

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Ursuline High School Project

Student and Teaching Experiences

O. H. 345

FR. JOHN H. DEMARINIS

Interviewed

by

Donna DeBlasio

on

November 13, 1974

FATHER JOHN H. DEMARINIS

Father John H. DeMarinis was born in Youngstown, Ohio, on October 2, 1937, the son of John and Lucille DeMarinis. He attended Immaculate Conception Elementary School and Ursuline High School. He received a Bachelor of Arts from St. Gregory's Seminary in Cincinnati, Ohio. Three years later, in 1962, he earned a Master of Arts. From 1965 to 1967, Fr. DeMarinis did post-graduate work in education at the Catholic University of America. He also holds a Masters of Divinity from Mount St. Mary's Seminary. He was ordained as a priest in December, 1962.

Father DeMarinis' first assignment was at St. Paul's parish in Canton, Ohio, where he served as an associate pastor. He was then assigned to the full-time faculty at Ursuline High School where he taught religion and history. At Ursuline, he also served as Dean of Boys for three years. Since 1973, Father DeMarinis had been the pastor of St. Anthony's parish in Youngstown. He also taught at Walsh College during the summers from 1970 to 1973. He is active in various organizations including the National Catholic Education Association, Youngstown Diocesan Teachers Association, Knights of Columbus, Senate of Diocesan Priests, and Advisory Board of Oblate Sisters. In his spare time, Fr. DeMarinis enjoys hunting, fishing, traveling, and coin and stamp collecting.

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INTERVIEWER: Donna DeBlasio
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DD: This is an interview with Father John DeMarinis for the Youngstown State University Oral History Program on Ursuline High School. This interview is being conducted by Donna DeBlasio at St. Anthony's rectory on November 13, 1974, at 7:00 p.m.

Father, would you tell us a little bit about yourself and your background information, your family?

JD: I was born on October 2, 1937. I was raised on the east side of Youngstown. I went to Immaculate Conception Grade School for eight years. Following that, I went to Ursuline High School. I played in the band and was active in many of the clubs that they had at that time, like the Albertus Magnus Club, which was a chemistry club, and the Latin Club. I thought about going to the seminary when I was in high school, and got quite active in the Latin area. From there, I went to the minor seminary at Cincinnati, St. Gregory's, in 1955, and spent two years there. Then, I went to Mount St. Mary's in Norwood, Ohio, for the remainder of my time until ordination.

My ordination took place in December 1962. The bishops were away at the Vatican Council and they got back around December and they would be going away again in May. May was the usual time for ordination, so they ordained us early. We went back as student priests and we were there for six months.

When we came back, we were assigned. I was assigned to St. Paul's Catholic Church in Canton, Ohio, for three years and I worked there as an associate pastor. Then I was transferred by Bishop Malone to Ursuline

High School, full-time faculty. My residence was with the Oblate Sisters. I resided with them for three years and I was transferred, as far as residence was concerned, in 1969 to St. Anthony's. Father Fiani was pastor here at that time until 1971. I was transferred residence again out to the Oblate Sisters on Warner Road. While I was teaching at Ursuline, I was Dean of Boys for around three years.

The last school year, 1973, 1974, I was assigned as pastor here at St. Anthony's. I taught for the first semester here while acting pastor. That brings us right up to November 1974, and here I am. How's that for background?

DD: Good. How big would you say the school was when you went?

JD: At Ursuline High School, we had at the most about six hundred kids there. It was built for four hundred students and we had six hundred then. There was a big campaign on throughout the diocese to enlarge it and to build another high school on the south side, namely Mooney. They began construction around 1955, maybe 1954. I think it was 1955. They moved into the new building in 1956. I think that building was built to hold twelve hundred students. As you probably know more in your time, we went up to about two thousand. I would say nineteen hundred fifty-one probably was the highest enrollment and now it's down to presently, I'd say, fifteen hundred, fifteen thirty-five. That is, the last school year, 1974.

DD: Could you describe the building, the inside, the outside?

JD: The older building, of course, was very similar to any school, the older schools. It had wooden floors and large blackboards. We had the old-type seats there too for awhile. Those were changed when I was a student. Each individual slot now had a desk with a no longer movable top that you would slide in and out. The teacher's desk always was on top of some large podium. In the classroom, of course, was the American flag and perhaps statues here and there of various saints. It was always decorated very nicely. If you were in an American history classroom, it was always with something in the area, maybe the Civil War of American Revolution or what have you, something that would certainly indicate it's a history room.

If you were in a Latin classroom, of course, there would be chariots and perhaps drawings or pictures of Roman senators and their dress, et cetera. Of course, the science room hasn't changed too much, with all kind of gas jets sticking out and lab tables, et cetera.

DD: Where were most of the students from, geographical areas and social classes?

JD: Well, that's a good question. I think that's very precise inasmuch as it does pinpoint. We had a good group from the south side. We had a group that we used to call the St. Dominic's clique. That was the upper south side. We had a group from St. Edward's; this was the upper north side. I would say there were few people from the west side. I think Chaney High School always kind of drew the majority of Catholic students to its home base. In other words, there weren't too many kids from the west side going to Ursuline. There were some, though, but I think the majority in my heyday were from the south side and the north side. There were a few from the east side. Of course, I was the champion from that area. The majority, I would have to say, came from St. Dom's, and St. Edward's.

DD: When Mooney was built, was there a lot of trouble within Ursuline, a lot of controversy over students having to go there?

JD: Yes, there was and I think the diocese established some type of policy. I think the Mahoning River was the dividing line. If you lived on the north side of the Mahoning River, you went to Ursuline. If you lived on the south side, you went to Mooney. It wasn't too much of a problem because I think the people on the south side are very proud of Mooney High School. They were the ones that paid for it and wanted to go there. You know, it wasn't too much of a problem, except perhaps some families that were divided now. I can recall in several classes that some brothers and sisters of some of the students in Ursuline were beginning at Mooney, and that caused a little hardship and that, perhaps, might be the biggest difficulty that was encountered at that time.

DD: What was the approximate cost to go to Ursuline in the 1950's?

JD: In the 1950's, I think I worked. I worked as a part-time janitor down at Immaculate Conception to pay my

way through. I'm pretty sure it was in the area of one hundred and thirty-five dollars a year. Of course, a hundred and thirty-five dollars a year, back then, I think I would equate with the present tuition as it is today, maybe three hundred fifty dollars. I'm pretty sure it's three fifty, isn't it? Do you know?

DD: Around there.

JD: Yes, I think three hundred and fifty. But we paid, I think, a hundred and thirty-five dollars a year. I think it went up to about a hundred and fifty by the time I graduated. This was in 1955.

DD: Did you have to pay for your books or did you rent them?

JD: I think we rented books at that time.

DD: Did the school have any policy for having students who wanted to go to Ursuline but couldn't afford it, work their way through?

JD: Yes, they did. I think they worked in the cafeteria and I think they have that policy even presently. Perhaps even some did janitorial chores, and in the summer, kids would work cutting grass and keeping shrubbery and whatnot. I'm pretty sure they had a policy like that. I don't know that they have that janitorial type policy presently, but I know they have a policy where if someone could not afford to go and wanted to work their way through, they would hire them in the cafeteria. Also, at that particular time, as is true today, I think, many students who wanted to go certainly were not refused by virtue of finances. They could probably achieve assistance by virtue of going to the pastor and he would put them to work to help pay.

DD: Could you describe a typical day at Ursuline?

JD: Well, for me, I think I could. We used to walk to school because there were no school buses. We're not talking about ancient history, but this was in the 1950's. Classes started at eight thirty. I got up maybe about seven, had breakfast, and left my home on Valley Street about quarter to eight. I walked down Valley Street and across the tracks, " up Emerald Street, up Walnut, then up Scott Street. It would take me probably a good twenty minutes to a half hour. If you would talk on the way, it would take a little longer. But then I got to school

and we would crowd around the Tottle House. The Tottle House was at the corner, right across from McVean and Hughes Funeral Parlor. Maybe we would congregate there until five minutes before when we heard that first bell ring, everyone ran and dashed to school.

The school was not right on Wick Avenue, as you find it today. There was a beautiful, beautiful lane and trees and shrubbery all the way up to the old building. It was actually closer to the Bryson Street area than it was to the Wick Avenue area. The Wick Avenue area seemed like a large front lawn with an old bridge over it and little trees.

We made it to school by eight thirty. We first had homeroom. Homeroom, of course, was the time when attendance was checked and we tried to get our last minute study in. I think freshman year I had algebra first period. Sister Alberta taught algebra; she was a very good teacher. So we went to our algebra class and they were about an hour long, fifty-five minutes, I think. Then second period, I think I had world history with Mother Charles. That was her specialty. Third period I had religion with Sister Anne, who is presently, I think, on the Mooney faculty. That was in the old Arts building; I think they use that for band. I think it was an old barn in the time of Chauncy Andrews back in Youngstown's heyday when Wick Avenue was the avenue of avenues. We still had classes there though. It was divided up into about five rooms and one of which was a freshman homeroom and freshman religion. We had religion, I think, third period. Then, if I'm not mistaken, we had a study hall and after study hall, which was maybe a half hour, we had lunch. There were only two periods of lunch and the cafeteria was where the home economics is now, on the bottom floor of the old building. Most of us brought our own lunches and bought milk. Then we had Latin with Sister Carmelita, a fantastic teacher, probably one of the best teachers I've ever had. I had Sister Rose Anne for English the last period of the day. That takes us up to around three o'clock.

At three o'clock the bell rang and everybody rushed to their locker. It was bedlam, like it is today. Then you picked up a few friends from the east side heading over around the Hollow, up back over the east side, and then head on home. We would be home around three thirty or quarter to four. And that was a typical day. Afterwards, I would go up to the parish house and do my little work and then come home for supper, play a little bit, study, and get ready for the next day.

DD: What type of courses did they offer? What kind of electives did you have?

JD: You had two areas. You either went into the academic courses or the general courses. The general courses were recommended for those who were not thinking of college. The general course would be like general math and perhaps typing and secretarial type of work. The academic courses were really geared for students who were going into college work. It was not like it is today, no mini courses and somewhat of a strict structure.

DD: How strict was the discipline?

JD: I think it was pretty strict, to be honest with you. I would say I think there has been a change and I don't think this comes as a great flash as far as attitude and behavior. For example, skipping school was a great big sin back in those days. If you were caught skipping school a couple of times, you were perhaps suspended. Kids were mischievous. I don't want to give you the impression they were angels, you know. We had people who sawed a stool one time in chemistry class, but they were reprimanded. Parents had to come up for that and I think sometimes we tried to cut classes, but if we were caught, we were reprimanded. But there wasn't disrespect in the sense that one would get up and castigate a teacher or publicly insult a teacher or another student or things like I've encountered in past years myself up at Ursuline. I think everyone had to admit that this is going on presently. There wasn't that lack of respect. I think the mischief that went on was a "boys will be boys" type of mischief. I don't think it was done out of contempt. That's the distinction I think I would make, if I were asked about a comparison. It was strict though.

Our principal was Father Holbrook and we had a vice principal. Dean of Men was Monsignor Reagan. By the way, Monsignor Holbrook is retired now. Monsignor Reagan is pastor at Blessed Sacrament in Warren. If anything went amiss, you'd get called down to the office and you would go through the treadmill worrying what would happen if your parents would find out. If your parents found out, then you knew it was curtains. It wasn't parents rounding up and fighting with the teacher. You know what was in store for you. You would probably get reprimanded again at home because Father was right and the teacher was right and you were wrong. I think you were very careful not to go down to the principal or dean's office.

DD: Was there a dress code in effect?

JD: Yes, there was at that time. The girls were permitted to wear regular clothes. There were no uniforms, but the boys had to wear dress pants and a dress shirt, and had to be neat in appearance. I don't think it was exactly spelled out as it is today about the length of hair and the type of collar, but at that particular time many teachers or administrators who thought you were out of line would call you and say, "Mister, we want you to do this," and there was no question. You might not like it, but there was no argument or appeal to the board or student council. It was more or less a very basic, general type dress code. Of course, if you take a look at our annuals, school yearbooks, you would see there the dresses of the girls are almost down to their ankles; that was the fad back then. I think what the good sisters were concerned about is that the girls weren't wearing too much makeup and excessive amount of jewelry or rings, et cetera. That was the extent of that.

DD: What classes did you like the most?

JD: History and Latin. I always liked history. I took as much history in high school as I could. I went on to take history in the seminary. In fact, I got a master's degree in history at Xavier in 1962. It's a very fascinating subject. Like I always said in class, "You can't understand the present without grasping the past." I think if you understand the past it makes you more tolerant of the present, perhaps gives you some insight of what's going to happen in the future. Nonetheless, though, I think history is very interesting. I took as much history as I could.

Then Latin too, because I think Latin itself is a language that's surrounded in history. I think Latin has given us very much. I think the Latins have enriched the world, not only in the Catholic Church, but in everything else, as far as wine, women, and song. That's probably why I was interested. There is a rich heritage there.

DD: What type of extracurricular activities did they have?

JD: Well, they had band, football, and various clubs. There was the garden club or the campus club that did gardening. They had the Albertus Magnus Club, which is a science club, the camera club, the Thespian Club, and they had many various organizations.

They had student government, student council, and the National Honor Society, and all those various clubs that any student, I think, could involve himself in if he wished to do so. It is interesting, though, that no one was ever forced to belong.

DD: Do you think there was stiff competition within athletics?

JD: Yes, if you're talking about football players and the like?

DD: Yes.

JD: Yes, there was. I think there really was a great deal of competition. I think it's still present. I mean, I don't think that has changed at all. I would note that there wasn't as much competition presently as far as grades amongst us. I mean, I can only speak from my own background and those friends of mine. Back in the days when I went to high school, our general tenor, I'm not saying it's good or bad, but I'm just telling you what it was, was that if you passed--seventy was passing--if you got over seventy, it was wonderful. Now, no one would compare if someone got seventy three or ninety three, just so you passed. I mean, the guys were happy.

Today, I think it's a different ball game, too, there. I found that out as a teacher. I mean, I remember when I was a kid and maybe, even in the wrong sense, we weren't really that enthused about getting all A's. We liked to have an A if it was coming our way, you know, but someone would not get too upset if we didn't get an A or B. The general thing was that if you passed, it was good. Maybe that's more healthy, too. I don't know. We didn't have any kids jumping out of windows because they didn't get an A+. They were happy if they passed. Now, if they flunked, they were quite sad, of course. There were measures taken there too. A teacher would have conferences with you and perhaps even the dean would call you in to see what was the problem, if you failed or something like that. I think a little more healthy attitude was present. We got talking on this by virtue of competition.

I think competition is healthy, but I think when it becomes an obsession, it's harmful. What good is it to have tremendous competition and have a person come out not a whole or well person, not a well adjusted person, one who's always competing? I don't think life is just one long line of competition. I think you have to enjoy life as you live it.

DD: What opinions did you have of teachers?

JD: I had a very high regard and respect for them. I'm not just joshing you now. Of course, we had names for teachers, but never, never in front of their face would we every say anything like that. We would be embarrassed, and I know they would be too. Basically, if you want to really get down to the nitty-gritty, I think most students, in our time, had a tremendous amount of respect for teachers. If a teacher would come into the room, we would stand up and say, Mr. So and So or Sister So and So or Miss So and So or Mrs. So and So. Perhaps we may not have cherished some of the things they said to us or if we flunked or something like that, but that respect was present. I feel today, perhaps, there is not much of that respect present. Everyone's their buddy. We're all on an equal plane all of a sudden. We're all one, big, happy family, but I don't think that's helpful as far as education is concerned. I think a student has to realize he's a student and a teacher must recognize he's a teacher in order to get, I think, the really good teaching-learning situation. This is my own personal opinion, of course.

DD: What type of teaching methods did the teachers have in class?

JD: Well, I would dare say I think I would criticize some of their methods. There were mostly what we called Socratic method, lecture, question-answer, and lecture, question-answer tests, drill and that type. There wasn't too much group discussion. I would say that was on the rare side. We had panel discussions periodically, but I would say the methodology today used by teachers, young and old, is quite different than what we went through. Most of our classes, I would have to say, would be lecture and then perhaps problems were given, if it were a math class. If it was a history class, much lecture and perhaps some questions that were to be essay questions answered by the individual student. Rarely did we use a great amount of visual aids. It was the old-fashioned way of teaching, I think. Perhaps we missed out quite a bit as far as methodology. Contentwise, I think the teachers really had it. They were, well, springs of knowledge. Fact after fact came out. But perhaps they were a little amiss as far as modern methodology is concerned.

DD: What would you say is the approximate percentage of nuns and priests and lay faculty?

JD: At that time, we're talking again in the 1950's, 1951 to 1955, we had maybe fifty percent religious. Today, I would say it's a mere twenty-five percent religious and seventy-five percent lay. Is that what you mean, the distinction?

DD: Yes.

JD: Maybe it was even forty-five percent back in my time, forty to forty-five percent lay and sixty to even maybe fifty-five percent religious. It has changed quite a bit.

DD: Do you think the change is for the better?

JD: Probably so. From an economic standpoint, of course, it isn't because living wages paid to a lay person are quite different from the mere token payment given to a religious. I think at that particular time, something like a hundred dollars a month was paid to maybe the sisters and priests, maybe less than that. Maybe it was seventy-five, come to think of it. What the lay people received I wouldn't know. But I think it would be commensurate to what the public school would pay their teachers. It would be quite a difference though.

DD: Do you think there were a great number of cliques within the school?

JD: I would say it probably would be about the same as it is today. Oh, there were cliques. Anyone who would deny that there were cliques would be very foolish. In my time, the St. Ed's group clung together with St. Ed's. The south side hung together with the south side. The east side and the west side kind of switched. Sometimes they would go with the south side, sometimes they would go with St. Edward's. There were cliques though.

DD: Were there any major gathering places for the students where they would just talk?

JD: You mean outside of school?

DD: Outside the school.

JD: We met at the Toddle House in the morning. There was a place down on the corner of Wick, right near the square. Sweetland it was called; it was right next to the Palace Theater. Most of the kids used to stop down there on their way home and get something to eat. There was nothing on the far north side. But those two places, I would say, certainly had a great

percentage of Ursuline High School students stopping in before or after school. I would say Toddle House before and Sweetland after.

DD: How about within the school itself, on the school grounds?

JD: Meeting areas? No, not that I know of too much. I couldn't pinpoint a meeting area except perhaps in the morning when the kids would come in. If they didn't stop at the Toddle House, they would probably go to the gym. The gym was the area where our auditorium is presently. We would wait there until the bells would ring and then everyone would go to homeroom.

DD: About how many hours of study per night did you put in when you were going to school?

JD: I'm embarrassed to answer there. In high school, I'll be very honest, I didn't study too much at all. I don't know how to answer that question. Before a test, I would study maybe an hour or so. But of course, that's wrong. I think high school students are still the same, but boys, generally speaking--I don't want to editorialize on this--in high school, in my day, were not the keenest of students. I feel the majority of boys didn't study. But those same boys, when they went on to college, did very well. They were forced into an atmosphere of an area and were told, "Now this is your field and this is your area. Whatever you do down here, you're going to either make it or break it." I believe under that type of enforcement or that type of pressure, you began to study and study hard. In high school, I don't think, from my acquaintances, that there were many who studied.

DD: Do you think that Ursuline prepared you for college?

JD: I think so, by virtue of the course of study. The course of study, which I described to you prior, was strict academics. For example, we had study halls and we used them well. No one would dare bring a magazine in study hall like they do now. You would have to be studying a subject, which we did. We spent time there, and I think it prepared us pretty well for college. I know those students that went down to the seminary from Ursuline and went into college didn't take any backseat to any other students. In fact, they did as well if not better.

DD: What notable teachers were up there when you went?

JD: That are presently there? Or no, it doesn't matter. Well, I would say Sister Carmelita who I had in Latin was an excellent teacher. Sister Bernadette in geometry was also excellent. Sister Regina in chemistry was a very good teacher. I didn't have too many lay teachers when I was up there, to be honest with you. Mr. Latello, who was a music teacher, was excellent. Father Reagan, or Monsignor Reagan now, was a very good teacher in religion or theology. Those, perhaps, are the most outstanding ones I recall. Sister Winifred in English, of course, and Mother Charles in history were very good.

DD: Who were your close friends when you went to Ursuline?

JD: Well, Jim Bucheri is one. He's now presently a teacher at Hubbard High School. He's a very close friend of mine. We used to do everything. He was a class behind me. Father Paul Toban was pretty close to me. Bill Braler, a kid from Immaculate, was a good friend. We went to grade school together for eight years and then went up to Ursuline together. He's now presently a principal, I think, up in Madison on the Lake or Painesville, one of those areas. Those are the closest friends that I had while I was going to Ursuline. I think we saw each other practically every day and we did things together and went to the games together and chummed around together quite a bit. Those are the most outstanding ones that I can recall right offhand.

DD: What notable classmates graduated with you?

JD: Sister Martina was a classmate of mine, as were Sister Mary Downey, Father Joe Mark, and Father Tom Gilmart. So was Father Gubser who's teaching at Ursuline now. I can't think of anyone else right offhand. Probably being in religion, I would be acquainted with those who followed the religious vocation. I don't think we have any doctors out of our class. I can't think of any lawyers either. I also don't know of any businessmen. In this area, probably the religious I would know the most about, and I just mentioned them.

DD: Do you think there was a very strong emphasis on religion since it was a Catholic school?

JD: Oh yes. I mean we had religion classes. The religion class was treated like any other class. It was a very important class. In fact, it was stressed. That's why we went there. We could go to East, Rayen, Chaney, Wilson, South and perhaps receive the training in just the secular areas equally or better. But the reason why we were there was stressed to us that we went to Ursuline because Ursuline had a plus factor, the factor that we termed religion.

DD: Do you think there was a strong participation in athletics like for the games? Were they crowded?

JD: Yes. I would say it was strong, if not stronger. I think there was more of a spirit present. To tell you the truth, I went to the last Ursuline-Mooney game, and to me there was something missing there that we had back in our time. That could be me; it could be the individual. As the individual grows older and he's disassociated from the school, he could perhaps reminisce and when you reminisce, you always make it greater than it really was. But I don't know. I still feel and I think it's just by virtue of reminiscence, that perhaps there was a greater amount of school spirit. There was more school pride than there is presently.

DD: Who were Ursuline's greatest rivals?

JD: South and East. I think they were the biggest rivals at that time. It seems that South was the biggest jinx. We'd take it one year and they'd take it the next two. Then again, we would take it and they would take it the next three. South, I think, was the biggest rival. Next, I would say East High School. There were some tremendous teams that came out of there. In fact, I think Don Bucci played on East High School's team when I was at Ursuline, maybe as a freshman or sophomore. He was really a fantastic player in his day.

L.C. Morgan, I think, was up at South. I can't think of too many others. But on the 1954 team at Ursuline, we had Father Carl Kish, who was an outstanding player, as well as Dave Kimmel. These were some fantastic players that played on Ursuline's side. I think they did win City Series that year. I'm pretty sure. If they didn't, they were in second place.

DD: How would you compare Ursuline with the other area schools? Was there a feeling of pride?

JD: Yes, there was. I believe there was a tremendous feeling of pride. I feel even the other schools kind of poo-pooed and pa-paad that fact. You think you're going to Ursuline, you think you're better. They did have a tremendous amount of pride for themselves. That's the only way I can put it.

DD: Do you think it was some kind of feeling of superiority?

JD: I don't think so. I don't think it was a feeling of superiority. I feel it was really a pride in what we had there. I don't like to think of it just as an air of superiority. I know we were accused of that, but I doubt if it was a valid accusation.

DD: When you graduated, what kind of feelings did you have about leaving Ursuline?

JD: Happy ones, very happy ones. I don't know. I think I was enamored with school. I was glad to get out. I was glad to get out of the eighth grade. I was glad to get out of the twelfth grade. I was glad to get out of college. I was glad to get out of graduate school. I was just glad to get out of school period. I enjoyed it; I should never say I didn't enjoy it. But, I was very happy, probably because I saw them as milestones. This is behind and you have this to look forward to now. It's going along the rungs of the ladder, just climbing up, moving, and getting out.

DD: Looking back at Ursuline, are there any changes you would have made while you were there as a student?

JD: Perhaps I would study a little harder. But I don't think that's a very honest question because there are many things, perhaps, we would have done differently with the virtue of hindsight that we have now. But what would I have done differently? I don't know, really. Perhaps study a little harder and try to acquire better study habits than I did, because when you were confronted in college, you really had to grow up quite fast. This is what it's all about--study. You either make it or you don't.

DD: How about policy changes within the school? Anything you think they should have done differently?

JD: Right offhand, I don't think so. The only one thing

that kind of bothered me was that we had to wear white shoes in band. Back in those days, you wore white bucks. You certainly were labeled, I'll tell you that. And particularly, what I had to do. I'll tell you a little story.

I used to leave my house to go up to Ursuline. When I was at Ursuline there was a policy that the band members had to wear white bucks. Of course, back in my time, if you wore white bucks, you certainly were labeled. So I would start out from my house to go through the Hollow and up near McVean's. There was that big stone pillar and I'd carry my white bucks in a paper bag. I'd change shoes right on the corner of Scott Street and Wick and walk to the school. If there's any policy, I don't think that would be the policy. But really, I can't think of any major policies that I would change.

DD: What change have you noticed between Ursuline now and when you went there?

JD: There was always quite a different setup completely. It's much bigger, and I think being much bigger you would have to have rules spelled out a little more clearly, as far as the dress codes. We had nothing like an enumerated dress code as we have presently. We had no policy as far as yearbooks. Now you have pages and policies as far as proms are concerned. We had no policy. I see more policies being made presently. But that could be explained by virtue of all the various probable problems that you come across because of more students.

There are also parking problems. Back then, who had a car? Five, ten kids had a car back at that time. If you had a car then, you were from a rich family. Sometimes we rode our bikes up there. But now you have a policy concerning cars. Where do you park your car? Could you park here? What happens if you park here? What happens if you get caught with your car in a teacher's parking zone? See, we didn't have any of that to worry about. I think with the complex society everything becomes more complicated and you have to make more rules. That's what has happened. I can understand the rules. We didn't have that much though. They were a more simple type, and the ideal illustration to tell you about the cars is one example.

Buses are also an example of differences. We didn't have school buses. You rode the regular bus from the south side and you got off. You transferred. You got

off at the bus stop down near the Wick Avenue stop and you walked up to school. It was as simple as that. And it wasn't that complex.

DD: Do you think that Ursuline had any influence on your decision to become a priest?

JD: Oh, yes. It sure did. I really think it did by virtue of me seeing the priests that taught there and the sisters who were so dedicated and the lives that they led. It certainly had some influence. There's no question in my mind.

DD: Are there any other comments you would like to make on student life at Ursuline when you went?

JD: Not right offhand, no. I think you kind of covered it pretty well. One nice thing that I think I should mention is that there wasn't this tremendous amount of provincialism present because we had kids from all over. There were still cliques, though, like we mentioned earlier, but I think we were exposed to much more than a certain side of town mentality. There were kids from all over Youngstown there and I think you mixed and intermingled accordingly. I think that fact there alone was a growth facet, an enrichment facet. That's about all I can think of right offhand. I think you covered it pretty well by virtue of your notes.

DD: As a teacher at Ursuline, did you pick Ursuline or were you just appointed there?

JD: I was appointed by Bishop Malone then, at that time. Of course, things even change with the priesthood now, you know. Back in those days, you were appointed. You were like in the Army, "Sergeant So and So, you're going here." I mean, that was it. No, I was appointed to Ursuline by Bishop Malone. That was an assignment and you followed the assignment.

DD: What kind of methods did teachers use in the 1960's?

JD: Well, the methods were a little better than the methods that our teachers had in the 1950's. Like myself, for example, while I was going to school becoming a priest I was taking methodology courses, secondary teaching courses. In fact, I was geared to get a secondary teaching or secondary principal certificate for the state of Ohio. I went to school and picked up all the requirements that Ohio demanded of secondary teachers. When I got out of the seminary and into parish work, I continued my education,

and I went into teaching in 1966. I went down to Catholic University and took more courses in secondary teaching. They're quite up-to-date, such as the methods, supervision, philosophy of education, administration, curriculum.

DD: About how many hours per week did you teach?

JD: Well, when I started, I taught five periods a day five days a week. The periods were forty-seven minutes.

DD: What type of methods did you use in teaching?

JD: What type of methods?

DD: Such as lecture and discussions.

JD: Well, the old Socratic method and group discussion, mainly those two. That type of methodology, I think, best suited our needs because of the large number of kids that we had. In some classes, I had forty-five, almost fifty kids. I had senior boys. You know how they are.

DD: How dedicated would you say the teachers are compared to when you first started teaching and now?

JD: Oh, I'd say that depends entirely on each individual teacher. I think we have a good group of dedicated teachers up at Ursuline presently. I think they really were. They spend a lot of time preparing classes and whatnot. Often at various socials that the kids had, they were there. I think you really couldn't categorize saying, "In the past, all teachers were dedicated, good, and noble teachers. In the present, all are no good now. They're all looking for a buck or something." I don't think you can say that. It depends on the individual. I would say most of the teachers I've worked with were dedicated.

DD: What did you teach at Ursuline?

JD: That's a good question. It started out with religion and theology. I taught Christology, New Testament scripture, and I taught the church in the eleventh year. Then I taught a social-cultural patterns class, which I thought was a pretty nice history class. It involved the cream of the crop of students, B+ or better average students. We worked on papers and discussions and things of that nature. Then I taught marriage for the greater part of five years. I think I taught marriage to senior boys and girls. I also taught a course in sociology and psychology.

DD: How was the pay scale, was it between minimum or was it the same?

JD: When I started Ursuline, it was, yes. That's one thing where the diocese of Youngstown was far ahead of most other Catholic dioceses. They ranged the same, the same type of work, same type of pay. Although in comparison to the public school, we were about ninety-five percent, by virtue of a comparison. If you would go right down the line, we were ninety-five percent of what the public high school teachers were making in the city systems. Now, as far as religious, though, we are talking about a different story altogether. We were doled out peanuts here and there. When I started teaching up there, the priests made a hundred dollars a month and we rose from a hundred to a hundred and seventy-five, and then by the time I left, it was up to two hundred and seventy-five a month in comparison to what your teachers received. I mean ninety-five percent on a normal scale. But that's why Ursuline High School is in existence. If they had to pay all the religious the same thing they had to pay their lay teachers, they would be out of existence pretty fast.

DD: What type of a relationship was there between the faculty and the administration?

JD: It depends on what administration you're talking about. It also depends on the faculty members. Normally speaking, I think it was a good working relationship. When I was in there, in the office I should say, the diocese started a teachers confederation, which I think helped quite a bit as far as the relationship. If something bothered the faculty, well, they would certainly bring it up to the administration quite readily and I think the administration acted on it. Of course, everything they wanted, they didn't get. That's the story of life, though, huh?

DD: What kind of relationship was there between the faculty and the students?

JD: I think a good working relationship. These questions are very general. You couldn't say all faculty related to all the students to the same degree. Nor could you say none of the faculty, at all, related to the students. I think it depends quite a bit on the individuals. I would say, when I was there, most of the faculty did relate. Of course, you had some people who were quite elderly. They did not relate . . .

going to freshman dances. You have to just see the situation and the circumstances, I think; that would indicate an answer to your question. But, for the most part, they related.

DD: Do you think there was much jealousy among the teachers themselves?

JD: Jealousy, you mean, competitive in an academic sphere?

DD: Yes.

JD: I was sorry to see that I didn't see any. I think a little jealousy would help one better oneself academically. But I didn't see any type of academic jealousy. Maybe I was too naive, but I didn't see any.

DD: Did you feel that the administration, on the whole, handled the school from a liberal or a conservative aspect?

JD: Well, I think we started out perhaps with a conservative administration. Then we moved, perhaps a little too progressively, to flexible scheduling. We were amongst the first in the area to start flexible scheduling to the dismay of many parents, who are extremely conservative. Believe it or not, there was a little issue at hand there between faculty and administration. I think it solved some problems and created others. But I would say that on the whole, the administration was progressive.

Let me add one thing to that. Just before we left, though, I think by virtue of the pressure of the teachers, the administration reverted back to a modified scheduling system, a modified but flexible scheduling system. You can't tell the difference too much between a seventh day period and a fourteen mode day. So in answer to your question, when I was up there I went from maybe a conservative type of administration to a progressive or liberal type. Then, when I left, it reverted back to a conservative type of administration.

DD: Did you see any family dynasties at Ursuline?

JD: You had better explain that.

DD: Were there a lot of children from one family that would come there and be fairly outstanding?

JD: Well, I taught brothers and sisters and cousins, but

not one family dynasty where you are talking ten people from a family or related to a family. I don't recall anything like that. Brother, sister, and cousins perhaps, maybe even twins, but that was the most. No, never dynasties.

DD: When you were appointed Dean of Boys, had you applied for the position or did they just say, "Well, you are going to be Dean of Boys"?

JD: That's what they said, "You're going to be the Dean of Boys". I think I was dean for three years. Father Ashton had come in as principal the year prior. Father Susko was assistant principal under Father Sabatino and Mr. Carey was Dean of Men under Father Sabatino. Father Sabatino was replaced by Father Ashton. Father Susko went on to further studies. Mr. Carey moved up to the assistant principalship and I filled in for Mr. Carey as dean. But yes, I was appointed.

DD: Did you receive a pay increase?

JD: Are you kidding? No. The religious didn't. I mean, I know a lay person in that particular job would get an increase in pay.

DD: Did you face any difficulties as Dean of Boys, such as pressure from the faculty and the diocesan board?

JD: Nothing drastic from the diocesan board. Of course, sometimes they would try to go over my head. They would go either to the principal or to the superintendent of the schools, sometimes even to the bishop. But I received the same salary. I wasn't threatened by the fact that I would lose money or lose a position. I would still get my same one hundred and seventy-five dollars, whether I was agreeable to certain parents or not, or to the faculty or not.

DD: What exactly did your position entail?

JD: Well, I think it would depend quite a bit on the administration. My position, when I took over as dean, entailed the discipline aspect of the boys throughout the school. I worked with them as far as discipline. I also worked with them a bit on their grades, their academics. If, for example, such and such a person flunked several subjects, I would call them in, check and see the reason why. If this individual was a constant problem, we would have the parent and dean interviews and teacher interviews along the line. I would check up on

truancies and charge them with detention. Also with that, I was given the job of moderator of student council. There was quite a bit entailed there, such as moderator of dances. You name it, I did it.

DD: What were the most common type of problems that you would face?

JD: Probably the most common disciplinary problem would be truancy. All you would do is call the young gentleman in and ask him where he was and we would run around for a few minutes and then he would tell you that he skipped. Then you would place him in detention. We had the conduct card system up there. You would lose certain points and if you lost more than thirty points, you failed. Two failures would indicate a possible expulsion or suspension. The expulsion part was earlier. Then the superintendent came out with an edict from Rome where you could not expel anybody unless they murdered the president of the United States. So, the students could do almost anything they wanted. We would send them to the guidance department then, and guidance would send them someplace else. I guess, I don't know. I'm being a little bit facetious, but the point is that one time you could expel. Presently, now, I think a student would have to really commit murder before they could be expelled from any school.

DD: What kind of problems would you say were the most serious that you came up with?

JD: Dope. Would that be serious in your mind or what?

DD: I think so.

JD: Perhaps stealing also. I would say dope and stealing. These types of things would be the most serious. Of course, it would have to involve the school. If somebody went out and stole on Market Street and we were not involved at all, it certainly would not come under our jurisdiction or even our influence at all. You're specifying within the school, right? Dope probs would be the most serious offense, passing or selling dope, stealing from the school, or something like that.

DD: What was a typical day like when you were a teacher?

JD: I got up in the morning around 6:00, said mass at 7:00, was up at school at 8:00 or 8:10, and classes began at 8:25. As a teacher and not a dean now, I went through my regular periods. I had a twenty minute break for lunch. I really mean that. It's something that most people don't understand, but we only had twenty minutes to eat our lunch and right afterwards, we were back at the desk again. If you were fortunate, you had a study period sandwiched between. Then class concluded at 3:00 and I waited around until about 3:15 in case anyone had a problem and needed to see me after class. Then I went home. I prepared for the next class or did some research or just went to bed because after a day like that; you are shot. If there was some school activity that evening, I would go back for it. We had many of them in my early time, but then it kind of leveled off. Then I got ready for the next day. Well, that's some substance of what I did as a teacher.

DD: How about as a dean?

JD: Well, I taught three classes a day as a dean, which I think was a little too much, but I did it anyway. I would go to the office; it was the same thing. You know, mass, breakfast, run up to the school to the office. I would get the detention lists of the kids who skipped detention. I would call them in, interview them, and see what their story was. Perhaps some parents would come in with their child, because we wouldn't accept the kid back unless he brought his parents in and explained why. Most of the morning, I did that.

Besides that, my other activities would be to prime the agendas for student council, talk to the officers of student council, get some ideas with various senior class presidents and officers or junior class officers as far as dances or things like that in the school were set up. I would also get tickets ready, too, for various football games or basketball games. This was all included with that job. Does that answer your question?

DD: Yes. Who were some of your outstanding colleagues?

JD: Outstanding in what way? Do you mean academically or by virtue of friendship?

DD: We'll start with academically.

JD: Father Sabatino, I think, is a very brilliant priest. Father Schwartz would be another one; he wrote his own book recently. I taught with Father Susko, a very affable individual. Pauline Von Shulick, I would say as far as a lay person, was a very professional type of individual who I really admired a great deal. Sister Jane Doyle, a very dedicated soul, and very proficient in her field of English, just to name a few off the top of my head.

DD: How about as friends?

JD: Well, when I went up to Ursuline, I was close to some of them like Father Susko. We went to the seminary together, so Father Susko, myself, and Father Lode who was there in later years, chummed around quite a bit. Then, as far as lay people, there was Jim Maughan, Mr. Marsco, Mr. Giambatista, Mr. Chiaro, and Mr. Orlando. There was a whole crew of guys. The crazy thing is that the male faculty had their own lounge, so we didn't see the female faculty too much. You would go down during your break, if you had one, between lunch or on your study period and you would see some of these guys floating around. Sister Helen Shea, just to mention another very, very professional and efficient individual. Sister Martina Casey, in the office, was Dean of Girls and my counterpart. These were some of the people we mentioned.

DD: How well do you think that the faculty would participate in the school activities?

JD: I would say they did participate, but I would be amiss if I say the religious did more so, but you can understand why. Most religious, as of this date, are not married. They have no families. So the point is that . . . you can see why perhaps some of the lay faculty would be reticent to go to a dance or an extracurricular function. But I think, if I'm not mistaken, during the later years as I left Ursuline, they started to really show up at dances, et cetera. I'm not in any way castigating or casting aspersions on anyone, but if you had a wife and family to take care of, you would probably have some duties and obligations there, whereas the religious didn't.

DD: Who were some of your outstanding students that you had?

JD: I would say Dean Mayers, Ken Kalamuck, Mary Pat Romine,

and Mike Graham were outstanding students. Some of these people are short from being doctors presently. Marty Palose and Pat Manning are several years away from the priesthood. I taught those boys. Richard Morrow is also a couple of years away from being a priest.

DD: Consider the overall quality of education at Ursuline? Do you think that it is better now or when you first started?

JD: That's a very hard question. I don't know. How would I assess that? That's the whole thing. How would you analyze something like that? I really wouldn't be able to answer that unless I would test kids that I taught and perhaps kids that they're teaching now, which I haven't done. Do you know what I mean? I really don't know how to answer you. Everyone would like to think when they were there it was better, but I don't think that's true. Like your mother tells you about when she was a young girl, "We had to do this and this and this and of course, it was better than it is now." But I don't know.

DD: Are there any other comments that you would like to make?

JD: On what particular facet? What would you want me to say?

DD: Just overall.

JD: I enjoyed my years of teaching at Ursuline. One thing about it is that you were in touch with the kids. I think one thing particularly about high school seniors, because that is who I taught most, they are very, very objective. They can spot a phony ten miles away and it somewhat keeps you young and invigorated to see people like that. I enjoyed it immensely. I was in touch with them constantly every day. If there's one thing I miss it is that youthful vigorism, and some pranks here and there, besides their honesty, though.

END OF INTERVIEW