

SALAZAR, FILBERT

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FILBERT SALAZAR

An Interview by Wanda McDonough

Wanda McDonough Oral History Program

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ORAL/TAPED HISTORY INTERVIEW

Interviewee: Filbert SALAZAR
Name

Interviewer: Wanda McDougall
Name

Interview: 9/25/92 DIOCESAN PASTORAL CTR.
Date Place

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Filbert Salazar
Signature

25 Sept. 1992
Date

WM: This is a recording interview with Filbert Salazar, made September 25, 1992 at the Diocesan Pastoral Center, Salt Lake City.

WM: All right Fil, if you would give us your background, your date of birth, place of birth, who your parents were.

FS: Okay, I was born May 2, 1933 in Maxie, Colorado. to Antonio and Stella Trujillo. At the time of my birth, my mother was quite sick and she wasn't able to take care of me. My aunt, Maria Leonella Salazar, was my mother's sister-in-law, my dad's sister, so she offered to take me and keep me until she got better. Well, my mother stayed sick for a little while and I stayed there with my aunt. Finally when my mother did get well, my aunt took me back to 'em. They assumed that I had been attached to her, and so they says, "Go ahead and you can keep him, but when he wants to come home, if he ever wants to come back to us, or if we want him back, you know there won't be no problems." So I stayed with them, and they adopted me.

WM: Let's go with the Salazars then.

FS: That's when I went with the Salazars, you know. And to me, Mrs. Salazar, Leonella, and my dad Tobias, they were to me really like my parents because they raised me. You know, they have done everything for me since I was a little baby; I was only about probably a month old when they took me.

WM: Where did they live?

FS: They lived in Durango, Colorado.

WM: So you were raised in Durango.

FS: I was raised in Durango till I was six years old. I went to school at Sacred Heart there in Durango till I was nine years old. When I was nine years old, we moved to Salt Lake.

WM: And where did you live in Salt Lake?

FS: I lived at 480 West 5th South. That was our address there in Salt Lake City. We stayed there till they put up the freeway. And that was when we started going to Guadalupe and I went to Judge Memorial. I went to Judge Memorial from the fourth grade on to the twelfth.

WM: You graduated from Judge High School.

FS: I graduated from Judge uh-hum.

WM: Did you live in the old mission?

FS: The old mission. Yes. I was in the old mission with Father Collins.

WM: Tell us something about what you remember about Father Collins. Everyone seems to love him.

FS: Oh, well. He was a great man, he was very helpful. In fact his parishioners were his family. He would go to the homes. If there were problems, he would go right to the house and talk to the kids, or talk to the family. He wasn't a harsh man, but he was a man you could respect. He could talk to you and you would listen. He was that kind of a man. In fact, I remember I went to seminary in Mountain View, California, and he took me there. He took me and while I was there, he went on his vacation to visit me, to take an interest in me, to see how I was doing, and see if I still wanted to continue you know. 'Cause I was, now I look back, I was really quite young. I think if I had waited maybe a couple of more years more, I probably today would have been a priest. But I was only fourteen at the time, first time away from home, homesick. And he knew it, so he would, on his vacation, visit me; stayed with me for awhile. So he took an interest in his parishioners. And I'll tell story about him, one when I was in the Boy Scouts, 225. This one night I took off--I used to sell papers.

WM: So did my brothers.

FS: Yeah. And I finished selling my papers. And I went to the movie. Well, the movie was really good, and I stayed and watched it again, but my mother was worried, you know. So she called Father Collins, and Father Collins got ahold of the police, and got ahold of the Scout Troop, the Scoutmaster. 'Cause they were concerned, you know. And me, I'm in the movie. I got out of the movie. And I had my little wagon hidden in an alley, and I got my little wagon and about eleven-thirty at night, here I come down the street, and they got me, and I went home. And I mean my mother chewed me out once and another. Father Collins got ahold of me and he gave me a talking to. My Scoutmaster got ahold of me, gave me a talking to. The cops got ahold of me, gave me a talking to. At the next scout meeting, Father Collins made me get up in front of all the boys and he made me repeat the Scout Oath, you know. Which is "On my honor, I will do my best, to God and my country..", and so, from then on in, I never did that again. He took us camping, he took us up in the mountains to, you know, just to have nature and have picnics up there.

WM: Who is "we"? He took "us" camping? Who's "us"?

FS: The kids, like the altar boys, you know, the altar boys. And he had a program, catechism that you would get points for your answers. There was 10 points, ah, 25 points, 100 points. And they used the candles, the bottom of the candles, that where the wick goes on.

He would use them as the coin. He would get them, he would have a whole bunch; he'd save them, then you'd get your points, you'd collect all them. And at the end of the summer program, they would have a big old auction, 'cause he had toys, people would donate toys, they'd donate coats, clothes, he'd have a big auction for the kids. And you bid on

it, you know, you bid with your little coins. You'd bid for the prizes you know. It was very interesting, it was an incentive for all the kids, you know. It gave them so they would study, and you could see that the kids wanted to get some points, so they would study so when we had our tests, everybody, everybody would participate to try to get the points. And I always look back at that and I go, you know like right now, I see some of these classes, there's really no incentive. Okay, you gotta learn, that's it, but nothing to motivate the kids, to give them something, to give them some incentive to try to do something, you know. And I don't know whether nowadays it would work anyway, because right now kids have so much that I don't know whether they would want even do something like this. Where in our days, we didn't have anything that was something that you looked forward to at the end of summer, 'cause you knew you were going to be able to bid for a toy that, maybe, you know, you'd like to have.

WM: Well now, you said you went to Judge Memorial. Was this before you went up there? You still went to catechism classes?

FS: Oh yes, I'll tell you my schedule for the day when I was going to Judge. We'd get up at six-thirty or six o'clock in the morning. We'd get dressed, we'd go to church at seven o'clock at Guadalupe, go to Mass at seven o'clock in the morning, the whole family. We'd go home, our mother would fix us up a little somethin'. We'd take off, catch the bus and go up to Judge. We'd get out of school, we'd come to Guadalupe mission for the catechism classes. We'd finish the catechism classes, we'd go home, we'd have supper, get ready and either go to St. Patrick's, Guadalupe, or Sacred Heart for evening services, for either the novena at Sacred Heart or Guadalupe, Infant of Prague, or at St. Patrick's for Our Sorrowful Mother novena. We did that seven days a week.

WM: No, wait a minute Fil. Now was this common among the people there, or was this your mother?

FS: This is my mother. It wasn't common with everybody doing it, but there were quite a few. There was a few that did, you know, go to church every day and everything. But this was my mother that did this every day; every day, I did that till I was, I'll bet you, I was seventeen years old. That was every day we made the novenas, every novena First Fridays. This wasn't something that our mother forced on us, she didn't say you got to, but we knew that this was what we were going to do, it was a routine. It wasn't, you know, a drag, it was a routine, we looked forward to it. In fact, we used to go during the summer, we'd walk from 5th South and 7th West, up to St. Mary's of the Wasatch, okay? Do you know where St. Mary's of the Wasatch was? The grotto up there?

WM: Yes.

FS: We would get up and go to Mass at Guadalupe, early Mass, go home and eat breakfast. Then my mother would fix up some sandwiches, okay. Then we would walk, walk over to Sacred Heart and stop at Sacred Heart and say

our rosary. Then we'd walk..this is my mother, and my brother--I had three brothers and a sister, so there was five of us. My little brothers were little, but they were walking right along, we're all walking together holding hands.

WM: And your mother?

FS: And my mother. And we're walking, and we walk from there to Sacred Heart. From Sacred Heart we walk over to Our Lady of Lourdes on 7th South and 11th East. Say another rosary there, then from there we'd go, walk all the way up to St. Mary's of the Wasatch. We're walking.

WM: Well the rosaries gave you a little rest in between anyway.

FS: Yeah, yeah. Then we'd get up there. Then my mother had her own special prayers, so she'd say her prayers. We'd say our rosary, but then we would go out and play by ourselves. We, all the kids over here, we'd play while she's doing that, then after we go over and sit down and have our little sandwiches. Then from there we'd walk and come down and stop at the Cathedral. And we'd go in there and say a rosary. Then after there usually we got back in time to go back to Guadalupe for Blessed Sacrament at night, seven o'clock.

WM: No wonder your mother was such an exceptional woman.

FS: She was a very exceptional woman. She wasn't disciplinarian. She had discipline, but not like she was mean, hard. No. This is what you do. And if you don't do it you are going to get punished, you know. But not punished. No. You couldn't get punished. And we knew it, you know. If she hit us, we knew she hit us because she had a right, had a reason, you know. It wasn't because she just wanted to hit us. And she never hit us that much, it wasn't that she beat us all the time. But if she did it was because she had a reason. And everybody had a chore. We had our chores. We learned to cook, I learned to cook from my mother.

WM: I was just going to ask you where did you learn to cook.

FS: Yeah, from my mother. We'd watch her, and I, in fact, I enjoy cooking. But one thing, I'm the kind of guy, I like to cook when I feel like cooking. I hate to cook if someone tells me I've got to do it. I like to cook, and I love to read my cookbooks, see recipes and I go try 'em, and quite a few of 'em.

FS: She was always cooking. She'd cook, she would cook, I mean dinners. Like right now, well, she's dead now; but before she died and everything--I've a big family, all my kids, and all my brothers and them have big families--but every Sunday she would cook for us. We went to church and we would go down there, about eleven-thirty in the morning, and she would have beans, ah, potatoes, mashed potatoes, gravy, roast, ah, chili, tortillas, bread, homemade bread, ah vermicelli, and I mean this is what she would have. You could eat and eat all you want to,

then wonder: you know you look at the food, figure it wasn't going to be enough, but you'd eat and there would be plenty left over.

WM: Was she part of what was backing you to start this first cafe, La Morena?

FS: Well, it was..

WM: That's your mother's idea or anything, did she have anything to do with it?

FS: Well, yes, she was. La Morena, the way it got started goes into with Father Merrill, you know. Father Merrill was the pastor, and we had the place called Guadalupe. A group of the parish people, you know, it was a group. It wasn't one certain group; it was made for everybody, everybody, anybody belonged to it. You had a elected president and vice-president, but everybody participating. We had our meetings and everybody come and give their suggestions. Well at the time it was at Guadalupe, during that period of time where it was so much racial discrimination.

WM: There was not racial discrimination?

FS: There was, there was a lot of racial discrimination. There was very much so. We decided we gotta do something about this, you know, get people more united. It was not only racial discrimination against Mexicans, it was even within their own groups. Even the Mexicans, and the Spanish, and the Puerto Ricans, and all this--these are all Hispanics. We are all one; we speak the same language. But it was a lot of discord amongst them. We got to do something about this. So that's when we came up with a suggestion of having the Center.

Okay, we had a little center, but it was just to play bingo. We gotta put something into that to attract more people. So we decided to start the Guadalupe Center. And at the time, I think it passed by one vote, you know. It was voted on because, where were we going to get the money? I don't think it will work? Well we started; we gotta thing on 1st South, got that big building and we had a big co-op in there, and we had a clothing store there, and you walked in and it had doughnuts and coffee.

And they said, we need something in here, maybe a little restaurant. In fact my mother-in-law, Mary C. Kelly was the first cook. At that time we just had hamburgers and things like that. And my niece was the first waitress there when it first started. And they said no, we gotta get something that will bring in more people. So we sort of started Mexican food. And at that time, Manuel Quionnez, he was from Mexico, Chihuahua, Mexico, was in the parish and he was a cook. Okay, let's have some Mexican food. Well from there on in it started growin'.

It started growin'; we had our boxing club. In the back room we had a boxing ring for the kids. And they'd come in there and work out and everything. And my brother Toby Salazar was one of the instructors and Willy Price too at that time. And ah, pretty soon it got big enough that we had to get them out of there. And they put them over there in the Thunderbird Club, that's what they called it. They had it on 3rd West or 4th West, right across from the Union Pacific building. We had it there and it's called the Thunderbird Club, that's for the Youth group. Well, the Center started to grow; they started getting involved in the community. The migrant council got started there. Vista program, when it came in, got started there. Community action program got started there at Guadalupe. Ah, SOCIO got started there. Ah, I mean there was all these groups that are out there now, and that's what we wanted, we wanted to start then let them go out on their own and do their work, you know. Not be just, ah, involved with the Guadalupe Center. Be involved with the community, get out and do your thing, you know.

WM: Now you said Father Merrill, you haven't mentioned Father Merrill in all of this yet. Was he active in organizing this?

FS: Well Father Merrill was our pastor, that's what I said, he was our pastor, he was the one who helped organize, he's the one..

WM: He did help organize.

FS: ..Oh, well, he's the one, yeah, he's the one that ah, was behind all this, you know. He was the one who wanted all this, he's the one who said let's do things, you know. Father Merrill was the backbone, he was number one, number one man. I mean if it hadn't had been for him, we wouldn't have ever had anything like that. Well, because he was involved, he was concerned, you know, in everything, every group that come in, he was concerned. And, ah, the Early Learning Center was started from that. The boys' ranch out in Tooele, Stockton, was started because...

WM: Father Merrill's ranch out there...

FS: Father Merrill was involved in all this. Father Merrill was the one communicated with everyone and he was involved with them as far as they started.

WM: Father Merrill followed Father Collins--was there anybody in between?

FS: Father Merrill followed...let me see, there was another priest, there was Father Collins, and there was another priest in between there, and I can't remember--he just died too and he was...Father Stan...

WM: Sanders? Was it Father Sanders?

FS: No. I think Sanders was...well you had so many. We've had priests in between you know.

WM: But Father Merrill was the one that really...

FS: But Father Merrill was the one, yeah. He was with us all the way through the program.

WM: Did you start teaching English as a Second Language program? Was he in on that too?

FS: Yes.

WM: What did they call that, VIP?

FS: Oh yeah. All those programs that started in there, were started with Father Merrill. You know, they'd come to Father Merrill--he was a swell man. He's a very smart man. He's a reader, you know. He reads a lot and he's smart. And ah, he can motivate people.

WM: I've met him at the library several times, so I know he's a reader.

FS: Yeah, he could motivate people, you know. And that's how he did it, he motivated us and we got into it. And I, that's when I got started into it, in fact I worked at Hill Air Force Base. I worked there for seventeen years, but I quit Hill Air Force Base to work for La Morena as the manager, and I stayed there with them for seventeen years.

WM: Father Merrill asked you to come down?

FS: Yes, ah ha. He asked me because at the time they needed the full-time manager. They needed someone there all the time. Father Merrill could not be doing all this himself and doing all his other duties as a priest, you know, so I did. And my wife and I, and my wife's name is Vera by the way, both worked it together, you know, for the Center.

WM: What was your wife's name before. What was her maiden name?

FS: Kelly, Vera Kelly.

WM: That's Irish.

FS: That's Irish. But she is half Irish and Spanish. Her mother's French too, and her dad was Irish and Spanish. Then after that, we had the programs. In fact, I'll tell you a story about the Vista program. These Vista volunteers came in. They had no place to stay, so they set up I think in the back; they put a curtain in the back of the restaurant. So, they stayed in back there.

They had their sleeping bags and things. And there was only one bathroom, and there is only one way to get to the bathroom, through the

restaurant. People would be in there: all of a sudden, people going through--the girls with curlers on and their nightgowns on. And their light goes on, while they go to the bathroom and come back, get ready to go to bed. And it was something that we did that was done, you know, that people adjusted to it. It was something you adjusted to and everybody adjusted to it, and it worked out good. And you got all these programs that are out there--Migrant council--like I said, got their start right there. Whether you hear stories, and there are people that say that, everything was started there at Guadalupe Center.

WM: The Early Learning Center?

FS: With Father Merrill as the one that would bring it in to start it and then turn it loose. You know, so it wasn't that they went out there and did themselves. Then you get stories that will say it wasn't, "We started." No, you started because of Father Merrill. Because the Guadalupe Center was there, they introduced the programs. If Father hadn't have introduced the programs they wouldn't have been there, you know.

WM: Now this was all for Hispanic people. In the restaurant as such, I know people who went in there who had no connection with the Hispanic community at all. Did they support you pretty very well?

FS: We were supported very well by the community, very well. And I mean by everyone. We had people from all over the world come in. We had the HUD director come in to see me. Robert Kennedy stopped in there. We had the mayor, the governor--Scott Matheson, great man, great great man. Him and his wife, Norma, were great people, they were...Norma's still great. I mean, that's where Scott made his decision to run for governor for the first time.

WM: Really?

FS: Yeah, I'll never forget, never forget, 'cause it was the first booth from around the corner. He said to him and John Rochage(sp?) and their wives, and he made the decision; in fact, he asked me. They come and say, "Hey Fil. What do you think?" I says, "Hey, Scott." We were on a first name basis. I respect him and all, but it was just that we were close enough that he'd call me Fil, I'd call him Scott.

WM: He was an easy man.

FS: Easy man, the whole family. And he says, "What do you think?" And I says, "Go do it, go for it." And he made his decision right there, and he ran. And then they used to come in there all the time after, the whole family. All the family used to come in we were packed. That place would be packed, people would stand in line; these people used to wait forty-five minutes to an hour.

WM: I stood in that line, I know.

FS: And I'll tell like I told everybody, people to me were people, individuals. Mr. Matheson didn't want to be treated special because he'd wait just like everybody else. The mayor, anyone, everybody waited because we wanted this place to be, you know, everybody's equal. You come in and everybody, you could see 'em. They didn't come in fancy; you come in there relaxed, in Levi's and everything, and feel just as comfortable as the guy with the suit if you want. And it worked that way. So we had people from all over. We had people, tourists from all over.

WM: Tourists?

FS: Tourists that heard of it and come in there. What I regret right now is that I wish I had kept a book where people could have signed in as they come in.

WM: I was going to ask you if you had any records of people.

FS: No, and I tell myself, you know, why didn't I think of it at that time. Put their names down, cause we had 'em, from Hawaii; I had people from Alaska; I had people all over who had heard of the Guadalupe Center. Tourists here, and a lot of your restaurants, ah hotels knew about it, and they'd tell people and they'd send 'em and they'd come down. And they loved it. We had the best food in town. We were probably one of the one's that got started all these chains of Mexican restaurants.

WM: I can tell you didn't have much competition right then with all the Mexican restaurants that are around town.

FS: Yeah.

WM: But I stood in your line. I know how they came.

FS: Yep.

WM: And then, you moved to the TriArc Center. What happened with the TriArc Center there?

FS: Well, I didn't go with them to the TriArc.

WM: You didn't.

FS: No. When they were deciding to move to the TriArc, I personally did not like the idea and I told them. I did not like the idea because we were getting away from the idea of our concept of what we wanted to do. We wanted people to come there; we wanted the low income people, everybody, to come to the Guadalupe Center. By going to the TriArc you were restricting. You were going to restrict people. Because a lot of people cannot drive in, you know, a lot of people don't have cars. A lot of people don't want to take the elevator. A lot of people didn't want to walk up stairs. They could have continued someplace else, by themselves, in a building. But they were talked into by the Manny Floor

and Khoshogi. Moving up there, well, it got to be fancier, prices got to be higher. They were not reaching for everybody, they were just reaching for a certain group, you know, to help out...

FS: ...and they can't, they didn't, and they lasted two years, and they had to close up.

WM: And what did you do when you didn't go with them?

FS: Well from there I went to work for Cafe Silvestre's. I went to work for them; I knew Gloria Rizzo, I've known her for a long time. She told me to go there to work for her and I love working for the people, I like working with the public. I enjoy it. I look forward every day to going to work, because I am a waiter, and I get to meet people. And right now, I'm even working right now down at Diamond Lil's. So many people who knew me when I was at Guadalupe, you know, when I was the manager there. They recognize me, and they come back. And when they come in, they'll ask for me. They say, "We want to sit in Fil's section." And it makes you feel good.

And so, I went to work for Glen. I worked for her for about three years and then Garth Cambell decided--he had a restaurant out there called Huckleberry's out on 7200 West 3500 South-- "Let's try some Mexican food," but he had a bar to go with it. And it was open, and I told him, why don't we close this bar off and just go work on your restaurant. Well, he wanted it to work together and you can't do it, especially when you're out in that section. There were a lot of families, you know, families are not going to take their kids into a bar, anyplace that there's drinking. So, that went down and then I went back to over here at Diamond Lil's on 4600 South and I'm a waiter there; I work for Garth. And, I enjoy it.

WM: Now we skipped over the depression, you started to tell me something about what you did.

FS: Well, during the depression, I remember that my dad was working for the WPA at the time.

WM: My dad wasn't working.

FS: Yeah, and I remember, once a week they would bring us a box with oranges, apples, ah, cereal. Now don't forget, Cream of Wheat, and oatmeal. And to this day, they are my favorite cereals. I'll never forget, a lot of people got tired of that because they ate so much of it in them days. And to me, I never get tired, and to me, I still gotta have my oatmeal and Cream of Wheat every once and awhile, because I love it, you know. And corn flakes.

WM: I'm on the other side, the food we had to have during the depression I can't stand.

FS: (laughing) You can't stand it! Yeah, and they used to have Spam.

WM: Oh yes.

FS: And that's another one I love. I get that maybe about once a month. I got to get me a can of Spam, go home, chop it up, make my sandwiches and eat it. And to this day I still love it. My brothers and sisters don't, you know. Even my kids, they go "Blah!" I love that Spam. And ah, milk, powdered milk. Yeah, I remember all that. And we used to look forward to that. And like you said, you were talking earlier about when you had holes in your shoes. And you'd get that cardboard and fuse it--lasts forever. As long as you had the top okay, you didn't care about the bottom, cause you could put that cardboard in there. Oh yeah.

WM: And soggy in the winter, but I still remember.

FS: Yeah, and you remember, you betcha. Same I used to wear those coveralls that go all the way up to your neck, you know, and to school. And I remember one time when I took the sides off. Tore the sides off, 'cause I wanted to look like chaps, like I was a cowboy, like chaps, you know. And just before I got home, I got some wire and wired it down. Well my mother seen this, and she laid into me again. "But mom, I wanted it to be like chaps." "Chaps?" And we had two pair a pants, Sunday pants, and your school pants.

WM: We had Sunday dress and..

FS: Yeah, school

WM: School dress.

FS: And you know, we look back, and we were happy. It was a happy group. Kids out there playing hide and go seek, ring around the rosey, red rover, red rover. You see kids doing that nowadays? They don't even know what that is! Hopscotch, marbles.

WM: Kick the can, I can remember playing kick the can.

FS: Kick the can, yeah. The whole neighborhood out there. Not now, what are they doing now? Walking around, trying to shoot each other, trying to beat the heck out of each other. God. It's disgraceful.

WM: Were you ever in the Army?

FS: I was in the Army, yes. I went in 1953 to 1956.

WM: Where?

FS: I went into Fort Ord, California. And from Fort Ord, California, I went down to Fort Polk, Louisiana. From Fort Polk, Louisiana to Fort Rielly, Kansas. I was in Fort Rielly, Kansas, they sent me to Japan. I was in Japan for two years. And when I was Japan, I loved Japan. I loved that

duty. It was so much fun. What interests me a lot about the Japanese people is that they're very friendly, if they like'd you; if they didn't like you...but mostly they did. The people down south in Japan were the ones that weren't too friendly, because they were the ones that had been bombed by the atomic bomb. They had the ones who had suffered the most, you know, and that. So they looked at Americans with distrust, they didn't like 'em too well. At least I got along really well. I picked up the language there, because it's somewhat similar to Spanish. You know, when I first heard it, and I got talking tourist, it was very easy to learn it.

WM: Oh, I had never heard that before. I thought Japanese was absolutely alien to any other language.

FS: In fact the word for bread in Spanish is "pan". In Japanese it's the same word, "pan". The word for "quadidos" -- "quadidos" means pretty, in Japanese, and the same thing in Spanish. You know, there are so many similarities. So many words are hieroglyphics now that I never did learn, but to speak it, I could get along. In fact, I used to go all over Japan, and I could do it, because I'd be able to speak it. I'd be able to communicate with people. Where a lot of the soldiers, a lot of the service personnel, couldn't go to many places because they couldn't communicate. You know, they didn't speak English--the Japanese--depends on where you went, you know. Where I could go, I'd see a trail, I could follow it and go out where ever it took me to a little village and communicate. I used to do this. I'm an adventurer; I'm the kind of guy that, when I see something, I want to take off.

And I took off, and I go back, and I found this little village, in fact going to the village I come across a bridge, and I look down. Gosh, there were a whole bunch of skeletons and everything down there. What the heck did I run into, I thought? But I kept on this trail, and I found out that it's like a lover's leap. Suicide. To them that is nothing, you know. And I got to this village, and all these little kids coming around me and everything else. Well, I set up a little baseball thing for them, went and got some equipment from the Army. I took it up to them, so they could play baseball. And the little kids when I went up said "Hey! Filbert-san! Filbert-san"! I says, "I can hear you comin'". And I talk to the people, and everybody and I loved them, you know, I enjoyed them.

WM: Japanese love baseball don't they?

FS: Oh, they do. They love to play baseball. And I mean they played in the winter time. And I seen another thing there: little kids that in the winter time, I mean, they'd be with a little shirt like this (motions to interviewer), cold, hungry-looking, 'cause a lot of them don't have homes. They just sleep where ever they can. Can you imagine in Salt Lake if we had something like this? And I say, "Come over here," and they do. You know, you give 'em some money to go get something to eat. They take off, and they go get something to eat, you know. So, it was

an experience to see this, but it was a saddening experience. There's good and there's bad.

WM: So when you were in Japan, what time period, was it before or after Hiroshima bomb?

FS: It was after, I was in there during Korea. Yeah, I was in there during Korea.

WM: Korean War?

FS: Yeah. During the Korean conflict, that's when I was in. And it was after Hiroshima.

WM: Oh, yeah, it would be after.

FS: Yeah, yeah. And, like we're talking now, and like you say we have only so much time--there is so many things that now that we get started I could speak of, but I know we ain't going to have time because, I'm looking at that clock, and I'm going to have to be leaving here pretty soon because I'm going to have to go to work.

WM: After you left the Army, what did you do?

FS: When I got out of the Army, I went back to work at Hill Field, 'cause I was working at Hill Field at the time. I stayed there, like I said for seventeen years. And I was a warehouse instructor, I was a warehouseman at first, then I became a warehouse instructor. I used to conduct class; in fact, Willy Price and I both conducted classes for warehouse operations, teaching inventory, receiving, shipping, and ah, and ah, what was the other one? Packaging.

WM: Do you still speak Japanese?

FS: A little bit. And I tell myself I wish I had continued. But don't have any way to, you know, I have a little girl who works for me. Her name is Jamie. She's Japanese, half and half. Her mother is Japanese and she lived there till she was six years old, she said. And I tried to give her some words and I ask her, and her mother, when she comes in too, you know. Like they come in the morning: I'll tell her "Ohaio (sp?)." That means "good morning." I remember words like "limanji (sp?)," "what time it is"; and, "sayanara (sp?)," "good bye."

I would love to have somebody where they could get me back in the tracks. I enjoyed it, I loved it, I loved it. I love Japan. I try to get my wife to go over there, 'cause we were married, and no, no way. There's only two ways to get there, by plane or by boat; and she wasn't taking either one of them.

WM: Good for her.

FS: I told her, geez, you would have enjoyed it. She'd have loved it.

WM: Have to wait till there's a bridge there.

FS: My wife looks a lot Oriental. In fact, when we were younger, that First South was the Oriental section of Salt Lake, where the Salt Palace is now and all that. We'd go for walks, her and I, she lived up there on South Temple, in the apartments with her mother and brother. We'd walk around. They'd bow to her, 'cause they thought she was Oriental.

WM: Oh.

FS: Yeah, in fact, I have a daughter--I tell her that she was born in Japan, and I shipped her over. And she believed that until she was about twelve years old. She asked her grandma, "Grandma, am I really Japanese?" "No, you're not Japanese." But she does look Oriental, you know, so that's it.

WM: So you came back to Hill Field, have you retired?

FS: Nope. I didn't retire, I just quit.

WM: Oh, you just quit.

FS: Yeah.

WM: Well, all right.

FS: And came to work for Guadalupe. If I had stayed with Hill Field, I'd have been retired now, be setting up good. No, no, I have to keep working the rest of my life. But what the heck. That happens. Yeah. Now we haven't gotten to my mother; on the next one we'll work on my mother some more. We'll try to make another appointment, Wanda.

[END OF INTERVIEW]

