

"The Changing Greek Neighborhood"

11/1/94

INTERVIEWED BY: Michael Nobel Kline

Carrie Kline

MNK: Will you say, "My name is"

JG: Oh, ok. My name is Joanna Gusta.

MNK: And, uh, today is the

JG: November the first.

MNK: It's very blustery, forty degrees

JG: Gloomy, yeah, it's the start of winter really. The wind's blowing around  
and the skies are dark. Looks like it's going to rain any minute now.

MNK: Uh-huh. Uh, we met you, uh

JG: At the Gre, at the Grecian Festival last Sunday, right, uh-huh. And, you  
attended our church services.

MNK: We were so impressed with, with what you said, uh, outside about

JG: Oh, about, I've enjoyed reading of your work and your articles and, uh --

(13) It seems as though people gave their own view of how life was in their  
particular section. But, it reminded me of, uh, a story I read long time  
ago about the, these three blind men. They were asked to describe an  
elephant. And, of course, one of them touched the leg of the elephant.

And, he says, -- They asked him "How is it?" And, he said, "Oh, it's as  
large as a tree trunk and it's very rough." The other one said, "Oh, no,  
no." He says, "It's not that way at all. It's just a long, uh, trunk, a nose,  
you know. And, it's got openings at the end." And, the other one said,  
"Oh, no, you people are wrong, it's like the tusk. It's very smooth and  
very pointed at the end." So, I guess it all depends on, uh, how you see  
things and, and what, where you are sitting to, to look at things then.

MNK: Which end of the elephant you happen

JG: Yeah, that's right. They were all right. But, together they're all right.

Uh, so that, that's the way things I think in describing your experiences.  
You see what, what happened to you. Somebody else may be at a  
different  
position and see it in a different light then.

MNK: And, this, accounts in your mind for the, for the very different points of  
view we're getting?

JG: Yes, yes.

MNK: And the controversy that's coming?

JG: Right, that's right. I mean it depends on what area you were in, what  
(26) section of Wheeling you were in, uh, how to come to meet these people  
and what you're experiences were with these different, uh, people that  
have  
been previously mentioned. And, some are notable characters and some  
are  
not so notable. But still, you give your interpretation of meeting them.

MNK: What, was there, were there any, uh, aspects of, of newspaper stories that  
you found personally upsetting or, or, or off base or

JG: Well, no. I, I think these people gave, uh, information and gave stories  
as it related to them. Of course, their experience might be, uh, not, uh  
similar to other experiences. And, uh, one of, one of the people that they  
mentioned was Mr. Lias. And, of course, many people worked for him  
during the years and have their side to tell of, of their experiences with  
him. Other people may not have had as pleasant experiences and they,  
of  
course, are telling their side which is fine. But, that's that's the way it  
occurred to them.

MNK: Did you get the, uh, feeling from reading the, uh, interviews that, that  
(41) these, uh, were, uh, stories or testimonials that were given in, in, in good  
faith or did you feel

JG: No.

MNK: people were, were exaggerating or

JG: No. I think they, I think they were given in good faith. And, they were  
telling of their own experience. And, uh, of course, everybody doesn't  
agree. So, uh, it's it's again, it goes back to the blind men. They're,  
they're just telling their part of the story then. And, there are many  
aspects  
to every thing. So, they're just telling one facet of it.

MNK: Well, maybe you can take a little time and tell us something about your  
own people and the place you were raised.

JG: Ok. I was -- My parents came from Asia-Minor.

MNK: Can we put the umbrella up, up here cause it's making a when you touch it.

CNK: Ok, yeah.

MNK: Start again.

JG: Ok. My parents came from Asia-Minor in, uh, from Turkey but they were

(51) Greek subjects. And, they, of course, left Turkey and went to Greece and they were not welcomed there because Greece was a very poor country. And, of course, they didn't need any other people coming in because the land was poor and they could barely keep their own people. And, I remember my mother telling me that were it not for the Red Cross sending supplies, in America, sending supplies to them, uh, to the Greek government and they distributed to all these immigrants and so forth. So, from then, they came here to America. Now, why they came to Wheeling they had, uh, countrymen that were here. And, Wheeling was very prosperous in that time. They had steel mills and coal mines and everything. So, one came, wrote back and people followed. And most of the life centered around the church in that time because, uh, it provided support and it provided, uh, oh a way to keep their culture and their traditions. And, so for that reason, they tend to congregate in the same neighborhood.

(64) But, in the neighborhood, we were lucky. Because we had Jewish people and we had Italians and Lebanese and we even had a Chinaman that had a laundry. And everybody did their own thing, you know. Everybody was kind to each other. The kids, the Catholic kids went to their schools. Uh, we went to public schools and, uh, there was no problem at all, really. But, maybe we tend to remember the good things and not the bad things. I don't know. (Laughs) Our school was Center School where the Luau Apartments are now. And, we went, we went to sixth grade. We would go home for lunch and then come back. And, then after the sixth grade, we went to Webster School which is, well it's like an old castle and, uh, it's down there at Twenty Sixth Street where the empty land is, where the interstate is. Uh, they have a fence around it now. But, uh, when they

put the interstate, they took the school out because it would pose a problem

for the children crossing to go to school. That's why they took it out. I attended there and again, there, we went home for lunch and then came back. And, then I attended Clay School which is still in existence. I went

- (77) there for the ninth grade and we would walk. Uh, we would walk to school, walk home from lunch, go back to school. And then I attended Wheeling High School, uh, which is where the, uh, where Twentieth and Chapline is right at the present time. They have a column left there. And, it's funny that all those schools are gone now and, uh, the only one standing is Clay School. But, it's, uh, what would happen Friday nights, we would walk from where we lived in Center Wheeling. We would walk to the Island Stadium for the football games. And, cheer and really tire ourselves out and then walk home again. And, uh, it's pretty hard to think of people walking that much these days. Uh, safety factors and, uh, a lot of other things, too. But, it was a lot of fun. I think you felt protected, at least I did, in the neighborhoods because everybody knew everybody and if the children misbehaved, Mrs. Smith was sure to tell momma or daddy, "Your child did such and such," you know. And, you'd get it. (Laughs) They'd hear about it. So, but then on the other hand, if you were some-
- (91) place that you needed help, the neighbors would help out, too. So, I, I think it worked both ways. And, uh, it was, it was a pretty nice neighborhood.

MNK: What was it like being Greek in this situation?

JG: Well, I don't know. I never, I never felt, uh, being discriminated against or anything like that. We went to Greek School, too, at the church. The church was down there where Mansuetto is, Mansuetto Roofing Company, on Twenty Fourth and Market. And, we would go to Greek School. I think maybe twice a week. And, of course, we would all misbehave and the teacher had a stick. And, when we misbehaved, uh, she didn't think

about, she would just hit us. So, we would always take her stick and throw it in the stove. We had a, had a stove that burned coal. And, we would take her stick and throw it in there til she found another one.

But,

you know, I don't think that they could do that these days, though.

(Laughs) And, we'd go home and tell our mothers so and so hit us. She'd say, "That's good. You get another one." Bang. (Laughs) So, I, and I

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the funny part was, uh, on Greek National Holidays, when we were in

Greek School, they would give us little poems that we would recite. And, like on March twenty fifth, which was the, uh, Greek Independence Day, from 1821. The Greeks revolted against the Turks over in Greece. We would have Greek Independence Day. We would dress up in little ...

costumes and Miss Liberty, the Statue of Liberty, and have poems and, it was quite a big thing. Uh, many of these programs were held at the Capitol Ballroom because the church didn't have any auditorium or anything

like that. So, then they would have a big, they would have the poems and

then they would have dances. And, they'd march in with a Greek and American flag, you know. And, the all, the organizations would have their officers and they'd print programs and buttons. And, it was, it was quite nice. It was just a celebration.

MNK:

But your parents, your mother at least, her, she identified a lot with Turkey, did she? Was she Turkish?

JG:

No.

MNK:

Speak it?

JG:

No. Yes, she spoke Turk -- She was a Greek subject but they lived in

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Turkey and, uh, they spoke Greek. But, they also spoke Turkist, too,

because that was the language of the land that they were there. And, uh,

so I think in 1917 or 1918 when the Turks, uh, chased out most of the Greks, then they had to leave. And they left their property and whatever

and left to go to Greece then.

MNK:

And then, in Greece, they were relayed on

JG:

And then, in Greece, they came here to the United States then. My mother

came here in 1928 but there were a lot of other people who had come here quite earlier than that. The Greek church itself -- I know about that because when they celebrated Seventy Fifth Anniversary in '88, I research their history. And, so, then I had found out that it was founded in November the tenth, 1913. And, at that time, there were many churches here in the city of Wheeling, uh, many more than there are right at the present time. But, uh, when, when the people came, whether they came from different parts of Greece, they would always come to the church because that was a sense of their homeland and, and their, uh, language.

(135) And, many of the people didn't know the English language. And, many of the people of the church would help them with their daily activities, then.

MNK: Did your mother have any stories of, of the crossing or

JG: No, it's a funny thing. I don't think she had very pleasant memories. She didn't, she never said and I never asked her until now. You know, you want to know all about your, your, oh your grandfathers and, uh, all the people before you. But, but, she never said much about that. That's -- I know she came from a large family and most of them had been left over in Greece and she was the only one that was here in the United States. And, of course, many -- They kept, uh, in touch through correspondence and so forth. But, uh, she never did go back, though. And, I don't know whether it was because she wanted to remember it as it was or it just had too many bad memories for her if she did go back. Well, she couldn't go back to Turkey anyway. Because they would always uh, be suspicious of any Greeks that came back because they thought they

(149) had buried treasure and the police would follow them to see if indeed they had buried treasure before they left. And, uh, so until very -- Well, you know the Greeks and the Turks are very bitter enemies anyway. And, uh, so it's not wise to say you're, you're a Greek when you go to Turkey. (Laughs) But, they could speak Turkish and they could get away with, you

know, saying well we're Turkish or we're American and so forth then.

MNK: Where and how did your parents get together?

JG: I have no -- Well, they were from the same, uh, city in, uh, Turkey, from ... and the men had left earlier to avoid being put into the Turkish Army. And, they were young boys, they were fourteen, fifteen and, uh, they would esc, they would take a rowboat and get away so that they wouldn't be drafted, or taken into the Army. And, so a gang of them would leave and kind of find their way to where ever and finally ended up in Wheeling. Some had gone to South America and, of course, being that young, they had no trade or anything like that. And, uh, they did get to Wheeling, find work. Some of them went into, uh, shoe shine business. A lot of (166) Greeks are shoe shine busin, er, had cleaning business or restaurants. And the reason for that is probably because they had no skills at that time. A lot of them went into the mines, coal mines and many of them went into the steel mills where it just took physical strength to do the work. Of course, they didn't know the language, so that would, uh, be a, a detriment to their being, uh, given a good job at that time.

MNK: And your father, what did he do?

JG: My father had a grocery. And, uh, so, uh, he, he had the opportunity to meet a lot of people and I had a lot of opportunity to meet a lot of people because he would handle all, feta cheese which were Greek products. Olives and things like that. So, many of the people who couldn't buy this anywhere else, would come to the grocery store. And, we had large crocks of olives and, uh, we, we had feta cheese which came in bulk and then they would cut it a pound of this. Sesame and, uh, herbs and things like that then. So, it was kind of interesting. And, we were a block from the church, the Greek church. So people would come maybe a Sunday to (183) church and then stop at the store and take things home. Saturday was a good day, shopping day down at the Center Market. And, uh, people would come in with their chickens and, uh, produce and, uh, the ladies would

take their basket and go Saturday morning to shop. They would go pretty early so that the good things are still available. If you went too late, you wouldn't find all that. But, uh, it was, it was, uh, interesting. They probably -- Bread was very inexpensive, I'm going to say, maybe a nickel. There was a bakery there, Supreme Bakery across from the Center Market.

And, uh, if you couldn't afford the good bread, then you would get day old bread and they marked it by slashing the wrapper with a knife or something and that meant that it was day old bread. But, uh, it was quite a it was quite a place where you could get anything that you wanted really.

MNK: So, your father and your mother came to Wheeling, uh, they met after they got here?

JG: No. They, no. My mother -- My father had come here earlier and then he (198) went back to Greece, married my mother and then she came over in 1928.

And, the reason I know that is from her passport. Otherwise, you know, they didn't keep dates or anything like that. And, then I found my father's union card. He was a member of the Canonsburg, uh, Carpenter's Union, way back then. And, I forget the date on that but that was kind of interesting, too. I think dollars were maybe, er, uh, dues were maybe a dollar a month or something like that.

MNK: Was, was grocering a tradition in his family?

JG: No.

MNK: So, he was completely entrepreneurial?

JG: Right, that's right. Yeah.

MNK: Was he well educated?

JG: I really, I can't answer that because, uh, he, he passed away before I was, you know, uh, of high school age. So, I really, you know, I really don't know. But, I know he, he was very honest though because somebody said, one time, they asked him, they said, "Can I take a nickel out of the, uh, (213) register?" And, he said, "Yeah, go ahead." And, so then, the child took

the nickel, took more than a nickel, took maybe ten cents or a quarter. And, then they went up the street and he came and, and he looked, you know, he says, he called to them, he says, "Come back." He says, "What did you take?" He says, "I told you to take a nickel." And, they had taken a dime or a quarter. He says, "Now, you put that back. You only take what you ask for." So, I guess, he wanted to, to show the children that they should be, uh, oh, I don't know, be truthful, I guess.

MNK: Were there other children in your family?

JG: No, I was the only one. Well, uh, my mother had another child but she died when she was like ten days old. And, then I was born. And, uh, so my life would have been much, much different had I had a sister. Uh, so, uh, I'd have to share things and, uh, it would've been much different.

MNK: Were there, uh, particular Greek traditions that they celebrated at home when you were growing up?

JG: Yeah, uh, of course, Christmas, Christmas is pretty big every where. St. Basil's Day is January the first. And, that's always the start of the new year and St. Basil, he was a patron saint of the orphans in, uh, Greece. And, they would honor him greater than real, well, not really but they celebrated St. Basil's Day. And, they would make a loaf of bread and put a coin in there, and, uh, anyone finding that coin was suppose to have good fortune for the rest of the year. Uh, March twenty fifth is, uh, is a double holiday because that's the, uh, enunciation when the angel went to Mary to tell her that she was to be the mother of Jesus and also it's Greek Independence Day. So, that was, those were big holidays. Uh, then we have saints day, all through, through the calendar year. Like October twenty six was St. Demetrius Day. And, the church usually tries to have services on those days. But, with so many people working, people are not, readily available to attend church services, so it usually ends up having very few people there at the church service with the priest and the cantor then.

MNK: Were there, uh, special culinary things for, for the different holidays?

JG: Oh, yeah. Oh, yeah. Food's a big part of the Greek tradition. Lamb is  
(249) very, uh, lamb is usually the main dish for Easter and, uh, then some of  
the baking. The loaves, the sweet bread and so forth and, uh, different  
di, uh, desserts. Uh, all of that is, is, uh -- Cooking is a great, uh, part  
of the holidays and so forth. When they -- They would have name days.  
Now, name days were very interesting. They were bigger than  
birthdays.

If your name was John, you would celebrate St. John's Day and then you  
would invite, invite your friends or, uh, -- They would come, your friends  
would come to your house and wish you happy name day and then they  
would have food, hors d'oeuvres and things like that. And, and make a  
real, uh, big party out of it, then. But, that kind of died -- And, the kids  
would go. And, uh, they would put the coats on the bed and the kids  
were

small at that time, so the kids would have to muse themselves. They'd  
jump all over the bed, you know, on those coats and finally get tired out  
and sleep on them. (Laughs). But, uh, it was always fun. Uh, name  
days

were a big part of the, uh, Greek tradition. But, they've kind of faded  
from

(266) sight now because nobody has time any more.

MNK: So the name day was distinct from the birthday?

JG: Oh, yes. Yes. Right. And there're name days, uh, all over the place.

You know, there's St. Johns, St. Demetrius, Theodore -- I mean, there  
must

be a hundred saints and, uh, especially from Christmas through January  
the thirtieth, the story that there are so many holidays that a cobbler --

A cobbler in those days would work to make a pair of shoes, or whatever  
--

that he couldn't even finish a pair of shoes from Christmas through  
January the thirtieth because there were so many holidays and you're  
not

supposed to work on holidays. They, they would be a special day.

MNK: What was it like in the neighborhood, did you hang pretty close with, with  
Greek children or were you

JG: Oh, yeah.

MNK: allowed to played with other

JG: Oh, we were, yeah. We, we were restricted to our block, though. Because

(281) you know, if we had to go down to the next block, you had to ask permission to go. You know, "Mom, can I go down the street?" You know, "Well, how long you going to be? Where will you be?" "I'll be at so and so's house." And, uh, we were pretty restricted to our own neighborhood. Now, if we wanted to go up to the next street, which was a busier street with more traffic, then we'd have to ask permission to go or maybe sneak off sometimes. (Laughs) But, the, the children in the block pretty much stayed, uh, there. And, then if you had friends two or three blocks away, then you'd have to ask permission to go there. But, only so that they knew where you were and, uh, who were with. That was very important. And, that way, they kind of had tabs on you.

MNK: What are some more images of the neighborhood that come into your mind?

JG: Oh, a lot of activity. There was an ice man. The ice man would come around and most people had ice boxes. And, to let the, to let the ice man know you needed ice, you had a sign in your window, "Twenty five, fifty, seventy five or a hundred". And, then you would turn it to the top if you (298) wanted twenty five pounds of ice.c And, then he would take it to your, uh, ice box. It had a pan underneath and you had to remember to empty the pan so it wouldn't overflow. And, then, the children in the neighborhood, in the summer time, would chase after the ice trucks so they would get chips and, uh, as he cut them, because they were in blocks of a hundred. And as he cut them, maybe he needed twenty five pounds only, then the chips would fall on the truck and then the children would go and pick them up and, uh, you know, suck on them. And, it was nice to run around bare foot in the neighborhood. A lot of the kids would run around, uh, bare foot. But, my mother wouldn't let me go bare foot. She always thought I would step on a nail or glass or something like that. So, but, they had fire hydrants in the neighborhood. And, that was, uh, if it was really hot,

then the fire department would come open them up and have a spray.  
And,  
that's the way you got cooled off in the summer time. That was the  
(314) recreational park system. (Laughs) But, there was a lot of, uh, made up  
games. I can remember, uh, there was a game, it was called "Caddy".  
What they did was they took a block of wood. And, they sharpened it at  
both ends and then you would take a stick-like or a paddle and you  
would  
hit the one end and then hit -- Oh, then it had like one, two, three, four,  
that meant that you could hit four times. So, you would hit the pointed  
end. It would fly up in the air and then you would hit as far as you could  
then. Then they had paddle ball, you know, one of these, uh, paddles  
with  
elastic attached to that. And, then they would make footballs out of  
news-  
paper. They would take a newspaper and roll it up and put a rubber  
band  
on it and that way, uh, they would play football with that. And, I guess,  
kids didn't have too much at that time. They didn't have Toys-R-Us.  
But,  
uh, it didn't seem -- I mean the kids were busy. We'd jump. We'd jump  
steps if there was a high place. And, we'd jump out and, uh, I don't  
know.  
Uh, I guess you remember the good things. I, I can't remember the bad  
(332) things.

MNK: And hopscotch?

JG: Yeah. We had lots of hopscotch, yeah, jumping rope. Yeah, we had  
jumping rope. We had little, uh, riddles and rhymes. We played cards.  
We'd go to somebody's house and play cards, and, uh, I don't know, we  
just seemed to pass the time away.

MNK: Have the Greek and, and Lebanese, uh, uh, cafes or coffee shops, uh,  
disappeared by the time you came along?

JG: No. They were there. There was one on the corner. And the coffee  
houses -- It was like the tavern or the local bar. These men would, you  
know, come home from work, er come home from work and they would  
spend some time at the coffee house. And, they would serve the Turkish

coffee and maybe a sweet or something like that. Or, they would play cards in there, too. And, that's how they would spend their time. And, we  
would walk by and, but we weren't allowed in there. I guess they didn't  
(347) think it was suitable place for children unless they would ask us to go and  
get somebody. I'll tell you what was interesting. In those days, when people passed away, like in Sunday, Sunday when you saw the boiled wheat for somebody that had passed away -- Well, they used to boil wheat  
in memory of the deceased. And, we would take the, this boiled wheat and, uh, confectionary sugar -- I can remember taking it after my father passed away and we would take it to different houses in memory of the deceased person. And, then that's when we went to the coffee house, too. Then, we would take it to the coffee house and whoever happened to be playing there, we would give them a dish and, uh, that was in memory of the person who had passed away. Whether it be a year or, uh, forty days or whatever the, uh, time period was. But, that was something, uh, I think  
not too many, uh, nationalities have. But, I do remember that.

MNK: So, you would, you would come in and give me a, a dish of boiled rice?

JG: It, it's boiled wheat.

MNK: Or wheat, I mean.

JG: It's wheat. It's boiled wheat, uh-huh. And, wheat expands and then what

(366) they would do with -- They would mix it up with like burned flour and  
burned sesame and nuts and then they would have confectionary sugar.

Did

you get any of the wheat Sunday? They had some, see, that, that's, uh, because, uh, boil, wheat is supposed to be like, you know, man is, uh, like wheat. He, he's here, he grows, uh, then he's harvested and he returns

to the earth. And, I guess, like ashes to ashes, dust to dust and that type of thing. But, that, that's they call that Koliva, K-O-L-I-V-A. And, uh, that's traditional. But, you remember the deceased through the boiled wheat, then.

MNK: So, so if you gave me a dish of this, was I to eat some of this?

JG: Yeah, and you would say, "In memory of John or memory in of so and so,"

you know. And, uh, it was just a small dish. But, I do remember that, you know. They'd send the kids. We'd have a basket. We'd have dishes and, uh, we'd take it around to the coffee houses and to people in the neighborhood. We wouldn't take it to other areas, but then on Sunday, they also had, uh, that, they had a church service, too, with the boiled wheat. And, then they'd pass it out and, you, as you eat it, you're suppose to say, "In memory of" whoever the person might be, then.

MNK: Was that something that happened Sunday at, at the service?

JG: Yeah, yeah. Father came out -- Remember there was a tray up front and it had, and he says, "We're having a service today for Alice Lyes, it's a one year memorial." And, that's what they do. And, usually, uh, the church, somebody at the church prepares the boiled wheat with, then they put confectionary sugar on top. And, then they put dragees or white almonds. They didn't have all, well what they would do was they would take almonds, uh, Jordan almonds and if they didn't have dragees which were hard to get, they're decorative things. Uh, then, they would take, uh, aluminum foil or something and wrap the almonds to make a decoration with your initials on it. Like little doves or a cross or something like that.

And, uh, that's, that -- I mean, that, that goes a long, long way. And, then they distributue the wheat at the end of the service. They, they give, put it in little bags and people take it then.

MNK: I, I guess I was, uh, I guess I must have thought that was part of the communion.

JG: Oh. No.

MNK: No.

JG: They had that after ser, after church then. After the services. And, uh, in many large cities, because they have such so many people in the congregation doesn't wish to be delayed, then what they do is they dismiss church and then only those people who are there for the memorial will stay and then they will have the service then. Because with a large congregation, you probably have one of those every week. And, people don't like to be detained. They like to go and, and leave very quickly,

then.

MNK: Was your, was your father, uh, totally immersed in the, in the grocery  
business or, or did he have a social life outside of that one? What do you  
(423) remember about him besides him being in the store?

JG: Well, not, not much really. Uh

MNK: Pretty consuming.

JG: Uh, you know, uh, these people say, "I remember this or I remember that  
when I was four years old." I don't remember all that. I really don't.  
You  
know, you just, there's certain things that you do remember and, uh, I  
don't know, you just go through life and, uh, you just do it. That's all.  
I mean, unless some real big thing happens to you. Then, that would be  
a memorable thing. But, uh, I can remember in those days, though, and  
I hate to dwell on the funerals, but they used to have people in the  
houses.  
And, they would put a big wreath on their, uh, door and rather than go  
to  
the funeral home, not all of them, some now, and that was very  
traumatic,  
you know because of, it, it just, you know, when you're a kid you think,  
"Ought oh, somebody, somebody's gone." And, there they are, you know.

(440) And, they're right in the house. And uh, that, that was traumatic.

MNK: What do mean in the house, on a, on a board, a cooling board or?

JG: Well, they just kept them in, they just kept in the house. And people  
would pay their respects in the house.

MNK: Before they were in a casket or

JG: No, uh, while they were in the casket. And, then they would go to the, uh,  
cemetery. I hope I'm right about that. The list, that's one, but you could  
always tell somebody had a death by a funeral wreath on the door. Now,  
you might check this out with other people, maybe, maybe they had it in  
their area, too. But, uh, uh, that was one thing. I'm trying to think of  
some more things. The street cars -- Did anybody tell you about the  
street cars.

MNK: Uh-uh.

JG: We had street cars in Wheeling. And, that was nice. And, I can remember  
going up town with my mother and, uh, getting off the street car and the

(455) seats were kind of straw -- When I say straw, they weren't leather, but they were that woven straw like, very hard, no bounce to them. But, I can remember coming home on the street car and we would go up Twenty second street to Eoff Street and you would go up a hill and then it was, a pretty good down, uh, ride on the street car. So, we'd have to hold on to make sure that, that the street car stopped, his brakes worked and we stop and then you kind of lurched forward and then come back. But, it was fun. The street cars were nice. They were noisy but, uh, we -- I don't know when they took them out of Wheeling, I forget. Then, we, then we have buses.

MNK: So, you said your father died while you were still a teenager?

JG: No, my father died when I was, uh, five years old.

MNK: Five.

JG: Yeah. So, it was, uh, so I don't remember much about that. And, now, if I were older perhaps I would have remembered more.

MNK: Did your mother continue to keep the store, then or what?

JG: Oh, no, then my uncle took over the store. And, uh, so then, uh, my (476) mother and I lived with my uncle and he ran the store. So, we was pretty

much intact that way, then. But, the people still would go to church and, uh, then come to the store and pick up olives and cheese and stuff like that then.

MNK: And, you lived where, now, yourself?

JG: My residence is 40 Twenty Fifth Street. Do you know where the Post Office is?

MNK: Yeah.

JG: Well, it's right across the street there.

MNK: Ok, so you're still living in roughly in the same

JG: Oh, yeah. In the same neighborhood. Yeah. Right.

MNK: And, you've always lived there?

JG: Yeah. Well, we used to live on, uh, Market Street, but they took that for Urban Renewal in 1963 and, uh, many of the people were displaced at that

time and they, wiped out Market Street because the plan was to bring  
new  
(490) business to Wheeling and, uh, it, uh, what it did was just disrupt the  
neighborhoods but it didn't really bring much business to Wheeling.  
And,  
just kind of shuffled people around and the, uh, businesses around. So, a  
lot of people were, uh, that was '63, Urban Renewal. And, they had that  
all over the country then. The government made funds available to  
cities  
to, uh, clean up the blighted areas, they say. And, they took that section  
near Ohio Valley Hospital, too. They called that a blighted area which  
was  
not. And, uh, as a result of that, the property was purchased and then  
the  
people had to go out and find other homes. And, so, it kind of -- I  
brooded  
a lot of people. And, uh, I think the population, when I was doing my  
research for the, uh, church history, I think in 1945, I'm not sure. I  
think  
the population was like sixty thousand or sixty five thousand in  
Wheeling.  
And, I think we're down now to maybe forty, or maybe even thirty  
thousand. I forget. But, uh, I know, when I did the research, I went to  
the Wheeling Room in this, in the library. And, I looked at those books  
(515) down there, you know. And, and, they would tell what the population was.  
I think we're down to like thirty thousand. But, that's because the roads  
came through. People moved out and, uh, the town is, uh, very blighted.  
There are that many, uh, businesses in town now. It's kind of sad to  
walk  
from here to Tenth Street and see all the businesses that are not here  
any  
more. And, uh, Wheeling used to be -- I mean, everybody would come  
here to shop. And, they would come from New Martinsville and up the  
river and, uh, across the river, Bridgeport, Martins Ferry and now those  
people are not here any more. They, they go to the mall. Cause, Sears  
is not here and J.C. Penney is not here. And, that's who drew most of

the people, I think.

MNK: So, when this Urban Renewal occurred in '63, you were living on Market street, then?

JG: Um-hum. Um-hum.

MNK: And your mother.

JG: Um-hum. Right. Yeah.

MNK: And what block did you live in?

JG: Well, uh, my mother had remarried and, uh, I lived down one block, to (536) the Twenty, 2503 Market Street.

MNK: 2503, so that's around Twenty fifth and Market.

JG: Uh-huh, right, yeah.

MNK: And, that was all, that was all taken for

JG: Oh, yeah, it was taken for Urban Renewal. You go down there and see and there's a trucking company, maybe a couple of trucking companies, the Post Office moved down there. And, uh, really didn't add that much, in my opinion. (Laughs) In my opinion to the city of Wheeling. What they had hoped to do was to get rid of the blighted area, you know, and, uh entice, uh, other, uh, businesses to come in and, uh, relocate here, to bring jobs, but it didn't work out that way.

MNK: So, the so-called blighted area was, was in fact, the area where many immigrant

JG: Yeah, right.

MNK: families were living.

JG: That's right. Yeah. That's right. Well, that's what they, they determined.

(555) Now, they also called the blighted area, I mean, that, those were the terms of Urban Renewal that, you know, that they were to clean up the section. But, they also took the area near Wheeling, where Wheeling High School as on Twentieth and Chapline directly across the street were some fine homes from Twentieth to Twenty Second Street. And, they're, those homes were not, those homes were not, were not blighted. Those homes were good substantial homes. And, but, they took those, too. So, uh, it didn't bring -- The only thing it did, was allow the hospital, Ohio Valley Medical Center, to expand into those, uh, areas then. And, then they build their

new buildings there. So, that's another aspect of it, then.

MNK: A lot of politics, then, I guess.

JG: Well, you could say that. (Laughs)

MNK: Sounds like it.

JG: That, that's why I say it. It depends who you were talking to. Uh, you

know, uh, to many of the people, they were happy where they were. It  
(578) wasn't blight. (Laughs) But, you know, they had funds available. The,  
the Federal Government made it available to the City of Wheeling. The  
City of Wheeling jumped on it, got funds and thought that they would do  
something with it. But, it didn't work out as they wanted, you know.  
Because it didn't add any more business to that particular area. What it  
did was just allow people to relocate from area to another. And, it's the  
same business, did not bring any new business at all.

MNK: And, so this neighborhood that you've described to me that had, uh, uh,  
coffee houses on the corner and, and, uh, uh, families who were in touch  
with each other, knew each other, that all came, that all came to an end.

JG: Yeah, in '63. That's right, yeah.

MNK: And, where did those people all go?

JG: Well, they just tried to find a house in the area, in the Center Wheeling  
area and if they were unsuccessful, they had to go to other areas. And,  
uh,  
some left, some left the area. They relocated outside the Wheeling to  
another state and, uh, they just, you know. It, it was a very bad time for  
(603) them because they were used to their own, uh, home, their own neighbor-  
hood and they were very happy there. But, uh, they had to leave. There  
was no question about it.

MNK: And, what did your feeling, your mother did that?

JG: Oh, well then we, we had to leave. So, we looked around town. She  
wanted to leave, to live in the same neighborhood and so we ended up at  
40 Twenty fifth Street then, right up, right up the street there. So, we're  
still in the same neighborhood then.

MNK: And, what's happened to the, uh, the Greek community in those intervening  
what, twenty one or twenty two years?

JG: Well, they're spread out.

MNK: Thirty, thirty years.

JG: Yeah, they're, they all spread out. People who have moved outside the city

and they've moved to other areas and, uh, it's not as it was because they have a greater distance to come and they have since that time, hockey and

(625) uh, soccer and, uh, other things have taken, uh, the children, uh. The parents have to take their children to hockey and soccer and so forth. So, that takes away from the time that they would normally spend with the children in church or Greek School. In fact, we have no Greek School now. Well, no, I have, I have to -- Father has, has started Greek School, once again. One day a week and, uh, which is not, it's not good, but what's the alternative of nothing. But, kids are just involved anymore with other activities and, uh, they just don't have the time for it.

MNK: So, in another generation

JG: May be gone.

MNK: The language may be gone.

JG: Yes. Definitely.

MNK: And what does that mean for the, for the church then?

JG: Oh, for the church it would mean that they would have to move to English and to we have phonetics now for those persons who do not speak Greek, or read Greek. The music that we sing is written phonetically to allow

(649) for those people who have no knowledge of the language. And, as time goes on, as we get into people, to the, uh, situation where people don't speak Greek, then, it'll, it'll have to go to English. Maybe another generation which is what has happened to most nationalities that came like Wheeling was filled with Germans at one time who spoke German and they had their own churches and so forth. Like St. Alphonsus and, uh, then the Polish people, they came. They had Polish in their services and so forth. And, as time went on, they lost their language and, uh, I, it, it eventually happens to everyone. Uh, as people are not taught. The children are not taught their language of their parents and so forth.

MNK: How do you feel about that issue? Do you, do you, do you think it's, uh,  
good for everybody to assimilate eventually and all speak the same?

JG: Well, I think, I think, they, it's a good idea for everyone to speak the same  
language, English. I think that's very important because you have a  
communication problem. But, also I think it's a bonus for the Germans  
to,  
(681) uh, to speak German. I think the Polish people, I think it's a bonus to  
know another language. I think it's a bonus for the Greeks to know  
Greek.  
and, I think it just adds to everybody's, uh, oh, education or the people  
can speak something else other than English. Because unless you speak  
somebody's language, they don't trust you. (Laughs). And you are easier  
to be, you can become a friend easier, if you speak somebody's language.  
Like one time we were up in Pittsburgh at the, uh, hotel. We were have  
a choir convention and these people came in from Japan to visit the steel  
mill, no not Japan, Turkey, to tour the steel mills. And, they were  
speaking Turkish and my friend, her mother is from the same

SIDE "B"

MNK: They came to the mill

JG: Oh, yeah, the, this contingent of people were here from Turkey and they  
were up in Pittsburgh and, uh, my friend, uh, speaks Turkish and, uh,  
understands Turkish. And, her grandmother was in the house and they  
learned how to sp, communicate with her. Well, my parents didn't speak  
Turk -- I didn't learn Turkish, to my regret, because they would always  
speak Turkish when they wanted to hide something from me, you know.  
So, anyway, I know a few words but I don't know well enough to, to  
converse in it. So, she started smiling. She says they're talking about  
us.  
I said, "Well, what are they saying." They said, "Well, they'd like to  
meet us." So, she went over and talked to them. They were so overjoyed.  
They thought America was wonderful. They found somebody that spoke  
Turkish. So, they had a boat ride that night for the choir convention.  
They wanted to go. They said, "Well, what are you going to do tonight?"  
(11) Well, we said, "We have to go to on a boat ride." They said, "Well, we  
want to come too." We said, "Well, I don't think you can because there

aren't any tickets." You know. So, but they were just overjoyed to find somebody that could speak their language, you know. And, I think that's real important. I think that's one of the best things that any community can have. I think they, they need, uh, to be multilingual, uh. English is fine and I, I'm, I -- We need to have a common language. And, English is fine. But, I do think that we need to have other languages, too. Because, it's sort of like, uh, uh, it's a bonus, it's a plus. And, I think that we can understand people better if we understand their language and their culture and their traditions. And, I think if you know that, I think, I think, you're more willing to trust people. And, uh, like in Europe, you go to Europe and people over there may be speak three and four languages. Because when they go from one country to another and they cross the border, they have to. But, here in the United States, we have three thousand miles and when we cross the country, you know, it's not necessary

(25) for us to know any other language except English. Which is good, I mean, there's no problem there. But, I also think that we need to, uh, to encourage French, German whatever, uh Greek, Italian, all the languages. I think that's very important because, uh, they have an important place with, with every community.

MNK: So, let's see, to get this all into perspective, not to be too nosy, but to get some perspective on this. Oh, what is, what is your date of birth?

JG: 1931.

MNK: '31.

JG: Um-hum.

MNK: Ok. Uh, so, so you were out of high school by the, by the early fifties then?

JG: Oh, yes, definitely. Yeah.

MNK: And what direction did your life take after that then?

JG: Well, uh, I went to, uh, I attended Bethany College and then after that,

(36) I worked for the export department down at Bloch Brothers. At that time, they were selling tobacco overseas. And, uh, then after that, I went to

work for the State of West Virginia with Unemployment Compensation. And, uh, then they had early retirement in 1988, they wanted those people with many years of service to leave and they, uh, offered them an incentive and so I left. (Laughs) I willingly left then.

MNK: Um.

JG: So, I've been retired for the past five and a half years, then.

MNK: And, how do you busy yourself now?

JG: Oh, gosh. I, I got lots of stuff. (Laughs) I, I'm with the Wheeling High

Alumni and I'm sort of like the Membership Chairman. I keep track of addresses and name changes and things like that. I'm in the choir at the church. Uh, we used to, uh, two friends and I used to be on the bulletin for the church and, uh, we finally after five years, decided that we needed

(50) a rest so, we gave that up. And, I'm just doing things now that I didn't have a chance to do before. Like when the circus came into town a couple of years ago and they were unloading the animals down here off the railroad, I went down to watch the animals. I've never seen that before.

And,

uh, when Senator Byrd is out at Wheeling Jesuit College, I like to go see what he says and, uh, there are a lot of things, a lot of activities. The Delta Queen, when she was up in Wellsburg, uh, I like to see her. And, there's just a lot of stuff going on all the time. But you have to be healthy

and you have to have a car to do these things. If you don't, then it's not, it's not very nice.

MNK: What is your, what is your assessment of all this, uh, Wheeling National Heritage Area, uh activity that's going on?

JG: I don't know. I don't know what they're trying to do really. Uh, what, what it seems like, they want to set up an area, uh, whereby people would have an opportunity to come and see the, uh, crafts people and the artisians. Uh, but you need, you need tourists for that. And, I don't know

(66) there, there's too much competition out there with gambling and, uh,

tourism, you know. Everybody's trying to do the same thing. I don't know, it seems as though it's going to be, uh, money spent, a large amount of money, but I don't know what the outcome will be. I, I don't really know.

MNK: Uh, do you think that Wheeling is an interesting enough place where tourists will want to come and look at it?

JG: Oh, I think Oglebay Park is the prime, uh, jewel here. I think Oglebay is one of the greatest assets. Uh, whether they like Wheeling Downs or not, that's, you know, strictly a matter of preference. The Jamboree is certainly an important, uh, corner because they -- If it weren't for the, if it weren't for the Jamboree, Wheeling would be dead. I could cross, I could go up here on Tenth Street in the middle of Saturday afternoon and lay in the street and I would not be run over. There aren't that many, there aren't any people in town. They're all someplace or at the mall or someplace else. So, I think it's real important that the Jamboree be here; although, (83) I've heard rumors when I think it's in the paper that they are contemplating buying some land and building their own complex in Ohio. If they do that, then that's that's, that's going to be very, it's going to be a bad blow for Wheeling. That's it. It will finish us off. I mean, and it's sad to go see, to go walk through town, the L.S. Good Building that they're knocking down now. When, that, you know, that, that store has been in business for a long time and then they got into trouble. They overextended themselves and then they, uh, got the second hand people in there, these junky people in there and they're selling in that beautiful building and now they're knocking it down. Another parking lot. And, that's what Wheeling's going to become is nothing but parking lots unless something happens. Now, you say, "Well, what should happen?" I don't know, but I'd like to something nice happen, though. And, whether that's going to involve the

city doing something drastically or private enterprise coming in and doing

something, but it's just a shame to see the city go down like this. And, it is pathetic. It's all you have to do is walk from -- When I give my car

(99) to Welty's here, I go up street. I walk all the street. I go to McDonald's have breakfast and then I walk all the way up to Tenth Street and look at all these empty store fronts. Stores that used to be here and they're not here any more. The people are not here any more. And, the draw is not here any more. They're over at the mall. But, I think, malls are losing their appeal, uh, I think in time, if we can hang on for a while, maybe five, ten years, I think we're going to get back to the small town thing. But, how, how long can we hang on? I don't know.

MNK: Um, why do you think that malls are losing their appeal?

JG: Well, because, uh, they've started, I think, in the Boston area. I think around 1968 and, uh, since that time -- We go up to New England to the Boston area and, uh, I think they have been having trouble. Well, I think everybody overextended themselves, these big companies. And, since that time, you know, they opened up stores like crazy. They were in the malls. They're here, they're everywhere. And, since that time, many of them have had financial, uh, losses. And, as a result of that, they're not as willing to

(117) expand now and I think they're going to get, try and regroup and see if perhaps they can get leaner and smaller and eventually come back to areas like this, then. Cause, they're too expensive those malls are -- Their leases and, uh, costs are very ext, you know, very expensive. But, uh, I'll have stay around for five or ten years to find out if it's true or not. (Laughs).

MNK: What about this industrial and ethnic heritage, do you think that, do you think the museums can, or exhibits or, uh, or, uh tourist attractions could

ever be built around those kinds of themes?

JG: Uh, that's hard to say. I don't know. I think they have one like that up in Lowell, Massachusetts, don't they? And, I've not seen it. But, I know that that's an old, old city. How successful it is, I don't know. I think, two of the most successful things that I have seen is Williamsburg and, uh, you know, they, they really work hard at it. And, they're really super on that. Uh, but they've been at it a long time. And then I think the other one is Mystic Seaport. I think that they work hard at it and they try to do

(134) as top notch a job as they can. But you've got to have people that have a plan. You've got to have people who know what they're doing. And, you've got to have money to do that. But, then you've got to have the marketing ability to bring those people here. I mean, if you bring these people here and they go to Independence Hall, ok, that's two hours, three hours a day. Then, what are they going to do? What are you going to do with them? You have to allow them time to go and eat. You have to have facilities. You have to have lodging facilities and then what are you going to do? What are they going to do for one or two days, or whatever the case may be. So, that's how they work in Jamboree, USA. That's how they work in the Festival of Lights. But, I think they've got to sit down and really think about what they want to do. And, not allow politics to get into it. That's very important, I think.

CNK: What do you mean, uh, politics to get into it?

JG: In other words, if I have an interest, if I have an interest and I want to do something, not to allow these persons who are in, uh, let's say City Council or the Board of Commissioners or State Representatives -- They have to have a purpose and they have to have a plan and I think they all have to work together to say this is what we need to do. And, this is what has to be done. Not, well I have friend here and he wants to, uh, open a hotel and how about if we have this hotel here and you would give him first preference. Something like that. I don't know if it's done like that

or not. I'm just saying, uh, politics have a funny way of veering off their objective and allowing serious errors to be made. I think, special interest, you know. And, if you get people who are involved, if you get business people, they have the know how, but you always have that risk of maybe they have a friend that has a friend and there may be something in their best interest. I'm not saying it happens. But, that's the danger that you run.

(166) And, that's true everything, you know. You run a danger with any, anything that you have like that.

CNK: Well said.

MNK: Yeah, very well said.

CNK: Back up to what you were saying.

JG: Oh, ok. Well, uh, we're talking about food. Uh, if you're a child and they give you something to eat, you'll eat it. But, when you get older and you have something that you've never seen before, you don't think that you'd like, like crawfish. I've never had a crawfish but I don't like the looks of it. But, if I were a child and they gave it to me, I could eat it. It's like galamonte or squid, ur, I used to get that when I was kid and now, uh, I just love it. I think it's great. Uh, the Polish people have pierogies. I love pierogies. Uh, I think the Jewish people have Cannishes, don't they have cannishes, yeah. And, all that food is, the Italians have their food. I think it's great when you're growing up and they give you all of this.

(180) Then, when you get to be an adult, you can appreciate all those fine foods and, and so forth. And, uh, I, I think, that's important along with the languages. I think the languages are important, too. And, it's a good way to introduce people to your culture and traditions through food and language.

CNK: Did you say people in Wheeling are, are kind of used to one another's different foods

JG: Oh, yeah, yes. At these, uh, festivals like in the summer time, if the church like, St., uh, Mary's or St. Ladislaus would have a festival and they would have pierogies, so you'd go there. Then, if you went to another church, uh, or if you went to another festival to get maybe, Greek food,

you would see many of the people that you saw at the other church there. Then, if you went out to, uh, maybe the Temple and they had food there. The ladies had food there, you'll see many of the people following the food circuit and that's because they're used to it. And, many people who are not used to it, are, maybe, hesitant to try it and, uh, the older you get, you

(195) you don't get as adventuresome, I don't think. I, I think you kind of say ooh, I don't want that. (Laughs) But, it, it's a lot of fun. Food is a lot of fun. Bread, same way with bread, too. Like the Lebanese have their pita bread and so forth. And, then the Polish people have their bread and then, uh, sweet bread and things that they make for special occasions or holidays. And, then the Greeks, of course, have their, uh, bread. And, uh, food, food is a good common bonding, uh, element, I think for most nationalities. But, you've got to grow up with these different ethnic groups. Uh, how sad it is that people have never been around other nationalities or ethnic groups and they just grow up with the same people. And, I think, when you grow up with the same people, you don't realize that there are other people out there in other groups. You just, you think everybody is like you. And, uh, you, you've missed a great deal, I think.

CNK: Um-hum.

JG: That, that's a opinion. (Laughs)

CNK: Sure. Well, who came to the, uh, Grecian Festival, was that mostly people  
(211) from the church?

JG: No. Many other, no, different people. We've, we have, uh, we have all kinds of, uh, people that come. And, they come every year, too. Because they like the food and they enjoy it. And, by the same token, when they have their festivals, like pierogies and, and cabbage rolls and things like that, we like to go to their festivals, too. And, we kind of support each other cause we all like food. (Laughs).

CNK: How many people wound up coming to the Grecian

JG: I have no idea. I haven't heard any count, at all. But, there, it seemed to

be quite successful, though. And, uh, it's nice because we see people that we only see maybe once or twice a year. And, because everybody has, uh, well they're in their own circle. And, then they come back and we'll say, "Hi, how are you?" and, uh, kind of renew the acquaintances. So, I think, it's, it's good for these, uh, groups to have food festivals, then.

CNK: Brings people out of their circles.

JG: Yeah. Now the Lebanese have a great picnic in August, around August the  
(225) fifteenth. I don't know if you were here for that, or not. It's out at

Oglebay Park and they have people come from all over the country. Michigan, uh, New England, Connecticut and, uh, they've had that for many, many years and, uh, if you have not tried kibbee or tabouli or any of those foods, they're very good. Very nice. And, uh, very healthy, too. Most of the ethnic foods are very healthy. Uh, because they use a lot of grains and they use lamb. Lamb is good. And, their bread is very good, no cholesterol, no fat, usually, the pita bread, the flat bread. And, and, it's very good.

CNK: How would that, the wheat and the tabouli compare with the, the wheat that, that Greek people would use for a funeral?

JG: Ok, that wheat, the wheat in tabouli, um, is ground, fine, course or medium. And, if you've eaten tabouli, you know, that thing, uh, expands. You can take a very small cup and put water in it and before you know it, you've got a great jar of it. And, uh, then, you have to squeeze the water out and, uh, do you make tabouli, do you know what it is? Oh, ok, so, you, I don't have to explain. Ok, now the wheat, the boiled wheat that they

(244) use for the funeral ser, er, funeral memorial. They boil that and that stuff really expands, too. Then, uh, they have to take it out and put it on a table cloth or a sheet to dry it. And, then after they dry it, and that will take days to dry, really, and then it leaves sort of like a, uh, film on top. And, uh, they use that for, for uh, to eat like a cereal. And, they put sugar on it and it's very good. It's very healthy for you, too. But, it, it's an all day job to boil that stuff. And, then, uh, after they boil it, they take

the top off and the little kernels of, uh, wheat are left and they dry.  
Then,  
they, they add the other ingredients to make the Koliva. And, that's the  
uh, memorial for the deceased member, then.

MNK: Spell it.

JG: Spell it,

CNK: You spelled it

JG: K-O-L-I-V-A

CNK: Yeah.

JG: Now, I'll, we have a church bulletin that has a significance of Koliva on  
(260) on there. And, I am a packrat. I keep all this junk, you know. And, I'll  
bring it in to you. I'll just slip underneath your door. But, it's very  
interesting. And, and, it's got a lot of nice things about it, too.

CNK: Wow, so it's not a cracked wheat that you use, at all?

JG: No, no. It's the whole, the whole thing. But don't ask me about wheat  
cause I don't know that much about it, to be honest with you. Don's  
Market, down here, he has the wheat for the, for the tabouli. And, you  
can buy tabouli mix that, uh, -- Who's got that? I don't know if it's  
Sahari or one of those.

CNK: But, can you buy the, the wheat for this Koliva?

JG: Koliva, yeah. Uh-huh.

CNK: In the same place?

JG: Uh-huh. I think so. But, they get -- Have you ever been to the strip  
district in Pittsburgh.

CNK: Long time ago.

JG: You would like that. They have these ethnic grocery stores and you go  
(273) along there and they have olives in these big crocks and they have cheeses  
and nuts and, uh, all kinds of raisins. You would love it up there.  
Pennsylvania Macaroni is on Penn Avenue and, uh, they, uh, they used  
to  
have a sign, "You eat, you pay". But they disregard that anymore cause  
everybody takes samples. It's like the old time grocery stores, you know.  
Every -- You want an olive, why you're not going to buy an, a pound of  
olives if you can't try it. So, you think, it's interesting, you take an olive,  
you eat that and then they have nuts in, in containers and you think,  
"Oh,

they look interesting. I'll take a cashew. You take a cashew."

Everybody's munching and crunching in there. (Laughs). It's fun. Some-time when you have time, go to Penn Avenue in Pittsburgh, and, uh, Pennsylvania Macaroni are Italian. They have a lot of Italian and they speak Italian in there, too. Everybody likes to go in there and, if they speak Italian, they talk to the help, you know. And then, Stummel Lee Brothers, they're Greek. Well, they're not as friendly as the Italians, but

(291) they have Greek foods and so forth. And, then, they have Robert Hooley.

Have you ever been to Robert Hooley Fish? Do you like fish? Oh, you will go crazy at Robert Hooley on Penn Avenue. The, they started out and they strictly with fish and now they're into, uh, chicken, Maryland chicken and they're into all kinds of, uh, meats. And, now they also added

a, like a produce market, too. It's very interesting. I mean, you all like people and you will enjoy it. Everybody's running around with something.

And the smells and the sights are just something to behold.

CNK: Well, how does that compare with, uh, Center Market or the Market House used to be in Wheeling?

JG: Center Market used to be really nice, uh. The farmers would come in on Saturdays with their produce and, uh, chickens and things of that nature.

Then, they used to have a produce place, Jebbia's which is down at Twenty Sixth and Chapline, they used to be in the Center Market. And, uh,

they were the main stay of the market. But, then, I guess, something happened that they moved down to Twenty Sixth Street and there aren't

(311) that -- The Market House, today, is not as it was like maybe thirty, forty years ago. But, uh, they've gone into boutiques and they've gone into, uh, other items and basically, it used to be mostly foods and things like that.

CNK: And, the same with the Market Auditorium down town?

JG: The Market Auditorium, yeah, are you familiar with that? It's right where the Plaza is, the Market Plaza. Now, they were, uh, day-to-day, uh, cheese

places and milk places and produce and vegetables. They were very nice.

They were very good up there. And, uh, people who worked in town would stop and buy a pound of, you know, and buy cheese, cottage cheese and milk and things like that. But, they knocked that down and upstairs

was where the Jamboree used to be. You remember the Jam -- Well, you.

The Jamboree used to be upstairs, too. And, then, they moved that, then they knocked down the Market Auditorium to build the Market Plaza.

And,

then the Jamboree went to the Virginia Theater which is no longer there.

(329) It's where Valley Lincoln Mercury is on the corner. They knocked that down and then finally they went to the, they went to the Rex Theater and then they went to the Capitol Music Hall.

CNK: Why did they knock down the Market Auditorium?

JG: I don't know. Maybe it wasn't, uh, it wasn't a, uh, profitable -- I don't know. I really don't know. But, that's been sometime ago, though. They had talked about having them, uh, uh, parking place, parking area across the street and then building a bridge to Stone and Thomas. I mean, you hear all kinds of things. Whether it was true or not, I don't know. But, I don't know why they knocked it down.

CNK: Wow, thanks.

JG: OK, that's alright. But, hey if you have not gone to--