

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

St. Paul Apostle Church Project

Church Background

O. H. 496

STANLEY HUCKO

Interviewed

by

Jerry Hiznay

on

December 5, 1984

YOUNGSTOWN STATE UNIVERSITY

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INTERVIEWEE: STANLEY HUCKO

INTERVIEWER: Jerry Hiznay

SUBJECT: Construction, Costs, Usher Experiences, Community History, Church Life

DATE: December 5, 1984

HI: This is an interview with Stanley Hucko for the Youngstown State University's Oral History Program on the history of St. Paul Apostle Church Project in New Middletown, by Jerry Hiznay at the Hucko residence on 48 Sycamore, New Middletown, Ohio, on December 5, 1984, at 7:15 p.m.

Stanley, could you first of all tell me a little bit about yourself, your family background and that?

HU: As far as I know, we were . . . My parents came from Europe and I guess they settled in Burgettstown, Pennsylvania. My dad worked in coal mines for I don't know how many years. In 1920, they came out here on the farm in Poland Township. That is where they raised their family. We are still here.

HI: From where in Europe did your parents come from?

HU: They came from Poland, but I don't exactly know where.

HI: Where is Burgettstown, Pennsylvania? Is that down in the Ligonier-Latrobe area? Is that sort of south?

HU: It is southeast of Pittsburgh.

HI: That is where a lot of the Polish and Slovaks settled. Since you probably grew up most of your life here in the Poland and Springfield Townships area, what was it like around here back in the 1920's and 1930's?

HU: There were only two streets in this part of the country. That was Route 630 and Route 170. Everything else was farm country.

- HI: There wasn't a New Middletown?
- HU: No. There wasn't anything. There was Struthers Road. I remember that was dirt.
- HI: Was the distillery in operation at that time?
- HU: Yes, it was still here. Where Ohlin's lumberyard is there was a feed mill.
- HI: For the most part, this was a rural farm community?
- HU: Right.
- HI: What type of farms were there out here?
- HU: There were just family farms. There was a little bit of dairy and a little bit of grain that they could raise and that was about it.
- HI: What families were farmers? Can you remember some of the families who were the farmers out here at that time?
- HU: There were the Yasechko's, Tkaick's, Molnar's, Kosek's. That was on this half, down this way. There was Paul Grinder and Baxter. That is all done now. Most of them are all developed.
- HI: I know. When I was talking with Mary Ohlin Brentin, she pointed out that a lot of the families that were farming then were ethnics. They were families that came in from Eastern Europe for the most part and bought out the old Pennsylvania-Dutch farms because the Pennsylvania-Dutch moved on either north or west. It was the Eastern European Catholic families that moved in.
- HU: That is about what happened.
- HI: By 1950 when the move was made to establish St. Paul's, had the community grown much by then?
- HU: Yes. It grew quite a bit. It wasn't what it is today.
- HI: Is that obviously a result of the post World War II boom?
- HU: Well, it was the housing boom at that time. I guess the Ohlin's started it. They cut in a few streets and got things going.
- HI: Which streets would those be; like Sycamore, would that be one of them?
- HU: That would be one of them. They had only went up here half-

way, and all of them back of the church.

HI: Foster and Ohlin Drive?

HU: Right.

HI: What role did your family have in getting the church started? Did your parents take an active role in getting it started?

HU: No, my parents were up there in years then. My dad wasn't even around. Just my mother was alive.

HI: Before St. Paul's was here, where did your family go to church?

HU: We went to St. Stan's [St. Stanislaw].

HI: You went to the ethnic parish?

HU: Right.

HI: Did any of the other farmers out here go to St. Stan's?

HU: Yes. Kosek's and Rutana's.

HI: A lot of the others that I have talked to like Mickey Burke and the Brentin's said they went over to Bessmer at St. Anthony's. You had a combination. That would have been a heck of a drive back then.

HU: My parents didn't understand English too well and that mass there was said in Polish so that was the place that they went. I was just the opposite. I dreaded going because I didn't understand it too well.

HI: I have gone to masses at St. Mathias and they still have the 10:00 mass in Slovak to this day. A good percentage of the older ones still go there. They still love that mass.

Once the church was decided, what steps were taken, do you recall, to get it started?

HU: Well, I think they had a petition going around to see how many signatures that they could get on it and who would want it and who would be willing to help get it going?

HI: Where were you living at that time? That would be about 1952.

HU: I had just gotten married and moved in here.

HI: You were already here then? Can you recall some of the people who were active in getting the church started?

HU: It was mostly the Ohlins and the Yasechkos who were actually

pushing it. I guess everybody got into it then when it seemed that it was going to go.

- HI: About how many families would you estimate were involved with it, the formation of the parish? About how large was the first St. Paul's?
- HU: I don't actually recall. There weren't much more than fifty.
- HI: Once the Bishop gave the okay to start the parish, where did you have your first masses?
- HU: I think we had them over in the grade school.
- HI: That goes with what everybody else has said.
- HU: I am pretty sure that is where the first ones were held.
- HI: In the construction of the church then, who was the contractor?
- HU: Phillip DiCiocco.
- HI: What other men were involved with the building of the church?
- HU: From this territory?
- HI: From this territory especially. Which men who were . . .
- HU: Tony Ohlin dug the cellar if I am not mistaken and did the plumbing. I think Paul Charniga, who was an apprentice at the time, was working for him. Paul's brother Andy was one of the carpenters. Phillip DiCiocco's son-in-law was the other one. There was one more, but I can't think of what his name was. Dorazio was the architect. Kochis Electric did the electrical work. Steve Shirilla built and donated the altar.
- HI: How many of your family worked on the construction?
- HU: Me and my brother who passed away, Walt.
- HI: The basement was dug in April of 1953. How long did it take to get the foundation?
- HU: Well, they dug the cellar; I poured the footer. Then they waited about a month. I don't know why. I think they had too many jobs started. I think Holy Trinity Church was going up at the same time. I'm not positive.
- HI: I met with Dick Billock and he said that his father-in-law was quite experienced at building churches and that he . . .
- HU: Every Catholic church and school in this valley was built by

him, well, practically every one was.

HI: He said that he may have been working on another one at the time.

HU: They usually had two or three going at once. I don't know why they dug that hole and left it. I poured the footer, formed it, and that was it.

HI: When did they get started on the actual . . .

HU: About a month later. That is when the bricklayers came and put the walls in.

HI: Who were the bricklayers?

HU: Ralph Perfilio was running it. He has passed away now too. I don't know who the other two were offhand. They worked for him for years. I don't know their names.

HI: Where did the buidling materials come from back then?

HU: I believe the lumber and all came from the Ohlins.

HI: How about the cement?

HU: I think it came from J. K. Horn. Well the cement and the mortar, that probably came from Ohlins. The concrete, I know, came from J. K. Horn which is T. C. Redi-Mix now.

HI: It is down in Struthers.

HU: Plus, they got started on the construction.

HI: Did they have any problems in the building. Were there any things that slowed them down or brought the construction to a halt?

HU: No, not that I recall. The only thing is they had a bad storm and they put that front gable all the way up. There were no supports and the steel wasn't up to tie it in. We got a big storm. It's a good thing we ran up to where the altar was at because I could see daylight. It was so bad, the storm, that nobody heard it fall. That whole thing came down on the fresh steps.

HI: Did it do much damage?

HU: Well, the insurance paid for it, but they never did replace it. I patched it back up and it stayed all of those years. You would never have believed it.

HI: That is the first time that I have heard of that.

HU: It smashed the elevator and it was just a bunch of rubble. The whole piece fell down. We ran up the front.

HI: Thank God that you did.

HU: It really got dark. Then I could see that it got lighter for awhile. I couldn't figure out what happened. I took a look and there was no front. Once they got started, it went pretty good.

HI: According to the book, it says April of 1953 and by November of December they were doing all of the finish work on the inside.

HU: Right.

HI: The first true mass in the structure was midnight mass in 1953.

HU: That is about right.

HI: Did you go to midnight service?

HU: I would imagine I did.

HI: Can you remember much about it?

HU: No, not exactly. It has been a lot of years.

HI: What recollections do you have of Father Pawlewicz?

HU: I thought he was pretty nice. He always joked around. Some may have not liked it; some did, but then you can't please everybody.

HI: How active was he in the formation of the church that you recall?

HU: He was always around looking things over. Whether he understood them or not, I don't know. It seems like he did. I would say that he was pretty active.

HI: How active was the parish community in the building of the church in coming up with the raising of money and all of that.

HU: Well, I don't think that you could beat it.

HI: This is a receipt from one of the picnics that you had.

HU: We had a whole lot of them.

HI: Where were the picnics?

HU: Over where the C & C Trailer Park is.

HI: Whose property was that?

HU: Louie Ohlin's property. He lived there at the time.

HI: That is from the picnic held in August of 1952. I was looking at that. I was really impressed with the revenue that came in there towards that bottom. Considering that was 1952, that was a picnic. After expenses, it was about \$2,000 cleared.

How much did cement cost back then in 1952? How much a yard did it go back then?

HU: Well, when we put St. Nick's Church up, it was \$7. I would say around \$12. I may be off a little. It might not have even been that much.

HI: That has changed in cost over the years.

HU: I don't even think it was \$8 and \$9. I know that you could get a sack of mortar for 30¢, and a sack of sand for 16¢. Now you almost can't afford to build.

HI: That's the truth. I think I built my house seven years ago. It was real big. I think I got my house at 8¼% interest. Now it is at 12%, 13%, and 14%. I would hate to be a young couple starting out today.

HU: I don't know how they do it.

HI: It is almost impossible.

HU: When I put this up, I borrowed \$4,000 for some furniture and finished it. My payment was \$41 or \$42 a month. I couldn't figure out how I was going to make the payment until the day they would have to have it.

If I'm not mistaken, they built that church for \$60,000. I don't think that I am mistaken. Did anybody else ever say it?

HI: Sure. Mr. Billock thought it was over \$100,000 but that was everything, the finished work, the pews. That was his estimate. He wasn't sure himself.

HU: His father-in-law and me used to take these long rides to Ashtabula. He had a job going there. We used to talk about this stuff. That is how that came out. I'm pretty sure he said \$60,000. I am not saying that is complete.

HI: It might have been for the rough beam, the framing, putting the roof on, the shingles.

HU: That is a steel frame building.

HI: The only picture I have is the one in the book here.



HU: Nobody took a picture of it when they had the steel open roof on it with no open sides?

HI: The only picture they have in here is where you can see the trusses

HU: They are in the inside here. They are boxing those beams in probably.

HI: According to the Buildings and Grounds Committee, the one thing we have been looking for is a set of plans.

HU: The plans to start with was for another church.

HI: Oh.

HU: They revised them a little bit. The only way you can get those plans for that church would be from Dorazio.

HI: Is he still around?

HU: I would imagine.

HI: I will keep that in mind. They would like to have them. It would be nice to have a set in case you would ever have to do anything.

HU: I knew the plan wasn't drawn up for this church. It was drawn up for someplace else and they didn't use it. They changed a few things on it and moved it here.

HI: I always felt that when you look at it, it looks like a little miniature St. Nick's especially on the inside. Everyone used to go to the old St. Nick's when I was young because . . . that is where I used to go before Holy Family was built.

HU: Do you mean the one that burnt down or the one up here?

HI: The one that is there at Fifth Street. It had the fire in it later right?

HU: No. The original was down on Lowellville Road.

HI: They had a fire in the one on Fifth Street also.

HU: Oh.

HI: That was when they renovated. It was in the sacristy. That was when they did the renovations of it. Twice they couldn't. The damage was only done in the sacristy when that fire hit.

HU: I don't think there is too much to burn in that one. It is all cement block. We filled those blocks up with concrete. That was every Saturday. We bucketed it up and dumped it in

there. Whatever the bricklayers put up during the week, on Saturday we filled them. They went about four or five feet high all the way around. That was enough of hard work. It wasn't sloppy concrete; it was just dry stuff. We bucketed it up and dumped it in. It was supposed to be insulation and sound-proof. I would hate to tear it down.

HI: That would be a heck of a job today.

By 1953, when the parish got started, what did the parishioners out here do for a living? Look at the occupational make-up of the people back then.

HU: I would have to say that the biggest part of them worked in the mill. They maybe farmed a little bit.

HI: It was a combination?

HU: Yes.

HI: I have gotten back from most people that you had a combination of steelworkers and farmers. There were no professional people living out here in the community at that time?

HU: No, not that I know of. It was a community that was brought up as hardworking people not business people.

HI: What type of rapport did the people of the parish have with one another? Was there a sense of belonging as members?

HU: It was small then and everybody knew everybody. Now it is getting bigger. In my opinion I think we were better then than we are now.

HI: That is one of the questions that I asked the Brentin's since they have now come back to the parish after being at Holy Family. They said when they went to mass before they left they knew everybody and in the parish now they recall like you and other people, but most of the faces they say are new faces. There are over 600 families now.

HU: You have to stop and think look how this grew compared.

HI: How has it changed? How was St. Paul's different today than thirty years ago?

HU: Thirty years ago we were still struggling to make everything go. When I was waiting to pick my daughter up from school, this young lady was talking about they should have done this and they should have done that. I said, "Yes, we should have done a lot of things; all we needed was money."

HI: They don't realize how . . .

- HU: They don't realize that we started with nothing. Our collection then was maybe \$100.
- HI: I haven't had anybody who was able to tell me what the . . .
- HU: I don't know. If you dig back someplace along the way, you could probably find it.
- HI: Father has a bunch of the old paper records that are there. Some day he wants me to come in and look at that end of it.
- HU: If you look at it when we first started, you have to meet this and that on that little bit that we get.
- HI: This impresses me. You are talking about what the average income would have been back then, but to come up with a profit of \$1,271 after expenses for one picnic, that is a heck of a lot of people digging into their pockets extra.
- HU: There was a lot of cooperation in making this thing too at that time.
- HI: That is the feeling that I got from everybody.
- HU: If you asked somebody to do something they would be there.
- HI: If you do that today, I know . . .
- HU: Well, they might; they might not. I believe I don't think the collection was over \$300. You see how far off I am when you look when they first started. Now we are up to what?
- HI: We are up to \$2,000. That is about 300 families contributing. I imagine back then you had every family contributing whatever they could. We have 50% now where back then you had 90% to 100% contributing.
- HU: Most of them, even myself, were working good, making a few bucks, and giving a few bucks. I was getting to the point where I don't know if I am coming or going and you just can't do it.
- HI: Did you belong to any of the organizations in the early stages of the church like the Holy Name Society?
- HU: No, but my wife belonged to everything. I was . . .
- HI: Busy working?
- HU: Yes, you're right. I was working from morning to night.
- HI: Was she in the Altar Guild then?

HU: Yes. They would figure out ways to raise some money. They always did.

HI: They had spaghetti dinners, picnics, bingo?

HU: They used to get crowded too compared to what you are getting nowadays.

HI: Rich Billock said ninety to one hundred twenty people showed up from the first announcement of bingo.

Then the church was finally finished and went in it for the the first time as a completed church, what impression did it have on you?

HU: I thought this was just what we needed right at home.

HI: Most of the people I talked had that sense of pride. They helped and pitched in and helped get it built either through money or . . .

HU: It was what we could give. We all pitched in. I thought it was pretty nice because we didn't have to drive so far back then.

HI: There were no more drives to St. Stan's or over the . . .

HU: My wife belonged to Bessemer at St. Anthony's. When we went on our honeymoon and came back, we went directly here and never did go back there. I got married in St. Stan's.

HI: If you waited a little bit you could have been one of the first couples married here in St. Paul's.

HU: I think they started to hold the first masses right after we came back.

HI: What were the murals like? We painted over them later on. People talked about that. Mickey Burke was telling me about the murals and so were other people. That was before my time. They have been painted over for years. I know that.

Going back to Father Pawlewicz, what were his masses like? They were in Latin, but his sermons . . . What type of sermons did he give? Can you think back and recollect on that?

HU: Some days he would do pretty good and other days he was . . . I don't know. He would kind of stutter or something. All in all, I think he was really pretty good.

HI: Looking at the pastors that followed after Father Pawlewicz, you had Father Haidet. What was he like?

HU: I don't think you could ever get to know that man.

HI: I have gotten that from other people too that he was . . .

HU: He was always to himself for some reason. I will say one thing, he sure made the collection raise.

HI: How did he do that?

HU: I don't know. He was a go-getter as far as bringing the collection up. You could never get to know him.

HI: How about Father Bissler?

HU: That is the one. He was well-liked.

HI: I knew him from St. Brendan's where he went from to here. I had a chance to meet him. He always talked about this out here being God's country.

HU: It is.

HI: He said that he loved it out there.

HU: He was well-liked, but he didn't last very long.

HI: How long was he here?

HU: I don't recall. It wasn't too long.

HI: Father Pawlewicz died in 1964. It was around 1968, 1969, 1970, that he was probably here.

HU: How about Father O'Neill?

HI: He was alright.

HI: I can recall him.

HU: He was okay. He wasn't a pusher. Then, too, he was up there in years. It takes a young one to get things going.

HI: This bring us to Father Brobst. What are your impressions of him?

HU: I think he is good.

HI: Definitely his act is youth.

HU: Actually, that is the kind we need, a young fellow. These older people aren't going to make any changes. If you are going to being anything in there, you take a young one and maybe get the younger generation to do something too.

- HI: Have you noticed any changes in the attendance of mass. Do you see more young people coming back to the services?
- HU: No, I think it is about the same. Maybe you can get the young people to take part in some of it instead of depending on the same thing over and over. I was an usher there since they started.
- HI: Since you were an usher and going back to the original days, I think you get a good chance as an observer at the back of the church to really reflect on the people who come there. Going back to the early stages, how did the people dress when they came to mass back there in the 1950's?
- HU: The older people usually come with a suit and a dress for the women. Today, they are all in jeans.
- HI: How about the wearing of hats?
- HU: I believe that they wore them then. Whoever wore a hat . . . I never did. I still don't.
- HI: Did the same people tend to sit in the same area?
- HU: They still do.
- HI: Why do you think they do that?
- HU: Why?
- HI: Yes, what is your observation on that?
- HU: Well, some of them are for sight and some are for hearing. That is what I would think.
- HI: When I was not a Eucharistic minister, I always sat on the left side and usually in the front ten rows.
- HU: Why? That is the only thing that I can come up with.
- HI: As an usher, maybe you can give me some insight on this. How had that changed over the years percentwise? Have you seen much in the changes of numbers being there in the contributions over the years percentagewise? Is it less now? Is it more now? Is it the same?
- HU: You mean with the envelopes?
- HI: Yes, the envelopes.
- HU: I would say that it is about the same. But then, we have more people.

- HI: You get the same number of envelopes, but it hasn't gone up?
- HU: Right. I wouldn't think so. The ones that gave then are giving now, but then there are new ones that came.
- HI: This is a question that Ralph couldn't answer, but I came up with this in my mind. This is tough, because the ushers don't really count the collection.
- HU: Not now, but we used to count the collection.
- HI: How far back did that go?
- HU: That went back all the way up to the present one.
- HI: Did you do it during Father Pawlewicz's time?
- HU: No, I take that back. During this time, the councilmen did it. Then they got in some kind of a rowel and we took over. After mass we would take it over to the house and two or three of us would look at the envelopes. If it said \$5 on it, we would open it, look in it. There was five bucks in it and stack it all in a pile right side up to make sure that there is the right amount of money marked on them.
- HI: Here is the question. I thought maybe the church collection could reflect the economic times. When times are bad, the collection would drop. When the times were good, it would go up. That is a tough one to answer but you know . . .
- HU: You mean in the short . . .
- HI: Say for instance that there was a minor recession in the economy. There was a slowdown. The mills weren't . . . You have a lot of mill workers out here. Say for instance that you had a slowdown in the mill and you had some layoffs.
- HU: If it were short-lived, I didn't see any difference.
- HI: Okay. I was wondering if the economic situation of the community could be reflected in the collection or the converse. I know a lot of times if a person is a contributor and times get tough for some reason they always find the money to put in the collection basket. It would be interesting. When I look at the records then maybe this is something I could do by putting them in economic recessions that we have had over the last thirty years and try to tie them in and see if . . .
- HU: Most of them were short-lived anyway at that time. This last one here has been going for a couple of years. One thing that Father Bropst did do that we all liked was taking it to the bank and forget it. He made that deal. All of the ushers

said that they should have done that years ago.

HI: It takes a lot of worries off of you.

HU: It is the worries and the time too. Your family has to wait until you do over and do that or take them home and come back, right?

HI: Correct.

HU: On my part, I just don't want the responsibility of it.

HI: I can understand that.

HU: Especially at Easter and Christmas.

HI: That is a bad time to have that money around.

HU: If anybody is going to do it, they are going to do it then, right?

HI: Correct.

HU: The most they could get out of a Sunday when they are taking up here is about \$400 or \$500. If somebody sticks a gun to my head, they can have it.

HI: I don't think anybody would disagree with that.

Looking at the Vatican II changes in the mid 1960's when they took place changing from the Latin to the English, how did the people out here respond to that?

HU: The younger generation thought that was the thing. The older generation didn't say no.

HI: How did you respond to it?

HU: I would rather have it the way it is because I understand it better.

HI: I can recall as an altar boy before and after. After all, as an altar boy you go from the Latin to the English.

HU: It was the same thing going to St. Stan's. That was all in Polish. I could understand it, but not that well. If my mom and dad were talking to me, I could understand them, but this was coming out of a book. I didn't get too much out of that mass.

HI: You thought it was a good change?

HU: For my part, yes it was. The other mass was a beautiful



mass. It was probably better than this, but you don't understand it.

HI: Pope John Paul has just recently given the okay to have for special occasion the Latin High Mass again. It would be nice for young kids. I realize they wouldn't understand what is happening but I think for the historical value of the church it would be nice for them to have that experience. I can remember how beautiful it was as a celebration. It had the mystique about it. There were the Latin hymns.

HU: It is a beautiful mass but . . .

HI: One thing I like about Father Brobst is in relation to the organist. He didn't do it last Sunday. For the last couple of years we have done "The Lamb of God" in Latin and the "Agnus Day" during the Advent season. That was nice. The kids at least had a chance to hear a Latin hymn. The organist . . . Father must not have approached him or he may not know any Latin himself too . . . I enjoyed it that last couple of years when they had that during Advent. It brought back the old memories of the old Mea Culpa's, Mea Culpa's and the "Kyrie Eleison" and the "Dominus Vobiscum" and all of that again "Pater Noster."

Back in the 1940's and early 1950's when the church was being started, how did the non-Catholic community respond to the Catholics out here? Was there any prejudice or discontent between the Protestants and the Catholics that you recall?

HU: Not at that time. Maybe years before that there might have been.

HI: Can you remember any when you were growing up?

HU: Oh, yes. You were just a hunky, period. Yes, but that has all changed.

HI: Mary was telling me about that. She can remember when the KKK was out here.

HU: I can remember when the sheriff just came out looking for booze in the barn during prohibition. If you come out there now you wouldn't have a foot to stand on.

HI: What school did you go to?

HU: I went to Poland.

HI: Did you go to the one over on Quarry Road?

HU: I went there for two years. That is because the bus never came down the house. We had to walk to the end in the snow.

HI: How far did you have to walk?

HU: About a mile. They never cleaned the roads. We used to get up there and wait and the bus never came. They had no way of cleaning it. If you did, you came with a damn horse and sleigh.

HI: Mary said she can recall going to school at the high school in Petersburg by horse and buggy.

HU: Well, they lived down there over the hill.

HI: Where was the Ohlin farm at?

HU: Right . . .

HI: Where the light is?

HU: No, no. They lived way down where the old coal field is. There used to be an old house in there.

HI: Really?

HU: Yes. All of them mined coal there right from the side of the hill. They had a coal mine during the Depression. They hauled coal.

HI: Really?

HU: You ask Wint about digging the coal some day. As you go down the hill into Petersburg . . .

HI: I know . . . right there on the left.

HU: They stripped some of that back in there now. You see the shovels sticking up. That is where they lived.

HI: Okay. They went right into the hillside and dug it out?

HU: I remember my dad getting some coal out of there. He even worked there at one time. When he used to go after coal, I used to pick nuts along there--tree after tree in the fall.

HI: By 1950 then, most animosities between . . .

HU: That is all.

HI: I think World War II had a lot to do with that.

HU: I guess.

HI: You were now fighting side by side overseas; Protestant and Catholics alike. It was awfully hard to come back and . . .

HU: One doesn't feel any better than the other. It isn't any better anyway so it doesn't make a difference. You go to your church and I will go to mine.

HI: Summing things up, looking at the changes overall, how have things changed and how have they remained the same looking at St. Paul's? Has the church itself basically remained the same? I mean the physical structure itself.

HU: I would think so. All of but what they have done up front there besides building that school in the back.

HI: When was that built?

HU: It must have been in the 1960's.

HI: Did you have anything to do with that?

HU: No. I never thought that we needed it.

HI: I think that was one of those things that they thought they would be able to have their own school, parochial school, and they realized that they couldn't afford to pay the teachers and transportation costs and whatever. I guess it was maybe something that they . . . It was nice maybe if they built a multi-purpose center instead of what it is.

HU: Right.

HI: If you still had those portable walls that you have in the CCD centers, you could still have a heck of a nice church hall for weddings. You could get a heck of a lot of money as a community hall like that for rental if you had it. that is what I wondered, but when I came out here, they had the nice, little structure there. There is no way that our size of a parish could ever afford the . . .

HU: From my point, it is a white elephant.

HI: It costs a heck of a lot of money. It is costly. It needs repair.

Are there any other individuals besides the Ohlins and the Yasechkos that I could talk to to give me more insight to the early history of the parish?

HU: Did you talk to Davey Ohlin?

HI: No, not yet. Which one do you think would be . . .

HU: Probably either Louie or Wint. I would say Louie.

HI: You are the third person who has recommended Louie.

If you can think of anything else about the early days that could be helpful . . . You definitely gave me some good insight on the construction of the church at least. I appreciate that.

HU: That was quite a few years ago.

HI: I think that is what Father Brobst wanted. Father Brobst is concerned about the parish. I think this is nice to have this. We will be able now to put this on file in our church archives. Maybe down the road thirty more years when things have changed again and somebody wants to know what it is like . . . You are telling me here how the community has changed in your lifetime from dirt roads and all farmland . . . Were Route 630 and Route 170 paved back then?

HU: Yes. This was brick and that was concrete. If you dig down there, you will find it.

HI: Really?

HU: Oh, yes. The brick is still there. It is covered up.

HI: Was that during the 1920's and before then?

HU: It was before then. It is still brick. Under that, you will find brick. Under Bessemer Road, there is concrete. They paved right over it with blacktop.

HI: I never paid much attention to that. At least they built a good road back then. If it is done properly, a brick road is a heck of a lot better than concrete.

HU: I can remember when they did the South Avenue Bridge.

HI: That was done during the Depression. My grandfather was foreman I think.

HU: It is still there.

HI: That is what I tell the kids. When I get in the history class on the Depression, I talk about the PWA and the WPA. Ginger Hill, if you go there you will see the WPA wall.

HU: I remember when they put the walls up.

HI: Then you have the PWA. As you approach downtown Youngstown you can see the brick road was built right. It had a curve. That is true of any highway. A highway has a curve, it equalizes the pressure and you don't get the buckling on the outside. I told the kids if you go to Europe today, some of those smaller towns have roads built by the Romans. That

still exists today. The Romans, when they built a highway, put curbs all the way along so that the roads stay nice and flat. They are still there today.

HU: I remember when they put Struthers Road in. PWA put that in. They beat them up with sledges. They dug ditches from the road to the ditch along the road. They filled that in with brick. They strained it every fifty feet from the road to the ditch. They dug all of those banks by hand.

HI: That is one of the things today. There are ways for the government to spend money and also create jobs.

HU: And have soemthing to show for it.

HI: That is what I think FDR thought welfare to be, as opposed to sitting home and not doing anything and getting money. You have mcney, but at the same time the government and society . . .

HU: Got something out of it . . .

HI: Because you have built highways; you have built hospitals; you have built libraries and schools. You have done this and that.

HU: The man who was doing it felt a little better than what he would be sitting here to get it too. It is hard to sit arround for most people unless they have done it all of their lives; that is a different story.

HI: That is the problem with welfare, there are too many people who have sat around their entire life . . .

HU: For generations.

HI: They are content of course. If they can sit and get paid for sitting, they are going to do it. It is a tragedy that the steel mills, of course, have ended up the way they have. That is and education. Every young guy in this community should have had at least some opportunity to put some time in in a mill. I remember I worked summer, the summer in high school before I went to college. I learned a lot about the history of this valley by putting some time in down there.

HU: I worked at Sheet & Tube at one time. I got 50¢ an hour. That isn't even \$8 a day.

HI: In the summer of 1969 I worked at \$2.85 an hour. I thought I was making super money.

HU: The first job I had was over at Buffalo Press Steel at

McKenzie Muffler at 42¢ an hour.

HI: You tell a kid that today and they say . . . My first job was \$1 an hour working at a car wash. That was my first true job I guess. I always cut grass and stuff like that for people. I considered it a steady job. I worked at a car wash on weekends my senior year in high school.

HU: When I was going to school, I still worked over at Barton's when they still had horses. That was a buck a day and my dinner. That was interrupted.

HI: That is the Depression era. You never went hungry because of the farms?

HU: No, we always ate good. We didn't have many clothes, but we always ate good.

HI: That was one thing that my mother always said.

HU: We always raised 400 or 500 chickens. We have five or six hogs. We always butchered beef.

HI: She always said . . .

HU: There was no way we ever went hungry.

HI: My mother always said that during the Depression my grandfather gave anything to anybody who came to the door because being a farmer they had . . .

HU: There was always somebody stopping there to get a meal and ask if they could do something, chop some wood. They did that and would be on their way.

HI: She said during the Depression they never were hungry even though the times were bad.

HU: With farmers, it seemed impossible to go hungry. You have eggs, milk, chickens, meat, vegetables. What more do you want? You made your own bread. There were twelve of us too.

HI: Twelve in the family?

HU: Twelve kids.

HI: How many are alive today?

HU: Three of them have passed away. We still have a few of them left.

HI: That is still quite a bit left.