

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Maronites in Youngstown

Personal Experience

O. H. 328

SIMON KOURY

Interviewed

by

Marilyn Rudawsky

on

November 17, 1978

SIMON J. KOURY

Simon J. Koury was born in Youngstown, Ohio, on June 16, 1930. He is the son of John and Bessie Koury who were Lebanese immigrants.

Mr. Koury attended East High School from which he was graduated in 1947. He then attended Youngstown College from 1948 until 1949.

Married to the former Martha Rapheal, Mr. Koury is the father of three children: Mark A., Anthony T., and John R.

He has been employed at Fisher Body Division of G.M.C. in Lordstown, Ohio, since 1971 and is a member of St. Maron's Church of which he is an active member.

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INTERVIEWEE: SIMON KOURY  
INTERVIEWER: Marilyn Rudawsky  
SUBJECT: Maronite Churches, Depression, Social Events  
DATE: November 7, 1978

R: This is an interview with Mr. Simon Koury for the Youngstown State University Oral History Program by Marilyn Rudawsky at 2344 Shawnee Trail, Youngstown, Ohio, on Friday, November 17, 1978, at 11:10 a.m. The topic of this interview are the Maronites in Youngstown, Ohio.

Okay, Mr. Koury, let's start with sort of a brief biography of yourself. Tell me where you were born, educated, what your job is, et cetera.

K: Well, I was born in Youngstown and educated at Sacred Heart School and East High School. I went a few months at Youngstown State, Youngstown College at the time. That's all. Now I'm working for Fisher Body out at Lordstown. I'm married to Martha Raphael from Columbus. I have three sons, Mark, Anthony, and John. That's about it.

R: What year were you born?

K: I was born in 1930, June 16.

R: When did your father come to this country?

K: April, 1910.

R: Why did he leave Lebanon?

K: Well, just for a better life. Most of the people did. He was fairly well educated by their standards. He and my mom came here hoping in a couple years to make enough money to go back and pay some debts. At that time a lot of Lebanese left their home hoping they could find the American dream, which we're still dreaming about today.

They never went back, neither of them.

R: Never?

K: Never. That's all they talked about though; day in and day out they talked about Lebanon and about their relatives, their brothers, sisters and whatever, but their dream never materialized to go back home. Then, once they started having a family, the war came on, the Depression, Second War, whatever.

R: What village was your father from?

K: From Byblos. In fact, the Bible was named after Byblos. That's where we got the word for the name for the Bible. It's about, maybe, twenty miles north of Beirut.

R: What type of education did he have? Do you know?

K: Not really. He went to school in this village. How many years, though, I don't know. His uncle, his father's brother, was the priest in the village and he had a school at home there. Students were always at home learning.

R: Did he ever tell you anything about the trip to the United States?

K: It's funny you should ask. Yes, he wrote a poem about it. He wrote a poem about them leaving the village and getting to Beirut, about their friends coming to see them there, and about his father and how they left there. Then Lebanon just became like a myth. In Beirut the ship left the harbor and it went, I think, from there to Alexandria on the Red Sea. There was more, but I don't know where it's at. I still have that in his writing. I think he wrote it in pencil on a sheet of paper.

R: Did he write it in Arabic?

K: Yes, Arabic. It would be nice if someone translated it. It's pretty touching, moving, and real descriptive.

R: Did he tell you about the trip over? Were there a lot of other Lebanese with him?

K: Besides my mother there were, that I remember, three others who came to Youngstown from our village.

R: Why do you think they came to Youngstown? Why not New York or . . .

K: Of all the damn places they could have picked, I don't know, I don't why, I really don't. There are so darn many cities. Her mother came here. My grandmother was

here.

R: That was probably it.

K: Yes. I guess that's why they came. Then they had, I guess, a few relatives that had come before, maybe not relatives but they were from their area. People they had grown up with and knew came here. There were some in New York. The Cincinnati and Columbus ones came later to where they had relatives.

R: There wasn't any particular industry or jobs which would have attracted Lebanese people to this area?

K: No. My father was more or less a poet-writer. At the time I don't think there was much chance of him ever going into a mill.

R: What kinds of jobs did the rest of the people have?

K: Well, some went into dry goods; some had beer gardens; some went into the mills. In fact, we had three or four in the dry goods business who did quite well. We had a couple that really prospered from the beer gardens. We had a good bit in the grocery business who did quite well.

R: When they opened up businesses was it near the Lebanese communities?

K: Yes, at first. Then they branched out and moved out into other areas as they had children. They moved all around, sometimes when they got a few dollars from working. Oh yes, then a lot of them, I should have said, peddled from door to door. They would take pillow cases, tablecloths, bedspreads, shirts, underwear, and women's under garments, and they would go to different doors. They would go to Hillsville and Lowellville. They would spend the night there and then they would finish up the next morning. They would work back in towards town. In fact, some women made some darn, darn good money doing that, real good money.

R: Were these articles homemade?

K: No, no. They would buy them from the different wholesalers and they would go out . . . I don't know how they did it because they couldn't even speak English. In fact, some of them, when they died forty years later, still were speaking very poor English because they lived in a Lebanese community. Even the women who were widows or were here without their husbands or children, who were in Lebanon, when they would come home at night--they would have a room in somebody's house who was also Lebanese--all their conversations were in Arabic. How these people managed

to do as well as they did is really amazing.

R: Did most of the people live in apartments rather than homes?

K: When they first came, yes. I don't think any of them came to a home.

R: Do you have any idea what the rent would have been then?

K: No, no. I know when they would have their wakes they would have the body out in the open by the apartment, and then people would come in the evenings to pay their respects.

R: They would have the body outside?

K: Yes. They would have it there.

R: Would people come and sit? Would it be something like an average wake almost that you've heard about or was this a Lebanese wake?

K: Well, they would sit. The priest would come and they would have the funeral, the prayers, the vespers services, or whatever you want to call them for the dead. Then the people would stay with the body. The next day they would take the body in the church for burial. That was before St. Maron's Church started.

R: Would the family stay with the body all night?

K: Yes, yes, whatever family they had at the time. Of course, there really wasn't that many here. A lot of them came here and brought their children later. A lot of them left their children over there.

R: You mentioned people living in a Lebanese community. Do you remember any particular street names that were here besides the ones you've mentioned?

K: No. The people from this area in Lebanon, more or less, lived down in that area. Other ones, I think, lived somewhere on the north side. I'm not too well versed about where they first came to settle. Some of them, I think, went to the cathedral. It used to be St. Columbus. Some, like our people, went to the cathedral and also went to St. Cyril and Methodius. We had Lebanese children who were baptized there before St. Maron's was started.

R: Is the church on Wilson Avenue called St. Maron's?

K: Yes, from it's inception it has been St. Maron's. It still is.

R: Am I correct that they moved to Shehy for a while?

K: Yes, in about 1944, I think, we moved to Shehy.

R: And again that was St. Maron's?

K: Yes, right. That was the old Shehy School.

R: What about nonChristian Lebanese in the area? Do you remember any traces of them or any connections?

K: No. I never met any nonChristians. We have Orthodox Lebanese and there are some Malkites, which is, I guess, the American equal to the Byzantine Rite. I first met nonChristians up around the college, when the boys started coming here. It was in the mid-1950's. I never, never knew any before that. In fact, there are a few people from Yamen and a few from Palestine, but no nonChristian Lebanese though.

R: Someone mentioned they thought perhaps one reason why non-Christians didn't come here was because they were not allowed more than one wife, and they couldn't do that. They couldn't adapt their culture as fast.

K: That could be, but I don't know. I never heard too much about that.

R: What about the church in this community? There have been, so far as I can tell, three Lebanese churches, three Maronite churches? They had one on Wilson Avenue, one on Shehy, and now one on Meridian Road.

K: Yes.

R: What about the place of the church in the community? How important is it to the Lebanese community?

K: Now?

R: Now and back then.

K: Before it was everything, really. We used to have a service during the whole month of May and the whole month of October. We used to have novena to St. Maron. We used to have a Christmas novena. Holy Week and every Friday night we would have the stations of the cross and the benediction. The church was always really full. There was always something there, plus we used to have a lot of church card parties, at least once a month. That brought in a good number of people. The kids, I remember especially, us boys from the east side, were always there. The boys who grew up on the east side were all within walking distance, five minutes away at

the most. We were always there, and the church was the central role, the focal point of our lives at that time. On Palm Sunday we used to have the procession with the palms. You would go out around the church. That would be actually the children's Easter. Everybody would get their new suits for Palm Sunday. You would walk around and have decorated candles. You used to always carry a candle. It was very pretty to see, very nice. We used to have midnight mass on Easter night. It just started in the Latin rite, but it was always the Maronite rite. What used to be fun was when us young boys would break the eggs after mass that we had in our pockets to see who had the hardest one. One guy would hold the egg in one hand, and you would hit it as the top. He would just leave you a little space at the top to hit it. Yes, sometimes you could come home with fifteen or twenty eggs if your luck was good, if you had a good egg. Everything centered around the church.

R: Do you remember the church on Wilson Avenue?

K: I remember it really well because I had my first Holy Communion there and I was also confirmed there. I was fourteen when we moved to Shehy. Oh, yes, I remember it well.

R: Did they deal with the first communion the same way they do now? Was it pretty much the same process?

K: Well, now it is changing a little bit. Some churches will have the kids take their first Holy Communion in February, but then for the good weather and the pictures they do it again in May. Ours was always around June. They boys were all in white and the girls had on pretty veils and white dresses. You got your prayer book, your scapular, and the certificate with the date. That was a really nice ceremony. We always decorated. We would have a little archway with green ferns around it. It was really pretty.

R: What about your instructions for your first Holy Communion?

K: We, like myself, went to Sacred Heart to have religious instruction. For the kids who went to public school, they had Mrs. Hines, I think, and Mrs. Madison. Those are the two I remember who used to come every Sunday and teach the children. You had to go. At that time Monsignor Hayek made sure you went. If you didn't go, he wanted to know if you were sick or something.

R: Would he scold you if you didn't go?

K: Oh, yes. He got the attendance records the next Sunday either from Mrs. Hines, Mrs. Madison, or Miss Dumon.



They would have attendance records like they do at the regular school, and the ones that weren't there had to come up with a good answer the following week. And if you lived on the east side it was bad to say you were sick or your mother and father were sick because he knew darn well whether they were or not.

R: So you didn't have very many excuses?

K: No.

R: You said before that it was called Sunday school?

K: Yes. It was called Sunday school. They call it CCD now, but then it wasn't. I think you only went about the fifth or sixth grade. Once we were confirmed we didn't have to go any more. I don't remember any of the high school kids going, like they do now. They didn't have that then. I guess at that time, though, they prepared you for a different type of life. They lived a different life; there weren't as many interruptions as now. There were no little leagues. If you wanted to play baseball you went out in the street. You could play fifteen or twenty minutes. You never had to worry, no cars came. And I guess they figured at that time you got your religion at home. Your parents pretty well supervised it and taught you quite a bit. But no, you didn't have to go as long as today.

R: What about your confirmation? What do you remember about that? This has changed a little bit over the years, I think. What do you remember about that?

K: Well, we had to practice, I remember, the hymns in Latin.

R: In Latin?

K: Oh, yes, in Latin. Bishop McFadden was the auxiliary up in Cleveland; he was the one who confirmed my class of 1942.

R: Was he a Roman bishop?

K: A Latin rite. We were under the Latin jurisdiction and Bishop McFadden confirmed our class. There were about twenty of us or so at that time. We always had to wear the red ties signifying the flame, the red of the flame the Spirit of the Holy Ghost, because we were becoming soldiers to Christ.

R: Really?

K: Yes.

- R: When you went to Sacred Heart, did you have a daily religion class?
- K: Oh yes, every day. That was the first subject they taught every morning.
- R: You come in and you say a prayer and . . .
- K: Yes, we used to have to kneel down by our desk and say Our Father and Hail Mary, and Jesus, Mary, and Joseph, and a couple of ejaculations; and if the sister was feeling good, that was all. If she wasn't, boy, she would tack on four or five more. Kneeling on that hard, wooden floor, it wasn't easy. Yes, but that was the first subject of the day down at Sacred Heart.
- R: Do you remember any of the weddings from the early years around here?
- K: Yes.
- R: What were they like?
- K: They were always two day affairs. They would get married maybe on Saturday morning, and then at night the reception would be more or less dancing with drinks and hors d'oeuvres. On Sunday the whole parish came. They all would sit down and eat. Sometimes you would sit down there three or four different times, they had that many people there. That was when we were growing up and, I guess, until around the end of the fifties. Whenever any Lebanese got married, whether it was to another Lebanese or nonLebanese, the father used to invite us to the alter, the general invitations. It wasn't like now.
- R: You pretty much assumed the church was coming then?
- K: Yes, right. The whole parish would be there.
- R: What about when they were working on the church and stuff and some churches demand giving a certain amount of time to repairing the church or building up the church, did they have anything like that?
- K: Oh, yes. We purchased Shehy School and we used one half of it. The bottom floor was the hall for entertainment. The second floor was the church and the third floor was the father's quarters, the rectory. So around 1947 and again in 1953 they remodeled it. The one side that wasn't used in 1947 was converted into a church. Then in 1953 we did some more remodeling and all the fellows came up there to do all the painting. It took us about a week. We painted everything, the halls, and it was real nice. Some twenty fellows came every day and

we worked till about midnight.

R: On the weekends or through the week?

K: No, through the week.

R: How did they get the time from work?

K: Every night after work.

R: Oh, at night.

K: We would start up there by maybe six or seven o'clock, maybe eight o'clock. If you get twenty guys painting, you can do a lot of things. And we painted everything. We painted the father's house, the two halls, the stairways, and all. Those were pretty high and big. It was really nice. It wasn't looked at as work really. It's funny, we really enjoyed ourselves doing it. We had a lot of joking, laughing, and clowning around. We had a lot of fun. Guys who didn't know how to paint would carry paint for us, mix it, and make sure it was the right consistency before they would carry it over to us. It was really enjoyable.

R: It was almost a social event?

K: Yes, right, with the guys.

R: Did the priest of the church always have a rectory right near there? Did they live right next to the church always?

K: On Wilson Avenue you went from the church through the sacristy to the priest's house. On Shehy you came out the side door of the church and went up to the third floor to the father's quarters there. They were always close. They never had any outside homes, homes away from the church that they had to drive to and from.

R: Do you remember the priests?

K: Oh yes.

R: Could you tell me something about them?

K: Oh, there was Monsignor Hayek. I think he baptized me. He was here for ten years from 1929 to 1939. Father Eid was named administrator after his death for a while, before he was given the pastorship.

R: You mentioned that in the early days they had traveling priests?

- K: That's what my father used to tell me, yes, because we had no church until 1910. These different priests would visit the different communities and they would go around to wherever there were seven or eight different Lebanese families. Maybe they would be St. Cyril and Methodius. The priest would go up there, and they would get permission to have the mass at a certain time on Sunday. They would have, naturally, a Maronite mass. They would go to the cathedral or some even went to Our Lady of Mount Carmel. I guess when all our people came here from different areas of Lebanon, wherever they did live, it was always to Front, Boardman, Commerce, Federal, Rayen, and Watt Street, all around the center of town. Those were the churches which were at first mostly used by our people.
- R: Did they go to the Latin mass then, other times?
- K: Yes. I think they went. They said they did.
- R: I'm not sure if we touched on this or not, but what about the language barriers among the people, do you remember any? You mentioned that some of the people never learned English. Did they always try to go to Lebanese businesses and patronize Lebanese stores rather than go . . .
- K: Well, they did. They were good like that; if there was one nearby they went. But then it would depend too on the area where you're at, if there were any there. They would patronize because a lot of times they brought in products which you used, like the wheat for our main dish. You wouldn't walk into an A&P or into another grocery store that was not Lebanese owned and find this stuff, like certain kinds of olives that they used and the cheeses and that.
- R: So they would almost have to go there to get them?
- K: Right.
- R: Were children encouraged to work in the Lebanese community, to go out and get a paper route or a job or whatever?
- K: I don't remember too many of us having paper routes, but you always had to work, yes. Things were tough in those days, they really were.
- R: What do you remember about the Depression? You were born just at the end of it, right?
- K: Well, it actually wasn't over until around 1940 or 1941, which was around the war so I was nine, ten or eleven

years old at that time.

R: Do you remember any particular problems that your father had or your family had because of finances?

K: Oh, always getting jobs, that was the thing. I don't think any of our people ever were on relief, to my knowledge. Pride, for one thing, would kill anyone. I've known a lot of people who used to come over to the house. A lot of the fellows, the men, came and sat with my dad and they would talk to him. They would talk all day long just like this. There were no jobs to go to. Some of them would maybe work two days a week. A lot of different big companies would just give them a token amount of work, to keep them on the payroll.

R: How did they manage?

K: I don't know. Of course, you didn't have what you have today; the radio was the most of your luxuries. I don't know how they managed. A lot managed to send money to their families in the old country. Yes, a lot did. How they did it I don't know.

R: Maybe they just didn't expect as much as we do today?

K: It could be, too, that they would go down and buy whole lamb, or a half of lamb, and you would be surprised, you could cook off of that thing for a whole week. I don't think the business in the stores then was as great as now. They baked their own bread. Like my mom, she baked and sold bread ever since I can remember. Her and my sisters would bake fifty to a hundred pounds of flour, which made a lot of bread. It was like a business. Yes, it kept us going. When you make your own bread at home, it's naturally a lot less. Today you can buy anything no matter what you want. Even a cake from scratch would cost you more than going to the bakery and buying one.

R: That's probably true.

K: They cooked all our own nationality dishes. Along the way they picked up spaghetti and other nationality stuff of their neighbors and they made that.

R: Did your mother put in long hours?

K: Oh yes. I think she worked really hard. She used to have to get up early to make the dough. We would have to let it set for a while until it raised. Then, besides the housekeeping chores, she would have to go back and do the baking, cutting the dough into little balls and getting it ready to bake into bread. Oh yes, I thought she spent a considerable amount of time in her work.

- R: Did she have a washing machine? How did she dry her clothes?
- K: After a while she did. I remember the washboard. Little by little we got the electric washer.
- R: And she would hang her clothes inside in the winter?
- K: Yes, inside in the winter, outside when the weather turned nice.
- R: Talking about the church, it appears to me that the members of the church are still tremendously close now. Do you think so? Are the older members still close?
- K: Well, even the younger ones are in their way because things have changed a lot with the jobs and all that people have. Before, when they all worked in the mills, they all worked day turn and at night had time to go to church. There would be services or whatever. But now it's different. There are different shifts, people working different turns, different business where a guy just can't leave his business and say, "Well, I got to run here and there." But, no, in their way they're close. At funerals you'll see them all. They don't shirk their duties there, or at weddings. If it's a must event, they are there. But things have sure changed since back then.
- R: Well, times have changed.
- K: Right.
- R: Mrs. Francis was saying last night that she thinks that the Youngstown Lebanese community is unique. She said she had been to Detroit, I believe. I can't remember where else she said, but she said that people aren't close. She said that she thought that it was because of the priests you have had. What do you think?
- K: We've had fine priests, really. Other towns have had them too. But look at the size of Detroit compared to Youngstown. Right now most of our community is not more than ten minutes away, except the ones on the north side or in Liberty. But most of our community is close to the church. They moved when the church moved. I know we moved, my sister moved, and a few other people moved to this side of town.
- R: Do you think when you decided to move the fact that the church was there played a part?
- K: Oh, it definitely did.
- R: Where did you live before you lived here?

K: The east side, about three minutes away from the old place.

R: When did you move here?

K: Five years ago.

R: Right with the church?

K: Yes, right after they dedicated it. They dedicated it in February; we bought here in February.

R: And other people followed?

K: Yes, right. I think there were, oh, I don't know exactly, a good nine or ten right after us that came to this area.

Cincinatti has a fine, fine priest, a really wonderful man. We've always been lucky here. We've always had fine priests, like Father Dominic who was with us for a while. They've done quite a bit here, especially gearing their efforts towards the younger children. They had nice control with them, nice relationships.

R: How did they do that? What types of things do you think they did?

K: Just them being them. I don't think they pulled any rabbit out of a hat, really, just them being themselves.

R: You mentioned one priest who was teaching Aramaic and French, is this for the younger children?

K: Father Achkar is not only a capable man, he's a well-learned man, much more than his duties show here. In the past I don't think he could really use all his potential here.

R: Do you know anything about where he was educated or anything like that?

K: No.

R: He seems to be a very good man.

K: Yes. He's a dedicated person. There have been some great improvements. A lot of work has been done in the short time he has been here. He tries really hard. Whatever project he does, whether it's a children's project or religious or whatever, he puts everything he has into it.

R: Is the Maronite Church still under the Latin Diocese or do you have your own?

K: No, we have our own.

R: And where is it located?

K: Now it's in New York; it was in Detroit. I think they moved to New York last year or maybe the first of this year.

R: So it's a diocese for the United States?

K: Yes.

R: What about changes in the church? There have been a lot of changes in the church in the last fifteen or more years, do you think most of the people in this church are happy with them?

K: I would guess. I'm happy with them. We had to change sometime. I liked the old mass better. Don't get me wrong, except maybe it was through my fault. It had to be through my fault that my children didn't get to know the mass maybe as well as I did, but now they understand every word that's said. We have to go through change no matter where we're at.

R: So it's meaningful?

K: I think so.

R: I know that for the ladies there are formal organizations. Do you have anything, say like Knights of Columbus type of organizations or other formal organizations at your church?

K: No. We have the St. Maron's Club, but nothing that's affiliated with anything on a national or state basis. No, we don't.

R: But you have St. Maron's Club. What do you do?

K: Well, in that club different ladies and men from the parish belong to it. It's more or less a social club, but then they have the affairs every now and then that produce X amount of money. It goes to the churches. It's not kept just for them; it goes to the church. Whatever is happening that money is there to help out.

R: Does St. Maron's church ever send money back to Lebanon or do they send it to New York?

K: Well, we're going to have some drives, too, to help the people in Lebanon, especially now during this crisis. We'll send clothes and blankets. They're gong to have, I think, a dinner, Las Vegas night, to acquire dollars to



send to the people there because, I guess, the price of food and clothing has skyrocketed. I don't know if they will send it through the bishop here, or maybe through an order of monks over there, to distribute it to the people. I don't know, but we're going to have something here definitely for Lebanon. Through the years, whenever there has been any kind of a crisis like this situation, we have gotten together and raised money for them.

R: Do you have a Maronite Bishop for this area?

K: Yes, that's the one in New York. He's the bishop.

R: Oh, but he's the bishop for the whole church?

K: For the United States. I think now we have somewhere around fifty churches in the United States. And I think we've had a few missions, a couple missions, in about fifty parishes. So it's getting to catch on.

R: (Laughter) You're getting more popular all the time. Well, I think that's about all I have. Is there anything else you want to add, anything I didn't cover?

K: No, not really. We have a nice community here.

R: Do you remember anything else about the early days. Somebody was mentioning that groups of people would go on picnics in the summer.

K: Oh yes. The parish would have them. We used to meet out at Cedar Lake, too. At one time we used to meet out at Mary Simon's farm. She's deceased and she went to Lebanon. She had a son here. He died. She had one son now who went back with her and he's still living in Lebanon. But she had a nice farm way out on McGuffy Road. The whole parish used to go out there. They would get a couple lambs. They would kill them, hang them up and dress them. Then they would have like a weight lifting contest. It's maybe fourteen inches round, a carved stone. They would wedge a piece of board on it, enough to get the hand in. You would have to pick it up to your shoulder and go straight up in the air with it. And then you would get the other guys who would sit down and sing. You would get a few who would get bombed. It's sort of like any other nationality. We can't say that we didn't get drunk. We can't say that we didn't drink. We do. There were some who would roast the lambs out there. Kids, the young ones, would go out in the field and play baseball or football or whatever appealed to them that day. And then there was Cedar Lake. We used to always meet out there every Saturday and Sunday. Almost always Lebanese people would be there. It was really nice, really nice. Now they're fixing up the back area of the

church for a picnic area.

R: Oh, that would be nice.

K: Yes, it would be nice again to get everybody together.

R: What about winter? Did they get together much in the winter?

K: There are different socials they have here in the winter. They have the New Years Dance and the St. Maron's Day affair. They have different breakfasts or dinners throughout the year together. Right after mass, they walk over to the center and there is St. Maron's Day and then there is Palm Sunday.

R: They have quite a few affairs. Does the church have any responsibility in, say, providing the food or anything for the weddings, receptions, and such? Does the women's organization of the church have anything to do if they would have a New Year's bash over at the Maronite Center? Is the church organization connected in planning this in any way?

K: They have a board that runs the center, parishioners who run the center, and employees who do the work. They have a board which takes care of running and managing the hall.

R: So the board runs it. They take bookings for it, and they hire people?

R: They have a manager and all.

K: Okay. Well, that's about all I have. Is there anything else you want to add?

R: It was fun growing up in this community, in a Lebanese community, really. We had a lot of fun, a lot of good people, a lot of poor people that died that aren't remembered anymore, but all in all it was a nice community. That's about it.

R: Okay. Thank you very much.

END OF INTERVIEW