

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Romanian Culture

Personal Experience

O. H. 1072

MARY O. BUTA

Interviewed

by

John Muntean

on

March 7, 1976

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

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INTERVIEWEE: MARY O. BUTA

INTERVIEWER: John Muntean

SUBJECT: culture, church life, Romania, World War II

DATE: March 7, 1976

M: This is an interview with Mrs. Mary Buta for the Youngstown State University Oral History Program regarding Romanian culture in Mahoning County, by John Muntean, at 525 West Glen Drive, on March 7, 1976, at 7:00 p.m.

Mrs. Buta, what part of Romania did your parents come from?

B: From Transylvania. My mother came from Rahau, and my father came from Sebes. That is about eight miles between two cities.

M: I see. Did they ever mention to you what a typical day was like in Romania in that time when they were living in there?

B: Well, yes, mother said that in the summer time they would go out in the fields and work. The women did all the spinning and everything. My mother was very close to her mother, and she would skip class and stay home and weave or spin. My grandfather was a good friend of the mayor of the village. He would come in and say, "How come your daughter was not in school?" So my mother stayed home with grandma and did housework. Then when winter time came they did not want to go out in the evening and they had spinning bees.

M: Spinning bees, what do you mean, a contest?

B: The people would go into one house. Then they would spin and tell stories and laugh.

M: A social get together?

B: A social get together.

M: I see.

B: Like the old colonial days I always read about in America.

M: Oh, I see.

B: Then she learned very early in life that education was very important. She realized that she should have gone to school. When she came to America, she came here with her brother and her brother-in-law.

M: About what year would that be? Do you have any idea?

B: In 1910. Father came in 1907. He came with his brother. Mother came with her brother and brother-in-law. By that time her mother had died, and she was quite desolate. There was a change for her to break away from her home. She wanted to come to America to make \$1,000 and go back to buy land. Of course, she met my dad, and they were married. We came along, and, of course, those dreams were thrown away. They lived a hard life.

M: Did they ever mention to you that they had a difficulty in changing to the American way of life, or did they come to a Romanian community area in Youngstown that took them in and taught them the American way?

B: Well, at that time, I think they were all in about the same boat. They all came at the same time. No one knew English so they stuck together as a group. They organized their first churches and the first lodges in order to keep together and keep their heritage.

M: What part of the area did they live? Did they live in Youngstown?

B: Youngstown, yes.

M: What side of Youngstown?

B: The east side of Youngstown.

M: Was there a large Romanian community here?

B: Well, the whole of Youngstown was all . . . There were

some on the east side, west side. It was scattered in Youngstown.

M: Oh, but where they lived, they had proximity pretty close to other related people?

B: Yes, on our street there were three Romanians.

M: Oh, I see.

B: We all kind of grouped together, and then Campbell was not very far. I think it was called east Youngstown, and they were loaded with Romanians.

The first church was where the old ten cent store down on the corner of Champion and East Federal Street was.

M: That was a church?

B: That was where we first organized a church, from what they told me. Then from there they raised money to build a church on Wilson Avenue.

M: I see. One question regarding when your parents came here. How did they learn to speak the American language? Did they ever mention to you?

B: Well, they learned from us. I didn't know a word of English when I went to school. I was eight and a half when I first went to school. Then we came home, and we brought our English to the house. Then they began adding "a's", for example for a bucket they said "booket" and for handle they said "handlea." When I went to Romania, they got quite a charge out of me because I asked to buy a bucket, and they didn't know what a bucket was!

M: So, in other words, they took American words and. . .

B: They took American words and made them a Romanian sounding word.

M: I see.

B: They did not insist that we speak Romanian in the house. That is how we happened to speak, and read and write Romanian.

M: Did your father have difficulty in finding a job at that time?

B: No, because at that time they needed a lot of laborers in the steel mills.

M: I see.

B: Everybody had jobs.

M: Can you tell us something about your early childhood or maybe even early adult life in regards to your family's association with the Romanian community? Perhaps mention different types of events, culture?

B: The church for example?

M: Well, not the church so much right now, but different events like cultural type of events. How did you learn the Romanian way of cooking? Was it through your mother?

B: Through my mother.

M: Okay. Now what about the cultural way of dances and so forth?

B: The church organized back in the 1930's the O.C.A., which was supposed to be the forerunner of the present era.

M: Oh, I see.

B: My brother was the president of O.C.A. It was supposed to be just the opposite of the union league. The union was doing it from the lodges. When he had dances. . They taught us dances. In that group was a lady who had a daughter, who was taking dancing lessons, and she organized a dance team. We got on teams, and we used to go to Lorain and to Cleveland and perform the Romanian theatrical parts. Then we used to be a theatrical team. I figure most old timers remember him with fond affection. They were a wonderful couple. They were comics, and they would present an Easter and Christmas time theatrical performances. They were out of this world.

M: Really? It must have been enjoyable.

B: Oh, they were beautiful. They were just wonderful. Then we learned our. . .Niki Nisser came by and formed the choir at the Romanian church. From the choir we also had sessions. This is where we learned our dances.

- M: Did people have a tendency to gather a lot and have different type of functions together, or was it more or less upon visiting one's neighbors that people would go out?
- B: I think we went from house to house, and we met friends. You dropped in on friends unexpectedly, and you just partook of what they had. Then the big celebrations came at Easter and Christmas time when we had a big dance and a big theatrical fiasco and a big convention.
- M: That was then more or less handled by the church?
- B: By the churches.
- M: Now getting. . .
- B: Sometimes they used to side with a Christmas program.
- M: Did your mother teach you how to sew Romanian type of clothing and costumes at all?
- B: I did not like to sew. She did teach me, but I lost patience counting threads because I never liked to count them. She instilled in me a little sewing. She got her first sewing machine back in the 1920's, and I read the directions to her. I used the machine.
- M: What about songs? Did you learn songs from different organizations, some Romanian songs, or did you learn it from home too?
- B: We learned from home and we also learned it from the Romanian choir. They taught us both religious and popular songs.
- M: What church was in existence at this time for the Romanian-Orthodox in Youngstown?
- B: Oh, the one on Wilson Avenue.
- M: Can you tell us a little bit about that church from you can remember?
- B: Yes, we had no seats to sit in. Along the side of the church, you had pews. People would pay so much money per year to sit in them. The men occupied two-thirds of the church.
- M: Two-thirds?

B: Yes, and then the women had one-third. There used to be a railing dividing the men from the women. Then you didn't dare go over that railing to sit with them. You just didn't do that. Then back in 1927 Father Pordam organized the second Romanian school. We had to have chairs to sit on, so our parents got together and they bought for the first time chairs that were used in our Romanian church. Then those chairs were used until the new church was built in 1945 on Wick Avenue. By this time our parents were getting together the money to buy the present church pews.

M: Mrs. Buta, regarding the church on Wilson Avenue for a few seconds, could you tell me did that church have to your knowledge Sunday school?

B: No.

M: It didn't at all?

B: No, I remember that I used to go to church and stand up during the entire services. We did not dare turn our heads to look left or right, just right ahead at the altar. Then we would come home and eat and go to a street mission. As I recall it, this was run by the missionary Methodist Church. It was a missionary school run by deaconesses. They had these long, black dresses with black hats on top with a white bow under the chin. They would teach us the Sunday school. That was where I learned my Bible. That was with the Romanians. I read my Bible from there.

M: Did you know the Romanian language at that time?

B: Yes, I always did know that. Miss Yokum was the head of this. Then we would go on Tuesday and Thursday for sewing lessons. We paid \$.02, and we learned to blind stitch and make scarfs. On Sunday, we had Sunday school and plays. One time they took us to Cleveland to perform in a church function, and then we went down to the basement and had dinner. I was very much impressed with the beautiful wall to wall painting of Christ with his hands over the globe of the world and he was saying, "Go ye unto the world and preach the Gospel to all the creatures." Then we saw for the first time Lake Erie and picked sea shells and came home. I have always felt very close to the mission, and that was before we even had it at our church.

M: Regarding that church again, for one more question, did that church have a choir?

- B: Yes, they had a choir way back in 1925. The priest there had a beautiful baritone voice, and he performed the first choir. Then he went back to Sebes and it was picked up later in the 1930s by Niki Nisster from Youngstown. Mr. Tickushon and Mr. Disster and Cartalina and Filica organized the choir again in 1936.
- M: Now regarding the altar now, the altar that day had in the Wilson Avenue church, was it similar to the altar at the Wick Avenue Church?
- B: Yes, yes.
- M: In other words the icons and everything were exactly the same?
- B: Yes.
- M: So it wouldn't matter what Orthodox Church you would be in, it would still be the same?
- B: It would still be the same.
- M: I see. Now when was that church on Wick Avenue built to the best of your knowledge?
- B: 1945.
- M: 1945.
- B: I think it was blessed in 1945.
- M: Do you have any knowledge why you decided to move from Wilson Avenue from Wick Avenue?
- B: Yes, it was too small for us, and they wanted to get out of that neighborhood into a better neighborhood. They happened to get a good buy on this old Arms home. Now the Arms home right next to the Arms Museum next to our church, Mrs. Arms was born in our church.
- M: What do you mean?
- B: In the origianl family home.
- M: I see.
- B: Then she married a distant cousin of hers whose name was also Arms. So she didn't change her name. For her wedding her father built that home that is now the museum next to our church.

M: Oh, the Arms Museum itself. I see.

B: Yes, the house was bought from Mrs. Arms.

M: It was vacant though when it was bought?

B: Yes, yes. I think her sister had lived there, and her sister had passed away and then the children. So Mrs. Arms sold it to our church. There were other buyers but she was particular as to whom would occupy the premises. So when we came by the other church, she immediately sold it to us for a very reasonable sum.

M: I see. Who was the minister at the parish at that time?

B: When the church was bought?

M: When the church was at Wilson Avenue.

B: Oh, Father Stanila.

M: He also was the minister at the Wick Avenue church too?

B: Yes, yes, it was during his stay that we moved from Wilson Avenue to Wick Avenue.

M: Now going to the church on Wick Avenue, when that church was converted over, it took probably several months, maybe even a year, I don't know for sure. Were services still being held at the Wilson Avenue church while that was transpiring?

B: Yes, some there, and I think they had some in the . . . They built the church hall first. They would have them in the hall too.

M: Oh, I see. Can you tell us a little bit about the church during the time of Father Stanila's minister ship and his wife's? How were the services conducted then?

B: In Romanian.

M: In Romanian?

B: Yes.

M: Was he adapted to try to change it to the American way, or did he want to keep it Romanian?

B: Well, at that time, up until the time he died, the church

population was composed mostly of the adult Romanians. There were not too many intermarriages where you would need the American language.

M: So, in other words, they tried to preserve the Romania as much as possible?

B: As much as possible, yes.

M: I see. Was there Sunday school when the church was built?

B: Yes. Oh, he did talk to young children as they came up at the service. They began having Sunday school. They would come in after Sunday school, and then he would give them a little sermon.

M: In English?

B: In English, yes. It was broken English, but the kids loved him, and they listened very attentively to what he was saying.

M: Were there any attempts during this time to try and teach the children the Romanian language or anything, or was it left to the home?

B: It was left more or less to your home.

M: I see.

B: They are doing it now though. They are having Romanian lessons being taught.

M: But it is not done by the church. It is done more or less by. . .

B: It is being taught by outside influences, yes.

M: Yes.

B: By members of the church.

M: At that time there were no outside attempts to teach any of this?

B: Not that I recall. By that time too I was away teaching in a school.

M: Oh, I see.

B: I know we used to have these sewing bees. We used to show the girls how to sew Romanian blouses.

M: Oh, in a church?

B: In a church, yes.

M: I see.

B: I know I made Mary a Romanian blouse too at one time.

M: Is that your daughter?

B: Yes, because they had to have Romanian costumes. This was done first, then later on we also had another session where we learned to make dresses for our daughters.

M: I see. At the church over there I know they have many Romanian banquets. At that time what kind of dishes did they have? Did they have Romanian food?

B: Romanian, all Romanian.

M: Could you name a few types of them?

B: Oh, good chicken noodle soup, homemade noodle soup, salmalia.

M: What is that?

B: Pig in the blanket some people call it. It is meat rolled up in cabbage leaves. On some days we used to have fish, two kinds of fish, the salty fish and the fresh fish. Most of our food was roast chicken and Romanian pastries.

M: Did they bring that in, or did they prepare it there themselves?

B: No, the women always donated their pastries. You would never have to make them. They brought it in or they.

M: But the food itself you just mentioned, was that prepared, or was it Colonel Sanders brought in?

B: Oh, no, no, it was all prepared in church.

M: I see.

- B: They used to have sausages too and pork, pork and sausages.
- M: It was mentioned before by somebody that Romanian people do like their pork meat quite a bit.
- B: Yes, especially in January. Usually the January dinner has this set aside as pork and sausage and sauerkraut.
- M: New Year's Day dinner?
- B: Something like that, yes.
- M: Oh, I see.
- B: But they usually give it on the first week of January.
- M: I see. What changes have you seen that occurred over the years related to the Romanian culture in America, perhaps the church? Have you noticed any specific changes? I know in language we have adopted more or less the English instead of Romanian.
- B: Do you mean in the church services?
- M: In the church, community itself.
- B: Yes, because I think the children have now grown and married. Their children are coming up, and the language that is spoken is English. It is not Romanian. Even in our sermons, that is in English too.
- M: I noticed in the recent years they are trying to teach the Romanian language to people who are interested. Also, Miss Judy Shonn has taken over trying to teach some of the children to dance Romanian dances. You mentioned that you have a daughter Mary. During her time did they have such things occurring?
- B: Yes.
- M: Did she learn how to do some American dances?
- B: Yes.
- M: Did they have costumes too?
- B: We made the costumes for them. We followed the Translyvanian with the white gloves and black ribbons and black embroidery.

M: Did you have patterns to follow that by?

B: Mrs. Stanila had patterns for us to follow.

M: Oh, I see.

B: Then we would use the sewing machine and put them together. She was very good at that, she was a very good seamstress, good at sewing.

M: So she helped immensely in keeping this culture going during this time then?

B: Oh, yes, yes, very much so.

M: Now as the years passed on and Father Stanila retired, did the Romanian culture become more Americanized or did it stay about the same during the time of Father Lazar and even recently Father John? Has it become in your estimation more Americanized?

B: I think so.

M: What would you attribute to that?

B: I think our children going out into the world, going to school, meeting other people of different nationalities.

M: I see. Is there any changes that you would like to see occur regarding the Romanian church on Wick Avenue in the future, or would you like to see it the same?

B: I still would like to keep it as it is with the Romanian heritage and teach them Romanian so that they do not forget.

M: Would you say it would be up to the church to teach the Romanian heritage to the children, or do you think it should be left up to society?

B: I think they are doing it quite well. I think society in my way of thinking is losing out and fading. The churches have become very prominent. The bishop has organized the AROY (American Romanian Orthodox Young). That is the group that is now more or less leading the churches of today. The member that we have today in AROY are. . . I mean in church leadership are AROY members and have gone to camp and have become quite boosted in the Orthodox leadership.

M: Is there anything else that you would like to add that we didn't cover regarding Romanian church in Youngstown or the community itself?

B: I think that is about all.

M: One question regarding Romania itself. I understand that you spent a short time in Romania. Could you enlighten us a little bit about what you noticed regarding Romanian culture in Romania that might be similar or different to what you grew to in America?

B: I happened to go to Romania on April 10, 1949. That next weekend they put a restriction on the Americans that live in Bucharest. So we were more or less confined to the city of Bucharest. We couldn't go out unless we had special permission by the foreign office. We could not go more than fifty miles away from the capital.

M: Why?

B: That was about all. I got to Bucharest and all of a sudden I found myself with a beautiful home and a maid, a cook, and a butler.

M: Did the cook cook Romanian dishes?

B: Yes.

M: What about American dishes? Did they have any?

B: I taught them.

M: Oh, you taught them how to cook? Oh, you taught the cook?

B: Yes, then they also knew how to. . . They were good cooks, and a good Romanian cook is good if she can go anywhere in the world and cook well. They are good cooks by nature. They knew how to handle their seasoning.

M: Well, did they follow a certain recipe, or did they just know by touch?

B: Some recipe, some by touch.

M: I see.

- B: They are very eager to learn. I looked upon my past years and my most beautiful years of my life also when I was adjusting to be a dama, a lady of leisure with these people waiting on me. I had to go and take the diplomatic country club, and I happened how to learn to play golf.
- M: Oh, really. Did they have golf courses over there?
- B: Oh, they have got a beautiful golf course.
- M: Really?
- B: Tulesa, who taught us to golf, was one of Europe's foremost players of golf.
- M: Oh, really?
- B: He came to American not long ago and visited with us at our home here on High Street. He was in Florida on a golf exhibit. So any how, I played golf in the morning, I played bridge in the afternoon, and I hated it. I don't like to play. Women have a habit of talking to much. I came home, and I would say, "Servant, who was picked up last night?" They would say, "I don't know who was picked up." Because all the communist would be picking up Romanian personnel.
- M: I see.
- B: But not to Americans. Then finally the minister, he is now the ambassador, called me one day and said, "We would like to have you work for us." So I began working at the American Embassy. That was much more interesting because I would go in the morning. I would have a butler come by, the driver.
- M: Excuse me, one question, did you speak Romanian to them, or did they know American?
- B: It was all American. See I was working not in the Romanian but the American government.
- M: Yes, I know, but I mean I'm referring to, you didn't understand, to your clerks and like that.
- B: Oh, only in Romanian.
- M: Romanian then. But I know that when you worked at this diplomat corps it would be entirely American.

- B: Yes, well, they were Romanian, and they were so honest. I could leave money on the table, and it would never be touched.
- M: Really?
- B: Uvena was our maid, and she loved to sew. Sam bought her a sewing machine, and I taught her how to cut a pattern. Sears Roebuck had a buying service with us, and I would buy materials for her. I would teach her how to put in zippers. We had a nice time together. We felt very, very close. In fact they used to marvel how well we got along with the people.
- M: Did they ever talk regarding how things were prior to the Russians taking power?
- B: We never encouraged that because we didn't know if they would be spying on us, or if they would be telling somebody else something. I know that our phone was being taped because one time I went to the telephone to talk and I just sooner got through talking and I picked up the receiver to do some more talking. I heard somebody translate into Romanian what I just got done saying. We were careful of what we were saying.
- M: Be very careful, yes.
- B: We didn't encourage our people to say anything about the government. I didn't want them to get in trouble.
- M: I don't mean about the government, I mean how life was like under Nazis.
- B: No, we never talked of that kind of stuff in our conversation. I know we were very nice to them. One Sunday morning Uvena and the cook would eat breakfast with us. Of course, they were very reluctant to sit down with us. They used to have different meals planned for themselves. I put a stop to them. I said, "You eat what we eat." It was just a beautiful relationship.
- M: Did you ever get a chance to roam around in the community itself in that area?
- B: In Bucharest, yes, but not outside of it. We went golfing at Sinaia, so we went to Sinaia one time. One time I wanted a bucket. I said, "Go find me a bucket." She said, "What is a bucket?" I said, "It is a thing about this big, and you carry water in it." Well, she

couldn't think of what I was saying. She went out, and I said, "Go buy me a bucket." Finally she came back and said, "I would if I knew what a bucket is." So we went every place looking for a bucket. As we were leaving I said to this man at the hardware store, "It is about this big. It carries water. It has a handle on top." Again I took the American handle and I put an "a" onto it and made it Romanian sounding word. I took bucket and made "booket" out of it. As we were leaving the store I saw this pile of buckets. I said, "This is what I want." He said, "Well, that is a gaiyata." As soon as he said gaiyata I remembered because that was the correct word for it. Instead of saying herra I said storta, and I knew that just as well as I know my name.

M: So this goes back to when you were a little girl and how your parents tried to learn English, and they would make American words and Romanian words together.

B: Yes, for instance a lady came up to us in Bucharest. She had a sister living in Canton. One day she said, "I got a letter from my sister. I can't figure out what she is talking about. She said that she is taking the streetcar and she is going down to see her son a block away. What is she talking about? I told her that a streetcar was a ride and that a block means a city distance. Well, in Europe a block means the apartment house. She couldn't see why she was going on the street up to the apartment house.

M: So is the difference in the language that sometimes prove comical.

B: Oh, we went on the Fourth of July as soon as we got a weekend, we went down for the weekend to one of the Lake Stagor, to these beautiful homes. A woman makes spaghettis with cheese. So I went over to this cheese store with this friend of mine who is an American. I said to her, "Jewel, all they have is just the ground cheese. They don't have cheese in one piece." The lady next to me said, "Are you an American?" I said, "Yes." She said, "What would you like?" I said, "I would like to have some Parmesian cheese, but I want it in one block. I don't want it ground up." She calls the man over and says, "This lady is an American, and she wants some Parmesian cheese, but she wants it in one piece." "American?" And I nodded my head and said, "Yes." So he came out with a thing this big. He said, "How much do you want, all of it?" I said, "No, I just want two pounds." So I got my cheese and left. I went over to

our friend's for the weekend and one lady said, "How about buying me some more cheese like that, like yours?" I went back the next day. The man says to me, "How come you didn't tell me you could speak Romanian?" I said, "Well, how do you know?" He said, "Well, we were told you could speak Romanian. Why didn't you speak Romanian to us?"

M: Oh, they were told.

B: I said, "Well, you didn't ask me. You asked me if I was an American, and I said 'Yes, I was an American'." Then I went to buy a block before we came home. The store down on the Catatori had the most beautiful Romanian blouses. I wanted these two beautiful blouses, and he wouldn't sell them to me.

M: Why?

B: When I spoke Romanian, I had. . . They were beautiful made blouses. I had my fur coat on and I had my nylons and high heels. He thought I was a trade comic, and he wouldn't sell me these things. I went up to the guy in another big department store. But their blouses were cheap looking, they were not that pretty. I came back in the next day, and I said, "I would have gotten them, but they are not very pretty blouse." He said, "These aren't for sale." By that time I was getting kind of angry. I told my husband, "Sam, this man has these beautiful blouses. He won't sell them to me." He said, "Well, let's go and see what is up." We took the diplomatic car and had cortă de malte on the license and the chauffeur. He stopped right in front of the store. We got out, and we went in. The man opened the door for me. He said, "Are you American?" I said, "Yes." He said, "What do you want from me? The whole store is yours. What do you want?"

M: Yes, once he found out you were American.

B: Yes, once he knew I wasn't a Romanian communist that had come all of a sudden because he was not a communist. He wasn't going to give himself to become a party member. But I enjoyed my stay there very much in Romania. See, we had a guard put out by Segoransa watching us. We didn't know that see.

M: That was a communist guard watching you?

B: Yes, and one day my cousin came over from Sebes. She

came to Romania. She had this big sack over her shoulder. She rang the bell. We had a large fence in front of our house. She rings the bell, she said that she came to see her cousin and that she wanted to bring her something to eat. They had made out that we were dying of starvation and that there wasn't any food. She brought bread, flour, everything. She brought bacon and cucynots from the village for us so that we wouldn't starve in Romania.

M: They could have taken it because they needed it.

B: Yes, but it was nice.

M: Yes, I bet it was. Is there anything else you would like to add regarding your stay there or Romanian culture in Mahoning County or anything?

B: No, I think that is about it. I think I took care of most of it. I was going to say that the first priest whoever thought of having Romanian service was Father Volda from the Catholic church on Prospect Street. That was in the early 1920's. Then in 1927 Father Volda held our first Romanian school in the Orthodox church. He used to have almost eighty to one hundred people coming on Saturdays. How he could handle us, I don't know how he did it.

M: This was on Wilson Avenue?

B: Yes, on Wilson Avenue. He loved children, and he knew how to handle us, and he was just beautiful and wonderful. That was there we learned our Romanian. Then my parents wanted us to go to Romania and they wanted us to go to school. Parintina Corta gave us private lessons in grammar in English and Romanian literature and stuff like that. I have to give my mother an awful lot of credit. She had enough foresight to want us to go to school. After high school was over she said, "Okay, college is next." Mary Lupsi was the first Romanian girl to go to college. Then I was the second one from Youngstown.

M: Oh, really.

B: She went to Ohio University, and Nick Tearco and Ramond Lupsi, the doctor, were all going to Ohio University. Nick said, "Why don't you come with us. Mary just graduated. How about you taking Mary's place and going to Ohio University with us?" I said, "No, I'm going to

Miami because I am on my own." So Nick said, "I know there is a Romanian boy up there. His name is Serafin Buta." So I said, "Well, I don't know him. I know his sister. I don't know him." At Christmas time we went to boost, and then we went back and we dated. Then years later my daughter chose Miami, and she used to feel that she was so close to Miami because she knew that her parents had once walked the same streets. She had quite an attachment. She still has that attachment.

Yes, the late 1920s and early 1930s is where the first generation had their activity of heritage. That was when they also had Professor Yorga come in from Romania. He was one of the most learned men, and he made a tour of all the Romanian centers in America. He went back, and he wrote a book on them, on the American's in Romania I mean the Romanians in America. Of course, there were millions who welcomed him with open arms. They had a banquet at the Ohio Hotel for him, and we danced. We dressed in Romanian costumes and sang songs. We were welcoming him to Youngstown.

M: I see. Is there anything else that you would like to add?

B: I guess that is about all.

M: If not, well then thank you for this interview.

B: Oh, then two years ago Prenta Charchiska came to America, he's the president of Romania. We were visited by the mayor of Cleveland to go to Cleveland to meet him.

M: That was nice.

B: They had a select people, Romanians, to go up there. Low and behold, do you know who was his prime minister? Sam Nuven back in 1945 of Bucharest. Yes, his name was Juisc Nokaviska. He is the foreign minister of Romania. When Sam was in Romania, he was just then coming up the ladder. At that time he was also stationed in Washington before he became foreign minister.

M: He moved up quite a bit.

B: Yes.

M: Well, thank you for this interview.

END OF INTERVIEW