

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Romanian Culture

Romanian Life

O. H. 278

NICK TRIFF

Interviewed

by

John Muntean

on

September 10, 1975

## NICK TRIFF

Nick Triff was born April 11, 1908 in Campbell, Ohio the son of Nick and Mary Triff. His parents came to the United States in 1904 to make money for a down payment on land in Romania. Nick returned with his mother to Romania about three years later. Nick lived in a small farming village called Agarbiciu until the age of fourteen, when he moved to Sibiu to become a tailor's apprentice.

Nick worked without pay for three years under an established tailor. His decision to come back to the United States was influenced by a young girl from Cleveland who urged him to return to America. So in 1927, at the age of eighteen, Nick returned to the Youngstown area and became an active member of the Romanian community.

Nick participated in activities of the Holy Trinity Orthodox Church while it was still located on Wilson Avenue. He was also instrumental in it being moved to the Wick Avenue location. Nick and his wife, Aurelia, have two sons, and Nick is employed by Hartzell Rose & Sons as a tailor. The Triffs are proud of the fact that they are Romanian and as Nick puts it, "All Romanians, in general, are good people. They are thrifty people and they aren't troublemakers.

Julie DiSibio

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Romanian Culture

INTERVIEWEE: NICK TRIFF

INTERVIEWER: John Muntean

SUBJECT: Romanian Culture, life as an American

DATE: September 10, 1975

M: This is an interview with Nick Triff for the Youngstown State University Oral History Program regarding Romanian Culture in Mahoning County, by John Muntean at 952 East Philadelphia Avenue, on September 10, 1975, at 7:00 p.m.

Mr. Triff, what part of Romania did your parents come from?

T: Well, I came from what they call Transylvania.

M: What city, section, or any part of Transylvania did they come from? Was it by any big city or anything?

T: Well, it was between Sibiu and Medias.

M: It was a little village?

T: Yes, the name of it was Agarbiciu.

M: Now when was the first time your parents came?

T: To this country?

M: Yes.

T: Oh, I would say around 1904.

M: I see. What motivated your parents to come to the United States around 1904?

T: Well, his main reason was to come here and make some money and go back and buy the land from my uncle and aunt.

M: Oh, I see. Were you born in this country?

T: Me?

M: Yes, sir.

T: Yes, I was born in Campbell.

M: And then you went back to Romania with your parents, too?

T: Yes, my mom took me back when I was about three years old.

M: Oh, I see. Your father was already in Romania?

T: No, he was still here.

M: Oh, I see. Did he ever join you back in Romania at all?

T: Yes, he came after the First World War, around 1918.

M: When you were in Romania, where did you live? Did you live in the same village that your father and mother had left?

T: I lived there until the age of fourteen. Then I went to Sibiu. That is where I learned my trade as a tailor.

M: Could you talk a little bit about what a typical day was like in Romania for you when you were a little boy, either fourteen or older? Maybe you could tell us about, first of all, when you worked on a farm over there, then maybe a little bit of how you learned your trade as a tailor?

T: Well, out there it was like this, as soon as you are around six, seven years old you can do something. By the old standards, you would go out in the field and watch the cows. I would have to watch them and keep them in the pasture so they didn't eat the corn. I had to go out in the field and hoe the corn and cut wheat, cut timber, and anything that a man would have to do.

M: What type of a house did you have in Romania at that time?

T: Well, the house was a two-room house made out of brick, with stucco on the outside. The roof was made of clay shingles, like you see in Spain and Mexico.

M: Did you have animals next to the house, or did you have the barn someplace else?

T: The barn was at the end of the yard.

M: The field that you would cultivate and grow crops on, was it next to the barn or was it elsewhere?

T: No, in our village, everybody had their land out in the outside, on the outskirts. Now, some farmers, or people, they would have one plot or one section, say like on the north side, some on the south side, some on the west side, and different places. They have a different place, but with us, it so happened that all our land was in one section. It was about a couple miles from the village. We could walk back and forth.

M: In that section of Romania, did they have harsh winters?

T: Yes.

M: A lot of snow?

T: Yes, just about like what we have here.

M: What kind of crops did you grow?

T: Well, we would grow corn, wheat, vegetables, potatoes, and of course, we would have to have hay for the animals.

M: Now, did you keep most of that stuff, that food that you grew for yourself, or did you sell some of it also?

T: Well, I would say that ninety percent we kept ourselves. We needed it.

M: Now, when you became older, you mentioned that you learned a trade as a tailor. Could you tell us a little bit about how you decided that you wanted to be a tailor, and how you went about the apprenticeship of a tailor?

T: Well, if you want to learn any trade, you have to go for about three to four years, and all that time you are not being compensated for anything.

M: Oh, you are doing it for nothing?

T: Yes, you are doing it for nothing. It so happened that I went for three years, and my parents had to give this fellow some wheat and potatoes so I wouldn't have to go four years there.

M: What made you decide that you wanted to be a tailor? Was there somebody that influenced you?

T: No, I just wanted to get away from the village. I wanted to better myself.

- M: Now, when you learned to be a tailor in Romania, did that change your way of life at all? In a sense, I don't mean picking up a trade, but did you still have to work in the field, too?
- T: No, because once you left the village and had job hours, it is a full job. So when I left, that was the end of farming.
- M: Did that place furnish you with food and board too?
- T: Yes, for four years they would furnish you room and board.
- M: Oh, so it was almost like a trade school in a sense?
- T: Yes. I had to furnish my own clothing, but as a matter of fact, a private fellow owned it, and I used to live right in his house.
- M: I see. Now, could you tell us about some of the events that they had in Romania, how they might have had festivals or something of some type, and the way they maybe helped the Romanian heritage to grow a little bit?
- T: Like, in the village, there wasn't much. The only festivals were the big holidays. Like, for instance, on Easter and Christmas, we used to have dances. Of course, during the winter and summertime the young people used to have dances once in a while. Everybody was out in the field, and they didn't have much time. Now in the city, in Sibiu, it is like over here. They have movies and they have theaters, but I wouldn't participate in it. It was something like here in Youngstown.
- M: Who taught many of the young people at that time to sing Romanian and dance Romanian dances? Was it the parents or was it the school?
- T: You mean while in Romania?
- M: Yes.
- T: We used to get all of that in school.
- M: That had nothing to do with the church?
- T: No, it was all school. The church was strictly religion.

- M: Now to talk about the church a little bit. Could you tell us what your church looked like in your village?
- T: Well, again it was a brick building with stucco.
- M: Was it white, gray, or what?
- T: It was white. Of course, the inside was blue. It had like skies and you know, all kinds of high columns, and all that.
- M: Did it resemble your present church on Wick Avenue at all, in any respect?
- T: You only have the seats on the sides; there are none in the center, people had to stand up.
- M: Everybody?
- T: Everybody, yes.
- M: Was the altar basically the same setup as the present altar?
- T: Yes, very much the same, yes. Of course, it was smaller.
- M: Now, also in the village, did most of the people go to the Orthodox church or did they go to the Catholic church, too?
- T: Well, it so happened in our village, they were pretty much divided like, half and half. They had their own church and we had our own church.
- M: Now, did both of those churches get together sometimes and try to have different functions?
- T: No. Of course, that was the Byzantine Catholic, not Roman Catholic.
- M: Oh, I see. Did you ever attend a wedding over there while you were in Romania?
- T: Yes.
- M: Could you tell us what a Romanian wedding was like in Romania at that time?
- T: Well, you mean the day of the wedding?
- M: Well, how the reception was.

T: Well, they would go to church, like mostly in the afternoon.

M: Was it mostly on Saturday or Sunday?

T: Mostly on Sunday, because that was when people were free. They would go around maybe two or three o'clock to the church. Then in the evening, they had the reception, generally at the bride's house.

M: Oh, at the bride's house?

T: Yes, at the bride's house. Then, of course, 99 times out of 100 they have an orchestra.

M: They played Romanian music?

T: All strictly Romanian.

M: Did they have any cakes like you have wedding cake now? Did they have any of that in those days?

T: No, they would have basically things like pigs in the blanket. In the wintertime they used to kill a pig and have sausage, but the main thing was pigs in the blanket. Now the pastry consisted of Kolachi.

M: Kozanack, we call it here.

T: Kozanack, yes. Some call it Kolachi, some call it Kozanack. We made some doughnuts, but none of these sponge cakes. Then we had our own drinks. Everybody made a little bit of wine. We had wine, and then we would have some homemade whiskey. They used to make their own whiskey out of fruit.

M: I understand that over here they used to have like a master of ceremonies. Did they have anything like that at the wedding in Romania?

T: Yes.

M: What was his function?

T: Well, his function was, besides an Anash, his function was to tell everybody what to do, like to sit down. He would hold a speech in honor of the newlyweds. The village next to us, the same MC, as you call it, would give a speech before the bride leaves the house. She takes a farewell from her parents. He spoke for her. She would say to her parents that if she ever did something that she wasn't supposed to, she wanted to apologize. It is a custom. Just like a farewell, and



anything that she might have done that her parents didn't like, she wanted their forgiveness.

M: Did they go on honeymoons at all over there?

T: No.

M: Oh, no honeymoons at all?

T: No.

M: Also regarding different events like that, it is customary over here on Christmas Eve that people go around singing carols and songs. Did they do something like that in Romania?

T: Oh, yes, very much so. That was Christmas Eve, not like over here, two, three days before Christmas.

M: Oh, I see.

T: It was always Christmas Eve.

M: They would go and see everybody from the church?

T: Yes, the children would go early in the evening, you know. In our village especially, the grown-ups used to go at night, and they used to go in the church tower way up by the bells, and they would carol there a lot. You could hear it all over the village.

M: On New Year's Eve it is customary among many of the people in the United States to have New Year's Eve parties to usher in the new year like that. Was that customary in Romania too at that time?

T: Well, in the big cities, yes, but in the village couples used to get together, and just have a social gathering. But they would welcome the new year also.

M: So that was customary there too?

T: Yes.

M: Also about Romania, the type of transportation that they had in the village, what did they have? Did they have automobiles, did they have horse and carriage, or what was it, do you recall?

T: Well, when I was a small child, the only transportation we would have was by train. We were lucky enough to

have the railroads go through our village. Now there was a highway too. Sometimes if you wanted to go someplace in a hurry, you would hire a carriage. Some people had horses, and they would do just that, but they would work the horses too. They weren't kept for that. If it was an emergency you would go and tell them that you wanted to go somewhere, and they would hitch up the horses, and they would take you to the next town.

M: What about in the city, when you went there for your apprenticeship as a tailor, did they have a lot of horses, or did they start bringing in automobiles too?

T: When I went to learn my trade, there were mostly street-cars. Every now and then you would see these carriages and horses. We used to see them mostly in front of a hotel, but most of the time it was streetcars.

M: Did you ever make a trip back to Romania since you have come here?

T: Yes, I have made about three or four.

M: Have you noticed any changes that have occurred in maybe that village? Since you have entered that trade, has there been a lot of change, or has it stayed the same?

T: Well . . .

M: I know that there is a new government and that, but I mean not politically, I mean culturally.

T: They have a lot of these new buildings for people to live in.

M: Is this in the city, sir?

T: Yes, where I learned my trade. They have quite a few different factories like machinery and parts, the factory and all of that. They improved them and they expanded.

M: Mr. Triff, what about in the village, are the houses, when you went and visited Romania, basically the same as when you left and came to the United States?

T: Well, there were some new ones, but the old ones were pretty well run-down for lack of material to fix them up.

M: Is it customary among the Romanian people to pass their house from generation to generation?

T: Yes, as a rule, the oldest boy in the family generally gets the house.

M: What if there isn't any boy, does it go to the oldest girl then?

T: Yes, whoever survives, the oldest of them.

M: Also, in relation to the housing in Romania, did the houses have floors as we have here, or were they dirt floors?

T: Well, when I was small, they had some dirt floors, but now they are all wooden floors.

M: Did they have running water when you were small, or was it well water?

T: No, but I understand that last year in our village they put in water. They also put in gas.

M: Oh, gas?

T: Because it so happened in Medais, that is where the supply is, they had wells there close to us. There are other places around, near Sibiu, where there is no gas. They still have to make the fire with wood.

M: Do they have electricity at all?

T: Yes, electricity they do have.

M: Now, when did you, as a young boy, come to the United States? How old were you?

T: I was eighteen.

M: What year was that sir, do you recall?

T: 1927.

M: What motivated you to come to America when you were eighteen? Did you want to get to a better way of life or what?

T: Well, I will tell you. I could say what hastened my coming over here, there was a family from Cleveland who went back to Romania, family and all. After I learned the tailoring, I left Sibiu, and went to another town. In this town, every fall they used to have a dance teaching school, like Arthur Murray here.

M: Did they teach Romanian dances, or did they teach modern dances?

T: Modern dances, and Romanian, any dance at all, but mostly modern. That generally happens in the fall. When you join that group, they introduce all the boys and girls so they will know each other. So you can ask the girls for a dance. So this family from Cleveland, they took their daughter with them too. She must have been around eighteen or twenty. She joined the classes too. And it was something big that she had come from the United States. So I told her, "Wait a minute, I was born in the United States." As soon as she found out that I was from the United States, she told me to come to this county, because she didn't like it at all in Romania. That's what motivated me to come to this country, for which I am thankful.

M: Did you know any English at that time, sir?

T: No, I never did.

M: How old were you when you went to Romania?

T: I must have been around three, four years old. So I didn't know any English.

M: So you forgot any English that you knew at that time?

T: I never knew any.

M: Oh, in other words, your parents spoke to you in Romanian?

T: They didn't know English themselves. When I came over here, I was as green as they come.

M: So they didn't speak English to you at all over here. They didn't learn too much English over here, so you just knew Romanian?

T: So this girl talked me into coming to this country.

M: Where did you go, to Cleveland?

T: No, right here in Youngstown. She was from Cleveland.

M: Did you have any relatives here?

T: Yes, my aunt.

M: What part of Youngstown did you go to then?

- T: On the east side, on Garland Avenue.
- M: Were there a lot of Romanians living there at that time?
- T: Not too many, no. Here and there, it wasn't a Romanian district by far.
- M: Where were some of the Romanian districts during that time, do you know?
- T: I would say Poland Avenue.
- M: About how many families would you consider? Maybe about ten or twenty?
- T: At least twenty. On Poland Avenue, Alexander, and Parnell, and so on.
- M: Now, when you came to this country, did you find it hard to change to the American way of life? In other words, here you knew only Romanian, how did you go about learning English?
- T: Well, it so happened that my boss, who taught me tailoring, he was German.
- M: You mean the boss in Romania?
- T: Yes. He wasn't Romanian, he was German. By knowing German, it made it a lot easier for me. On my job, it so happened that my foreman, he was German.
- M: Where did you work over here, sir?
- T: Well, the man is dead, the shop closed up.
- M: Oh, so you worked in a shop when you came?
- T: I worked for this fellow, his name was Fred Blewitt, he was English. We had a foreman who was German. I talked German with him. Otherwise, I wouldn't have been able to work right away.
- M: How did you start learning English? Did you go to school for that or just talking to people?
- T: I picked up the Vindicator, and that is what taught me how to read and write, just from the Vindicator.
- M: Oh. How was it when you would go to the store? Was it hard to communicate with people when you wanted to buy something?

- T: At first it was a little bit, but believe me, in no time I learned.
- M: Now when you came here and saw the Romanian people, was there a lot of difference between the Romanian people who were living in Romania, in the way of culture?
- T: At that time, there wasn't that much difference.
- M: When did you start noticing some differences? Was it after World War II or before World War II?
- T: Well, as the new generation came up.
- M: Oh, so that would be during the war?
- T: Yes. You take some of the Romanians that came over here 50 years ago, when I came over, they are just here in this country, but otherwise they live just like in the old country.
- M: So it was more or less when they would have children, the American-born children?
- T: That is when the change took place.
- M: Now, when you came over here, sir, what church was in existence in Youngstown? Was it the one on Wick Avenue or Wilson Avenue?
- T: On Wilson.
- M: Could you describe a little bit what the church looked like on Wilson Avenue? Do you recall what it looked like?
- T: Well, it wasn't a big church. It was a frame house-church.
- M: Was it wooden or was it brick?
- T: It was wooden.
- M: Was it white or gray?
- T: No, it was painted gray.
- M: What did it look like inside, did it resemble the church in the village in Romania?
- T: It resembled it more than our present church, yes. It was much smaller.

M: In other words, they had seats around the sides too, like the one in Romania?

T: Yes.

M: Did it have seats in the center at all, or did the people have to stand?

T: From what I recall, they did have some benches.

M: Now, in Romania, I forgot to ask you, in that church you had in Romania, did they have Sunday school, or choir, or anything like that?

T: No, because we had our religion teaching two times a week in school. We were taught religion all right, but it was part of our education.

M: So it would almost be like a parochial school today?

T: Yes.

M: Now, does your church on Wilson Avenue have any Sunday school or choir, do you recall?

T: Yes, they would have a choir.

M: Who was the minister at the church on Wilson Avenue when it was going to close up?

T: It was Father Stanila.

M: Were you here when there was someone other than Father Stanila, or was he the one that was present when you came?

T: Well, I think there was another priest, but I just can't think of his name. He didn't stay long, because Father Stanila came right after that.

M: Now could you tell us, basically, when the Romanian people decided that they wanted another church? About when was it? Was it during the 1930's or 1940's that they made the decision?

T: It was towards the 1940's because our church was completed in 1942 on Wick Avenue.

M: Now what do you think motivated the Romanian people to get another church? Was it because it was too small, the one on Wilson Avenue?

- T: It was too small and the neighborhood was going down. The colored people were creeping in all around. We decided to get out of there, which was a good move.
- M: Who decided upon inquiring about the Arms house on Wick Avenue? Was it the church council or was it some of the old founders that decided upon it?
- T: The church council of course, but as I recall, Tom Fleaka, he was the president for fourteen years. It was a little bit of both, it wasn't just one person.
- M: Now, why did they choose up over there, was there any basic reason why they chose up there?
- T: It was because it was a culture district.
- M: Oh, and that was the culture district of Youngstown?
- T: Yes.
- M: When they bought the place, and wanted to convert it to the church, what changes did they do? Did they tear the whole building down, or did they care basically about the inside and just a little bit about the outside?
- M: Very little on the outside, it was mostly on the inside. Of course, there was a lot of work done on the hall, the social hall.
- M: Did they save any of that wood, and use it for anything?
- T: Oh, yes. You will notice all of those doors. I bet you those are two or three inches thick.
- M: You mean the doors for the altar?
- T: The entrance and a lot of the altar wood. As a matter of fact, not too many churches have that kind of wood.
- M: What is that, is it cherry?
- T: Yes; it is all brought from South America.
- M: Did they save any of that wood from the Arms house too?
- T: Oh, yes.
- M: So in other words, they saved what they could. About how long did it take them to remodel that house into a church? Do you recall? Was it about a year or two?



- T: Yes, well, from six months to almost a year.
- M: They made a residence where the priest can live upstairs?
- T: Yes. While the church was going up, we used to have services in the hall, too.
- M: Oh, you mean you didn't keep services going on at that church on Wilson Avenue? Did you sell it before you moved?
- T: Yes, well I remember we did move from there because the colored people bought it.
- M: Oh, I see. So in other words, while the building was still going on, you were having church too?
- T: We had some in the west end, but when the hall was done enough so people could get in, we would have it in the hall.
- M: Now, in regards to culture now, we talked about the church. In regards to culture, were changes starting to take place now in the way that you described a wedding in Romania, and so forth. I understand that when the people would come from Romania over here, they would bring ideas like that. Were there changes that were starting to take place in the culture and the way of life of some of these Romanian people? Were they becoming more Americanized now?
- T: Yes, especially the ones that had children.
- M: When they would have dinners, did they still have some of that Romanian food, like pigs in the blanket, chicken, and things like that?
- T: Yes, that is very much to the present day.
- M: Now, was there any attempt made during that time to teach children the Romanian language and culture? In other words, a long time ago, I understand, maybe even before you came here, they used to have a Romanian theater, school, and so forth. Did they have anything like that during the 1940's on Wick Avenue do you recall?
- T: That was mostly done at the society.
- M: Oh, society did it?
- T: Yes. Our church was concerned mostly with the choir. As far as having plays and theaters and dances, it was taken by the society format.

- M: They were still doing that at that time?
- T: Oh, yes. When I came over yes, very much so.
- M: When did they really start slowing down and almost stop doing such things? Was that during the 1940's or 1950's? Do you have any idea?
- T: Yes, I would say during the 1940's.
- M: When the new generation came into being.
- T: Then World War II came and that kind of put a damper on it too.
- M: Now what changes would you like to see occur regarding the Romanian church on Wick Avenue? Would you like to see any changes now occur regarding it, or would you like to see the services done entirely in English, or would you like to see them keep some Romanian? What is your idea sir?
- T: Well, I would like to see about seventy-five percent American and about twenty-five percent Romanian.
- M: Do you foresee in the future that it will be done entirely in American and no more Romanian?
- T: I am afraid so, I am afraid so. But the way they do it now, they are trying to teach these young ones, and it might save it. Right now they are trying it in Sunday school, to teach them a little Romanian and dancing and all of that. I am hoping that that might hold things together.
- M: How do you and your family feel about your Romanian heritage? How do you feel about it?
- T: Well, I for one, not because I grew up there, I am very proud to be a Romanian. All Romanians, in general, they are good people. They are thrifty people. There are no troublemakers, you never hear any of them. I feel that if everybody would behave and do things like the Romanians, we would have less trouble. That goes for a lot of other nationalities, not just the Romanians. I am just not partial. The Slovaks, the Hungarians, they are about the same class of people.
- M: In other words, the Slavic people in general?
- T: Oh yes, yes.

- M: What changes would you like to see occur in relation to today's Romanian community in the United States? Would you like to see an attempt be made to teach the Romanian culture to them, or do you think that it is a little bit too late, and let it become completely Americanized?
- T: You mean in the church?
- M: No, I mean in the community itself.
- T: Oh, the community. I am afraid that we will be going to English.
- M: So you don't think that there is really any hope in the sense of preserving the Romanian heritage?
- T: Of course, like for instance the Irish, they still have some of their own traditions. I would like to see some of the Romanians preserve it if we could.
- M: How do you think that they could do it? Do you think that it would be up to the Romanian society, or do you think it should be up to the church?
- T: Well, it seems to me that the society is almost on the way out, where church is more or less here to stay.
- M: So it would be more or less up to the church then to do it?
- T: Yes, to help it along.
- M: Do you think then that the church should have different functions that don't necessarily have to do with the church itself? I mean to aid the Romanian culture and to give the people a chance to use the facility like the hall for different gatherings, because the society doesn't have any hall over here?
- T: Yes, I am in favor for our church to let them use the hall for that purpose. Anything so that we could maintain or keep our heritage.
- M: In other words, I meant for the church to permit the Romanian people to use the facilities other than the altar to keep the heritage going?
- T: Yes, just for that purpose, not to have all kinds of wild dances. I am against that.

- M: Now, I know that our church over here is very prosperous in a sense that it has built itself up and has kept going. Have you noticed any changes that have occurred through the years in the church in this prosperous development, other than the changing to English language from Romanian? Have there been any other changes that you have noticed too?
- T: Well, what I am talking about is just strictly our own church. What I noticed is these young people, they want to have so many functions, they want so many things from the church, but as far as contributing toward it, I don't think that they are doing their job.
- M: Do you see any way that something could be done to motivate them to contribute a little bit to it? How would you go about motivating them, motivating them and making them feel that they want to contribute something to it?
- T: Well . . .
- M: Or do you think that this has to come from the person inside?
- T: Yes. It seems to me, that if a priest catered more to the young ones, that would help for the people to support the church more. What I mean is, if we just forget about the young generation, then the young people lose interest in it. I think if the priest especially caters to these young people, that would help a lot. We have to have our young people.
- M: Now, I know they do caroling over here. We talked about caroling, the church helps with this too. Do you think that the church could probably get someone who would try to get some of the young people who wanted to learn to sing Romanian and teach them to sing Romanian, to go and carol in Romanian and English to various houses? Or do you think that it should be almost entirely in English?
- T: Well, talking about caroling, I used to go just about every year. People, even the so-called new generation, they still like the Romanian carols.
- M: They're sung in Romanian?
- T: Yes. As a matter of fact, that is how we sing, in Romanian.
- M: Oh, but I have seen some other groups come and they sing in English.
- T: Yes, but not ours.

- T: Yes, but it seems to me that sometimes members in the family don't understand anything Romanian. The ones that were born in this country, they still like to hear Romanian carols. That is my opinion. That is how I know, from when we go caroling. I do go every year.
- M: So there is still a feeling in many of the Romanian people, even the young ones, that they still want to keep that identity, even though some of them say that they don't.
- T: Right. There might be some, but from all my finding and going around, I find that the young ones get a lot of pleasure out of those old Romanian carols, because they hear that on television, and this is something different for them.
- M: Now, do you think that maybe the society should sponsor some more events in the sense of, as now they are doing, teaching young ones to dance in Romanian. Do you think that they should keep some of these events?
- T: Yes, I am in favor and I am glad that somebody is doing something about it.
- M: Is there anything else that you would like to add in regards to the church and the culture or anything, sir?
- T: Well, like I said a while ago, I do like to see the priest cater to the young people, to get the young ones. Again, I like church services in Romanian, but I am not selfish. There are a lot of these members that don't understand, so I would go beyond ~~seventy~~-five percent in English at the present.
- M: Okay, thank you very much for this enlightening interview.
- T: Okay, and I hope that I have contributed something to the program.
- M: You did sir. Thank you very much again.

END OF INTERVIEW