

Bulldozed History: A Visual Representation of Greenbush

Geography 565 Capstone Research
Fall 2018

Research Presented By:

Allison Streckenbach

Emma Callaci

Pete Nielsen

Matthew DuBois

Abstract

The Greenbush neighborhood was once a vibrant immigrant community in Madison, Wisconsin. In 1962, the neighborhood was razed to be redeveloped, and after sitting empty for years a hospital and several apartment buildings were built on the site. This renewal came under a dubious process involving outright disrespect of the original residents. Through literature review, archival research, and interviews with former residents, we are visually reconstructing a sense of what the old Greenbush was like, and the effect that the renewal had around the Madison community. A significant portion of our research is devoted to memory comics, a tool to visually re-create one's memories to get a more human sense of place. Our conclusions outline the main takeaways that the former residents who we interviewed had of the urban renewal process and the legacy it has today.

Table of Contents

Introduction	3
Literature Review	6
Methods	18
Results & Analysis	23
Conclusion	31
Acknowledgments	32
Bibliography	33
Appendix	38

Introduction

The US government's urban renewal programs of the 1960's brought with them the promise of rebirth for sections of cities that only knew blight and decay. Unfortunately, for government officials some aspects of a city are little more than a collection of abandoned and boarded up buildings, in which a bulldozer and a wrecking ball are the solution. In most neighborhoods, emotions, feelings, and memories are just as important as concrete to the foundation of a city. The sparkling new buildings that grew out of the urban renewal programs altered the physical landscape of neighborhoods but neglected the human connection to the neighborhoods. The removal of a building has more costs than the manpower it employs, an old dilapidated structure is seen as an eye sore to some but can be a home to others. It is this feeling of home that gives life to neighborhoods in the form of community, commonality, and shared experiences.

We aim to analyze the evolution of the Greenbush neighborhood in Madison, WI over the past 70 years, focusing on the impacts surrounding the urban renewal project of the 1960s. Looking at personal and historical accounts, we are creating a multimedia visual representation of the physical and social transformation of Greenbush and how it affected its residents.

Our research will center around the Greenbush area of Madison, Wisconsin. The Greenbush is a historical neighborhood that is roughly defined as the triangle between Park and Regent streets, and Brittingham park. The areas of the city adjacent to Greenbush will also be useful in our research. Historically, we will be looking from the time just before the urban renewal project, roughly the 1950's, to present day.

In this paper, we will incorporate ethnography, or sociocultural research based on a specific community. The concept of a community is extremely important to this project because

of the multitude of meanings it represents. Not only is community a spatial concept that helps to define the Greenbush neighborhood in relation to the city of Madison, but it also serves to connect a group of people that share more than a space. Through their proximity and attachment to place, the residents of Greenbush share experiences, values, interactions, and interests that connect them to one another. We want to explore how the urban renewal process and physical changes of the neighborhood throughout time have affected the social and cultural landscape of the area as well as its sense of community.

The Chicago School, formulated extensively around urban sociology and ethnography, saw community as the basis for social organization. Ernest Burgess, who provided a foundation for the Chicago School, drafted “The Growth of the City” in which he studied the effects of city expansion and change on social organizations.

Through the lens of historical geography, we aim to study the effects of urban renewal and the transformation of the Greenbush neighborhood. We will discover the process of adaptation used by former Greenbush residents when they first arrived, often as immigrants confronted with anglocentrism and the need for assimilation, as well as their adaptation to the urban renewal project. How have residents who remained in the neighborhood adapted to the current reality of contemporary Greenbush?

Through ethnographic research methods, we will journey through time to discover the evolution of the neighborhood itself, the community that lives there, and what it stands for. We will make the project accessible to a wider audience by utilizing multiple visual formats and limiting unexplained jargon so that the history and evolution of the neighborhood can be enjoyed by all, especially its current and former residents.

In our endeavor to understand and reconstruct the Greenbush neighborhood, past and present, we are deploying a variety of data collection methods. For historical data, we are going

through and array of archives - looking at maps, images, public records (such as city planning and census data), and newspapers throughout the years. This serves to allow for understandings of specific periods as well as evaluating changes over time. Repeat photography using archival photos will create a visualization of some of the physical changes in the urban landscape of the area. Additionally, to understand the tone of Greenbush prior to the major changes of the 1960s, we shall conduct interviews with former Greenbush residents. Interviews with current residents will help illustrate changes in the social and cultural landscapes of Greenbush not captured in city documents. Using this data and critical analysis of urban planning and renewal, geographic landscapes, implications of demographic change, and an understanding of the politics of place, we aim to bring to life the vivid history of Greenbush.

Literature Review

Origins

“Your Greenbush zone is a plague spot,” he said. “It is small but it is a civic cancer and the surgeon’s knife should be used immediately and liberally before this thing spreads.”[1] In 1917, Lawrence Veiller worked as a national housing expert and use the aforementioned sentence to describe the Greenbush neighborhood to the Madison Civics Club. The Greenbush neighborhood was established in 1901 on the southern edge of Madison, Wisconsin as an immigrant residential community. Marshland dominated the region that became the Greenbush and before human settlement could begin the land had to be filled in. Construction debris from around the City of Madison and ash collected by surrounding neighborhoods were the primary components used to fill the marsh. Even in the very beginnings the Greenbush neighborhood was known throughout the city as a dump, since it was exactly that, a place to discard your refuse.

“One person’s garbage is another person’s treasure” is an old saying that describes what was to become the Greenbush neighborhood. The unsavory appearance of the Greenbush kept established residents from development leaving the land for immigrants to build or move houses on affordable land. The Italian immigrants constituted the largest ethnic group to settle the Greenbush and turn it into a neighborhood. The Italians were not the only immigrants to find a refuge in the Greenbush but Jews, Irish, Poles, and African-Americans also called the Greenbush home. Greenbush was transformed from an unwanted trash dump into a vibrant community. “St. Joseph’s Catholic church and school, Longfellow School, the Italian Methodist Church the Italian Workmen’s Club, Adas Jeshurun Synagogue, Neighborhood House, and Brittingham Park provided spiritual, educational and recreational services for these families.

The neighborhood included a drug store, grocery stores, meat markets, restaurants, gas stations, taverns and a junkyard.”[2] Unfortunately, the Greenbush community was going to have a short life.

1960’s Urban Renewal

Throughout the United States during the 1950-60’s urban renewal was idea and political tool that local, regional, state and federal governments used to combat urban blight in downtown American cities. Slum clearance and modern housing became the primary motivation behind the use of urban renewal on sections of the city which were deemed underused or undervalued. Immigrant, ethnic, and poorer sections of the city were often targeted as areas in the need of urban renewal, their lack of political power, lower incomes, cultural and language differences made them easy targets. “There is no doubt that the business-minded certainties of planning theory and real estate profit lay at the origins of the policy that would come to be called urban redevelopment. Business interests in run-down areas wanted to increase property values and import a higher class of residents and consumers, while some realty interests supported slum clearance and opposed new housing construction at the fringes of the city because it would decrease overall property values.” [3]

The City of Madison was not immune to the fever of 1960’s urban renewal. The prominent people of Madison chose the Greenbush Triangle to be cured of urban blight and decay. Demolition of the Greenbush started in 1962 and took two years for the final demolishing of the last building. To achieve the renewal of the Greenbush the city government had to remove the residents and this was accomplished by simple home purchases by the city, which was determined by the average of two market pricing quotas. The city also used the

newly expanded and accepted powers of eminent domain to force the families who wouldn't sell off the property.

The reactions of urban renewal had on the Greenbush families was generally mixed. The replacement of older condemned building with newer modern buildings which created a safer neighborhood even though their cost of living went up because of these buildings. The new building could not recapture the same sense of culture and identity that the old immigrant neighborhood developed. Many residents, even though happy with the new look, miss being able to speak Italian with neighbors or bumping into their old friends around the neighborhood. While other former Greenbush residents think upon urban renewal with contempt, thinking that renewal was just another attempt to drive immigrants and African-Americans to other regions of the city.

Present

In the 54 years since the last house was demolished in the old Greenbush neighborhood, the triangle only can be seen in the memories of former residents that once lived there. The 52-acre triangular shaped Greenbush neighborhood is bordered by three main streets; Regent Street, West Washington Avenue, and Park Street. The three four-lane streets give the Greenbush an isolated feeling from the rest of the city. The triangular shaped block is comprised of 22 large complexes dominated by the UW Health building on the northeast corner and the Select Specialty Hospital-Madison just to the south. The two health care facilities are joined in the Greenbush Triangle by 18 apartment complexes with a singular Cul-de-sac that allows access to the apartments that reside in the middle of the triangle.

When visiting the Greenbush today, the feeling of a community has been replaced with the profession of business. Half of the triangle is occupied with the two health centers and those

workers leave the Greenbush for their own homes when the shift is over, making it difficult for a sense of community to develop. The three streets that outline the triangle make it difficult for a pedestrian to reach the Greenbush. The streets give a feeling that the Greenbush is surrounded by an invisible wall, whether it is to keep people out or prevent the residents from leaving is not clear. All is not lost with the Greenbush at the southern tip of the triangle lies a thriving Asian grocery, maybe it sows a new community in years to come.

Key Concepts

This research takes an ethnographic approach to the Greenbush neighborhood. It heavily follows the thought processes of the Chicago School of sociology, which “views a high degree of social organization as facilitating the development of ties to the community, which insures satisfaction with a particular area of residence”. [4] The focus will be to define community and neighborhood, terms that are interchangeable to many but often mean separate entities, and the cultural landscapes that they create. Through looking at the makeup of neighborhoods and specific communities like immigrant enclaves, we will begin to determine the importance that neighborhoods represent to their residents.

Defining Community and Neighborhood

Community and neighborhood are often intertwined in the minds of people, but a community can exist beyond the physical boundaries and constraints of a neighborhood. The term community itself implies connections, “some combination of shared beliefs, circumstances, priorities, relationships, or concerns” that bind people together [5]. While many of these connections can become more likely through proximity, it is important to note that these networks of connection that help to define community “may or may not be rooted in place” [6].

The connections that bind people into a community vary. They can be social, functional, cultural, or circumstantial and range from networks of friendship, occupation, business, religion, ethnicity, or socioeconomic status[7]. Networks built based on locality, like neighborhoods, are a way in which community and space often overlap. The “scope and intensity of individuals’ local networks” has been found to correlate directly to “residential stability”, “locality-based friendships and participation in local activities” [8]. An essay in the *Journal of Urban History* entitled *Collaboration and Conflict: Immigrant Life in Urban America* reports on community building in Cleveland through similar connections, citing “labor and labor activism, the creation of religious and fraternal organizations, [and] the evolution of ethnic leadership” as important to immigrant communities[9].

The concept of a neighborhood defines the “geographically bounded subdivisions of land” that many local communities call home[10]. Neighborhood is a spatial construction that often correlates with communities because people who share proximity often share the circumstances that come with it as well as similar networks[11]. For example, “income and wealth constraints make it impossible for poor people to live in certain neighborhoods” due to things like high housing prices and rent[12]. This is a reason why many neighborhoods are home to people who share a relative socioeconomic status or why neighborhoods can sometimes seem divided by class. In fact, models in the study *Neighborhood Choice and Neighborhood Change* showcase that neighborhoods in which people grow up in may have an effect on “lifetime socioeconomic success or failure and may be [a] source of socioeconomic inequality”[13].

Maryam Ziyadeh, a researcher of the Architecture of Urban and Political Studies department in Milan and author of *Assessment of Urban Identity through a Matrix of Cultural Landscapes*, explains how materials in space are linked to human concepts of identity and

culture. Spaces, either natural or man-made, are more than just physical because they also comprise of people's association and how they identify with that space. The linkage between what Ziyae calls material (physical identity) and immaterials (importance) showcases the connection that communities can have to a particular space - like their neighborhood.

Unlike state and county boundaries, the parameters of different neighborhoods can be informal, which can lead to contestation. The existence of neighborhood boundaries stems from the cognition of the neighborhood residents themselves. Differentiating neighborhoods from one another is "a negotiated process; it is a product of individual cognition, collective perceptions, and organized attempts to codify boundaries"[14]. Neighborhoods contain "wide agreement on its existence" as a distinct neighborhood through the building of connections and social organization that characterize communities[15]. It is also worth noting that many academics, such as the authors of *Perspectives on Neighborhood and Community: A Review of the Literature*, believe this process of delineation and differentiation is organic and "driven by natural processes of selection, competition, invasion, and succession"[16].

Neighborhood and Community Attachment

As showcased through the explanations of community and neighborhood, both emphasize the importance of people. Without groups of people making connections to one another, there would be no sense of community. Likewise, without the cognition of residents, neighborhoods would cease to exist in the way that they are known today. Individuals "conceptualize and negotiate their movement through and relationship with their surroundings" which aid them to "interpret their surroundings and construct mental maps that guide their relationship to space, their choices of movement, and their approaches to social interaction"[17]. Subareas distinguished by recognizable landmarks and paths of movement such as streets

often form the basis of neighborhood delineation. In part, the boundary markers chosen are based on what is deemed to be the defining characteristics of the neighborhood and the local community it contains[18]. The study *Social Determinants of Neighborhood Attachment* furthers resident cognition as the creator of neighborhood boundaries, stating that “a resident may utilize different levels of reference by using physical structure and/or a cognitive map to distinguish neighborhood boundaries”[19].

The study delves into the question of why some communities are more attached to their neighborhoods than others, and what factors cause neighborhood attachment. One of the most significant factors in neighborhood attachment is “the establishment of social bonds, and personal characteristics (such as socioeconomic status, race, length of residence, home ownership, and age)”, which parallels to the description of community established earlier[20]. Additionally, social and functional elements of a neighborhood, such as “demographics of an area, the presence of major institutions, the perception of safety or danger, and the relative location and functional opportunities”, play a role[21]. In the study of *Social Determinants of Neighborhood Attachment*, findings indicated that “Length of residence”, as well as factors like race and home ownership, “had a direct, significant effect on local social participation that in turn affected attachment to the neighborhood”[22].

Attachment to neighborhood is directly associated with the sense of community in said neighborhood and sense of belonging to the community. This is heavily dependent on connections and networks formed as well as social participation in community and neighborhood life. Residents define their neighborhood as “a product of who they are - their “social and physical position within urban society”” and will stress different aspects of their neighborhood accordingly[23]. The importance on human sentiment and connections in creating

and evolving communities and neighborhoods is the reason why - dictated in the methods section - this research will explore the idea and significance of memory.

Immigrant Neighborhoods and the Immigrant Enclave

Looking at neighborhoods comprised of immigrants can showcase a special type of community in urban America. Prior to WWI, immigration to the US was largely a movement of unskilled labor that saw “Impoverished peasants from southern Italy, Poland, and the eastern reaches of the Austro-Hungarian Empire settled in dilapidated and crowded areas” [24]. This set the stage for what many academics coin *the immigrant enclave* or a neighborhood “formed by the clustering of immigrants into local communities around particular kinds of available work” that have affected the makeup of urban neighborhoods to this day.[25].

Scholars frequently discuss immigrant enclaves in terms of a specific type of business model. Enclave businesses “typically start small and cater exclusively to an ethnic clientele” because “their businesses require proximity to their mass clientele and a measure of physical dispersion within it”[26]. Many of these so-called enclave businesses become defining landmarks of immigrant neighborhoods and a source of connection for their communities.

As outlined by *A Typology of Urban Immigrant Neighborhoods*, immigration is increasingly influential in the shaping of “the social, political, and economic characteristics of the metropolis”[27]. However, it is crucial to understand the diversity of and within immigrant neighborhoods because “there is no singular immigrant urban experience, even within the same ethnic group” as “Class and religion, as well as time of arrival, help differentiate the distinctiveness of the immigrant experience”[28]. The study by Vicino, Hanlon, and Short used principal components analysis (PCA) which demonstrated “that the variables that differentiate urban immigrant neighborhoods are income and education, race and ethnicity, household family

structure, and age of housing” and socioeconomic status[29]. In addition, their study “found that the racial composition of a neighborhood affects the types of immigrants who settle there” like “many white European immigrants live in white urban neighborhoods”[30].

Immigrant neighborhoods as models of social interaction aid scholars in understanding “the dynamics of residential mobility and residential segregation by race and ethnicity”[31]. They also “provide an account of neighborhood change that links notions of racial preference and prejudice, which have been documented in social survey data, to sociological research on patterns of residential segregation” according to *Neighborhood Choice and Neighborhood Change* [32]. Studies focusing on immigrant communities in urban spaces of the United States can fill in blanks about neighborhood creation and attachment by learning about the specific networks of connection that reside in them.

Research and Case Study Review

There are volumes of research on the urban cities in America, and because of the immigrant story’s place in the larger American identity, immigrant and ethnic neighborhoods have a spotlight in this research. Although it was a polyethnic neighborhood, the Greenbush is commonly known as an Italian-American neighborhood. The Italian immigrant neighborhoods are often looked at for their strong community identity, as well as their complex relationships with other immigrant and ethnic groups. Another way in which neighborhoods like the Greenbush are researched is the role and perceptions of Immigrant neighborhoods in the larger city and country. Public perceptions of immigrant spaces are often different than the reality and lived experiences of the residents, and often influence policy decisions. This leads into the third avenue of research on the ethnic neighborhood, urban renewal and other intentional policies that change the landscape of the city, and how they affect immigrant spaces.

Italian Identity in Immigrant Communities

Much of the Identity of the Greenbush is its Italian-ness. Many of the still existing landmarks from the old neighborhood are Italian American, the Italian Workman's club, the Greenbush bar, even the historical marker names the Greenbush as a Little Italy. This is because in America's immigrant neighborhoods, Italian culture rose to visibility in areas. Geographer Nicholas Harney notes that "Eastern European ethnic neighborhoods were less visible than Italian or Jewish enclaves because Polish, Lithuanian, and Ukrainian secular institutions were often integrated into the broader activities of the ethnic parish and were therefore less visible on the streetcape."^[33] The Greenbush was not ever entirely Italian, or even necessarily mostly Italian, but Italian culture dominated in the 'Bush because it was strong and visible. Donna Gabaccia says that this visibility actually comes from Italo-phobia. She says that because in the early 1900's Italians were subjected to racism and considered inferior by the existing white American majority, "Little Italy seemed visible to English-speakers in a way that settlements of Swedes or Frenchmen did not."^[34] This idea of Italo-phobia is what roped in the Italians with other ethnic groups and races in the Greenbush, but all under the umbrella of Italian.

Italo-phobia does not fully explain the full extent of the Greenbush's Italian-ness. There is an inherent visibility to Italian culture in neighborhoods both in Europe and America. Gabbacia refers to Italians attempting to replicate the characteristics of old world villages with cafes, lively street life, and dispersed business throughout the neighborhood. Processions, Italian language signs, and catholic churches make the Italian populations of mixed areas stand out.^[35] Italian culture also rises to visibility because of the popularity of Italian culture. Maddalena Tirabassi explains that Italian Americans consistently made use of available consumer items to construct

domestic spaces as specifically and recognizably Italian ethnic/diasporic spaces, particularly centered on the kitchen.[36] Italian food culture is very popular and visible, making neighborhoods like the Greenbush a place where the Italian population is empowered and visible.

Perceptions of Ethnicity in and out of the Neighborhood

The story of the Greenbush is not only Italian. The Jewish and African-American communities were also prominent in the Greenbush, as well as other ethnicities. According to Harney, the bonding feature of Neighborhoods like the Greenbush was ethnicity. The Greenbush was a community of immigrants, made up of people excluded from the rest of White Madison. This exclusion and sense of home being elsewhere brings communities together. [37] Homeownership also helped foster the community aspect of the Greenbush. Homeownership and the housing market of the Greenbush created the cluster of immigrants there and brought them together. [38] Italians had strong ties to homeownership in their home culture[39], and the great access to the city and availability of housing made the Greenbush available to many.[40]

This did not make the Greenbush and other ethnic neighborhoods utopian neighborhoods in complete harmony. Views of ethnic neighborhoods being “mosaics of equal cultures” misrepresent the race and class inequality that bring them about. [41] These ethnic neighborhoods become barriers between the white majority and any outsiders. Businesses for the residents of the neighborhoods exist within them to create a stronger sense of place and ties to the neighborhood.[42] This strong sense of place despite being in a poorer situation can be seen as the root cause for the demise of many ethnic neighborhoods.

Urban Renewal vs. Immigrant Space

The Greenbush was chosen to be bulldozed and built upon because those that did not live there saw it as a slum. The image of ethnic neighborhoods as slums was not unfounded, but in many places, they were among the most successful, safest, and upwardly mobile low-income areas. [43] Because immigrants are more inclined to stay with their communities, over time, these communities prosper. The poor perceptions of the initial neighborhood can be hard to shake, hurting the more developed community later on.

These poor perceptions negatively affect a community's ability to respond to changes and threats like urban renewal. How a community is seen by powerful forces and how they respond is crucial to its survival. [44] This can be an issue, with lower class workers having less ability and power to respond and immigrants having language barriers to fight against. This is the case in the University Village in Colorado Springs, where discourse and promises of benefits were used to disorient the existing residents. Eventually this led to deregulation and the forcing out of residents who were told their lives would be positively affected. [45] These projects are often justified in the name of growth, where decisions that actively hurt certain communities are made because they signal prosperity for the city at large. This discursive frame ignores the day to day struggles of residents because it frames new production, growth, and infrastructure as central to prosperity. [46]

At the center of all of this is the idea of the right to stability. When new growth in the form of urban renewal is deemed to have to come to the city, some part has to be displaced. This creates an inequality of stability. [47] Established white communities could not be displaced, leaving low-income and ethnic neighborhoods to be targeted. This story has repeated itself

across the US, in Asheville, Madison, Philadelphia, and Colorado Springs; when urban renewal comes to town, the poor immigrants are the ones removed.

Methods

The type of research that will be conducted in our Greenbush project will primarily be qualitative research. The use of qualitative research will allow us to examine how the transformation of the Greenbush neighborhood affected the people that resided there. The four research methods we will be incorporating with our project; personal interviews, memory comic interviews, archived data collections, and repeat photography. These four methods will allow us to gather evidence that will determine the outcome of our research. Our readers will have expectations about the kind of evidence they will read or hear about pertaining to our research. The four methods we have chosen will answer those expectations with the use of direct quotations, verbal accounts of our place of study, records of the old neighborhood, and the personal beliefs of the Greenbush interviewee.[48]

Memory Comic

The first method we would like to discuss is the Memory Comic. The Memory Comic will allow us to capture the uncapturable. Since the old Greenbush neighborhood has vanished, the only way we can obtain a glimpse and a feeling of the old Greenbush. The setup for the Memory Comic is similar to a standard interview between an interviewer and an interviewee. The interviewer asks the interviewee a set of pre-decided questions that will instruct the participant on what to draw. The questions that will be asked to the interview are shown in table 1.

What's the temperature?
Describe your surroundings
Where are you? Where is this scene taking place?
What time or day or night does it seem to be?
What season does it seem to be?
What's the geographical location?
Where is the light coming from in this image, and what kind of light is it?
What's the weather like?
What's going on?
About how old are you in this image?
What are you doing?
Is there anyone else with you in this image? If so, who? If not, who may have been the last person you saw?
Why are you there?
What are some of the sounds that you can hear in this image?
When you look around you, what are some of the things you can see?
What is directly in front of you?

If you were going to turn your head and look to the right in this image, what's there?
What's to your left?
What's behind you?
What's behind you?
What's above your head?

Table 1

Interviews

Current and former residences of the Greenbush neighborhood are the interviewees for our project. Through their experiences and memories that we will be able to obtain the knowledge that will allow us to view a vanished Greenbush community. We have categorized our questions into two groups with the first group being What Does Greenbush Mean to You/Growing Up in the Greenbush. This set of questions allows us to get a feeling about what it was like to live in the Greenbush before urban renewal. The second set of questions deals with the aftermath of the urban renewal project that leveled homes and displaced families that resided in the Greenbush triangle. These set of questions allows us to compare and contrast the feelings, identities, social customs, and cultural traditions that were lost or remain to the time before urban renewal. We intended to take the advice from *Craft of Research*, on how to conduct an effective and low-key interview “Remember that the more you plan by determining exactly what you want to know, the more efficiently you will get what you need. You don't need to script an interview around a set list of questions—in fact, that can be a bad idea if it freezes the interviewee. But prepare so that you don't question your source aimlessly. You can always reread a book for what you missed, but you can't keep going back to people because you didn't

prepare well enough to get what you needed the first time.”.[49] Here a list of potential questions for the interview.

What Does Greenbush Mean to You / Growing Up in Greenbush

What propelled your parents to move to Greenbush? Or what propelled you?

How long have you lived in the Greenbush neighborhood?

Can you tell us one of your fondest memories about growing up in Greenbush?

Favorite hotspots in the neighborhood (plat maps)

What stands out to you about growing up and living in Greenbush as opposed to somewhere else?

Is there a sense (smell, sound, taste) that brings you back to the Greenbush that you grew up with?

What do you miss about the “old” Greenbush neighborhood?

How would you distinguish the “old” neighborhood from the current one?

Was the neighborhood called “Greenbush” when you grew up?

Do you know how the name “Greenbush” came about?

How did you get around Madison? transportation used?

Greenbush Change / Urban Renewal

How would you describe the change that has happen to the Greenbush over the years?

Were you in opposition or in favor of renewal of the triangle?

How do you remember the change of the triangle?

What kept you from leaving the Greenbush neighborhood after so many have left?

Or why did you move out of the Greenbush neighborhood?

How long did you / have you lived in the Greenbush neighborhood?

How did the community change during and after the urban renewal of the 60s?

Visually, demographically, socially?

How much or what kind of protesting was there to opposing Greenbush renewal?

Did the majority of the families you grew up with take the government buyout for their homes or were they forced out?

After renewal, did the connections you made in the Greenbush remain strong?

Do you believe there was there a disconnect residing within the residents of Greenbush to the rest of the City of Madison?

What is your feeling about Greenbush today?

Archival Data

“Problem-oriented research involves defining a research question through conceptual and theoretical reasoning before the initial engagement with archives and historical sources – in short, establishing what questions to ask of the data”. [50] Wisconsin Historical Society, University of Wisconsin -Madison map library, United States Census data, local newspapers articles, and related online academic sources proved the physical and demographical data we

require for our research. Collection of data from these sources enable us to interrupt how the physical landscape transformation influenced the human geography of the residents of the Greenbush neighborhood.

Repeat Photography

Repeat Photography is a research method that compares two or more photos that were taken at the same place and direction. There involves a temporal difference between the photos which captures the transformation of the physical landscape. The physical transformation of building, open spaces, and streets are not the only objects the cameras can capture in photos. Elements such as the amount of people caught in the photo, who are the people do they differ by race or social class, the use of the buildings might have changed over time, and the signs caught in the picture might be written in different languages. Repeat photography will allow us to visually inspect the changes that occurred after the urban renewal project flatten the Greenbush Triangle. It will allow us to come to a conclusion to question did urban renewal save or destroyed the Greenbush neighborhood.

was a shared place where neighbors interacted with one another, sharing the going-ons of Greenbush. In times of financial hardship, the grocery store was a place where food could still be purchased on store credit. The words that describe physical space found in the word cloud tend to be gathering places for residents of the neighborhood. The word hill came up prominently during the interviews. The hill was located under Park Street, a favorite play spot for the children, especially during the winter months. If a neighborhood is defined by the social interactions of people in a particular space, then Greenbush was a textbook definition.

Cultural identity words were popular words when bringing up memories of Greenbush. Even though Greenbush was comprised of people of different races and ethnicities, the dominant culture was that of Italians. Italians were the largest immigrant group that eventually came to settle the Greenbush and is the only ethnic word that appears in the cloud. Family is an important aspect in Italian culture which corresponds to the large font of the word in the cloud. The social act of eating together also plays an important part of Italian culture. The words associated with eating, such as food and grocery show up frequently in the word cloud. There were a handful of restaurants in the Greenbush neighborhood which featured Italian cuisines.

The words that don't show up in the word cloud such as poor, poverty, and blight tell a story also. Negative words such as blight and decay were used by the city to describe the Greenbush neighborhood in order to justify the renewal of the community. The residents of Greenbush used their lower economic circumstance to create a neighborhood not destroy it. Poverty brought people together because they need to help one another to survive.

Archival Documents

On May 24th, 1957 the official application for the Triangle Renewal Area was submitted. In this document, the physical area to be renewed was described as the three block area west of Park Street and between Regent Street and the Madison General Hospital. Among the statistics given for residential structures (77% of all principal structures in the area) lies the City of Madison's perspective of the Greenbush Triangle as a dirty and "undesirable" area. The proposal indicates low standards of housing in the area, stating that "Over 73 percent of the residential structures and over 51 percent of the non-residential structures are deteriorated or deteriorating". The document also identifies mixed land uses - a range "from junkyards and auto repair businesses to single-family dwellings" - as a contributing factor to deterioration of the neighborhood. While the state of deterioration of many structures inside the triangle is true, the *Survey and Planning Application of the Triangle Renewal Area* uses language of contempt for the immigrant neighborhood [51] . In one section, it states that "The word "Bush" does not bring forth any pleasant thought" and urges the renewal of the triangle in order to "prevent the spread of blight into a stable neighborhood". This clearly shows the perception of the Greenbush neighborhood as a dirty and unstable place, giving an undertone to the application that elicits a sense of superiority by the authorities of Madison. Additionally, the proposal cites that there is "continuous and wide support of the urban renewal function" in order to bolster these claims. It asserts that "various citizens' groups have also come out in agreement with the City's program in renewing our aging central areas", but conveniently does not specify which groups or that these groups reflect the opinions of the residents of the Triangle.

In correspondence between the Redevelopment Authority for the City of Madison and the City Attorney, dated October 6th, 1959, the imperative of relocation for families from the triangle area is discussed [52]. The City Attorney is being informed of the necessity of the preparation of a Project Eligibility and Relocation Report for the Triangle Urban Renewal Project that is in the works. This is considered a necessity by the Redevelopment Authority because some of the families from the Triangle are “unable because of income limitation to acquire permanent standard housing within their means to pay in the local market”.

The City Attorney is asked about certain possibilities for a program that would assure standard housing provisions for families and how it would be established. The Redevelopment Authority are reaching out for help in understanding the legal problems associated with the four possible programs they outlined to help these families. It is stressed that this is important in order to “demonstrate to the Urban Renewal Administration that the Redevelopment Authority and the City of Madison are able and willing to relocate the families within the project into standard housing within their means to pay”. It doesn’t necessarily say that it is their duty to find affordable housing for the low income families that their project is displacing, just that the Redevelopment Authority must cross their ‘t’s and dot their ‘i’s.

The next year, the *Triangle Urban Renewal Plan* was released [53]. It outlined an estimated relocation period of thirty months in which numerous families, individuals, and businesses would be moved into new facilities outside of the Triangle area. Housing standards like condition of structures, kitchen facilities, bathroom facilities, sewage disposal, electricity, natural light and ventilation, size of space, safety and health, codes, etc. were highlighted as crucial to the success of the relocation. Relocation staff and “qualified personnel of the City of Madison Building Inspection Department” would be in charge of reviewing advertised vacancies and inspecting them according to the outlined standards.

Due to the economic situation of the residents of the Triangle, “Displaced families will not be considered to be able to pay more than 25% of gross monthly family income for gross monthly rent” and the relocation facilities must be able to accommodate this. The Relocation Plan also discusses Section 221 of the National Housing Act at length. Families displaced by the Triangle Renewal Project, according to this document, would be able to occupy “housing being built or rehabilitated during the relocation period with financial assistance under the terms of Section 221”. The Relocation Plan assures that “prospective developers of such housing will be required to certify that project area families referred by the Relocation Staff will be given admission preference in the units built or rehabilitated with Section 221 assistance”. Additionally, the document states that there are no foreseen problems regarding the relocation of minority group families. There was no special attention given to the relocation process of these families, which will turn out to be a grievous mistake.

In a report from the Madison City Redevelopment Authority two years later, it is clear that parts of the Relocation Plan did not happen as initially expected [54]. In fact, the 1962 report concedes that “The Relocations staff is attempting to carry out a Relocation Plan which is: 1. Unrealistic in terms of existing housing resources”. It would have been intriguing to see the list continued, but the document pages were unreadable immediately after this statement. To demonstrate how the Relocation Plan was found to be unrealistic, the Redevelopment Authority report continues to draft the shortcomings of the plan’s implementation. While it states that “displaced families are being given preference in new 221 housing and more recently in the Madison Housing Authority’s permanent units” as anticipated, Section 221 applications were not as easily approved as originally thought. The processing time of these applications was taking 2-3 months on average, but the application submission process was equally as difficult. Local

lending institution began to require \$500 before accepting any 221 applications, which is \$300 more than Relocation staff had prepared relocated families for.

Finding suitable units for the low income families of the Triangle began to get even harder when the Relocation staff realized that “Such units do not exist in sufficient quantity and standard quality” and that the Madison Housing Authority “has not increased its supply of permanent units and Public Housing cannot be expected before late fall of 1963”. To make matters worse, substandard housing was being approved by the City and County Welfare of which some units “no better or even less desirable than some of those in the Triangle Project area are being found standard upon inspection”. These included violations like lack of hot running water and faulty wiring.

For the non-white families being relocated, prospects were even worse. The original Relocation Plan lacked any foresight into the rampant discrimination existing in the local housing market against the minorities that called the Triangle home. Statements like “We have advertised for units and attempted to persuade the community to at least show units to Negro families without success” showcase the dire situation many families, often immigrants, faced during this Relocation process. The 1962 report reveals that the planning surveys severely underestimated the population of the Triangle that was non-white, adding to the later difficulties of finding new housing for these families. Many were forced to settle for deteriorated units, sometimes in other areas of Madison to be redeveloped in the near future. The Renewal Project failed the former residents of the Triangle through the disastrous Relocation Plan.

Repeat Photography



Figure 2. 736 West Washington Ave. 1962



Figure 3. 736 West Washington Ave. 2018

The repeat photography of specific spaces covering the period of time before and after urban renewal captured the transformation of those spaces. As shown in the photos taken before the 1960's urban renewal, the Greenbush triangle was a typical American neighborhood in structure. Pre-urban renewal West Washington Avenue was quintessential Jane Jacob's *The Death and Life of Great American Cities* in composition. The street has eyes, in the sense that the building are only a few feet away from the street. This placement of the building allows for the residents to be living nearby the street and all its activities. All these eyes help create a safe neighborhood since people are wary of doing something wrong around places where they can be seen. We know that the sidewalks are active places since the advertisements are place were foot traffic can see them, not so much the car traffic. The mixed-use buildings and their relatively close proximity to one another also suggest that the neighborhood was pedestrian in orientation. Cars at this time were still considered a luxury item so walking to get life necessities was crucial for the residents of the neighborhood.

The change in the physical appearance of Greenbush has been dramatic since urban renewal bulldozed the neighborhood. Gone from the Greenbush today are the mixed-use building being replaced by single residential high-density apartments, the wide sidewalks that encouraged shared space activities has been swapped for large automobile parking lots, and the building themselves are located further away from one another and the street. The physical changes in Greenbush had a profound effect on the sense of community that once defined the neighborhood. The elimination of shared spaces that once existed in the neighborhood in the form of wide sidewalks and mixed commercial and residential building, is the main factor Greenbush lost the sense of community. Shared spaces are need to create and maintain a community. The shared spaces are were neighbors can meet with one another and communicate about the happenings of the neighborhood. The ability to recognize and communicate with fellow neighbors can increase the sense of safety throughout the community.

Conclusion

The summary of what we found can be distilled by a point said by Peter Cerniglia in our interview, “The ‘bush needed to be re-done, but the way they went about it was all wrong.” The Greenbush was in desperate need of an upgrade, it was a slum that needed relief, but the way the city of Madison went about making these changes showed no regard for the actual people who lived in The Greenbush. Over the course of our research, we have seen this story repeated across America, where in the process of needed renewal, residents are always victims. In the case of the Greenbush, an incredibly vibrant community will struggle to be remembered when it was completely possible to be held together.

The city government has also felt the effects of the problems the renewal caused. Every subsequent renewal and development proposal has been met with high scrutiny and often stiff resistance by the community. Changes to the Greenbush were proposed in 2008 and again in 2014, and both times failed to get off of the ground. Other neighborhoods in the city have responded in the same way to proposed development.

The central issue remains the lack of attention to the real people living in the Greenbush. Despite being a poor community, Greenbush was cohesive, and closely-knit as a community. It had its issues, and was a poor neighborhood, but it functioned well. When the Greenbush residents were scattered as a result of removal, they lost those ties, cohesiveness, and the closeness of the community they once had. Had the city of Madison valued the community that Greenbush residents built, the story of the renewal could’ve been about the success of a neighborhood upgrade, not the tragedy of a neighborhood lost.

Acknowledgements

We would like to formally acknowledge the people who made this project possible. This project is dedicated to the people, past and present, of the Greenbush neighborhood in Madison, Wisconsin. Special thanks to our interviewees - George Fabian, Tony Bruno, and Peter Cerniglia - in particular for their vital stories about life in the neighborhood. We would also like to thank the Italian Workmen's Club for providing a comfortable space for the interview, the "*E Paisan!*" book, and for the conversations with members at meetings. We would also like to thank Taylor Carlson, the grandson of the Greenbush bakery founders, for his time and his conversation about current day Greenbush. Additionally, we would like to extend our thanks to the staff of the Wisconsin State Historical Society, particularly the workers in the Archives and Government Documents offices. Lastly, we would like to thank our professor, Bill Gartner, for his feedback, his patience, his encouragement, and his flexibility. Without the help of all of these people, this project would have never happened - Thank you.

Bibliography

1. Zmudzinski, Florence (2005), "Historic Madison A Journal of the Four Lake Region.", 20:53
<http://www.historicmadison.org/Publications/Journal%20of%20the%20Four%20Lake%20Region/2005HMIJournal.pdf>
2. Zmudzinski, Florence (2005), "Historic Madison A Journal of the Four Lake Region.", 20:53
<http://www.historicmadison.org/Publications/Journal%20of%20the%20Four%20Lake%20Region/2005HMIJournal.pdf>
3. Zipp, Samuel. "The Roots and Routes of Urban Renewal." *Journal of Urban History* 39, no. 3 (2012): 366-391p371. <https://doi.org/10.1177/0096144212467306>
4. Austin, D. Mark, and Yoko Baba. "Social Determinants of Neighborhood Attachment." *Sociological Spectrum* 10, no. 1 (1990): 59-78 p60. doi:10.1080/02732173.1990.9981912.
5. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p.522. doi:10.1086/604277.
6. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47 p.522. doi:10.1086/604277.
7. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47 p.522. doi:10.1086/604277.
8. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p.531. doi:10.1086/604277.
9. Vecchio, Diane C. "Collaboration and Conflict Immigrant Life in Urban America." *Journal of Urban History* 34, no. 4 (March 12, 2008): 724-30. Accessed October 10, 2018.
10. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p.522. doi:10.1086/604277.

11. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p.523. doi:10.1086/604277.
12. Bruch, Elizabeth E., and Robert D. Mare. "Neighborhood Choice and Neighborhood Change." *American Journal of Sociology*, 2006, 667-709 p.695. The University of Chicago Press Journals.
13. Bruch, Elizabeth E., and Robert D. Mare. "Neighborhood Choice and Neighborhood Change." *American Journal of Sociology*, 2006, 667-709 p.672. The University of Chicago Press Journals.
14. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p. 539. doi:10.1086/604277.
15. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47 p.523. doi:10.1086/604277.
16. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47 p.524. doi:10.1086/604277.
17. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p.532. doi:10.1086/604277.
18. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47 p.532. doi:10.1086/604277.
19. Austin, D. Mark, and Yoko Baba. "Social Determinants of Neighborhood Attachment." *Sociological Spectrum* 10, no. 1 (1990): 59-78 p.65. doi:10.1080/02732173.1990.9981912.
20. Austin, D. Mark, and Yoko Baba. "Social Determinants of Neighborhood Attachment." *Sociological Spectrum* 10, no. 1 (1990): 59-78p. 76. doi:10.1080/02732173.1990.9981912.
21. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p. 532. doi:10.1086/604277.
22. Austin, D. Mark, and Yoko Baba. "Social Determinants of Neighborhood Attachment." *Sociological Spectrum* 10, no. 1 (1990): 59-78 p.75. doi:10.1080/02732173.1990.9981912.
23. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p. 532. doi:10.1086/604277

24. Portes, Alejandro, and Robert D. Manning. "The Immigrant Enclave: Theory and Empirical Examples." *Johns Hopkins University: Department of Sociology*, February 12, 2018. P.51
25. Chaskin, Robert J. "Perspectives on Neighborhood and Community: A Review of the Literature." *Social Service Review* 71, no. 4 (1997): 521-47p. 524. doi:10.1086/604277
26. Portes, Alejandro, and Robert D. Manning. "The Immigrant Enclave: Theory and Empirical Examples." *Johns Hopkins University: Department of Sociology*, February 12, 2018. P.62
27. Vicino, Thomas J., Bernadette Hanlon, and John Rennie Short. "A Typology of Urban Immigrant Neighborhoods." *Urban Geography* 32, no. 3 (2011): 383-405.p.402 doi:10.2747/0272-3638.32.3.383.
28. Vecchio, Diane C. "Collaboration and Conflict Immigrant Life in Urban America." *Journal of Urban History* 34, no. 4 (March 12, 2008): 724-30. Accessed October 10, 2018.
29. Vicino, Thomas J., Bernadette Hanlon, and John Rennie Short. "A Typology of Urban Immigrant Neighborhoods." *Urban Geography* 32, no. 3 (2011): 383-405.p.391 doi:10.2747/0272-3638.32.3.383.
30. Vicino, Thomas J., Bernadette Hanlon, and John Rennie Short. "A Typology of Urban Immigrant Neighborhoods." *Urban Geography* 32, no. 3 (2011): 383-405.p.402 doi:10.2747/0272-3638.32.3.383.
31. Bruch, Elizabeth E., and Robert D. Mare. "Neighborhood Choice and Neighborhood Change." *American Journal of Sociology*, 2006, 667-709 p.668. The University of Chicago Press Journals.
32. Bruch, Elizabeth E., and Robert D. Mare. "Neighborhood Choice and Neighborhood Change." *American Journal of Sociology*, 2006, 667-709 p.669. The University of Chicago Press Journals.
33. Nicholas DeMaria Harney (2006) Italian Diasporas Share the Neighbourhood (in the English-speaking World), *Modern Italy*, 11:1, 3-7, DOI: [10.1080/13532940500489460](https://doi.org/10.1080/13532940500489460)
34. Gabaccia, Donna R. "Global Geography of 'Little Italy': Italian Neighbourhoods in Comparative Perspective." *Modern Italy* 11, no. 1 (2006): 9–24. doi:10.1080/13532940500489510.
35. Gabaccia, Donna R. "Global Geography of 'Little Italy': Italian Neighbourhoods in Comparative Perspective." *Modern Italy* 11, no. 1 (2006): 9–24. doi:10.1080/13532940500489510.

36. Cinotto, Simone, ed. *Making Italian America : Consumer Culture and the Production of Ethnic Identities*. New York: Fordham University Press, 2014. Accessed October 10, 2018. ProQuest Ebook Central.
37. Zucchi, John. "Ethnicity and Neighbourhoods: Looking Backward, Facing Forward." *Urban History Review / Revue D'histoire Urbaine* 39, no. 1 (2010): 73-79.
<http://www.jstor.org.ezproxy.library.wisc.edu/stable/43560286>.
38. Nicholas DeMaria Harney (2006) Italian Diasporas Share the Neighbourhood (in the English-speaking World), *Modern Italy*, 11:1, 3-7, DOI: [10.1080/13532940500489460](https://doi.org/10.1080/13532940500489460)
39. Zucchi, John. "Ethnicity and Neighbourhoods: Looking Backward, Facing Forward." *Urban History Review / Revue D'histoire Urbaine* 39, no. 1 (2010): 73-79.
<http://www.jstor.org.ezproxy.library.wisc.edu/stable/43560286>.
40. Conzen, Kathleen Neils. "Immigrants, Immigrant Neighborhoods, and Ethnic Identity: Historical Issues." *The Journal of American History* 66, no. 3 (1979): 603-15. doi:10.2307/1890298.
41. Judith Goode. "A Wary Welcome to the Neighborhood: Community Responses to Immigrants." *Urban Anthropology and Studies of Cultural Systems and World Economic Development* 19 (1990).
42. Judson, Sarah. "'I Am a Nasty Branch Kid': Women's Memories of Place in the Era of Asheville's Urban Renewal." *The North Carolina Historical Review* 91, no. 3 (2014): 323-50.
<http://www.jstor.org/stable/44113200>.
43. Conzen, Kathleen Neils. "Immigrants, Immigrant Neighborhoods, and Ethnic Identity: Historical Issues." *The Journal of American History* 66, no. 3 (1979): 603-15. doi:10.2307/1890298.
44. Judith Goode. "A Wary Welcome to the Neighborhood: Community Responses to Immigrants." *Urban Anthropology and Studies of Cultural Systems and World Economic Development* 19 (1990).
45. Judith Goode. "A Wary Welcome to the Neighborhood: Community Responses to Immigrants." *Urban Anthropology and Studies of Cultural Systems and World Economic Development* 19 (1990).

46. Judith Goode. "A Wary Welcome to the Neighborhood: Community Responses to Immigrants." *Urban Anthropology and Studies of Cultural Systems and World Economic Development* 19 (1990).
47. Judith Goode. "A Wary Welcome to the Neighborhood: Community Responses to Immigrants." *Urban Anthropology and Studies of Cultural Systems and World Economic Development* 19 (1990).
48. Booth, Wayne C, Colomb, Gregory G, and Joseph M. Williams. "The Craft of Research". Chicago: The University of Chicago, 2008. p. 85.
49. Booth, Wayne C, Colomb, Gregory G, and Joseph M. Williams. "The Craft of Research". Chicago: The University of Chicago, 2008. p. 82.
50. Clifford, Nicholas, French, Shaun, and Gill Valentine. "Key Methods in Geography". Los Angeles: Sage Publications Ltd, 2010. P.467.
51. City of Madison, Wisconsin. "Survey and Planning Application: Triangle Renewal Area". Dated May 24th, 1957. Recovered from Wisconsin State Historical Society Archives.
52. The Redevelopment Authority of the City of Madison, Wisconsin. Correspondence with a Mr. Harold E. Hanson, City Attorney. Dated October 6th, 1959. Recovered from Wisconsin State Historical Society Archives.
53. Redevelopment Authority of the City of Madison, Wisconsin. "Triangle Urban Renewal Area, Madison, Wisconsin WIS R-2 Relocation Plan". Dated 1960. Recovered from Wisconsin State Historical Society.
54. Zmudzinski, Florence. "Report of the Madison City Redevelopment Authority". Dated 1962. Recovered from Wisconsin State Historical Society Archives.

Appendix

- Figure 1. DuBois, Matthew. 2018. Created with MS-Word.
Di Salvo, Benedict J., "Oral history interview with Benedict J. Di Salvo," Madison Living History Project Digital Repository, accessed December 10, 2018, <http://omeka.madisonpubliclibrary.org/items/show/3>.
Hilliard, Edith Lawrence, "Oral history interview with Edith Lawrence Hilliard," Madison Living History Project Digital Repository, accessed December 10, 2018, <http://omeka.madisonpubliclibrary.org/items/show/11>.
Sweet, Merle, "Oral history interview with Merle Sweet," Madison Living History Project Digital Repository, accessed December 10, 2018, <http://omeka.madisonpubliclibrary.org/items/show/29>.
Harris, Richard, 1937-, "Oral history interview with Dr. Richard Harris," Madison Living History Project Digital Repository, accessed December 10, 2018, <http://omeka.madisonpubliclibrary.org/items/show/13>.
- Figure 2. Wisconsin Historical Society, Tony's Tavern, 34504. Viewed online at (<https://www.wisconsinhistory.org/Records/Image/IM34504>).
- Figure 3. Photo courtesy of Matthew DuBois
- Additional Repeat Photography
 - 702 West Washington Ave



Wisconsin Historical Society, Joe's Liquor Store, 34506. Viewed online at (<https://www.wisconsinhistory.org/Records/Image/IM34506>).



Photo courtesy of Matthew DuBois

Looking South down North Park St. from railroad tracks,



Wisconsin Historical Society, McVicar, Angus, Park Street, 6406. Viewed online at <https://www.wisconsinhistory.org/Records/Image/IM6406>



Photo courtesy of Matthew DuBois

Corner of Regent and Park streets. Looking at NE corner of the triangle.



Wisconsin Historical Society, The Ninth Ward, 11131. Viewed online at (<https://www.wisconsinhistory.org/Records/Image/IM11131>).



Photo courtesy of Matthew DuBois

- Transcription of Interview with George Fabian, Peter Cerniglia, and Tony Bruno
 - Speaker 1: [00:00:00](#) Just telling me because we didn't arguments what arguments in the night out. Get that. What do you call it? Hey, go, go, go, go and get the answer. She said I read where they're listening to everything that we say. What are we saying at straight?
 - Speaker 2: [00:00:20](#) More about us. And we do the question. Who's watching? Big Brother Peter and Youtube both do voice recording since the last time. Alison and I did it on our friends disappeared. Yep. Cool. And then I will be using this for later. Um, so are there any questions for any of us before we start? No. Okay. Like I said, you asked some questions if I don't know what I'm thinking.
 - Speaker 1: [00:00:54](#) There you go.

- Speaker 2: [00:00:59](#) Phrases this, is this just an ordinary class assignment or is this another systemic operation at the university or in your classes anyway? So her geography capstone, which is a class we have to take to graduate that like pulls together what we've done over the last four years. Um, for this particular class we broke up into groups in each, decided on a research project and we would do over the course of the semester. So this wasn't specifically a sign we chose what we were going to do, part of the project we're doing for graduation and of course this is all not for profit, academic interest or was her profit. There will be a lot more legal hoops. You would. Okay. Anything else we need to get? I don't think so either.
- Speaker 1: [00:02:03](#) We just got to maps there too that you know in case there's an error you want to point to, you know, use those maps to have a chance to look at
- Speaker 2: [00:02:16](#) artifact because a lot of your questions might be answered by looking at the history. Right. Original members and litter hood with a specific properties indicated. See that's how I was before it got renewed. Urban renewal out of existence this morning. A self proclaimed his store and solid length of time or really it's been written the hosels anymore. All I heard was, and I didn't hurt anymore. That's right. So this is, I'm, excuse me, 11, 10. And you're thinking I saw 11. He's a historian. He's been around a long time. We had them here one time and we were discussing and a certain answers and boards have certain attributes.
- Speaker 3: [00:03:33](#) No, no. If you want to. Sorry. If you wanted to mark anything on the maps, you could do it with the colored ones to. We can tell who's market what. Okay.
- Speaker 2: [00:03:44](#) At your house. That's your house. Alright, where is it? Bronx Park Street or street. Here's North Park. Here.
- Speaker 3: [00:04:01](#) Map is actually from the city official documents right there. Right there. So yeah. That map is from city official documents of the neighborhood part as part of their survey of the neighborhood that they did. And then this one is a sand born fire insurance maps.
- Speaker 2: [00:04:31](#) I don't remember the year off the top of my head. It's 50 to 50 2:52. Yeah. This is 52. I was out of the country. I was on a sabbatical. Korea on vacation? Yeah.
- Speaker 3: [00:04:52](#) The um, they only have the triangle ones documents right here.
- Speaker 2: [00:04:58](#) Corner. See there's another misconception. State and the city. The city define the triangle as the greenbush. That's not true. This was part of the greenbush. Anything that site to register, just a grocery store that technically speaking wasn't an ambush according to the city and all the way down to mill street. Well, it was called the green Bush addition. Yes. My shop on Park Street is agreed.

Motion addition. It stops it Erin Street. Yeah, but see the city to find me, but he asked me to call the green Bush. I said, well, that was the greenbush addition. Greenbush addition to own the rights to all and from wireless park like that was. That was you guys know know Bush ran high school. Know when we were kids. The neighbor had a bad rap. Okay. Nobody wanted to go into the arts, but now the greenbush become fashionable. Everybody in the world wanted to be in or lives with a high school. Where did you live on the website and read more and had already started to answer these, but our first kind of section of the first issue, it's about growing up in Greenbush.

- Speaker 2: [00:06:37](#) How long have you lived in the neighborhood? Born and raised in it. I don't live in anymore course. I was displaced by my parents. Me To me to St Louis, but I was, I was gone. I was gone for about six years and my dad got a word for Taco night states armed forces. Do you suffer? They transferred him to Baltimore, Maryland when I was a year old, came back when he got drafted six. So those five years I've lived in the bush anymore. Did. Well, I had to preface everything I say I want the green Bush of integrity by saying you had to be there. If it was a feeling, a feeling that you had to be there. So in describing it, sometimes you lose and that's kind of what the goal of this interview is to try and capture as much of that feeling as we can.
- Speaker 2: [00:07:55](#) I'll be honest with you, I, I wouldn't trade my childhood for nothing. Um, I tell people we had everything but money but didn't know we were poor social support and as far as food goes, I didn't realize I didn't have the variety to my got in the army and I didn't realize because we had a, we had enough to eat what it was. There's no variety. We had spaghetti six times a week. Yeah, but it was different though. I mean you can spaghetti, but it might've been spaghetti with artichokes to Greens and beans and whatever you want, whatever you got out of your garden. But during hunting season we always had rabbit squirrel. Bill takes rabbits, squirrels, even pigeons, pigeons, and put them in a spaghetti sauce. Are you guys able to hunt in the neighborhood? No. Okay. I never wanted the burglaries is when winger. Crikey. That was out of town and tone is all farms and shut box for him was across the beltline is now. We'd walk off the shelf box from lot of pigeons there. Railroad tracks. They had her own house. Should be pigeons in her own house, so I think we used to climb up there. Them live with the call center is. That was not the hill
- Speaker 1: [00:09:35](#) junk yard, but we ate off the land. My Dad would go out and pick up on the railroad tracks and pick a dandelion aspiring asparagus, asparagus, Dandelion Greens. We're in. We're in A. Yeah, and then there was another roster. Green. Most of their grades don't use the pool fit the fire come over when it grows up
- Speaker 2: [00:10:14](#) and you pick it and you cut the leaves off and cook up the stem. So part that part of the roof. But the perfect. Do you still do I still go back level. How do you make it with the garlic? No, no, no. I boil them and put them in potatoes. Like your mother used to do a little. Yeah. And I uh, and make them into salad. See we used to fry for pianos in Virginia. She extended and it's what you grew in the summer, got canned, canned tomatoes, tomatoes, whatever. He hit beans. That was a big production wash. All those bottles.

- Speaker 1: [00:11:05](#) We have a lot of parents you couldn't get away with. Get Away with anything. I do something wrong and my mother knew it before I got home. Those old ladies at our network and we said, and if you did
- Speaker 2: [00:11:21](#) thing wrong and his mother slept in the face, that was it. You didn't go home until your mother
- Speaker 1: [00:11:29](#) because they told me if the teacher hits you, don't come on with me. Itching. Because I'm going to give you another one teacher didn't hit you for nothing. Those immigrants. There was no, no
- Speaker 2: [00:11:44](#) gray area. No. I remember my dad told me one time. You said if you get in trouble, the safest place for you in jail.
- Speaker 2: [00:12:01](#) It was not. It was. We had a lot of fun. You're probably the best time, but it was not, not good times all the time. What was the hardest time? There are a lot of problems coming up with the rent people out of work. A lot of our grandparents especially couldn't get hired by anybody. Nobody would hire a black person, uh, that in fact there are science. Nope. No Negroes are blacks. Need apply or the Italians are Italians. I got a finger that Black Negroes or Italians or you got your finger at. Someone took off my city. It's an scription on property near the queen of Peace Church. And it, the person had died and they were willing to get to their children and it was a big description of it. And it's on a button that said the knee, uh, Atlanta, the Italians and blacks need not apply or can't live there. Can't be sold, can't negroes.
- Speaker 4: [00:13:05](#) I mean, people were told not to come down in hitting our neighbor that. Oh yeah. And uh, you, uh, even my younger brother veto, uh, his, his mother-in-law didn't want to say it needs to date veto because it was like, Hey, I can understand that it's not because he's Italian. I was
- Speaker 2: [00:13:31](#) a sophomore in high school. I asked to leave that was going out with a girl. Went to her also father asked me my name. I told him, he said, leave your house. And that was in the coma. I was a sophomore. Well, they took A. I had a friend of mine had a truck over the road truck, Pat Roach. And I went on a trip with him, went down to Washington and he told me, his dad told his mother, if you have a car accident in the bush, don't stop over at the police station. We'll settle it there. Yeah.
- Speaker 2: [00:14:08](#) I told him, I said, now you've got one of them sat right next to you. To be fair it in our grandparents' Day there was. There was a lot of, a lot of violence. There were guys. People can startle during prohibition. There are a lot of shootings. People were killed. My grandfather was killed. A lot of people on neighborhood. That inspired policeman got killed at the end of the court is now not there anymore. There was a lot of lot of violence as any New York, Brooklyn, wherever, wherever those ever population a bad feelings and the family fights with the immigrants from wherever you were to this country continued and so there was bad blood. Like George says, somebody come and spit in the coffin. That's because that was some thing that went on between those two families somewhere and when we had the funerals

here, we stood guard all night just so somebody wouldn't come steal a body or do you face or do something and we still stand guard.

- Speaker 2: [00:15:17](#) That's one of our traditions. Show show stashes. We were one I one. I remember days. We stand guard during the wake. Not during the funeral, and that stems from that tradition and have people here. Nobody could afford to go to a funeral. So you pay a quarter and something to have the body here. You had the funeral, the wake went to the funeral graveyard for beer. So that's what that tradition to you. And then during the twenties there was during prohibition, there was lot Atlanta movement again and uh, most of the guys did it to support their families. That's the only way they could coordinate family making money. Look at Cleveland. I love to be supportive. Family.
- Speaker 2: [00:16:16](#) Well, the police, the police would raid a house because they thought they were selling booze. Then after, after duty they'd come back down and by probably why from somebody at the parent's story and Claudia here hearing each other also stoller were going to raid pure oratories. Well, they knew about it, so they took a whole, put it in their wine barrel and pump the line over to one seller. What they did, they left just a little residue in the bottom and they filled it up full of water and they shook it up and it looked like wine fans would come, break the barrels and all it wasn't water. Turn the corner and went back and visited my grandma's cells at a false step and the second floor, lift the step up and hide the wine. Wine bottles on the stairway closing step though proven. I know. Use the word the carroll and he divided it by the gallons of wine. Take him over to his place and he'd wander it down. Yeah, it was really funny. They would sell the security. Why did you get blinded? Is Not any good. Good, good, good wine. It was the same.
- Speaker 2: [00:17:43](#) One time I did anything to make a living. This is after prohibition and was when he sent me over to get some wine from Colima. Well it was on a Saturday and it was in those days at the Wisconsin Football Games, like park street here in region. They turned the stop lights off and a policeman would directed traffic. Well, it had rained and I wonder where to get the line. I'm waiting there and got in a bag and policemen. So I started running when I hit a manhole cover and I slipped and bottom one down or broke. Well, I didn't Rick Straight and I knew enough not to go home. The long way around. I went down to brooks for Kim all the way around. It was my father's look, you look at my eyes and he said, where's the wine? So I told him what happened and he said you didn't come straight home, did you? I took the logo
- Speaker 4: [00:18:47](#) now I remember when we went to the grocery store, I live right next to the grocery store and we used to get a pound of butter and milk or whatever. You go there in the grocery, he would have. He would have a ledger and he would write down and then you pay him and he couldn't write.
- Speaker 2: [00:19:11](#) So every family had a mark? Yeah. Every family had an mark and at the end of the month you go,
- Speaker 4: [00:19:17](#) you would charge it. Then at the end of the month, you'd go, I could do that today. I'm talking about people losing their memory. My

mother would say, I went to go get a pound of Baloney loaf of bread and something else and I'd have to go pawn somebody else's in there and they would order this and this and then I'd forget my mother and father couldn't read or write so they couldn't write it down in Britain.

- Speaker 2: [00:19:57](#) They all. You've heard of the store hardware store. Her mother used to say recoup money in her chair where she was going, man, Justin, Justin, Justin.
- Speaker 4: [00:20:16](#) Well, I didn't know. I always thought that because men of the bathroom, they say go to the zoo and I go to Italy and I asked him because they didn't know what I was talking to go back here and they say, well no, it's the back house and that's how will go to the back
- Speaker 2: [00:20:41](#) school. Spoke Italian at home. Growing up as a kid, you know, I didn't end up. We had no second language
- Speaker 1: [00:20:51](#) and there's no teacher there to help me through in a water. I said, swim. If you think about it,
- Speaker 2: [00:20:59](#) the that the immigrants from every country of the world came in the late 18, hundreds, early 19 hundreds. They came from every country in the world and the ask for nothing and they got up and went to work, got what they work for, and he made America the greatest country in the world and indeed there was no welfare and if, if there was, he used to call relief and they've got these in my art, people have so much pride and self respect. They couldn't wait to get off a relief on a way to get off because he had, he had self respect and they taught me self respect to this, the a welfare, this clock that's benefits clubs all over the country for George says, every nationality part of the clubs purpose was to help the members.
- Speaker 1: [00:21:57](#) If you were sick, you got on the cadaver. I still got to check out the show, keep trucking made out to. My daughter did died. Another collection of insurance score and there's one like this was a club like this, but they helped each other. I mean my dad. Okay, we're going to go to so and so's house and do concrete work. We're going to do this. Let's build a garage. That's how this club was built on volunteer labor and the Brits were donated, but yet he had.
- Speaker 2: [00:22:31](#) I remember when he went downstairs to put her. No, I had to go down to with a sledgehammer. Yeah. Well this house was actually the frame of this building was actually moved from university and put down on this foundation and then our members created the building around the frame that they brought down that that time is when all the businesses were coming into university doing that instead of destroying the houses because there was always a housing shortage. It list them up and put them on foundations around right. In this neighborhood. Pretty much.
- Speaker 1: [00:23:15](#) No, just are you going to be mostly marsh? It was putting in cinders that void. The tomato plants really liked that. We had the best tomatoes in here because it really. They really was. It was part of the lake,

- Speaker 2: [00:23:31](#) like Madonna, marshland went all the way up to the tracks and then the city use it as a landfill and then they're all the little critters started coming in the landfill, so the neighbors got excited, so he brought in real dirt from wherever they got road construction or whatever in have dirt on top, all those stuff. So when you dig down, if you dug down a couple of feet, you start hitting the tin cans. Bottles from park and region park straight to the doc was all an empty lot in those days and that was our playground. Yeah, it was I pregnant, we're you talking about a playground in the city would dump the snow in the summer time and spring time where stones bricks. I'm used to look for money.
- Speaker 1: [00:24:24](#) That was a playground. When they build a cave caves buick and we try to sabotage. I was jumping off of was chopping off the brick. The big bricks of one came off and it was strong. One came up and hit me on the head and the lake. This Jordan's you got a head is hard as a golf ball. Teachers didn't know my real name. They called my house. One time was his golf ball.
- Speaker 2: [00:25:02](#) You're used to be a school. Great School. I went there on the corner. It's where the business school is now on a corner of date and then park. Okay. Was it was draper school and they closed that in 39 and I went to Washington school downtown store Dayton street around a cold center, but anyway, during the war nobody had toys, so they used to get a little toys and I don't know if the fire button or whoever it was would fix them up and what can go up to. The school was closed by then and and take them out like getting a library book. There's a little bicycle. That's how I learned to ride a bicycle, a little canvas, a little bike. I checked it out and she was called toilet and give us a little blocks of wood it. We dropped tires on it and windshield chase rabbits up, but the university ski jump. Oh, that. The university had a ski jump basket health. Remember, we have to ask them health, we've taken too far for us and nail them like this little handle. Take a pair of roller skates, break them apart and nail them on the bottom of the water use of our scrutiny.
- Speaker 1: [00:26:13](#) And when you say, um, rubber gun, one of the to get rid of, get rid of that.
- Speaker 2: [00:26:25](#) Oh, Johnny says job. That was a. see. Did you see Johnny Randall at the funeral? Yeah, he looked terrible. Johnny, did you see Father Kusha Day, but Johnny I've read. Look terrible. Yeah. Alright. He only gets a little younger than I am. Yeah, everybody's younger than me. He's number two. Remember the rooster got up my a couple of years. I just turned 87 couple of weeks ago. More than a Gigi was 93. Okay. What other questions? What brought your family to the Green Bush? Or were your parents born there too? Well, in my dad's case, I lose my dad's case. He came here and those days you had to have a sponsor. Now today he's not doing swim across the Rio Grande anyway. And he goes, he had a sponsor. So my dad, he got here when he was 16 and uh, he um, interesting story. He came here response or a sponsor was here, so he came here and he worked for, I don't recall how many years and he said for four sisters, one brother and his mother, he sent the money over to a sponsor spots or sent the money.

- Speaker 2: [00:28:10](#) Well they got to Ellis Island and he was \$14 short, so it went through the neighborhood wiring money, gave it those spots. Sponsor will mail it back to Ellis island, so it's so they could get here. But the reason he got here is his mother was here. That's how I can't here. And is sponsored. And who is sponsored was, I don't know, but they came here for better life on doors. Like we tried to take my dad back to Sicily. The visit didn't want to go. I don't have any good memories. My father said go to hell twice. But once my grandfather describes cecily is barren, which was, that's why they came here because it was a girl or you thought was terrible going over there. When I'm flying into Sicily, blue, beautiful green trees, fields of corn or drops I the grapes. How many times did you hear him say moves us?
- Speaker 2: [00:29:16](#) Each year you still get broke down. He wouldn't go back. My mother wanted to go back and my dad said, my mother, we took my mother, but my dad said, Mary, you want the money? You can go, but I'm not going on. But she's still. She had, her father was still there. Still. My Dad still lives brotherly fact, about eight months ago, I got an email from my second cousin over there and she wanted her all about my family. So my sister, my daughter married gutter altogether. Emailed it to her and I haven't heard a word sense now by my grandfather. My grandfather's brother was in receipt. They came to receive that. There was nothing there. No place to live and work. So they knew somebody here in Madison. So I gave you that. Other grandfather came right here. I don't remember why he had relatives in Rockford. We only ended up here. My, uh, my dad's parents. My Dad's father died in the old country. And his mother was here about six months and she died, but I knew my grandmother, my dad, my mother's parents, you know, both the girls,
- Speaker 4: [00:30:43](#) but what you've talked about, you know, people come in or I had an uncle, my grandfather came on my mother's side, came to America with his wife or he came and then he called his wife and then they had had, they were in Chicago and he had my uncle Covino and my mother were born in Chicago. Well then my grandma died. He goes back to the family, back to, to Sicily to find a new wife. Well found the new wave but never came back. But then my mother and my uncle Joe came and lived with his brother. They lived here. And my uncle Vito, who was born in Chicago, Denver came. Well, when the war started, he went to the American consulate. It says, I'm an American. I got to go back. And they said, no, nobody's going back. And he got drafted in Tibia Tay. Didn't know if he was fighting his or his family. Uh, but for him to, for him to come back, we had to get him a promise that he had a job or. Yeah, and he was a citizen and he had a half a job before they let him come to this country. Nikki boulder or his father was an Italian army, came to America. He got drafted and any American to ever get in any fights, people calling you up when you're done with stuff that
- Speaker 2: [00:32:42](#) I never, never experienced that I can remember when my mom was just a kid. You don't want to talk about fighting. And I never did fight. There was a lover. My mother always said, if you, if he finds somebody that doesn't like you, don't get along with them. Go find someone who does. And I've had that philosophy of my life. I don't, I never recall. I mean, I'm sure it was, it was an undercurrent. I'm sure that because when I went to West was total different ballgame,

but I, I was, I never. I got into athletics and that helped. Right. I never experienced a real prejudice. I did. I never did know before the service. And I got in a fight when I was in the surface. No, no, I never. I never went to Saint Joseph's and all the Catholic grade schools played against each other. Played basketball at school and there was a couple of times during a game called no, I, I never pushing and shoving. You couldn't really. Couldn't really do it. I don't know. I never wanted to. Here I went to. This was a religious thing. I felt whenever Jim Clamp, his parents invited a bunch of us fellows over for supper one evening and it was on a Friday and we had a camp where she was so apologetic and I want to tell you the truth. That's the first time I've ever ever saw him just fine.

- Speaker 2: [00:34:28](#) That's the only time. And she was so apologetic, cares to get something to eat. I'm telling you about the round house used to be up here and the cool. She used to come in legally steal cars, the dropbox long side of the track and we have to go up there and. And we'll pick it up. Heating the house fell on the ground. In those days, the watermelons boxcars and they had a lot of straw on the bottom tests, you know, soften the Lord or les would take them over to a g suites or Franks and empty the box car with watermelon. Well they never got the ones on the bottom, so we used to go there as kids and pull up the head. I think we used to take him because amount slats it and it was open and said if we go home and get kids, the state park right on the corner of West West Washington Avenue, that gas station.
- Speaker 2: [00:35:37](#) Well, we never brought it home. The restaurant was right on it and they'd parked at Boxcar, right behind the restaurant were in there washing dishes. He remembered. He remembered. He said they used to cut nice. Like go on Lake Mendota, Manana, cut the ice, and then they would ship it down up there, ice hell in any throw straw in. During the summer the ice was still spice box. Nobody ever. Richard Refrigerator and he had a sign and you put that sign on the window and killed 25, 50, 75 or 100 pounds of ice. You put the sign up and would you ever was that? That was the morning he was to come in and crook. Do Rice guided big tongs the stairs, throw it into water. The ice would melt and my mother would catch it down below in a pan and wash your hair with it. It was my job to empty their bladder. Yeah, we did. We had a bathtub, but we didn't have any water to the bat though. It had a dream. I didn't have any hot water, I should say. My mother would heat the water on the stove and put it in the bathtub and a. well, the oldest got the shower first.
- Speaker 1: [00:37:06](#) The first time I shot where it was cutting.
- Speaker 2: [00:37:11](#) Sure. You've got to answer this question. My house. Two big ones now. My sister got the bedroom. Why do women have to have more privacy?
- Speaker 1: [00:37:29](#) She didn't sign one of these.
- Speaker 2: [00:37:31](#) She would feel a bath full of water and of course the queen. My sister had to take the bath first time I got in a damn water was cold, but I can understand why women have to have more privacy than men and that's why I never slept. Been a real bad til we got married because the queen got the bedroom and I got

the couch. I had a flat a fold out in the hallway. No one bedroom. I got the fold out in the hallway. I slept on my couch and I got drafted into the army. He slipped on a cut, came home and I got married. I had a real bad and had to share with me

- Speaker 1: [00:38:17](#) why.
- Speaker 2: [00:38:25](#) Anything else? I was wondering what are we recovering it okay. If it right, tell us we could send a metal. It isn't the answer. The questions people came here for many reasons are worth people. Oh yeah. But the main reason was the getaway from the poverty and the war and starvation that people were starving to death was seeing. My wife's father came from Norway and same story, just different language. Same story, same story. Northern European countries were in Italy, northern Italy, and Poland was poor. If you look at Italy, Italy is two different countries in Rome. From Rome was pretty good. I'm rolling down and further south. You've got the more poverty yourself and you've got the system where we were and even though that was the breadbasket of the Roman empire, all the crops were growing. Southern Sicily and southern Italy and Sicily, but after the Romans left, you slipped into her grandmother. GRANDPA had to go to school over there.
- Speaker 2: [00:39:50](#) See My dad, my grandma, my grandmother. Did. Your Dad went up? My grandpa, I don't think he would know. He bought right in the army. My Dad went to school two weeks when he was a kid and his father died and had to go to work, but my mother, she went to third grade and the old country and she could read a read Italian. She could do that though. My Grandmother, my grandmother could read and write down. My Mother didn't. She probably went to her two or three years ago. I'll give you another interesting story. In Our neighborhood it was Tanzanians Jews, blacks and six year old now 57 to Sam Schwartz. Jewish man had a drugstore and during the war one Jewish gis would write letters home to their parents. Their parents couldn't read, so they would take their letters over to Sam Schwartz at the drugstore. He would read them for him and he would write letters for them. Yeah, that's nice word. Murder is not. That's that street has even gotten the bookstore. No. Whereas parkstreet bad, some general hospital American.
- Speaker 2: [00:41:14](#) We should be good to see you. I can't see it. And I think a phone is here. What's that? Schwartz? A drugstore right across from the hospital. My own street. That was on the top of the hill. There's a synagogue. Was the hill. How tall was the hill? Oh Gosh. Was it a big deal? It was a big hill. They. They crossed the bridge goes over though, like right there. Okay. We used to go to hospital there. We used to sled down down at the hospital, so we used to sled down right down to the park street synagogue, but the redevelopment was a pharmacist. My mother ended up, my dad found a house on the west side of Madison Barton road in. My Mother did not want to move, you know, she didn't know. She was not knowing how to read or write to communicate with other people.
- Speaker 2: [00:43:04](#) I mean, uh, she already got mad with some neighbors come over and they said you should be happy to live here and away from, you know, the, the blacks over there here. Mother got mad. She said, we don't lock our doors. We got along. We can see it. Know she was really mad because of that. And she ended up,

ended up with a nervous breakdown and ended up in the psych ward at the university hospital because, well, my mother, my dad survived because he could speak English because he had to work. My mother had a difficult the end up the way it broke the ice.

- Speaker 2: [00:43:46](#) They make tomato paste, they take these big boards and he put this tomato juice on there and get into the sun and it dries and concentrates. Well, my mother moved out there, my mother did that. She had a thing in the driveway. And this was maybe a year after she, when he first got to remember, didn't want to do a job, didn't think was right. So finally my dad convinced her. Years later they did that and the neighbor girl and I went over there and what are you doing like Daddy? And then he had invited him over for Spaghetti and it broke the ice and they lived there for quite a few years and they are neighbor date came really good friends. They really. And then my folks would later ears are looked after to the ice. When my mother had a difficult time, she really was a culture shock. I guess. That's your, that's what you would call it today. It was gonna. Scratch my ear. Whoever think. I'd have to think.
- Speaker 2: [00:45:05](#) Thank goodness for the va though, Pete. Well I get all my medications through the Va. I got these hearing aids. Does It cost me a dime? They give you a bad reason to give you everything. You actually all answered the questions before I could even ask it about interaction between the different ethnic groups. What do you want to know? What sweetheart? I didn't know what prejudice was until I left. We didn't know if it's kids, you're, you're not born prejudice, you're taught and the thing, the nice thing about our neighborhood seed there two things that read togetherness, poverty and combat and because people didn't have any. If you had something that I could use, I had something you could use. Really. We exchanged. We survived because we needed each other. In today's society. I live on the west side. I've been there for 64 years. The time, I don't know, my neighbors are walking by. One of my beautiful friend neighbors was walking her dog and they got the bag of dog hockey in my trash and just happen to look out the window and I said, hey, what the hell are you doing?
- Speaker 2: [00:46:33](#) PuT his dog hockey in my trashcan to beck and airware and we see that we got along because we were all in the same boat, but the boat was poverty and that's right. And another thing too know, there was a jewish bakery called the milwaukee bakery, a simon mackowski folks rented and there was a dissolvable was grocery store, which was an italian store, almost had milwaukee jewish bakery making italian bread because he had the bakery and make the bread. No seller was making italian bread. We got along. I mean interspersed, you know, there were, there were people, there were black people down the block, there were jewish people, cross street of irish people and the next block, and you just kinda just kind of got along because it was a neighborhood. It was, it was a real neighborhood.
- Speaker 2: [00:47:40](#) Somebody had trouble, a lot of people came to your house to see what was going on and it didn't make any difference where you were, where you went to church. The irish didn't like. And we could. They were the klan. The ku klux klan were, were a lot of the ku klux klan and madison madison cops fault was the school superintendent. It wasn't that. I think he was to see what it was. They were students and they didn't know any better, you know, yelling like, here's again what he

just said. We can each other blacks, whites, we can call each other and my shoe shop. I have both the door. I have a light. When it gets dark, the light comes on. We were sitting there one day, Billy McDonald, who's black comes into my shop and just as he walked in, the light comes on. Now you don't take me gun on him and everybody. Nobody cares.

- Speaker 2: [00:48:54](#) they don't know the welcome center over here. Anyway, they had a thing about the neighborhood. What's he talking about? The neighbor and one of the guYs was there. It was Paul Washington was black and he just recently passed away. Silver stops. We'll pick up some food so we're going along. Just pick it up for him. He was standing behind me and he said, black folk, and you should've seen the. He got. I called him last. I popped. Their heads were white anglo saxon protestant. You talked like the norwegians don't like us. reason. There were always enough blankets is back in the days of their north. They sent the tourism is down to Italy, the and they bring back all the goal. The whole stayed there in the married pay one day to bring any gold back so they don't like us. When I came back, I broke the barrier. That's an are reasonable by the way. When I was teaching in Germany, they didn't like a tag. I went into a with two of my friends. They went to say in your own environment, but they brought me to another buyer in. They said, let me introduce you to my and sicilian friends. You know, she bartenders, old cecilia,
- Speaker 1: [00:50:28](#) she spent everything else and they'll go ahead and all like that and when the northern italian I was, we were in milan
- Speaker 2: [00:50:39](#) and we're sitting at it. Person took us to family, family owned restaurant while was serving us and I said to her, my, whatever, my broken italian, bring me. Could you bring me a little plate with some olive oil and the fresh bread, which is very sicilian thing, that fresh bread, dip it, and she looked at me. I said, please. She came to visit. She threw it on the table in front of me and I took the bridge as she walked away. She called me a barbarian. Well, there was a hockey player. He was in northern Italy. His parents were and they were training and recruiting, so they brought him down to my shop at time. I used to and on the skates with the hockey team, do the repairs and what have you. So they brought his father and mother down to meet me because they wanted to do so. He the old man to stand there like this. So he's talking and he asked me what I come with my parents. Where does your father for my 15 year. He goes,
- Speaker 1: [00:51:50](#) I thought I'd do the recruitment.
- Speaker 2: [00:51:56](#) Yeah, yeah. The farther north you go, the less the lights. Well, they said that, that, that
- Speaker 1: [00:52:05](#) Germany, Germany, that they didn't have enough chairman's took for the jobs that they had and the pants were coming up there for today and tomorrow come up during the work. And then they were mad because they were taking the german girls. You know, what's the next question?
- Speaker 2: [00:52:25](#) That's great. What's the neighborhood called? Green blush when you guys were growing up, can we shorten it to the boys? Some people call

it green bush, bush, whatever. My shoulder bullshit. They couldn't find any records about when that name first started cropping up. Well, like he was saying, if you'll look on the plot maps of the city, you'll see that it's called the green butcher dishes. So when it was, I don't know, John John said this before, John was a developer. He had rights to all the land from Ellis Park to relate well to, to probably middle street I guess, or Randall Avenue and then he picked up next piece from Randall Avenue, which is

- Speaker 1: [00:53:23](#) as they call that, the train greenbush addition splat. That's how it and why were the greenbush name came from. Nobody knows anything or just my brain bushes. I might've been a green field name originated from that. That's the way back in 1800 a particular and nobody knows how he came up. He probably didn't come up with the name, some civil servant.
- Speaker 4: [00:53:56](#) It's documented somewhere.
- Speaker 1: [00:53:58](#) There must have been something about the area. It's just like maybe you've got a nickname. No nickname, people call me by my last name more than one. Do you have a nickname? My family calls me. Okay. Now everybody has a nickname, but how did you get your nickname? No nickname. Golf ball. I got it. They call me Mr. Favorite nickname? Listen, let me tell you something. There were a guys. You can vouch for this. There are guys we don't know their real name. Her real name is. It
- Speaker 4: [00:54:41](#) was your first son is named after your father's father, your father. And the second would be after the mother. Well, my dad's or my dad, a brother had a boy and he called them Joel that my dad had a boy and he called them Joel. So then we had to Joel's. Yeah. Then, uh, then my uncle, they had another boy and they named it after his wife's mother, which was her father, which was Peter. Well, it just so happened my mother's father was Peter. So here we were in a family with two Peter the. Well when the other Pete passed away came in the paper, Madison paper. That picture he passed away and a pool of actuary. And be in Sunday's paper. The next day I get a call from my brother, he said, you better straighten out, straighten out your lions. Friends said, what do you mean?
- Speaker 4: [00:56:01](#) He says, go on funeral powders, a website and see the condolences. And I, you couldn't go into this from Lyons. I didn't know that. He thought it was me. So I go on Facebook and I put his picture in his obituary on Facebook. You think they read the obituaries? Preach either my wife gets a call from a headquarters that, uh, one of the passenger nasty little president. And so, uh, what I think that the new way, far away it starts with a Y and scope for know that country of Australia, Australia. She gets a call from more call from Australia, international president, the Dole. Joana I'm so sorry to hear about Peter. I didn't know he was sick and it's just a mess. So I go to the funeral. So during the week I stand by the door to catch and, and my friends that are coming in and I don't see nobody will. Then it goes in to the, uh, going to go into the service and my wife is going to come over here to introduce you to the minister because they're telling them about the big mixed up with the, with the two. So I go up there and then going through the sermon and then the ministers talking about the other

people in his life and what he did. He said the family would like anybody else would come up and talk.

- Speaker 4: [00:57:54](#) Nobody comes up and says, come on. We had to have a first one to come up and talk. All of a sudden this woman in the background go, I'm not bashful. I'll talk. And she yelled. I met pete when I've worked for, for the eye bank and pete's done so much for the blind and she just goes into all this stuff and the minister gets up and says, ma'am ma'am on the, you've got the wrong here. My wife's going stand up. I stood up to three guys, walked out and my wife said, go up there. People are really confused now. So the minister come up. So I went up there and I said, you know, pete said that when one of, because all our lives we got mixed up, he says, wait until one of us dies. He said, we're really screw them up. I come home from school one day and I walk into the door and my dad started beating the hell out of me, you know, that's when he hit you first. And he said, that's for a punching out. The teacher was the other piece, you know, punched out of the teachers and um, I wasn't going to tell him the other one because he called his brother up and say, you know, your son. And he punched out the
- Speaker 1: [00:59:22](#) teacher's feet when it come after I'd get built. Well, pete was a madison caught and got to work one day and sergeants that come into the office, he says, how long have you been on the police for pizza at 26 years. And he says, you still don't know how to fill out a booking report. And he throws a battle like that. What do you mean? He said, just sign it in the Wrong place. Pete looked it up and pete had a mouth on him. Yes, he did. He had a boat. I don't know how long you been on the goddamn police. He said, why? He said, you're normally know how to read the god damn book. Report it. He said, what do you mean? He said, what's ship go. I work. He said, your work days. I looked at 2:00 AM. He says, well, something's wrong here. that's right. I worked for the sheriff's department and I worked at the jail and put all our life. You had how many? Tonys and god had nicknames? Yeah, I mean there are some real dandies years. what's my grandfather turned? Torn clothes. And was your family called? Eatsa. What's your means? Needle and thread.
- Speaker 1: [01:01:02](#) Medina, which is flour. I'm going to move. Hosted. We had two. Boof, boof, boof, boof, boof. Food meant a fat, fat, fat. No big kline. My father's name was joel. Yeah, brother named sam and my grandfather was killed. My grandfather married this man named down. put your hand. Two girls and two boys. Joe and sam says, blended family to joel's to sale. My uncle became double symbol. Yeah, that's how they got there. That was there in the park and he said, joel, two people answered, just like in the cooperative. Say tony, five guys answered one.
- Speaker 1: [01:01:51](#) They called them no chiller, which means hazelnut taste nickname. What was george's dad was we. We, yeah, we read was the only guy you couldn't understand what he talked to itallan. Couldn't understand what he taught english because we had like, my dad could speak sicilian. He could speak italian. He spoke to are so in and he spoke of albanian. Yeah, so I bothered then they spoke english. Should've never Went to school. Three layers. You're never worked. My mother. Your mother english. Breaking her. Janet. She understood the pokes at that, but I was on a. This was quite a few years ago when I was on a chat and it was a sicilian chat in the one

guy's talking and I can understand them and I go, what the heck language are you? What are you saying? And another guy in there, he said this and this and that. I said, that's not the right word. He said, what would you say that? And I said, where is it? He said, years speaking, the sicilian dialect. He says, they don't teach that in school. Everybody's eating consistently. Now they're talking to, you know, you had some conversations on the phone with my mother.

- Speaker 1: [01:03:39](#) One day she called me. I get a call somebody and he says to george, george bruton the yeast, and I said, I don't know. I don't know if he did or not. And uh, so my dad comes home. I said, pie, did you bring some yeast? What are you talking about? I says, dad called. He says, George Boone due east and I forget what the heck of it. And they're so banian doesn't mean used your home or do you think I was george. You know george bruton, new east. Georgia all messed up your question. Who wants to read three express? They went out of business. Yeah, that's another thing. America is named for an italian american miracle. Miracle. There were three recently had these police officer. Go ahead. What does what it means for the whole garden
- Speaker 2: [01:05:18](#) home guard right there. Go ahead. How did your families react? Urban renewal projects for their flight because they're in most of our numbers and they didn't understand it until the gestapo knocked on my father's door and said, this is what you're going to get for the house and you've got so much time to get out. Go. I call them the gestapo because that's what they were. I mean, they walked in. Now they offered my dad at that time, \$14,000 for the house, which was at that time a market value. Well, he felt that if you want to buy my house, you be my price. Well let's sit in and figure that. So they just said, you've got to get out or that. The previous to that is a reduced value. Reduce the assessed a road before they were the city. This guy's name roger rough now.
- Speaker 2: [01:06:30](#) He bought homes from people. His brother turned around and sold them for a profit and when he got enough money left home because he lifted with the jewish guy 1111 because he went to. He went to atlanta because he bought the property because he knew where I've ever done. He was a very, very bad deal. Uh, there was a documentary on channel two, changed many years ago and this was many years after it was done and one of the guys who was on them being interviewed, he did say, he said if we had to do it today, we do it different because they just, just, like I said, just stop or did he just took over the same thing in milwaukee there a myer park is where the fairgrounds are. That was the italian neighborhood. What we're looking at. You have this fox come. Yeah. They don't tell you how many houses they've taken.
- Speaker 2: [01:07:23](#) Oh yeah. They don't tell you that. And the thing is my dad didn't want to offer for \$12,000. Well, they took what you have to do. Well, wanting the city. Well, that was done in the basement, getting some. I was supposed to get from my dad. I can't remember what it was. And this guy from the city shows up and he said, what are you doing here? I said, oh, I didn't want it was, it was jack's that held up the house. And he said, you can't take their, those are buyers. Well, there was, here's a here's a pipe like this that you had it in my hand and I said, you get the hell out of there or I'll put this blanky blank thing right between your eyes. that was mad. And he turned

and walked out. Of course, I don't know if I didn't hit him, but a lot of here and mike's carol tells you if your pictures on the wall, they could even take the pictures off the wall. You know, they had artists, pictures, you know, how you get. They won't even take them off. And then whatever a field house, they condemned it and he sold them. The corona come down to his house. Then the city of toronto, it's sold to another guy and the guy moved it and put it somewhere else.

- Speaker 2: [01:08:46](#) Or like I said, it happened in milwaukee. They tried to do it and received. by that time everybody heard about what was going on and it stopped the scene. One of the government does that now. First of all, if the government wants to build a highway, the first thing you do is go along and steal the land is still in atlanta and they built the highway, so that's nothing but a domain, but it was very. It was wrong. It was dead wrong. See the city, when they saw that monday, they went deaf and blind and they kicked us out. Now what do they got down there? Now they got subsidized housing. That's where it is that they promised. They said, oh yeah, we'll make accommodations for you. We'll build you new places to live in the neighborhood, and in the meantime the land stayed empty for how many are old and probably attrition. Our forefathers died, her parents died, so they would be dating here. Yeah. This land that the hospitals on in the clinic, it was empty for a long time, you know, in retrospect that the updated the medical facilities and things like that. That was good. But the subsidized housing, it was bad because for many years it was really bad down there. They cleaned it up, but my only argument is you didn't treat the people. Right now, that was my argument. You didn't treat people right.
- Speaker 2: [01:10:22](#) A guy, when I told the guy but my dad's house, I said, you know, \$14,000. I said, can't you give him some money or at least he can, you know, make up the difference. So the guy said to me, son, why does he get along? I said, my mother is 75, or do you want a sign for at those them they were, we didn't care. We didn't have we, we rented, you know, so it was. We were mad at me that they were taken away. His family, his boldness looked in the hole for each other. Yeah, it was, it was sand and it only took one side of the street and then it states you, they put that thing on a referendum and original spot was just the triangle. It was the referendum. Well, and then it spilled over. They took more land than they really were supposed to. What more land than was describing. So bloody and stories helps us take a look at them. They must be picking it up. It looks nice. Yeah. They painted it up. students in there and that's really come into the jail, doesn't live anywhere.
- Speaker 4: [01:11:51](#) I don't mean it that way.
- Speaker 2: [01:11:53](#) Know kids are looking for cheap ways to map like enough. You know, they don't want to live in a hotel,
- Speaker 4: [01:11:59](#) but you see when my kids went to st cloud one day my wife comes home from work did. She said down, she says I'm sick, sick of sending this money up to st. Cloud for the kids. And I said to the least we can do. You know, he had two boys and they're the least we could do is we're not paying their tuition or anything. It's just paying their stay. She said, that's not him. She said, why don't we buy a house, put a down payment on a post and they could live at least that money's going towards

something. And so she, she called the kids up and says, look, look for some that you know, but we went. When you talk about in the student housing, it was just the other bedroom was a closet, just had a mattress in. There were these kids were standing and so we ended up buying them place in. It was fit for 1111. Well licensed for 11. I said, no, you're not going to have. I suppose that's all you're going to have is for more just

- Speaker 2: [01:13:13](#) that the landlords take advantage of the students. They already do. They rip kids. They really do. Yeah. They should be put in jail or elisa. Fascinating.
- Speaker 4: [01:13:26](#) Yeah.
- Speaker 2: [01:13:27](#) Really they do. They did. They did. They just take advantage of kids.
- Speaker 1: [01:13:32](#) Lot of them do,
- Speaker 4: [01:13:35](#) but I tell you some of the houses when they move out or after my kids graduated, they ended up buying my, our house from us.
- Speaker 1: [01:13:46](#) Hmm.
- Speaker 4: [01:13:48](#) And a year after they bought that, they, we got that one. My son calls me up, says, can you come up st cloud? I said, now what? You know? And he said, I want you to look at another house two blocks away. They bought another house and made that in the student houses up until a few years ago. They ended up owning a
- Speaker 1: [01:14:12](#) to eight units and, and, uh, a four unit and I don't know how many houses they end up.
- Speaker 2: [01:14:19](#) What do you at all in this country? We better figure out a way to make school affordable because if we don't, we're in trouble. I mean, you can go to school heRe and look at the loans, just like the national debt. Now my daughter's just trying to get hers done. There's no Way on god's green earth that you can pay that. So uncle sam better get his head straight and make sure that these kids can go to school. Now, the only thing that government did write in my lifetime was after world war two, they had the gi bill and all these kids coming back from the service. What does school dirt cheap and look what they accomplished. Now if we did it, then why can't we do know is the bankers don't want it done. That's why. Well, the government, if they, if those guys would, the congressman to get out of bed from most bankers and do what's right because you kicked my grandson, goes to edgewood raid school, camp thousand dollars just to go to a high grades, a freshman at edgewood. That's ludicrous. What? They don't get any tax money. I know what they know, but uncle he's got to make education accessible because without education you got enough and got nothing. See, When I got out of school there were a lot of jobs available for grunts like me with no education. They're gone. Now you've got to have an education and if we don't get of

how to run the country, don't get me started. Is there anything, have anything to do with your work? The questions?

- Speaker 1: [01:16:02](#) Yes.
- Speaker 2: [01:16:07](#) So it sounds like the project wasn't really advertised. Do you guys, they just showed up and said this is what they did have meetings. The head dancer neighborhood,
- Speaker 1: [01:16:15](#) they made it sound. All it was was lip service. Yeah. A couple of years ago
- Speaker 2: [01:16:21](#) deal was just lip service. We know it. I mean you'd ask these guys questions and even your face life, I mean I just always thought a surface so it's like 28, 29. I could. I know. Different client or I'll say like a politician, they talk in circles, talk for 15 minutes, not saying anything. We're going to take care of you. We're going to take care of you. They still come. They still talk. You ask them a question, man. They could tap dance around that. Thank you. See you think that we became a hold cynical.
- Speaker 1: [01:17:03](#) I had a kid. Parents wanted to know if
- Speaker 2: [01:17:10](#) he could come down to my shop when I was in hanging up so I should. Yeah, so here comes carson. Twelve years old, bright kid handed on my shot. Now he wants to buy an ipad or ipod or whatever they call it the damn thing. So I still can't get the sweep the floor, you know, I'll, I'll pay you when you buy that. Well some lady turned me on to the workforce development. No, I get this big letter saying yo, this and that and this and that. So I called them workforce development. I talked to some secretary and I said, look, the the, the boy's mother want to do what? She could come down here. I said done. So I'll give you her phone number. You could call him. And it was straight the road being able to do it by later. I get another letter now it's threatening you got on social security on appointment.
- Speaker 2: [01:18:04](#) He's got to be 14 years old, are going on and on and on with this. All the kid wants to do a street like laura, you know, so, but a week or two later here come two guys, one guy, his name is wang. He don't get me wrong, he couldn't talk english and I'm thinking what they'll be doing here. And I talked to the other guy and I said, ron, I said, well the kid wants to do is while you had the ipod and what? He can't do it or would you rather have me give them the money or would you like to have more for? He couldn't answer it. So what? We like toys. Look do what you want to do. Throw me in jail. I don't care what the hell you're doing, but this kid's going to stay here. And uh, he left.
- Speaker 2: [01:18:53](#) They've been ever kicked back. Then he sent me a letter saying the correlation is close and all. And I said, well, look at all the money they spent when all they had to do is make a phone call. But they had a graduate there. They finally did call her mother and that stopped it. I'm sure. Well, the internet is a funny thing because she's under there under her direction. This kid is a nicest kid. In fact, they

established a, the hokage alumni established a scholarship in mine and my wife's name and I, I made him the first recipient. I mean, just a great kid which can affect. I told him, I said, carson, you're going to go a long way. I say, I may not be here when you make it, but I'll be looking on my back.

- Speaker 1: [01:19:45](#) People just,
- Speaker 2: [01:19:47](#) they go by the book and that's your cup. And they don't even know what the book says. That's not going to solve the problem because they wouldn't have a job if they saw, no matter what country, what country you go to. Uh, like we, we do a lot of in Mexico,
- Speaker 4: [01:20:08](#) go to the poor areas and get them glasses. It stopped. you see, we have ongoing collection boxes all over and uh, and then we have some medical equipment that we take in school buses, ambulances in that. And those border guards they wanted, we had a mammogram and they wanted us to pay them \$5,000 border gardens to get to donate this to them, to make them pay to get that were given to the healthcare people. They don't want their poor to have anything. They don't want them to. Mexican border. The mexican border. Yeah, yeah. They have a hard time. We have to bring in stuff. The old, old, old school buses, all admin that we, we bring in every year, but we don't, we don't go to Mexico. We ended up going to the border, given it to the lions, they're lions. It go because it's been too many getting killed. And
- Speaker 1: [01:21:20](#) like the old timers used to say, our mother tongue is not a lot. The government has decided you want to look over and see if you're getting. Oh yeah. I realize we're rambling. That's good. I want you to know.
- Speaker 2: [01:21:45](#) Very good. You weren't rambling. What else? We can ramble when he tell you.
- Speaker 1: [01:21:53](#) Well, you can always say personally
- Speaker 2: [01:21:58](#) when I said see now my kids now, my wife and I wrote the same thing and when kids are always telling me my wife was alive, why don't you do this? You do this and do this. And they said, no, no, no. You guys gotta remember where we came from. I always remember where I came from because I don't want to go back and all good. And she did on a comic I grew up like I did because older. The different tastes sweet today. Oh no. These kids that they are up here, there's only one way to go down. When you were here I had, I just had a water softener put it cost me a thousand dollars. I paid for just like that. My father didn't know what was.
- Speaker 1: [01:22:53](#) No, I never saw \$100 on one strap.
- Speaker 2: [01:22:57](#) I remember I was going to have my communion and I had a white on white, so \$15 my mother had to put up with called layaway a dollar a week. WONderful soup was paypal. Then I got \$50. You can't even buy a hamburger. So in that respect, I'm glad I grew up poor. I really am. We had clean clothes. They were

patched, but they were clean. Yeah, both times there were somebody else's. Oh yeah. I'm glad they started world war two because my cousin got drafted.

- Speaker 1: [01:23:35](#) No,
- Speaker 2: [01:23:48](#) you ever had a blank check? You got to go. No, no, no. The comic part. If you want to get my. I got my first bike from michael's. I never. Who was tempted. Yeah, we used to sneak in and get them all up. Got all the parts and that's how I got my name. I remember it used to see the people that run these young canberra jewish. So there was on a saturday, so the guy's neighborhood would go of the junkyard and batteries and then go back on sunday and silicone. So we did the board, always go to a grocery store, a milton street gurus don't know. Anyway, he did put his empty pop out on his back porch is to get a nickel a bottle, two cents a bottle of whatever it was and we can take it to the front and he passed. We'd get a quarter, but we're going to go to the movies. Schwartz and schwartz. Mr. Schwartz,
- Speaker 1: [01:25:01](#) he didn't go to a movie. You didn't have enough money to pay for one and you'd open the open the exit and then we'd all run out of paper.
- Speaker 2: [01:25:10](#) Okay. The junkyard, they buy by the pound. So if you had a stack like that, you take the most salt with water.
- Speaker 1: [01:25:19](#) Put the to drive one way more. If you guys print that,
- Speaker 2: [01:25:45](#) of course he's white, white, white, conclusory. So we always refer to him as jimmy wavefront. Billy mcdonald. But that was his last name. Boy he brought, his name was jimmy. Wait for what day? The sun. Peewee, peewee and curly? Yeah. And his sister was a tutsi. Was her real name. And antoinette. Antoinette. Tootsie. Okay.
- Speaker 3: [01:26:23](#) So for the memory comments, if you want, I can hand around the sheet that kind of has an overview, but what it is, is the first part is we do a couple of drawings on note cards, but I gave up and then I'm going gonna ask you some questions to kind of get you into the memory as it were. Um, oh, first of all I'll have give you 90 seconds to list out, just like some words related to memories and then you pick one that you want to work with. Um, will spend seven minutes writing about that. And one word, one word or a couple of words. Just something that lets you know that it's the memory. Like for one that I did, it was the time that I knocked my tooth out. So I just wrote tooth. But. Oh, I see what you're saying when I was like listing out things. But if you don't want to write we can. You can dictate and we'll write down before you incident. Not necessarily an incident. In this case, it's more just a memory that you have of greenbush about like something that happened when your kid or your play favorite food memory.
- Speaker 2: [01:27:46](#) Well, I can remember when my mother told me.
- Speaker 1: [01:27:53](#) That's fine, that's fine.

- Speaker 2: [01:27:59](#) Enjoy the opera. Actually liked opera and every saturday afternoon technical would have no cross would moderate the opera. Well my mother would sit with her crochet and listened to the. Well one morning, saturday morning I was picking on my sister and it was already here and my mother was getting mad and it was getting close to the opera. Well, she got mad. She gathered me, grabbed my hair. I had to totally downstairs. I was just a teenager and she tied me up in the basement. One of them, she tied me up and just stay there. So she went upstairs? No, I don't recall how long that was there. 100 years. And came down and and guide me. No sweetheart. Next saturday. You didn't even know why
- Speaker 1: [01:29:00](#) they call it love child abuse. Social worker. Today, my mother would be in jail, jail, and you wouldn't have learned the lesson number to base if you will learn the wrong lesson. One, a picture of george on the pools, we could recreate it for punishment. well, my mother was a five star general, but you know, I look back. I deserve that. I was a troublemaker, but I was mischievous. You know, I'd like to grow, but I never got in trouble with the cops, nothing like that. My mother used to. She used a wooden spoon. She always granted my dad had the reason to scrapped. My brother started with a yardstick, but she kept breaking my mother. Use a mop stick that we could go uptown and be in a square walking down state street and I don't. She reached out to be at my upstate.
- Speaker 1: [01:30:27](#) There'd be hidden underneath the bed. Shoes. You get the broom out. Favorite ones come here, come here. And she will come. Now I won't hit you. I have to come and get you. I'll actually mother right? You go over there. She hit you. What is your. Come on, I told you you'd fall and get hurt. You know, maybe you. I'm be careful. They say something and it's something you started crying. Stop crying or I'll give you something to cry. That's a famous. They still use that today in this guy about that. I remember doing the garage to get it where we rented militaries there and dad comes home and he sees that and I happened to be there. Who broke the window? I don't know who broke a window. You told me who broke the window. You're going wanted to get liquid. So he says joel broke the window and he gave me a licking for telling them. Okay.
- Speaker 3: [01:32:03](#) We had that big garden.
- Speaker 1: [01:32:05](#) Yeah, on the corner there. Yeah. It wasn't a garden was a truck farm that was owned by rain. We are ranch on that brand whole stayed in back of where your aunt lives. Carol's a ranch house. SPent the whole all the way to baton out. It was all that red on bowling court. That's another thing.
- Speaker 2: [01:32:30](#) They call it cart. during it. During the depression it was called desmond, desmond. Korean and a lot of guys got shot nick, so they, people started to refer to it as dead man's court and then they change it to bond in court. Yeah,
- Speaker 1: [01:32:48](#) right under the corner. marie and, and uh, or remember lake street lake. And in those days in court when a mitchell entertainers

- Speaker 2: [01:33:01](#) I came to madison, they couldn't stay at the hotel. Should be able to stay on that house. Right. You're a big member of the house across from the empty lot, right? We're mitchell's with just cab calloway. He stayed there. You, beijing. They all stayed there when he came to my house because they couldn't stay in hotels. That will tell us. Wait on. I still can't think of a word. What word is that? Oh,
- Speaker 1: [01:33:30](#) yours was role.
- Speaker 3: [01:33:32](#) no, I'm not asking you to think of a word I'm saying about when you're listing out possible memories, you can just write down a word or two to be like, oh, that's what that memory is.
- Speaker 2: [01:33:42](#) Um,
- Speaker 3: [01:33:46](#) but first thing we're actually gonna do is I'm going to give you a really quick drawing lesson in the. I've been bringing it. That's okay. I promise you can do this drawing the ivan brunetti drawing style as you do, circle for a head and then just some sort of
- Speaker 2: [01:34:05](#) one sheet for the body and the her arms. You can just do a little noodle and another little noodle and then another two noodles for legs. I bought a stick man,
- Speaker 3: [01:34:23](#) but you can do noodles
- Speaker 2: [01:34:25](#) and then you just add basic features. Now what's the purpose of this? The purpose of this is. I'm not sure I can describe that.
- Speaker 1: [01:34:37](#) Did you bring a sample that you sent me on the email?
- Speaker 3: [01:34:41](#) I have the first page
- Speaker 2: [01:34:43](#) of our comic. I did not bring the memory comment that I sent you in email, but I can pull it up on my phone. If you were to look at it, probably would help be helpful, but you just basic features
- Speaker 1: [01:34:58](#) or expression, eyes, nose, mouth, and then you want to have close your ears. People over years or no hair? no, I heard that all my life. Never want to sell it. anybody can do it. It's simple. If you don't want to have to do it. When I had my shoe shop, people would come in and say, can you sold this show up and only take a minute? I'd say, well, the machine is back there. Go ahead. I said, took me longer than I meant. It was about going to church. You bring your shoes will be ready in two weeks. Two weeks later you go with george, got my shoes. I've got just a minute.
- Speaker 1: [01:36:04](#) Those guys, they couldn't wait to come back here and see if you could find them. tell me which ones they like to go there because he was always sweet to the women. We had a standard rule. when women come in, they're

quiet. See, that's another thing. We always respected the women girls my age. We grew up together. We always had respectable or else in respect for. You don't say anything bad about anybody, any family. You don't say anything bad about. I could say something bad about my brother, but you better not say anything. Those are fighting words. I tell these young kids, especially the hockey player, you've got to treat women with respect. I remember you came from a lady that came from a lady, then they get the message. So what else are we supposed to put on there? Don't get me destroying.

- Speaker 2: [01:37:56](#) The purpose of the drawing lesson is to get you comfortable with the reviewing and how can I be more comfortable? I don't know. Bringing those up on your phone to get an idea. Yeah. So these are not the note cards, but I can show you an example of what you don't want to call them. I mean, if you want me to, I it, I can't, I'm not. So I did this last spring. Um, I interviewed my dad and he, the, the question for that interview was what was the moment that changed the way you view the world? What was your dad from? My dad's from Illinois. His dAd's from Illinois. Where are your ancestors from? Italy, Ireland and India and India would a combination. Mom's family is indian. My dad's family is irish and italian. Well my kids are half norwegian and half italian. I got a daughter. My wife was a redhead. I got a daughter with red hair and brown eyes. Unfortunately, she looked more like her mother doesn't. He doesn't mean. Okay. What was the memory? So the memory was of that malaysian flight when it went missing thing is about 10 years ago. About you. What's your ethnic background?
- Speaker 1: [01:39:29](#) Uh, my uh, my dad is just have danish basically made it a whole mix habitat million quarter irish. So it makes me, it have been done about. My mother's maiden name was Luxembourg actually shortened proman shingle. Mother's name is on, so no one did any gloria by Montana. That was kind of a neighbor called fontana fontana sports shopping. So this guy john, he lived on sprint.
- Speaker 2: [01:40:08](#) How about you? I am mostly french and german. German, yeah. You guys are on tour against the war.
- Speaker 1: [01:40:17](#) Try. I hope I didn't offend you when I talked about the gestapo. No, that's all right. Strange
- Speaker 2: [01:40:27](#) thing. Most people, like our parents generation, they had hid their ethnic background. See my original name, my name was and my dad came to America and they change it to fabian and it was, they all hid their ethnic background for first reason to get Jobs or whatever to simulate whatever. But then with the advent of the movie roots, everybody wanted to find her ethnic background. everybody had an ethnic background where years ago people tried to hide it. Did was it changed? Did your. I mean it's your father. Change it. Take change it at ellis island did because you know he couldn't speak right and if you read soMe books on, you should read the history of those immigrants because they used to have borders only so many candidates. The germans or whatever happened headquarters and if you are sick or head her illness, they sent you Back your infection, eye infection.

- Speaker 2: [01:41:37](#) They broke up families and a lot of them, a lot of the people they thought they had mental problems because they were in a hostile environment so to speak. And they had this look about them and because of that a lot they thought a lot of mental problems when you're really just scared. Oh yeah. See this thing about immigration today. I'm not against immigration, I'm just saying you come in according to the rules. That's all I'm saying. And when you get here, you don't get no handoff. You go to work like our parents and you go to work. My dad's first job, even though there's jobs with my dad's first job, or they used to build manholes and built them with bricks and uh, my dad's job was the guy who was down on the whole and sports to handle the building bricks, bricks, bricks. Well, my dad always taught. So the guy came up and kicked him in the ass and I said to my sister, you know what, if you did that today day, we don't accompany.
- Speaker 2: [01:42:47](#) My dad had to taken because he needed the chair and it wasn't easy for those guys. And I don't care what country they came from, it wasn't easy for them. Or you're just running through it right before. Well, the irish polish, the average. We're lucky they could speak, speak your you and that you take like, oh, of course man, you go to go. And all of all of patronage jobs where the irish, because they could speak the irish cops and all that fire. They could speak. No, it's, it's, it's too bad that these kids in school, you can't learn about immigration. And what these people went through besides paragraphs book. Well my granddaughter, my granddaughter, my, yeah, what's going to west and I took her on a badge or honor flight with me. That's my escort and she loved history in world war two and it just fascinated by it. So that's why I took her and we were talking and I on a plane and I said, emily, I'll come, don't they teach this in? Because I was mentioning but are ready time and not. I didn't know nothing. And I said, well, nobody don't, don't they teach it in high school. She said, grandpa, that we get a uh, a month on black history and two weeks on world war two, now I'm not against black history, but when you compare it to world war two, I mean, come on.
- Speaker 2: [01:44:29](#) And so now I give her all my books and in fact she got more onto though bedroom under flight than I did. But she really was impressed. In fact, we got, I shouldn't tell you this.
- Speaker 1: [01:44:45](#) Got it.
- Speaker 2: [01:44:46](#) Korean war memorial. And I got a little choked up when she started to cry and I didn't remove her, move her more than me and I was there. But these kids are missing a lot. I own teach you about therefore forefathers now. my kids were lucky because they got to know my mother and my father and told him the stories and what have you. I don't have a big flap. Unbearable, but the kids don't. They didn't know what that was.
- Speaker 1: [01:45:23](#) They have it in school that they didn't know what they didn't know what they were doing. I think the people enrolled in. I got all upset. I thought that was crazy what they're doing and where they waving were doing that. The only want to know something strange

- Speaker 2: [01:45:41](#) now my friends site check his jewish, very good friend of mine. I've known him all my life. He goes to temple every saturday. Every day. Any heads to get 10 for a minyan in the jewish faith, you have to have 10 people in order to pray. And it's called a minion. So we'd get there early and since they had this thing, they got security guards around the temple. No. Yeah, it's up on mount street, right?
- Speaker 1: [01:46:10](#) Yeah.
- Speaker 2: [01:46:14](#) Way out of proportion of course. But people love that. Well, you know, I think if the media would have left it alone. Yeah, no. Well, because I'm sure those kids did double deliver doing one, but the media plays that continuous game. Gotcha. Now your sob a bitch. That's everything you read in the newspaper and I gotcha. No, I gotcha. Now I gotcha. Now you've got to expose everything I'm reading. There's the edgewood high school wants to put lights, stadium and the neighbors are complaining. There's one lady wrote a letter
- Speaker 1: [01:46:50](#) to the editor. She said that the noise and the lights might affect them. Fish and lake white girl picture come on and then this morning it was a big paper had been living in her house for 44 years. Thanks for all the noise and won't be able to do my gardening or eat my lunch outside. And I'm saying if you've been at a house 44 years, you've go to be as old as I am. How much longer you think you're going to live and eat outside? We're getting soft. Soft. When my dad bought that house in orchard ridge right across the street from the swimming pool. Oh yeah. People say what's hazing? What the noise. My mother says, I Just love it when the kids are. There's out that I lived two blocks from the railroad track and in those days the ray was going 24 hours the day bane or the hooking up at night making noise and all the smoke.
- Speaker 1: [01:48:09](#) I hadn't tab your tail tee shirts. There was sort of all over the place. We survived in the airport where we just moved out there in the mcfarland area or in madison, but at the berlin. And uh, we had a halloween, you know, the kids coming in there and somebody says, you know, how was your halloween? I said, I felt at home. They said, what do you mean you felt at home? I said, I felt like I was back in the book. He said, what do you mean? I says, most of the kids were black. I sit or, or a forum for, you know, and whatever. I said, and I tell you, every kid that came to our door that got candy said, thank you very much. They all said, thank you. I said, I really felt that at all.
- Speaker 1: [01:49:10](#) Whether we like it or not, we are reflections of our parents, whether we like it or not. When I used to coach little league baseball years ago, I had tryouts and the parents bring the kids in my mind. I would try to match them up and I didn't miss very often you can tell. What was it you. I thought you did you say one time that I would only coach at an orphanage and that's the only place in the world? Yeah, I remember that. George. I'll never forget that. I'm saying that one day when I think of that, every time I go to like we were in New York going to a kid's soccer games and listening to the parents.

- Speaker 2: [01:50:05](#) See, that was another nice thing about our neighborhood. We all participated in sports and a lot of guys made real good in sports, but our parents never came. Like my dad, I thiNk I said, Georgia dead, go to your games. I said, my dad never missed one, never came and never.
- Speaker 1: [01:50:28](#) I think we're interested.
- Speaker 2: [01:50:29](#) No, no. You see when he was, he probably worked on. Was she on parents and I'm waiting. They were. They were never. Kids know. They might be, like I say, my dad came when he was 16. He had to go to work. He was already working in the old country. If you look at the history of immigrants in this country, the oldest never finished school because he had to work and then as things got better, the other, the youngest ones, the I ended up going to school with the older guys. He never went to school because he had to go to work with us to. Anyway, but the youngest one, my grandfather had my blog and I'd be going into throw that away and go to work, get a job. What are you going to do? What are you doing that now? My wife and four brothers burden, the oldest one, never finished school. What the other three were? College graduates because he had to work and he never finished school. He went to a, I think you said eighth grade. Then he had to go to work. But that's, that's, that's a common thing. Next question.
- Speaker 1: [01:51:45](#) let's go. I don't know about this artist. You wouldn't, you, you've picked up a couple of acres here. So we've done that. We're got to do it. I need your cards or where those are going to be the drawings that you had. Seem to really not want to do the job here so we can skip. We can skip the drawing. We're just going to skip to the. There was something about your life. He finally found it. Your guys going to have the dudek drawing will be allowed to drop out.
- Speaker 2: [01:52:35](#) Okay. Um, so I guess
- Speaker 1: [01:52:41](#) I'm gonna give you a little bit more of a specific question and I think it
- Speaker 3: [01:52:46](#) might actually going to ask you the question that I've asked other people with these interviews and that is to think of a moment where your world view changed. Like the world has kind of shifted. Maybe it's when you realize or like for people a little bit older than me, maybe it's when nine slash 11 happened. Maybe it's when you realize that a lot of people aren't, like they aren't telling the truth when they say they're going to do this and they don't do it. Politician. Well with politicians and it can be something really little
- Speaker 2: [01:53:21](#) will. The thing in my life is when I went to Korea, I spent a year and a half in Korea during the war and uh, I went over there as a boy and they came back as a man. It doesn't really change my aspect, a lot of things in life I learned to really appreciate every day. Yeah, that's what it did for me. That was like that. The earliest one, I must've been four or five or living in baltimore and I was playing, my mother was ironing, my dad was at work and I was playing under the ironing board and

the radio announcer came on and said the japanese bombed pearl harbor and my mother went, stopped. She just stopped, stepped away. I didn't know what the hell that meant.

- Speaker 2: [01:54:31](#) My dad got drafted shortly after that. After you came back to madison. I remember it was sunday morning and went down to my dad's shoe shop and we were painting the machines and we had little crosley radio. What about like this? And it was on and he said, you know, we got a bullet pentonville. So my dad said, turn it up when I had pain on my fingers and I turned the dial and the dial got red paint on it and we still got that radio with the red paint on it and they're not to pearl harbor. Pearl harbor was bombed.
- Speaker 2: [01:55:09](#) Another one. When I got drafted, I got my notice night. My mother is. I read the notice to my mother. She went into the bedroom. I heard her cry. Cry. Yeah. Yeah. What did they say? I wouldn't take a million dollars for the experience, but I wouldn't take 2 million to do it again. Do it again? Yeah. We're going to take two minutes to do it again. Go ahead. Another day I was going to go into high school, ninth grade, and it was a central guys. I do it home. What's going to be my alphabetical name? The teacher wasn't. We're getting rides going to go to central and central started on monday, but edwards started on wednesday for the freshman, so tuesday night I'm getting ready to go off. My debts is reading, going. He should. School starts tomorrow. I said central. They'll start to monday starts tomorrow. Take your coat off you go.
- Speaker 2: [01:56:17](#) Why do I know that? The bishop gave \$100 each in catholic grade schools. One for sports and one for academics and I got \$100 for sports. He wasn't going to lose your job. One of my nails off. That was a whole year's tuition at it. When I was in grade school, I hadn't burst valentine's day. All the kids would get all the kids in the class. Valentine's I didn't have money for, so I just went back in the corner, sat by myself because I didn't have a hand note. That was an embarrassing moment for me. Hopefully overcame. And then we're again with dan. We pulled ourselves and we made it so far. Well, I tell people I'm in the winter of my year were, were, were mellowing nicely. We're all used up with my high school friends twice a month and a. I Just had a birthday in november. I turned 87 and we were talking about it. One of the guys said, you know what, when we were in high school, we didn't even know anybody who was 87.
- Speaker 2: [01:57:43](#) Next question. I want to get your minds too long. Well, we had a. When we were young, we had baseball team, the baseball team, I think it was called jimmy spaghetti baseballs and jerseys and everything. And, and, uh, the cotes de peter, we're going to let you be on the team. He said, but you're not going to play. And he said, why not? He says, beCause you're no good, you can't, you can't catch. I did. He didn't lie. I mean, I wouldn't, I would. They put me out in right field and they hit the ball and I'd come run an end. so he sat on the bench for a couple of games
- Speaker 4: [01:58:42](#) and then finally I just said, this is not for me. I quit. So I quit and I became a loner. I never played sports. I ended up becoming a manager, you know, but never, never played. Never kept that in my mind that I was no good. I didn't

do good in school. Hey, I'm lucky graduate. I mean, I come home with a report card with an f. My dad say, what's this red thing? I said, that's good. He said, well, I want to see more lucky to graduate. I graduated. I wouldn't go out and look for a job. And uh, and uh, my dad, you go to get a job, get a job, and I wouldn't go out who's going to hire me no good. And he found the call me up and said, my aunt mary found a job. He found me a job washing pots and pans at the university and uh, so I went there and I worked there.

- Speaker 4: [01:59:53](#) Well then I got drafted into the service and they sent up, wanted me to get her driver's license, the driver's license before, and they sit down, got to go get a driver's. I went to get her driver's license and they said you can't get a driver's test. You didn't pass the eye test cycle back telling them they said they wouldn't give me a driver's license. It didn't pass the eye test. So I said, he said, go pay and get glasses. Like went back to get classes. And dr says, get out of here. I couldn't give you glasses. It can be a blessing. He says she can't, your with your vision. You can't drive a motor vehicle in the service. Okay. So I got out of the service. Well then I went into the service. By the time we moved out of the voice, because they walk to work at the university hospital, he won't tell you his service, his parents morgue and never gave him.
- Speaker 4: [02:01:01](#) So when I got out of the service, I needed a driver's. There's license guy went back to work at the hospital, so I went to get her driver's license and uh, they didn't pass me because of my eyes. They said, they said he got to go see an eye doctor. So went to the eye doctor at the hospital and he's looking at my eyes and he says, calls over resident or whatever, and showing them that. I said, what are you showing him? He said, I'm showing them your amblyopia. What's that lazy. Hi. I don't know what that is. And, and, uh, he said, well, he told me what happens when you add an a problem when you're a kid and all that stuff in your brain turns off one of your eyes. And he said, that's why you don't have any depth perception. I said, I have depth perception.
- Speaker 4: [02:01:59](#) He said, no, you've never had depth perception. And I said, well, I bet you \$100, I'll tell you which telephone pole is closer. He says, only because it's big. It's the saife. Finally he said, I bet you you are the best baseball player in your neighborhood. I left there in my twenties, crying just kept. I was no good all these years. I was no good and it was because I had something wrong with me, but he to know it and I didn't know my grandson has so then I go, I go back to work and I work in and a guy comes up to me, he's a carpenter and was doing some work over there. It's where are you from? And I, by that time I was married and stuff and I said that I live in cross plains. He said, we want to stare at a lion's club there.
- Speaker 4: [02:03:00](#) I don't know what you're talking about. A lie. He said, would you come to a meeting and listen to what we do? So I said, yeah. He says, can you get anybody else that comes to people to come? We had a meeting, but we had enough people to start to pick off a search in the state. Guy said, I'd recommend a nominated peter to be the president. I said, you're crazy. I'm not going to get up in front of people and you to this day, I've never written a book. I've never read a book and a nice didn't know I couldn't do it. He said, there's something about you that you're really excited about being an ally, and he says, we got trading will say this leadership training and

everything else, and it talked me into it and I became. I became the president of the club.

- Speaker 4: [02:04:04](#) The next year they asked me to be his own chairman, which you're in charge of. So many clubs. Then from there they asked me to be a reagent chairman, which is more clubs that you're under the gun to his own chairman, and then they asked me to become a district governor, which there's 10 of the state, and it ended up. They asked me to be an international director, which there's 33 in the world. Wow. Out of there, and in the meantime, the reason I did join the lions and I've been doing so much where I mentioned when that woman got up and said, I've been president of the ivy league. When you need a cornea transplant, we, we get up. I was chairman of went around the state getting clubs to do children's vision screening kits that kip early that they don't have. Ended up putting an outfit and just devoted my life raised probably over a million dollars for the ophthalmology department at the university for a pediatric I lions pediatric.
- Speaker 4: [02:05:23](#) I couldn't make it. The university got to. I research labs at the end it, it changed my whole life. I've traveled all around the world giving speeches and get people to do more things for the, for the suicide, changed my light. I dominated my life. I retired after 36 years at the university and and a devoted the rest of my last 22 years for research and it changed my life. I don't know where I would have been if I didn't do that. I'm still driving an rv truck. Still driving an army truck. He, yeah, I'm back on the I, vic. I was president of two different events and now I'm back on the board of directors for the bank and just devote my life towards that. But I mean, it's just met so many, so many friends and been in so many countries and seeing what they're all, what they're doing for the poor, you know, watching people that were like me and you're taking care of going to, you know, admissions to Mexico and doris and stuff like that. Yeah,
- Speaker 2: [02:06:44](#) it's funny how stuff your life, little twists and turns. One little decision sometimes you just pass me because I talked to people. I like to know how they met their wives, their, you know, I came out of the service. I didn't have a job. My aunt told me go to the hospital and talk to somebody. So I go up there, I get the job, I met my wife, things like that. And the way I met her, she was a scrub nurse and I was just a flunky. And one day she asked me if I would teach her to play golf. Now I was just only doing it to be nice and I never forget what I said. I said, ms dot anderson. I would be delighted just to be nice. Took her time, shorter golf. But the fourth time I thought this was like a plan.
- Speaker 1: [02:07:41](#) Hang on. Just a keeper.
- Speaker 2: [02:07:44](#) Yeah. Madison general hospital. You you.
- Speaker 4: [02:07:48](#) Yeah, that's where I retired from when I started out washing pots and pans in the cafeteria and when I retired I was in charge of 60 slash 65 tradesman and all the related part of building the new building and moving patients from the hospital to the new high school in semis and just a whole life changed my life. DoeS that see what you guys got to look forward to that, but now they don't work for a

place for 36 years now. I asked my son, when do you. What do you look for? When do you look for a new job? The day you start your new job, you just started looking for another job. Sometimes you get it.

- Speaker 2: [02:08:42](#) All right. You take a guy with all this experience, you've been there 30 years, he's making a lot of money. They don't this guy and pick up another kid and spend thousands of dollars trying to retrain them to train them. You've got all this experience. Take advantage of it.
- Speaker 4: [02:09:02](#) Peters did that to my son 25 years with best buy.
- Speaker 2: [02:09:05](#) Yeah. Hired, hired my son. My son is working for dean care for 20 some years. I wouldn't be surprised on the hill. Get the x. Yeah. You got to go up and up and there's an old saying every time. Every time whenever a man dies, a library burns down. Any person, all that gone and if they were smart, they keep the guy and I'll pass it on like they're dumb. See they go to business school and not only understand the numbers, they don't know nothing about numbers. These are teaching. I've never been behind the counter and waited on a person in their lives. They've never had to make a payroll or make a decision. They don't know diddly. I got a call from mayo clinic and with that in mind, if I run for president,
- Speaker 1: [02:10:03](#) mayo clinic, want
- Speaker 4: [02:10:04](#) me to come in and they want to hire me and I said, I'm headed there planning engineering department. I sent down, what's the qualification for seeing? You said you got it. You need an engineering degree. I says, let's stop talking right now. I said, I don't have an engineering degree. He said, let me read your job description. So he read my job description. I said, that's me. How'd you get there? He says, no. He says, well, that's you. I said, that's me. That's what I do. He says, okay, I'm going to knock that out of the way. He says, I got enough engineers. He's there, but I don't have the engineers that help the remodeling experience in a hospital that you have that and that's. That's what I. I need somebody with hospital remodeling experience. He said, these guys don't, don't nothing. Come on. I said, no, I don't want to take my family out of out of Wisconsin and moved to Minnesota, so we're where my kids go to school in Minnesota and they left me and they go, how did she get a job?
- Speaker 4: [02:11:20](#) How do you know you worked your way up? I've worked with it with trade because I started out. I started out washing pots and pans. Then one of the lions, that guy that got me to become alliance said, why don't you go back to school is number one, they don't have a great point to go to go to school. He said, why don't you take the train? So I took the test apprenticeship test for electrician and painter past the boat, got the painter job and became a painter. Then worked my way up to end up being construction superintendent and the whole medical school, you know, but learn on the job and stuff like that. It's just on the job training, but it's worth it for. Of course, some friends of hers coached him. Sports, started washing dishes at my daughter. Now he's done my job. The job that I had. Yeah. Our next question I gave him and gave him a copy of this book. It's kind of a lot in there called the green book club, so I think to kathryn's butcher georgia's number two, number two, number two, and I've

been in this world over been 61. How many people are there total? It's gotten bigger. It's bigger, but it's not the same because they're not. See these kids.