

JUSTINE BULLER

An Interview by Wanda McDonough

Wanda McDonough Oral History Project

Tape No. 21

October 26, 1992

Ogden, Utah

Archives
Diocese of Salt Lake City
27 C Street
Salt Lake City, UT 84103

8. 1996

ARCHIVES - Diocese of Salt Lake City

ORAL/TAPED HISTORY INTERVIEW

Interviewee: Justine Buller 2334 Monroe Blvd # 423 394
Name Address Tel.
Interviewer: Wanda Mc Donough
Name
Interview: 10/26/92 Buller home in Ogden, UT
Date Place

RELEASE FORM:

The sound recording and the transcript of my interview with Wanda Mc Donough on the date of 10-26-92 may be deposited for public inspection in the oral history collection of the diocesan Archives, and used for scholarly purposes.

Justine P. Buller 10/26/92
Signature Date

WM: An interview with Justine Buller, made at her home in Ogden, Utah, on October 26, 1992. The interviewer is Wanda McDonough. Justine, if you'll tell us where and when you were born?

JB: I was born June 1, 1901, in Butte, Montana. I don't remember much about Butte. But I do know there was a train that went by our place, and it used to scare the life out of me. I've been afraid of trains ever since, to see that great big wheel go by. It was just a block up the street, but I can still see those trains. But then I moved to Salt Lake when I was about five years old. And it was a thrill to move here, too. The reason we moved here, my father was working in the mines there, and Mother didn't think that was a good town to raise her girls. She had the two boys, and she had five girls later. So we moved to Salt Lake, and I don't know why they chose Salt Lake.

WM: Speaking of your parents, what nationality were they? Where were they born?

JB: They were born in Austria. I've forgotten what their birth dates are because Mother died at 85; my father died at 57 years old. My mother was widowed longer than she had been married. Their names were both Pruss, P-R-U-double S. And I said to my mother, "What was your maiden name?" She said, "Pruss," and I thought she misunderstood me because we were still going by Pruss. But she said, "No. Go look on the marriage certificate." They always had the certificate framed over their bed. Mary--I forget what her middle name was--married Joseph Frank Pruss; it was in Colorado. They didn't live there very long. About a year. I know my oldest sister was born there, but the rest were born in Butte, Montana. And my younger sister was born in Butte, Montana.

WM: Where did you live in Salt Lake when you moved to Salt Lake?

JB: We lived across from the Liberty School. It was 1073--something like that--Third East. And of course the school wasn't there. They had a Chinaman's field that raised vegetables at that time. Ninth South was the city limits at that time, and that was a quagmire. When we'd get off there, and we had to get a car to go uptown, we had to go a block on Fourth East to get a bus--I mean, a streetcar--and then we'd go into town. We had to walk to church at the cathedral at that time because if we took the streetcar to town, then we were just late to get the streetcar to get us to the cathedral. We'd have to wait 15 minutes uptown before we could get the streetcar to the cathedral. So consequently, we did all our walking from there.

WM: How old were you then when you moved down?

JB: When we moved to Salt Lake, I was about five years old.

Something like that. So it was a long time before we-- I had to go for religion class because I went to summer school, and of course that's torn down. Then they made the-- Then I went to Waterloo School for a while which was another mile down there, and they didn't have a bus at that time. You really walked. Which is a good half hour's walk to go. A mile it was for me. Then when the Waterloo School was overcrowded, they built the Whittier School.

JB: Whittier School's still there. So after school we'd have to go there to home, and we could not make the religion class up there at the cathedral. So we'd have to go on Sundays. And I remember all the bishops that have been in Utah. I remember Bishop Scanlan interviewed me for my first confirmation--I mean First Communion. I can still see him sitting on that throne; he'd be at the cathedral then. I'd be at the altar rail, and he'd ask me questions that he just muttered. I couldn't tell when he said something. He just muttered in such a way that I couldn't understand him. So I didn't answer the questions correctly. And he said, "Take her away! Take her away!" He was so upset with me. I was upset, too, and embarrassed because I couldn't hear him. So it wasn't until after Bishop Glass--of course he died shortly after that, Bishop Scanlan did--and then Bishop Glass came in. I think it was this oilman (Edward L. Doheny) that gave him a lot of money to redecorate the cathedral, which was beautiful before that. Because I remember when I was in the seventh grade at the Whittier School, the teacher was raving about--we had an art session--and she was raving about the Stations of the Cross we had at the cathedral. They were three-dimensional in I don't know what you call it; ceramic or something now. I don't know what it was. But they were beautiful. She made a beautiful talk on that. So I paid much attention to them the next time when I went to church. I wasn't paying much attention to the Stations of the Cross at that time.

Then they had all these just painted, you know. And I know one of the windows in the back of the cathedral, that is the altar, they were all plastered in and then put all that-- He brought this artist from Europe that did the paintings up there, and they're just beautiful. I know that. But my husband was upset because the one picture on this side of the altar--if you're in the back loft you can see it--was in memory of his mother. See, his mother died shortly after--I guess she died when he was about five years old. So he was raised by a series of housekeepers and hired girls until his older sister was able to take care of him. He lived with his older sister when he and I were married. So that was interesting, too.

WM: Where was your husband born? What was his nationality?

JB: He was born in Salt Lake City, and he was born in 1900, May the 2nd, 1900, in Salt Lake.

WM: What nationality?

JB: His father was German, and his mother was Irish, real Irish from Ireland. And evidently she must have been a wonderful person. He remembers she used to sing an Irish song to him when he was a baby. He used to sing that to our kids, too. I've forgotten what the name of the song is now. I remember that. But the kids loved that song, too, because he remembered his mother singing that to him.

WM: What was his mother's maiden name?

JB: Margaret Gallagher.

WM: Is her name on that memorial as Gallagher or Buller?

JB: I wouldn't know. Because I never did see it. Because by the time-- See, I was about 15 years old when I made my First Communion and confirmation. I made it at the nine o'clock Mass or eight o'clock Mass in the morning. Then we went down for breakfast. Then we came back and had our confirmation at the ten o'clock Mass.

WM: And you always went to confession before Communion. Did you have to go that morning, or did you go the day before?

JB: Oh, we had to go the day before. Mother would see that we'd go the day before.

WM: Well, I mean for your first one.

JB: Oh, my first one. That much I don't remember.

WM: It seemed to be quite an occasion. I wondered if you had all three the same day.

JB: No, I just had the-- Well, I don't recall that either. But I know that-- I don't remember about the confession. I only remember that thrill of the Communion and then had my name-- my confirmation name was Catherine, but I never signed it Catherine because a long time ago they told me to stick to one legal signature. So Justine P. Buller stands for Pruss rather than Catherine Ann which was what I used to use when I had my confirmation name.

WM: You went to elementary school and finished at Whittier?

JB: Yes.

WM: You didn't go to school after that?

JB: No, I did not.

WM: Then when did you move to Ogden?

JB: Oh, we moved to Ogden in '42 when my husband decided he'd work at Hill Field, he'd go to the government because it was at that time a day job. And we had just built a new home on Beaumont Road in Salt Lake, which is just off of 33rd Street. And we thought, well, that would be great because the kids could go from there to school on one bus ticket. Anything below 33rd you had to pay an extra bus ticket to get on the bus. And then he would just go up--what's that boulevard? And then because you just go from 33rd still there's this one boulevard, then go all the way into Ogden to work, and he planned on doing that. But when we had those darned fogs in Farmington, and he said, "I can't stand that, going through the fog all the time, so many times a day." So we decided we'd move into Ogden. And I cried buckets because I'd just built this new house, and I just loved it, on Beaumont Road in Salt Lake. And he said, "Well, we'll build you the same house over again." Which he did. We used the same plans.

But when we came here, to meet Monsignor (Wilfrid J.) Giroux--he was not monsignor at that time--to find if he could find us a home to rent. But they were just coming in so fast you just couldn't find a place to rent as far as that's concerned. Anybody who had two doors rented one and lived in the other. Else they had the basement remodelled so they could rent the basement. Well, we didn't want that with the four boys that we had. We couldn't do that. So I thought, we'll get a home in Layton. He said, "Well, if you get into a school in Layton, we have no way of getting there. There's no bus to get to St. Joseph's School up here in Ogden." Which was true. So we decided, well, we'd wait to get into Ogden. So we finally built this one home on Belmar Drive in Ogden.

WM: There was no bus then between Salt Lake and Ogden?

JB: Mmmmm mmmmm. Not that would take them to school. Then that would be too expensive with all of them, you know, with four boys. Of course by that time my oldest boy had graduated from Judge Memorial. In fact, they gave him a scholarship, partial scholarship, to the University of Portland. So he went to Portland there. And then he was there when the war started. And I said to Jim, "Let's don't go back. It won't be long you'll have to be called." Because he was about--you see, he was 17 when he graduated from high school, from the school there, and had gone to college. Went up there to

Portland. So I prevailed upon him to stay here and go to Weber while he was here. So that March he either had to enlist or be drafted. So he decided to enlist in the Air Force. So he went in as a pilot, became a pilot. But my younger son Tom, two years younger than he, had just graduated-- No, St. Joseph's only went to the tenth grade here at that time. St. Joseph's was just the tenth grade. Because they didn't have the facilities for any of the--what do you call it? What you have to have for graduating? There's a simple word that I can't remember now. So tenth grade. And he said, "Well, I'd like to graduate from Judge." So I said, "All right then. If that's what you want, we'll take you to Bamberger Depot, and buy you a ticket to go there, and you can come back and then get home from the Bamberger Depot." But he said he didn't like that. He said, "If I can get a ride to Salt Lake, will that be all right?" I said, "Yes, that'll be just great if you can find a ride."

So there was a family here, the O'Malleys, worked at the small arms plant in Salt Lake. So he got a ride. They'd pick him up on Washington Boulevard off of Belmar Drive, and take him to Salt Lake, and leave him off at the Bamberger Depot. And then he'd take the bus from there up to Judge Memorial to get his last two years. So they'd get him there about eight-thirty, I guess. And it wasn't until he graduated from school there, Monsignor (Patrick A.) Maguire said, "Boy, you've got a nice son here." I said, "Well, of course we're prejudiced." He said, "Did you know that he was here to Mass every morning while he went for the two years he was here at school?" I said, "No." And I said to Tom, "How did you do that?" He said, "Well, they got me there by eight-thirty, and I could catch a bus right away from there, get me up to school. So I was up there. So I got a chance to go to Mass before school." And I didn't know that. But I thought that was a great thing to do, but I didn't know until he graduated.

WM: Was he in any condition to take classes after all the morning?

JB: That's right. And, see, he'd stay-- If he got out of school a little early, which might be about two o'clock or three o'clock, he'd stay at the depot there and do his homework until they'd pick him up.

So that's what he did. So I thought that was great. But of course he enlisted in the Navy. He stayed with us that summer. But after that he had to-- And he was in the Navy for four years. We never saw him after boot camp. He went into boat camp, and they came back. He grew about six inches in those six weeks at boot camp. Something like that. Because he could not wear any of his clothes when he came

home. He had to stay in his Navy uniform. We couldn't afford to buy clothes right then and there. So he stayed in his Navy until he was out of the Navy. Then that was all right. So then we went to St. Joseph's School. My youngest son wasn't old enough to go to St. Joseph's, but Jerry was, my third boy. He was in about the fifth grade when we moved up here.

WM: Well, you found a place. Did you find a home to rent? And when did you build?

JB: We built-- Well, at Grand View Acres, yes. That was the government housing project for these people that were moving in. And we sold our home. I signed the contract to sell our home in Salt Lake, and another contract to move into Grand View Acres while our home was being built. And then we went to the bank. It stayed open until six o'clock at that night when we came up from Salt Lake so we could sign the contract to build our new house, all in the same day. Boy, that was quite a job to do all of that. But we did that. When we moved here to Ogden, we met Monsignor Giroux, of course. We knew him real well then. He was not monsignor, again, at that time.

But he said to me, "Mrs. Buller, I'd like you to belong to the Promoters. Would you like to belong to the Promoters?" And I said, "Well, I don't know whether I can or not because I understand that you only have the Third Degree Promoters here." The League of the Sacred Heart. And I said, "What's that?" And he said, "Well, you have to say a rosary a day, at least a rosary a day, or at least a decade; and go to Communion on the first Friday of every month. And the date assigned me." Which was the 15th, and is also the date of my birth.

At that time our buses only went to 36th Street, and I lived over on Belmar Drive which is another three blocks. And little Pat, my youngest son, could not walk that far to get him to Mass early in the mornings. So I told Monsignor Giroux, I said, "I cannot do that because I can't belong to Third Degree, because I cannot make the first Fridays. I tried them even when in school when I was in Salt Lake."

JB: Yes. And our priest there asked if I'd belong to the Promoters. So I did. And I had to work the Catholics in my neighborhood to belong to the band. We had to have a band.

WM: Now, that's an organization I haven't heard of before, the Promoters.

JB: The Promoters of the League of the Sacred Heart? I'm still

president again after all these years. Nobody would take it. Father said if nobody takes it, we'll drop it. Well, the Sacred Heart's been so good to me all these years. That's whom I pray to, the Sacred Heart, for most of the things that I've gotten. God has given me so many things, I couldn't let the Sacred Heart down. It wasn't fair.

WM: And now with your operated-on knees and everything, you get to Mass?

JB: I get to Mass, but thank God I have friends here that live in here. There's Lucille Oakes, and her husband used to be a doctor at St. Benedict's. And she takes a car full of us to church in the mornings.

And when it comes to-- See, we have an hour-- We do our Adoration, too, first Fridays. not in July, August--June, July, and August. But we do from September on have the nine months again. But, see, I couldn't do the first Fridays at that time because the baby was too small. I couldn't take him with me. And gas rationing.

So we had a hard time during there with gas rationing. He was only allowed so much gas to get to and from Hill Field. The only time we had any extra gas was if we would get a carpool, someone would take him. And then he'd leave the car home for me so I could go to church that one time. In fact, even the day that he was going to introduce me to the Promoters, my husband was asleep at that time, and I couldn't get the car started. And I said, I'm not going to wake him up. I said, "Monsignor, I can't come in because I can't get my car started, and I'm not going to wake Pat up. He needs his sleep so he can go to work." And so he said, "All right. I'll be right out." So he came all the way out to come and get me, and brought me to the meeting. We came just about the time it started. Then he introduced me to them. And he said, "She cannot be a Third Degree Promoter because she can't make the nine Fridays yet." But he said, "She will as soon as she can." So that was my promise. There was quite a bit of criticism to think I could get in with that, you know. But Monsignor was Monsignor, and he was a great guy.

WM: You went back to St. Joseph's first. When did it start to expand?

JB: I don't really know when it expanded because those dates to me weren't important. St. Joseph's was important to me all the time. And I was president of the PTA then. In fact, I had to get it started. Monsignor asked me. He said, "You've had experience with that PTA, haven't you?" And I said,

"Well, I've had ten years of PTA in Salt Lake, but I have never been president. I've been officer and committee chairman or a room mother all that time." So he said, "Well, I'd like to get it started here." They had started it the year before, but it wasn't done properly. Because you couldn't belong to the PTA as a national because they called it the PTA, Parent Teachers' Organization. It was Parent Teachers Something Else. We had to get away from using the "national" because we could not join the national because of our religion, you know. Anyway, he said-- So anyway, we started it there. That's when we had to serve the hot lunches, too. So I had to sign for all these great big cookers that we used to have. And I said, "I'm not going to be responsible for these cookers." And he said, "Well, Lord knows when they'll ever be called or come in or used again." He said, "You have to sign for them anyway before we can get them to you." So we used to do a lot of our cooking with these pressure cookers there, and we had the hot lunch stuff. And of course the government paid so much, and then the kids were allowed so much, too, you know, which was a good thing to start there. And then they used to have all the meetings in the afternoon. Well, at that time so many people were working. Anybody who could work and breathe would go to work at Hill Field, even the women.

WM: The women worked as much as the men then.

JB: You bet they did. Because I wanted to work, too. When they said they needed anybody that could either stand and breathe would come to work. And my husband said, "Do you think you can do two jobs? That's up to you." And I knew what he meant. He didn't approve of it. Because he said, "Don't I make enough money?" And I said, "That isn't the idea. I made up my mind no matter what you brought home, I would live within that income." So I didn't do that anymore. That was when the kids were all in school. That's when I started to do volunteer work again. I even rolled bandages in the First World War, but that's another story.

WM: No, it isn't. Tell us more about it, the First World War, if you remember.

JB: We used to go to the Amelia Palace. That was, I think, one of the main banks is on that street now. Amelia Palace was Brigham Young's home for his favorite wives. And they had the great big recreation or dance hall, or whatever you call it, and that's where we did our work. And they would just buy these bolts of cloth, and they'd cut them into two and four and six inches--mostly two- and four-inch--bandages. And then we'd have to roll them into bandages and make them off to--you know, put them in a sack. And my mother used to

help make the pajamas that the boys needed at that time. I guess they didn't have factories enough to get them all going. I don't know. But we did that. And, like I say, during the flu epidemic I did that, too, when I was 17, 18 years old. I only had two incidents that upset me very, very much. But it was one of those things.

WM: What was one of the incidents that upset you very, very much?

JB: I'd go at nights, in the evenings, because the people, the mother or whoever was taking care of the children, they would get the flu, and nobody was there to take care of them because the children were all well and everything. But this one was a little Swiss family, and they lived in a small home next to a great big home. This woman that lived in the big home, she said, "Mrs. Buller, if you--" I wasn't Mrs. Buller at that time; I was a kid. But she said, "If you need the telephone, I'll leave my backdoor open." Because nobody locked doors at that time. "I'll leave the backdoor open, and you can come in and use the phone if you need anything." Well, there was this one time one of these children had a convulsion. Scared me to death. What does a 17-year-old know about convulsions. I didn't know a thing about it. So I had the flashlight, and I went in her house and called the doctor. So he said, "Well, put the baby--" the youngster, about six, seven years old "--in the tub, and just pour cool water and cool water until you get the convulsions over with. Which I did, and things settled down. And I put the baby to bed, and covered it up, and everything was all right. So when it was time to leave in the morning, I just left in the morning, and I wasn't called back anymore. Because the Board of Health would let you know which homes you were to go where they needed some help. So I did.

And, oh, about two months later, I was uptown in Salt Lake, and this one woman came rushing to me, and she grabbed hold of me, and she kissed my hands and kissed my hands, and I thought, what's going on? Then it dawned on me it was the mother of this child. So evidently she must have known about it. I think she couldn't speak-- She was still Swiss as far as that's concerned. She couldn't explain herself very well, but I knew what it was. I was kind of embarrassed to have that happen to me.

WM: And St. Joseph's.

JB: When my children went to school then, I decided I would be on the Children's Aid Society. So I was on there for about 15 years, on the board of the Children's Aid Society. It's an adoptive agency. At that time we only had four: one by

the church, LDS, and one by the Catholic Charities; the other adoption agencies were run by the state, and ours was an independent agency that had started some years ago here. And that was when a lot of interesting things happened to that, too. But we didn't have to do any work. We had a person that worked in the office that did the work. But the board kept everything going, which was very good, too. And we used to have to go to the Budget Committee of the state to get--we'd get one third of our money from the state, and one third from United Fund, and the other third from the adoptive parents or from volunteers that donated and things like that. So we did that. And I was on that for 15 years. I was president at that time, too. I think I went through all the chairs but the treasurer; I didn't do the treasurer's job. I don't like handling money.

WM: Did you ever work for Catholic Charities?

JB: No, not directly for Catholic Charities. About that time, when Monsignor Giroux had finally got the St. Benedict's Hospital started, and they built it up on 30th Street--now it's down over this other way because they outgrew that hospital--but even while we were up there, that was a job, too. Because we had to help water the lawn to keep it going. My two boys did that; they'd help. And then we had to get it all cleaned up before the open house for the public to come in and see it. And so after the public had gone to see it, then we had to go back in and clean and sterilize everything so they could open that up as a hospital. So that was a lot of interesting work there, too.

That was great. And then when they outgrew that and moved the other one down south of Ogden there, my husband at that time was quite sick. He had--they found cancer of the lung. So our radiologist was not open at that time. We didn't have the radiation therapy open at that time. So we had to go up to the University of Utah Hospital, and we did that about six weeks--six, seven weeks. He'd have to go in and get radiation treatments because ours wasn't open at that time. But anyway, he died of a heart attack after that. But when we worked at St. Benedict's, they started the auxiliary there. Mrs. Drew Peterson, Dr. Peterson's wife, got it started. And I was one of the charter members then that helped get it started there.

Dr. Peterson's still working at the hospital. Of course he'd quite aged now, but-- Well, who isn't? And I don't know. I'm still volunteering. I'm going back tomorrow to start my volunteering again.

WM: Can you remember the priest after Father Giroux, the priests

that came to Ogden?

JB: Oh, Monsignor (Patrick J.) Kennedy, yes. Of course he had the three priests that were-- He had his brother Philip. Let's see, Father Philip, and Father Bill was on the Murray Parish. Because when we lived on Beaumont Road, then we belonged to the Murray Parish, and we'd have to go from where we lived over into Murray to Mass. And I know when Monsignor--not monsignor, but Father--Bill Kennedy, he would rise, and he'd stand on his toes and talk. And he starts hollering, you know. And my oldest son said, "What's he mad at, Momma? What's he mad at?" And I said, "He just wants us to understand what he's trying to say." But he used to get the biggest kick out of him.

WM: Was he the one who was out in Tooele for a while?

JB: I don't know whether he was out in Tooele or not. Because we weren't in that parish very long. We had just moved into our home, like I said, been about a year and a half, two years, when we had to move to Ogden. And then so Father Pat Kennedy was the pastor here then. He was at St. Patrick's there for a while, too; we lived in the St. Patrick's Parish, too. Monsignor (Michael F.) Sheehan was there, and also Father (Alfred F.) Giovannoni was there first. And then Monsignor Sheehan was there. And then after we moved to Ogden, we had, Father Giroux and Father Bill Kennedy. Father Pat came back when Father Giroux died. It was Pat Kennedy that was out here then. And I know that the day that I was made president of the Diocesan Council of Catholic Women-- Margaret O'Brien had been the president before. And Margaret Mealy came from national headquarters to get us reorganized because it (the Catholic Women's League at that time) was not organized the way the national had it done. So she had to reorganize it. And Mrs. A. H. Bird had had the cathedral--I mean had the Catholic Women's League--all those years; I guess 16 years or something like that, she was president.

But anyway, Margaret Mealy came, and Margaret O'Brien, of course, had the money. She went around all over to different parishes to explain how it was going to be organized and everything. And she'd call me and tell me what they'd all been doing and all that. And I couldn't understand why she was doing that. I know my husband said, "Why does she have to call you for your troubles." And I said, "Well, I don't know." Evidently she wants a sounding board. Maybe she's just telling me these things. She needs to tell somebody what's going on. So when it came time to be president, we didn't know who else to have president. So Bishop Federal asked me, he asked me if I would take over the presidency. I started to cry, and I said, "Oh, no. I just couldn't." I

didn't think I was that good and that worthy. But he said, "Margaret O'Brien seems to think you could make it." And I said, "Well, I can't afford all of these trips and things like that Margaret's been making. I don't have that kind of money." And he said-- I started to cry, and he said, "Well, I won't put any pressure on you. If you don't want it." But then I stopped to think, well, who else can understand it? Because she's been telling me all these problems.

I said, "Well, okay." So when I was voted in, that's the way it worked all right. And Monsignor Kennedy must have heard it right away. Because after Mass he called me up there, and he said, "Mrs. Buller, I want to speak to you a minute." And he said, "I understand you're president of the Diocesan Council." And I said, "Yes." But I said, "I don't know what I'm getting into. I'm just scared to death." And he said, "Now, do it like Sister Teresa of Avila. Do the best you can, and leave the rest up to God." So that's all I did do: the best I can, and whatever happened was all right.

WM: It's still going strong, so it must have been good.

JB: Well, I don't know. But anyway, then Marie Thompson took over the presidency for a couple of years. And then that's when I got the Mother of the Year Award; 1957, I think it was.

WM: Where was the convention that year?

JB: I think it was in Salt Lake at that time. We had started that two years before. And Monsignor (William H.) McDougall's mother was one of the Catholic Woman of the Year.

WM: That was in Price.

JB: They said, well, we don't want [just] the priests' mothers. There's others just as nice that have families. Then I was made Catholic Woman of the Year, and I was so upset about that, too. Because there are so many nice-- You know what I mean. Because even when I was president, and they bring the letters in, and we had the committee to read them over, they were just wonderful. How in the world could you decide which one of all those to select as the Mother of the Year? So that's when they went to each parish. They figured there's all these good women in each parish. Try to get the best one. We would get another one next year.

WM: It's fine, except it surely takes the bishop a long time to hand out all those awards.

JB: Oh, I'm sure. Yes, yes. Because when I was president of the Diocesan Council, we only had 17 parishes. And I don't know how many there are now.

Easily that. So you see it wasn't that great. But I did the best I can. That's all I could do. And then when it came to the CCD, we were asked from national to get started with the CCD. So they used to have Ogden the pilot program. So they asked me to find out if we could get one started here. And I mentioned to Monsignor Kennedy at that time, I said that we wanted the CCD. He said, "Oh no, the sisters are doing all right." They had the Victory Knoll Sisters in at that time, but it wasn't that many. And I said, "Yes, but there's about a thousand of them that are not even receiving any religious instructions." That was, you know, St. Mary's was run by the Jesuits. So we don't butt in with the Jesuits.

WM: Brigham City is Jesuits.

JB: And Brigham City wasn't really going much at that time, either. So when I told him that, I said, "Well, the sisters need some help. Can't we get this started?" He just shrugged his shoulders, and he said, "Well, if you can do it." I said, "All we can do is try it." So then we started, and went to the Northern District meeting. Marie Thompson happened to visit. I think she had Mrs. Egan with her. Happened to hear that we said that the CCD board was being started. We had this board started. There was a president, and there was a Committee on the Fisherman and a Committee on the Helpers.

WM: Do you remember any of their names?

JB: I think I have a write-up there might tell something about that. And we were the first-- Well anyway, we got started on that. And then we had to take the teachers' training course, too. And you had to have 30 hours of religious--the priests used to give us a talk on that--30 hours of that. One hour one time, and then we had to have 30 hours of teaching methods, too. So the sisters used to teach us the teaching methods.

WM: Which sisters?

JB: Victory Knoll Sisters.

WM: Do you remember their names?

JB: Sister Mary Barbara, I think, was the one that started that. Oh, yes, yes. She was just great. She was my mentor for a long, long time. Then we also had--I think we were the first

group that had the graduation picture where Bishop Federal came up to that. And they have a picture of me when I was kneeling down when he gave the blessings, you know, whatever it was, to get the teachers started. Father (Thomas J.) Kaiser has that picture because they had--I don't know whether it was 50 years or 75 years or something--they had a big dinner doings here at St. Joseph's Parish at that time, and they wanted all these pictures that would be history, you know. To bring them down and show them. So I had that one down, but I wanted them back. But I didn't get it back and didn't get it back. Then Father Giroux was moved again. Not Father Giroux, but Father Kaiser was moved again. And I called, and I said, "What happened to the pictures?" They said, "I guess he took them with him." So I don't know whether Father Kaiser has that picture or not.

WM: They're probably in the archives. She has gathered up pictures from all over. Do you want me to find out?

JB: Yes. Because I wanted-- Of course that's what I wanted to give it to the archives. But I didn't want him just to keep it. So I don't know. Because after Father Kaiser was here--he wasn't very long; he worked here for a while. But Father (John A.) LaBranche is the one I just dearly loved. Because his mother and my mother were very, very good friends in Salt Lake. And I was hoping someday he could-- Because I knew him before he was a priest when he was still just a seminarian. Because his father and my husband worked together years ago in Salt Lake, too. So we were very fond of Father LeBranch. And my husband used to--he was one of the first men volunteers at St. Benedict's also.

WM: And what did the men volunteers do?

JB: Well, we worked together in medical records then. We used to get the medical records ready for microfilming. We'd have to make sure they had the doctor's permission, that he had signed it, and the history of the people there. But all the nurses' notes, we'd throw that away. But everything else, whatever lab work had been done or anything like that, that had to be put in one place. And you had to make sure that the doctor had signed the release. But sometimes the doctor didn't. So we'd have to send them back again to get them released. But we had worked there about three or four years when they decided they'd do that contract themselves. My husband had \$1900 credit to him at St. Benedict's, and I thought that was pretty good for him before he left. Because he worked downstairs at the pharmacy, too. He'd get the unit doses for the nurses.

WM: Volunteer at the pharmacy?

JB: Volunteer, yes. Volunteer work there. I'm still volunteering. Like I say, I'm going to work tomorrow again. But I haven't got even 6,000 hours yet. I'm trying to do for that because when he retired, we decided--we took two years' leave-of-absence so we could decide what we wanted to do. But I did retire from the Children's Aid Society at that time.

WM: Do you remember priests now that came to Ogden after Father LeBranch?

JB: No, Father Kaiser's about the only one. And I don't know who was here really when my husband died because I was so upset about that. But I know that he had about eight priests on the altar, and I was thrilled with that. I think it was Father (Robert B.) Head that spoke the eulogy, and it was wonderful. He deserved all they said about him. And he and my oldest son used to visit the hospitals for years and years and years. And even people today will say, "Oh, I remember your husband when he visited us years ago at the hospitals."

WM: Who's your priest now, and what are your activities in the parish?

JB: Father (John G.) Kokal. I'm not-- You see now, I drove until I was 89. And that was about three years ago when I had my hip broken, and the boys didn't want me to drive anymore. So they said they'd be my wheels. So they take me grocery shopping Mondays--uh, once a week. Tom takes me one week, and then Jim will take me the next week. And Jerry, the number three boy, he died three years ago in Georgia. And that's something I can't handle even yet. (Weeping) It's tough to lose a child before you go.

Now all I do is just work at the hospital. And like I say, I'm president of the Promoters of the League of the Sacred Heart now. And we're having our luncheon this Wednesday.

WM: Who's having the luncheon? The parish or the League of the Sacred Heart?

JB: The League of the Sacred Heart. We have two socials a year: one in June for the Feast of the Sacred Heart when we try to get new members. And then also in October again when--I've forgotten what day it is. It's supposed to be a saint's day. But we aren't choosing it this time. We just decided we'd have it in October like we usually do, but we don't have any new members coming in. But Father (William H.) Flegge--and our assistant priest in our parish, is going to be there. And Father Flegge is from St. James Parish. And we have

quite a few people even living in our building that still belong to St. James Parish. You know, they would be in St. Joseph's, but they had lived in there, and they're still doing work there.

WM: We were talking before about going up to the Indian School in Brigham City. And I wanted you to tell about that.

JB: Yes, that was even before-- Well, of course, I was still driving at that time. But, I mean, even before we had the CCD program, Sister Mary David would have us come to her house, their little house that they had, and give us the lessons of the day, so that we were all teaching about the same thing. And we'd do the best we could with that also. And I know that was interesting because the children coming from the reservations, they had to teach some of them how to make beds, how to sleep on beds, and the difference about sheets. And oh, we used to bring cars full of newspapers that they used to line the drawers in their rooms and things like that. And that was interesting to think-- And even times they didn't have any buttons. The government could get them new baseballs and new footballs or something. But they didn't have any money for buttons. So we used to bring quarts of different kinds of buttons to there so these teachers would--if they needed buttons to sew onto their clothes again. But that was interesting. You even had to teach them how to shampoo their hair.

WM: You just taught religion.

JB: We just taught religion. Yes. And then my husband and I were sponsors of the first confirmation class that they had up there. The sisters took care of the confirmation class. In fact, I went to one room where they were playing cards. And I said, "What are they doing playing cards for instead of religion?" He said we teach them how to play cards because when they go out into the world, they might be working at the Railroad Helpers, you know what I mean, at the railroad? And we want them to know how to play cards so nobody will cheat them. These little interesting things. Isn't that funny?

WM: And they taught you about the Navajos.

JB: Yes, the Navajos. Dr. Boyce had us for a class anyway to tell us about the different nationalities. And they said the Navajos, the reason they didn't look you straight in the eye, they were being polite, so they'd look down. They never looked you straight in the eye. And that's pretty hard to teach someone when you can't get eye contact. Because you know by eye contact whether they understand what you're

saying.

WM: That's right.

JB: So it took them a while to get so we could get together on that, too. And he said also about the Sioux. He said, "Now, the Sioux, you might think the Sioux are just lazy. But," he said, "if anyone has one more than the other person there, they have to share it." So that's why they don't want too much. Because if they get two shirts, they've got to give one away. So they said, "The Sioux aren't lazy. It's just because you've got to share whatever you've got."

WM: I heard the Navajos--I guess it was one of these people I had interviewed, the Indians--said that if you were rich, you were not a good Navajo because you had a lot of relatives, and you should have shared with them. You shouldn't be rich and leave your poor relatives wanting.

JB: Oh, maybe that was part of all of the Indians. I don't know. But he was telling mostly about the Sioux.

WM: Did you go on the campus, on the Indian School campus, to teach? Or did they come to the sisters' home or the church?

JB: No. We had different rooms where we were assigned. And we'd meet in certain places.

WM: On the campus?

JB: And then we used to bring treats to them. I used to want to bring treats to them, too. But they said they didn't want that much because then all the LDS or anybody else would come there just for the treats. And even when we had these parties at Christmastime, Mrs. (Aubrey C.) Norwood--and I don't know whether it was Mrs. (John) Sanders or who went with her.

WM: Mrs. Sanders was it.

JB: Sanders. And they did all that Christmas party stuff, and that was just the committee part of the Diocesan Council. But my gosh, I don't know many thousands of cookies--

WM: Tell me more about that party. They brought the cookies, and then what?

JB: Each parish would furnish so many cookies; I don't know how they figured it out, but each parish did. And we'd have enough cookies. And then we'd also have to bring small gifts like maybe flashlights for the boys or I don't know what

they would suggest for girls. But it would be some things that they could use, you know. And nothing great. So that was quite a job, but they did that. They did that for years. I don't know how long the Indian School lasted until they finally-- The families wanted them home. They didn't want them out of their reservations. They wanted them back home again.

JB: I taught CCD--started in 1950--it's 29 years. I know-- My daughter-in-law, who was in charge of the high school CCD, she said, "Well, Mom, why don't you stay another year and get your 30 years in?" This was when Father Kaiser was still here. And I said, no. Because I just had the one car, and if anything happened, I'd have to go a long ways from there, St. Joseph's School to home. And in the wintertime it was dark five o'clock, you know, coming home. So I just said, no. If anything happens and I'm that far away from home, I have no one to call to pick me up and take me now. So I just think I'll quit. So I stopped teaching then. But I've helped the public schools in remedial reading, second and third grades, and I like that. I like that because, oh, there are so many of those children slipping through the cracks that you'd be surprised what they do. And I did that until I couldn't drive anymore, which was two years. I couldn't drive anymore. And I'd still like to do that because, oh, I loved that.

WM: Did you used to drive to Brigham City to the Indian School?

JB: Oh yes, yes. I took Mrs. Devine and another woman with me. Took about two or three women with me all the time. I'd still like to do remedial reading.

WM: Was this easy to drive to Brigham in the wintertime?

JB: No. We went. And the night that we were asked to be sponsors for the confirmation class, it was a foggy night. Oh, it was foggy. We could not see our way to Brigham City. We were in the head, and one fellow thought, oh, he'd like to get ahead of us. But it didn't take him long for him to drop back to be behind us. My husband was the leader of us to get into there. And then Dr. Boyce said to us, "Well, gee, did you drive in that fog?" And Pat said, "Yes." But he said, "I surely thought I'd have heart failure trying to get in here. It was just terrible." He said, "Well, I want you to stay the night. We have apartments here where we could put you and Mrs. Buller up for the night, and then you can drive in the morning." And he said, "No, I feel like I want to go back tonight." So we did. But when we got there where the warm springs is, just right down that where the old road was there, that was so foggy we couldn't see where the abutment

was, where the road was, or where we were to go underneath that bridge. I just nearly had a heart attack right then and there, because he was saying, "I'll drive as slow as I can. You see if I you can see that white road." It's a good thing they have that line. And I said, "I can just barely see it."

WM: Now tell us about the awards you've had. I know you've had the Pro Ecclesia. What else?

JB: Well, I had the Pope Pius X Award for my teaching religion, And then this community, Carnation Community, silver bowl that I have over there, I got that the same year that I did the pope's medal.

WM: And what was that for?

JB: My civic work through the hospital. I think Willie Bullard, who is in charge of the volunteers at St. Benedict's, had sent in the letter for that. I think Alice Dawson years and years ago was the one that wrote the letter for me for the Mother of the Year Award. She said, "I called your boys to find out what I could find what you did." And she said, "They don't know what you've done." And I said, "Well, no. They're not interested in what I'm doing." Kids are only interested in themselves.

WM: Let's talk about your sons. Tell me what they're doing. You've told me about when they were children. That's fine. Now let's hear what they're doing now.

JB: My oldest boy's retired now. He worked at Hill Field for years. And I think he's, I think, Minister of Communion, and he helps at St. Mary's now. He's moved over to St. Mary's Parish.

WM: What's his name?

JB: James Buller. And he's the one that had the--won this partial scholarship to University of Portland. And he has eight children, four of each. Tom, my second son, he had worked at Thiokol, and he's retired from Thiokol also. He is a deacon. He was a deacon at Holy Family Parish, but he's not a deacon there now. And he works at--his volunteer work is McKay Dee Hospital. He visits the people there, the Catholics who are there, anyone that needs him. In fact they use him as pastoral care. They've even called him on accidents when people--when there's a whole family there, you know, too much family around, and they don't know how to handle them because they've got to take care of the patients first. And so they've called him in many times to get the family quieted down.

WM: Where does he live?

JB: He lives up north--up the hill here in Ogden. And his wife died in February. And so of course none of his-- He only has one son living here, one daughter in Salt Lake, and the rest are all over. He had nine children: two boys and seven girls. And I've heard more people say when he visits them at the hospital, they think he's just marvelous. They think he's wonderful. But he is the deacon there. He's working with St. Benedict's-- Not St. Benedict's, but with some of the people here in St. Joseph's, too. Then Jerry, of course, he had seven children, four girls and three boys. And they're all doing just great. He was a colonel in the army there; died of a heart attack. He'd had open heart surgery seven years before, and then he didn't survive the second one. So my youngest son is in Issaquah, Washington. He's doing fine. He's Patrick Buller there. He isn't a junior, but he's the youngest, Pat. I was saving Patricia for a girl, and when I had my fourth boy, they said, "Forget it. You're not going to have any girls. Just use this. Make this a Pat now." So I did. And he has charge of all the radio stations and microwave stations for the State of Washington. And so he's doing just fine there. He has two sons. So I have 26 grandchildren and 46 great-grands.

WM: You said you remembered the San Francisco earthquake.

JB: Yes.

WM: Tell us about that.

JB: Oh, I was just a youngster, and I was just-- Oh, I could hear the floor shake and everything. I think I was just lying on the couch at that time. And I couldn't imagine what was going on.

WM: You were in Salt Lake?

JB: In Salt Lake at that time.

WM: And that was in 1906.

JB: Something like that. Then Halley's Comet I've seen twice. I remember Halley's Comet then, too. And it's 75 years.

WM: Do you have any memories or any recollections of living through the Depression?

JB: Oh, God was good to us. Because he had just left-- He had been an automobile mechanic for years, and he had just gotten a job at United Airlines at that time. So he didn't

get any raise. But he was working all that time. Thank God for that! Because I don't know how we could've made anything like that without that. So we-- I know it was tough because we had to have so many ration stamps, and with boys you want meat, you couldn't get enough meat for them. We couldn't get enough sugar rations. And so we had--

WM: Shoes. Do you remember having shoes rationed?

JB: No, I just remember gas mostly because we had a hard time to get gas.

WM: I remember shoes. I guess we didn't have money for new shoes. But we used to put cardboard in our shoes when they wore out, and go on. Somehow that's what I remember about.

Back to St. Joseph's, the church--it hasn't been enlarged or renovated or anything?

JB: No.

WM: It's just the same as it was?

JB: Well, it's been repainted, yes. Because Father LaBranche had it done--a beautiful job--at that time, too. It was different colors, you know what I mean. But outside of renovating, no. It hasn't done anything outside. Of course we had to have our new windows put in like the cathedral has. Had to have those all fixed and repaired.

I have no way of getting into the cathedral now. But I remember the cathedral years and years ago because that was a job to walk from Tenth East clear up to the cathedral for our religion classes. Oh, that was a job.

WM: Who taught religion classes there, the sisters or the priests?

JB: The sisters did. But I don't know why they had Bishop Federal--Bishop Scanlan--checking the students because the sisters were the ones who were teaching us.

WM: I remember for confirmation Bishop Hunt asked questions. But I don't know whether they even do that anymore or not, ask the kids questions at confirmation.

JB: I don't know. I imagine they give you such good training. Because now they have all these committee chairmen. But I know the first CCD was started here because when Marie Thompson went back to Salt Lake that time, she told Bishop Federal that we had started this CCD program, and they had a

board all formed and everything. And I know Jim was president at that time. Our oldest son was president; I've forgotten who the others were, the committee chairman. I was one of the helpers. I wasn't a teacher; I was one of the helpers. And when Marie Thompson mentioned that to Bishop Federal, he said, "That's great. I was afraid it wouldn't get off the ground." That was his expression. Because she told me that, too.

WM: And then he had it mandated. And Marie asked me to be the chairman of the committee cooperating with the CCD. And Bishop Federal said, "It's going to be a hard job because you don't have any CCD here to cooperate with." That wasn't very easy in the beginning, was it?

JB: Oh, no. I used to teach religion in my own home, too, for a while, in and around the neighbors, until they decided to have it at St. Joseph's School after hours. So we'd go to St. Joseph's School, and that's why I had to drive over there and teach my class there. Then I was also on the Committee on Visual Aids. I liked visual aids because, see, I was teaching the lower-grade children. And I even have some of them there. I tried to give them to some of the people here, but they're not interested. So I guess I'll have to throw them out. And the sisters-- I saved some of these pictures--

[End of Interview]

