within the Jewish community or. . . ?

H: Based on your question--I'll stick to your question--Dr. James J. G. McDonald, who was the first Ambassador from the United States to Israel, I had met him in Youngstown. He came here before he was Ambassador, I think around 1940-1945. He represented, to the United Nations on refugee problems, the United States. I was then president of an organization here in Youngstown, known as the Youngstown Zionist District. Dr. James McDonald wrote this book called My Mission to Israel. I presented this book at a meeting to this man, Mr. Oscar Altshuler, who was my wife's uncle at that time. He was very active. He was a philanthropist. He was the owner of Albro Packing Company and was acting on a national level, not just local. So, we presented him this book. Yesterday, I stopped off at the Good Will Industries, looking for something that I couldn't find. I found this book. (Laughter)

B: That's one in a million.

H: I asked them how much they wanted for it. They said, "One Dollar," so I bought it. I gave it to him in 1991, before he died. His wife died, and I guess--they had a lot of books--they just donated the books to the Good Will Industries. But, there aren't many such as him, [such as] Joseph Friedman, Attorney Joseph Friedman. His son is practicing law, Arthur Friedman. Joseph Friedman was known as "Honest Joe." He was. Clarence Strauss', my father-in-law [and him were] old timers. They created temples. They created the Jewish Center. They even created, which is now known as the Akiva Academy, the day school.

B: Okay. Growing up in Youngstown, while you were here, did you experience any anit-Semitic activities or did Youngstown have any anti-Semitism present within the community?

H: I would say no. Based on my knowledge of various people within the community, they're not anti-Semitic. I don't think so. Oh, there are some screwballs somewhere, you know.

If you want to, I can tell you [something] which may be of some value to you. About 1940, I was already then, supposedly, an established life insurance agent with the New York Life Insurance Company. They sent a young man here, by the name of John Worland, who was an assistant manager in one of the Cleveland offices. They appointed him as district manager here in Youngstown. He was a Roman Catholic, 100 percent. That's true, 100 percent. So, he rented a room in some motel on the South Side of Boardman, and he started looking for a home. He set out to buy a home some place. He didn't know Youngstown at all. I remember he and I became good friends. He asked, "Where's a good place to look for a home?" I said, "Well--" he already had a couple kids--"consider Canfield, consider Poland. They'll have new homes." So, he went into a realty company, some realtor in Boardman and told them he was looking for a home and would like to see something in Canfield. So, they assigned a broker to take him along. The broker said to him, "Canfield is a good place. You might like it." He said, "Why?" He said, "Very few Catholics in Canfield." (Laughter)

Canfield was known as the nest of the Klu Klux Klan. So John Worland said, "Really? Well then, let's keep it that way. Take me back to my motel." (Laughter) A real smart salesman. John Worland lives in Youngstown. He's now retired and disabled.

B: Okay. Can you tell me a little bit about how Rabbi Berkowitz operated the temple?

H: Based on my observation in 15 years, I think when he came here, there was a split in the congregation, two groups of people, some of those who were children of the old German Jews who considered Judaism as a religion and a religion only. [They felt] you don't have to be a Zionist, and you don't need a Jewish state in order for anybody to be a Jew any place. When they interviewed a perspective rabbi for the position, if he said that he was a Zionist, he couldn't get the job. There was a movement on that. Maybe they split off and built another congregation. You see, among the Jewish people, if there are two Jews, two families in a town,

you have three synagogues. (Laughter) That one we don't go to. You see, you have to have a third one that you don't go to.

When Berkowitz came as a rabbi, I talked to him about it. He said, "My job, I'm being hired as a religious leader, not as a politician. If nothing else, I'm a rabbi, so I'm not going to get involved in the controversies. I'm a rabbi." That's the way he remained. He was always a Zionist, but a Zionist didn't pay his salary. (Laughter)

I can tell you something that may be of some value to you. One of his predecessors, Dr. I. E. Philo--you've probably heard his name--was a very fine orator, probably the finest speaker in Youngstown among the clergy. He was an orator and some kind of philosopher. About 1927, 1928, 1929, Clarence Darrow--you know who he was, the famous lawyer--went around the country debating, resolved that man is a machine. Maybe today they could prove it. We can take the heart of a baboon and transfer it, but in 1927, 1928, you couldn't prove that. So, the clergy throughout the United States, were up in arms against it. They were debating. They wanted to silence him. Some organization in Youngstown here arranged for him to come to Youngstown to debate. Dr. I. E. Philo said, "I'll take him on." He filled the Stambaugh Auditorium. I was there. Clarence Darrow was an atheist and a sharp debater. This was a formal debate. He made the statement, "And God said to Abraham, 'Go kill thy son Isaac.' Maybe that is exactly what it means. If I were Abraham, I'd kill God." (Laughter) So, he got Philo's goat, so to speak.

Philo was upset. How dare anybody make a statement like that! He said, "I know why Mr. Darrow goes around debating, because he makes money doing it. He makes good money." That's just exactly what Darrow was waiting for. He said to him, "A preacher remains a preacher." He's no longer talking to Dr. I. E. Philo. Now, he's a preacher. I'd like to see how long he'd preach if he didn't get paid. (Laughter)

From Youngstown, shortly thereafter, Clarence Darrow went to Cleveland. He debated a rabbi, a very nationally known rabbi at that time. His name was Brickner. And Darrow lost. To Brickner, he lost. In Youngstown, he won.

B: Was Dr. Berkowitz involved with other things though within the Youngstown community, other than being strictly a religious figure?

H: Dr. Berkowitz, from what I am told, belonged on 38 different boards in the community. He was active in

the--is it the Rotary or the Kiwanis that met at the YMCA?

B: Rotary.

H: He was active in Rotary. He was president. He was in charge of campaigns. He was very close friends with Bishop Malone. As a matter of fact, the two of them were that close that they had agreed verbally [that] if either one died first, the survivor would deliver the eulogy. Well, the Bishop did deliver the eulogy when Rabbi Berkowitz died.

B: Did Rabbi Berkowitz do a lot to develop a great rapport between the various religions within Youngstown?

H: He was highly respected. Just a personal question. Your German background. Are you a Lutheran?

B: Right. Actually, it's funny. My father was a Methodist, so my mother was a Roman Catholic, then. When they got married, the happy medium they found to get married, my mom. . . .

H: We're a little bit off the subject. With the hearing aides that I wear, I deal with Mr. Getman in Boardman. We're close friends. Mr. Getman's father was a Lutheran minister for many years on the North Side some place. Mr. Getman tells me that his father spoke German fluently. He used to deliver sermons in German. Of course, there are a lot of Germans that came over that couldn't understand the English language.

B: That's neat. Could you describe Rabbi Berkowitz's personality, some of his traits?

H: In his profession with the congregation, I understand he was dictatorial. He owned the congregation. When he came here, they had, if I remember correctly, about 250 or 275 families. When he died, they had either 650 or 700 families. In Youngstown, even today, there are about 1,500 Jewish families, about 700-750 families belonged to his congregation. The rest of them were all split up. Why did they go there? It's all voluntary.

B: Was that his personal aura or mystique?

H: Well, I don't know how it is in the Protestant movement. I don't think in the Protestant movement you have any requirement about what you should eat, what you should not eat.

B: Right.

H: Also, as a religion, the Koran is different from the Bible. There are certain foods that we are not allowed to eat, certain fish. The only kind of fish we're allowed to eat is the fish that have fins and scales, nothing else. Catfish, out of the question [because they have] no scales. In the Orthodox, the Bible says no. The only kind of meat we're allowed to eat, according to the Bible, the Old Testament, the animal must have cloven hooves and chew the cud, no other kind of animal.

Also, the Bible forbids the eating of blood because it's in the interpretation. The Bible only states don't eat the blood of the animal. It also says because the blood is the soul. I personally maintain it. That's good. It's bad enough that you kill a living being. An animal kills another living being, the first thing it does [is] it drinks the blood. We are forbidden to drink the blood. If you boil an egg, and it has a drop of blood--sometimes you notice it--you can't eat the egg.

The Orthodox and Conservative follow it. The Reform gave it up. They say it's outmoded.

I'm not permitted, if I call myself a Conservative Jew or Orthodox--I was grown up as Orthodox--I'm not permitted to kill an animal, even a chicken, and eat it. I have to take it to a specialist. He has a knife, which is sharper than his Gillette blade, to cut the juggler vain without pain. If you're killing a living being, don't cause any pain. He's also trained to find out whether it's healthy or sick. I understand the chickens, which we all eat, are subject to all kinds of diseases. When we go to a restaurant, we don't question. But, in a kosher restaurant, that has been determined that the meat was healthy meat.

There are some who do not follow, so children, first generation, second generation, they move away and say, "We've got to go forward." Today, there's not much difference between Reform and Conservative. This is something that you can put down if you want. Ninety percent of the Conservative Jews are technically Reform Jews. Their parents belonged there, and maybe they're still alive, grandparents. Sometimes, they don't like the rabbi at the other congregations, so they say, "Well, we'll stay put."

When I came to Youngstown, I clerked in a store on East Federal Street. [I] worked 10 hours a day, six days a week. There was six or seven kosher butcher shops. The Jewish community at that time was half the size that it is today. Those butchers all made a living.

Today, there isn't a single butcher shop in Youngstown, and the community is twice as big. There isn't a single butcher shop in Warren or in Sharon. Why?

B: Everybody went to Reform.

H: The Reform Jews never opened one. They never believed in it. It's because of so-called Orthodox or Conservative Jews that we quit using that type of meat.

B: That's interesting.

H: That's what you call assimilation.

B: Right. What do you think Rabbi Berkowitz's impact was on the Youngstown Jewish community?

H: He was a good public relations man. They were always friends, on a first name basis. They'd call him in for advice. The blacks, Bishop Malone--I'm not a Catholic, and I think that Bishop Malone was probably one of the nicest religious leaders in the United States. He's a truly religious leader, in the truest sense of the word. Berkowitz was that type of an individual. He didn't have the Bishop's power.

I had a personal experience--I don't know how far you want to go on this.

B: No. This is great.

H: I had a personal experience. I was an active board member with a congregation called Emmanuel. [The synagogue at] 117 East Rayen Avenue was called Emmanuel. I was on the building committee at the time, and they decided to sell it and move. We built the one here on Fairgreen and Fifth [Ave.]. You know where it is. It's the Oakland. . . . I was involved in it. When they moved here, they engaged a rabbi by the name of Harold Shechter, who is now retired. He calls me once in a while. He's now in Florida. I became active in that congregation. I was chairman of adult activities, cultural-wise, to create some cultural activities. One day--I was in his study. A rabbi doesn't have an office does he? He has a study, doesn't he? (Laughter) He said to me out of the blue sky, "Joe, what does your Judaism consist of that you allow yourself to be discriminated against for it and maybe even to give your life for it? What does it consist of?" So, I said to him, "You caught me off guard. If you asked my father in the old country, or my grandfather, they would say, 'You're crazy. You're nuts!' Me, I can't give you the answer. As a matter of fact, you can stop a Christian and ask the same question, and 99 percent of them will not give you a Christian answer."

But, that bothered me, so I asked a local old time Orthodox rabbi who was a friend of mine, and he was not too well educated outside of his profession. He started giving me a sermon. Now, this has been 25-30 years ago, and he is still speaking, giving me a long sermon. That's not what I want. I have a friend in Pittsburgh, Dr. Morris Lundes, who is an American Orthodox rabbi, top notch. He gave me some kind of an answer. I don't remember what it was.

When I joined Rodef Sholom with Dr. Berkowitz, I asked him that question. He gave me the answer just like this. "It depends on how you live 24 hours a day, doesn't it?" It depends on how you live 24 hours a day. Many people are of the opinion, those who were closer to him than I was, that at times he was on the verge of genius, which is true.

B: Is there anything that we haven't touched on that you think we should add?

H: Are you through with all your questions?

B: Yes.

H: Let me show you something, if I can find it. See, Dr. Saul Friedman once sent one of his students to interview me. I think I've got the date here.

B: The 31st.

H: Of 1983. Well, I was probably interviewed in maybe 1980. They sent this to me from the university. I don't know why I was interviewed at the time, because in the history department, I think this is part of their training, their education, I guess. Are you in the History Department?

B: Yes. I finished my Masters Degree.

H: Did you have Saul as your teacher?

B: Yes. He was my methodology teacher.

H: You did?

B: Yes.

H: For how long?

B: I had him one quarter, but I worked with him on a couple other projects and things, too. I had him for a class he teaches on the Holocaust and things like that.

H: See, Saul Friedman and I are very close friends. His youngest kid, Jason--my name is Joe. The Hebrew name is Joseph, but they named him after me. We're close. You see, we're almost family. So I was interviewed. They spend a lot of money on postage. If you want to you can take it with you.

B: No. The department where I work, we have a copy of this. We have a copy of all the oral histories we've ever done.

H: You have a copy of it?

B: Yes.

H: So, you don't need this. This was hidden away some place for posterity.

B: This was a very good interview.

H: That interview was on a different day. I didn't realize that the man who was interviewing me was an ordained minister. He didn't tell me.

B: (Laughter) Well, I'm not an ordained minister, so. . . .

H: I tried to quote the Bible to him at the time, and he didn't say anything. I don't know, maybe I knew more about it than he did.

B: Well, I appreciate your time. I hope you enjoyed the interview.

H: I saw something recently in the Reader's Digest. A Roman Catholic nun walked out of the doctor's office, furious, and she slammed the door. Away she went. The receptionist noticed it and asked the doctor what happened. He said, "I gave her a complete physical and told her I thought she was pregnant, so she got mad and walked out furious." She said, "Why did you do that?" He said, "It stopped her hiccups." (Laughter)

Now, you're going in for teaching?

B: Yes. Hopefully, I'll teach in a university sometime in the near future.

H: In history?

B: Yes. I'm really looking forward to it.

H: Are you from Youngstown?

B: Actually, I was born in Salem. I'm from Carrol County originally, but we moved up to Boardman or North Lima, probably about 20 years ago.

H: You were born and raised in Salem?

B: Yes.

H: Yes. We had two agents from Salem, Russ Hackett and Ralph Black. Ralph had a Master's degree in something. I don't know why he never followed through on it his education and became an agent, a lazy agent.

B: Well, thank you very much for your time.

H: Thank you.

END OF INTERVIEW