

WILLIAM (WILLIE) PRICE

An Interview by Wanda McDonough

Wanda McDonough Oral History Project

Tape # 13

August 5, 1992

Salt Lake City, Utah

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

ORAL/TAPED HISTORY INTERVIEW

Interviewee: Wm. Price, Sr. 1305 W. 85th, S.L.C. - 539-8975
Name Address Tel

Interviewer: Wanda McDonough
Name

Interview: 8-5-92 Chapman Public Library, S.L.C.
Date Place

RELEASE FORM

The sound recording and transcript of my interview with W. McDonough on the date of 8-5-92 may be used by the diocesan Archives for such purposes as it sees fit, including publication or deposit for public inspection in the oral history collection of the Archives.

William Price 8-5-92
Signature Date

Brief abstract of Interview:

Memo: he may have stamp collection of interest;
B. call him 8-7-92 - have look for it & bring it in.

SUGGESTED SUBJECTS FOR DISCUSSION;

Locale
Family genealogy, history
Personal history; personality
Experiences--civic, religious
Recollections of Catholic clergy, people, events

WM: This is a recording of an interview with Willie Price taken at the Chapman Library, August the 5th, 1992.

WP: I was born in Helper, Utah, which is about 120 miles southeast of here, January the 27th, 1929. And my dad hailed from West Virginia, and he was recruited to work in the mines right after the end of World War I. He was a disabled veteran in World War I. He's buried there in the Helper Cemetery now. My mother comes from St. Louis, and they got married and moved to Utah, and then all of our whole family was born in Utah--three brothers and two sisters were all born there in Helper. My oldest brother graduated from Junior College before we moved to Salt Lake.

WM: Who was the priest out there?

WP: I'm not too sure who it was. Because we moved to Salt Lake when I was still quite young. We moved to Salt Lake in 1935 after my dad died. So I really didn't know a lot about Helper. I've gone down there since every year, but I still don't know much about it.

WM: A lot of Catholics in Helper.

WP: Yes, there are a lot of Catholics there. In fact, we used to--after I moved to Salt Lake and started going back down there--I used to take groups from Guadalupe Parish down there, and we would stay with their youth group for like three or four days and kind of get to know each other. That was a lot of fun.

WM: What kind of work did your parents do?

WP: My dad was a coal miner, and my mother was just a housekeeper, which was a lot of work raising a bunch of kids.

WM: And where did you go to school? You didn't go to school in Helper?

WP: No, no.

WM: Your bother did.

WP: My brother and a sister, and a sister and another brother went to school in Helper. But no, I started school here in Salt Lake. And the first school I went to is,, I can remember, was the Fremont School, which has been closed down a lot of years. And that's on Third West--between Third and Fourth. No, between Second and Third South on the east side of the street. They've torn it down. But that was the

Fremont School near Pioneer Park. And I went to school there for three years, and after that then we moved, and I transferred to Jackson Elementary School. Then I went to Jackson Elementary, Jackson Junior High, and then I went on to West High after that.

WM: Jackson now has a lot of trouble with gangs. They drive by shooting. Was it like that when you went there?

WP: No. We had the gangs, though. The gangs have always been there. But back then you had to especially avoid moving into the school for the first time. You had to take on the gang membership. But it'd only be one on one. And you strictly did it with fists. I mean you fought around the school grounds until it was over with. Then that was the end of it, and no one ever bothered you again.

WM: Well, that was traditional anyway for kids.

WP: Sure. That was in about every school, that was in every school, I guess. So the gangs were there, but when I say gangs, they were groups of boys that had been there before and kind of hung together. And that was your initiation into the school.

WM: Sure.

WP: You had the hands off. But I really didn't think that was bad because no one picked on you. I mean it was just you two went at it, and that was it, and no one else. And there were no weapons or anything used of that sort. You just went at it, and when it was over with, everybody shook hands, and you walked away friends.

WM: You went to West High? Well, there was a bad connotation to West High, but now it's moved up to East High. When was it like when you went there?

WP: Well, when I went to West High it was a very--as far as the black community--it was very discriminatory. We were not allowed to participate in a lot of functions. In fact, my second or third year there was when they allowed the first black cheerleader ever at West High School in Salt Lake. Those things were just off limits for the black community. And that kind of stifles your growth. I mean you're not--You need that kind of involvement to compare yourself when you go out and face the world, and we were not allowed to participate. In fact, one of the jobs that I've always wanted--and this was way before West that I'm doing now--when I was younger, I always wanted to be on the police force. And when I got older, it was, no. We're not going to hire you on the police force. And so this is as close as I come to being a police officer.

WM: Why? Because you were black or because you were Catholic?

WP: Because I was black.

WM: They have black policemen now.

WP: Oh, yes. I have a niece on there, in fact, Karen Kelly and her brothers, they all went through Judge High School. Yes, she's on there. And in fact there's about eight blacks on there.

WM: You went to church at Guadalupe then?

WP: Yes, I spent most of my time at Guadalupe with Father--well, I was there with Father Collins. It was after the mission. I first met Father Collins when he was at the mission on Third--

WM: On Fourth South.

WP: Yes, back in the days with the old mission there. And I well remember him going around the community picking up kids to go to CCD classes. And he didn't care whether you were Catholic or not. Come on. Let's get in the car. We're going. And he knew everybody. So that was my involvement. See, I wasn't born Catholic. And so that was my first involvement with the Catholic Church was going to the old mission and attending some of their CCD classes. I guess we called it catechism back then. Most of my friends were all Catholics, Hispanics that had come up into that area. So we all ran around together, and I just followed them, and I enjoyed it. And I decided that that was something I wanted to do, but I didn't join the Catholic Church until way after that. I didn't join until-- It was in the early fifties when I joined.

WM: Tell me more about Father Collins. Why did everybody love him so? Those people over there thought he was a saint.

WP: He was a saint! I mean it was just that he was a kind of an individual that always put you first. I mean he never talked down to you, and he was always praising you, making you feel a part of the community. And not afraid to walk up and knock on somebody's door, and sit down and have supper with them. I mean that was his style, and he didn't care whether you were Catholic or not. And he got to know everybody in the community. And he would come pick you up in his car. "Where are you going?" "Oh, I'm going uptown." "Get in." And he'd drop you off uptown. It was just so rewarding, or so refreshing, to me to be able to be that close to-- You know, he was to me, he was way up on a pedestal. But he just made

us kids feel like we were the most important things in the world.

WM: Well, I knew all the Hispanic people adored him. But everybody did in that parish?

WP: Oh, yes. Everybody. In fact, when he moved from the mission to Guadalupe--he was over there for a short while before his death--he continued the same practices. He was around in the neighborhood, knocking on doors, talking to people. Never tried to sell them on joining the Catholic Church. But look, hey, I'm your neighbor. I'm here in the community. How can we get along? What can I do to help? You know, those kinds of things.

WM: Well, then do you credit Father Collins for your joining the Catholic Church?

WP: Yes, I really do. Because he set such a great example there for all of us. I was actually born a Baptist and that's miles apart in certain things that we do. So that was my first involvement. And then shortly after that we had a couple of other priests here after Father Collins had died. In fact I still have Father Collins' stamp collection. That he had. In fact when he died, I was asked to go clean up the house a little bit.

WM: Do you remember any of the sisters that taught catechism classes? Or did lay people teach them?

WP: No, it was the nuns. I always remember the nuns because they were so tough on us, and yet we learned a lot. You know, it was the old stick out your hand if you're bad, and I'll slap your hand with the ruler. And you don't run home and say, "Hey, the nun hit me!" If you did, you got another spanking because they knew you did something wrong.

WM: Do you remember any of their names?

WP: No, I don't.

WM: What order was it?

WP: Back then I think it was the Sacred Heart probably. And I remember one nun with a big heart. And I'm just guessing. I really don't know.

WM: It wasn't those little Mexican sisters that were here for a short while in the mission?

WP: Oh, no, no, no.

WM: No? It would have been after they left?

WP: Yes. This was back-- This had to be back in the mid-thirties, early forties when they were over in the mission.

WM: Well now, I've tried to find something about you in "Salt of the Earth: History of the Diocese." All I could find was about your forming a youth group. Do you want to talk about that?

WP: Well, when I went to Guadalupe over there, there was--one of the decisions that I had made in my mind--there was nothing going on over there for the youth. You know, they were always welcome, but there was really nothing organized. And so I decided to organize a CYO group and get involved.

WM: And the Mormons have such activities for youth. Were the youngsters going there?

WP: They did, and they're still going there.

WM: They still are.

WP: We're still not in tune with their needs for 40 years, and we need more involvement. We need to be more involved in the parish, and not just come there as altar servers and that's the extent of it. But we started a youth group over there in Guadalupe. And some of the things we did, we did travel to different cities and meet other youth, Catholic youth. And we stayed overnight or over three or four days or whatever. And we drove the old beat-up school bus.

WM: You drove the bus?

WP: I drove the bus, and there'd be 30, 40 kids on there, and away we'd go to some community, and we'd stay there for three or four days then, and we'd get to meet kids from other parts of the state.

WM: What were some of the communities, do you remember? You went to Helper?

WP: Yes, we went to Helper, we went to Price, we went to Ogden, you know, wherever youth groups were. We didn't go out of the state, though, at that time with the youth group. One of our programs that we started first, a Catholic Football League on the church level, parish level. Started right out of Guadalupe. And I called some guys together from St. Ambrose and St. Anne's, Cathedral, and we sat down, and we said, we're going to have a Catholic football program, because there were all these other youth football programs.

So we developed that. And that lasted for about three or four years, and then we turned all that equipment over, and now what you see what we have is the Judge Youth Conference. But all of that did come from our involvement starting with the Catholic Football League.

WM: Now, when you took this youth group out of town, you went just to other Catholic groups? Were they well organized in Price and Helper?

WP: They were well organized. In fact in Price they had what they called the Teen Club, which somebody had donated a building to, about seven or eight miles out of Price. That was their facility to use. It was quite nice and a big building. Some of those kids still talk to each other today, and that's been 30 years ago.

WM: They have a large Greek Orthodox community down there. Did you intermix with them?

WP: Well, you know we've always had some of the Greek kids participate in our CYO programs. We've always had them and still have. And I'm almost sure that--I know some of those kids that we met down there were not all Catholic. There were from different communities like the Greek community.

WM: Yes, I worked for Greeks for a long time, and they were always so proud of the Price youth organization and all the Greeks down there.

WP: Oh, gosh yes. In fact as a small child around there, and then I went back later on, there were a lot more Greeks than I thought there were, you know. I think most of them were recruited for the coal mines, too, to work in the coal mines. That's how they got there. That was a booming place when the coal mines were going.

WM: Yes. There were Italians, Greeks... I read someplace there were 32 different ethnic groups.

WP: Yes. The only ones that I didn't see--and maybe they were there--were the Chinese. I saw the Greeks, saw the Italians--there were a lot of Italians down there. In fact, a friend of mine who I went with all through school, his grandfather rented property to a black family that we knew down there. And we didn't know each other at the time until we both moved to Salt Lake and we started the Rotary Boys' Club. We started talking about where we were from, and we were both from Carbon County. And then we grew up together. We had families. Our families grew up and went to Bishop Glass and Judge together, and so we still keep in contact

with that family.

WM: Do you remember the names of any of the youngsters in your first youth groups?

WP: Yes. Salazar was one of the largest groups, Phil Salazar.

WM: Well, Phil is still around.

WP: Yes. He is some of my kids' godparents, and I'm some of his kids'. And that was a pretty good-size family, was the Salazars. We had some Barbers, Gene Barber and Mary Barber's kids. Now that you mention it, we did have one Greek kid in our group from here; his name was John Reis[sp?]. And he went to the Greek Church, and he came up and played ball for us at St. Pat's--I mean for Guadalupe. And then there was the Damiens, the Martinezes.

And it was a pretty mixed group, even though you would think that the majority of people that lived closest to Guadalupe were Hispanics. But then as you moved into Rose Park then you'd run into the Italians and other white groups that were coming to Guadalupe. And so then we set a program up that color or race has no part in it. You come, you participate, these are the rules, you participate. And we never once, that I can ever recall, have ever had any racial incidents with any of those kids. In terms of just even a racial comment. We never had that.

WM: And now the Crips and the Bloods.

WP: Oh, they're scaring me. I've had-- This hits close to home. I've had a son who was shot up at East High School. The coach up there got shot when he was coaching at one of the games up here two years ago. Shot in the leg. And I've had some other run-ins with them.

WM: That was your son that was shot over at East High School?

WP: Yes, that was my son, William, Jr.

WM: Tell us more about that.

WP: Yes. There were Eddie--he worked full time, but most high schools have volunteer coaches come in. So I was down at South High School one night, and one of the boosters from East asked me about my son. I said, "Fine." So I told him. He said, "Well, send him up. We'd like to meet him." So he went out there, and he'd been working with the football team. Well, this particular day, you could see the gangs from across the fields were getting ready. And so what he

was trying to do was just to try to keep them separated and not let them get into a fight. And this one kid just pulled a gun and fired six or seven shots at random, and one of them hit my son. He wasn't shooting at my son, but one of the bullets hit him. And the doctor said if it'd been an inch higher, he'd never have lived long enough to get to the hospital. The funny part about it, the kid that shot him, his dad and my son went all through school together. So it wasn't that this kid didn't know my son. But the dad of this kid went all through school, and they were Catholics, too.

WM: Was the boy punished? I've forgotten the end of it.

WP: Well, yes. They were first going to try him just as a juvenile and say, aw, it's okay. We'll slap you on the wrist and let you out in 30 days. But my son decided he would push the issue a little farther. And this year they did get--or last year--they got legislation passed that would make it a stiff penalty having a gun on school grounds. He did get punished far more than if he were just a juvenile, where they slap their hands and the next day you're out on the streets.

WM: How do you feel about the Andrews incident?

WP: Well, I feel-- Well, I feel very-- I've been against the death penalty, period. Because I think too many people have been put to death, and then later on they found out they were innocent. And then it's been so one-sided. The majority of people who have been killed--and I'll use that word--in many states that have the death penalty have unfortunately been minority groups. I feel very strongly that there should be no death penalty anywhere. You just confine them, confine them for their natural life in prison. But let's do away with killing. One killing isn't any better than another.

WM: But you knew Andrews before?

WP: Yes, I knew him and his partner both. Not in a social setting, but I spent seven years at Hill Air Force Base in the social action office, which conducts race relations--because we were having a lot of racial incidents--within the Air Force. And also we were doing an alcohol treatment program. So I met them through a drug and alcohol treatment program. And I also had, in that same building, the day before the shooting in Ogden, one of the Walkers was in our race relations class upstairs. And so I got to meet both sides, so to speak, of that picture up there. And we had dismissed-- I told the one Walker he didn't have to come back to-- Here we're talking about race relations, and he's getting a call that his relations are being shot by a group

of blacks. No, you don't have to come back. It's just too much for you to bear. And so we never required him. Because it was mandatory that every civilian on every military base go through race relations training. So we kind of let him off. But see, the two of them--at least the two that were in jail, and one was eventually put to death--had been involved in an accident prior to that in Ogden and killed another individual. He'd killed another military guy. And somehow or another they got out on self-defense.

WM: This is Selby that you're talking about.

WP: So he kind of got out on-- They got an arraignment, I guess is what I'm trying to say. But no, I certainly believe that we ought to have prison sentence where you stay for the rest of your natural life. But the death penalty I do not agree with. I don't believe that I have the right to take somebody else's life.

WM: But you do think Andrews was executed merely because he was black?

WP: Oh, I think not merely because he was black. But I think that played an awfully big part in it. An awful big part, that he was black. You know when you look at the history of this state, it's pretty hard to tell people now, you can join the priesthood, and suddenly you're going to forget all the training that we've given you over hundreds of years. This has been the most segregated place I've ever been in my life. And I've not lived in too many places, but I've visited a lot of places. I would have much rather grown up in the South than here because in the South the signs are out. You can't come in, you can't come in. Here I remember many times being hungry downtown, and we'd walk into a place and try to eat. And they would set you down. They'd let you sit at a table. But then they'd just walk all around you, and eventually someone come over and say, "We can't serve you in here." And, you know, I'm saying, Hey, you know, I'm too young to really understand, but yet old enough to get angry at this.

WM: What places? Can you name just one?

WP: Well, yes. Woolworth's. You couldn't eat in Woolworth's. You couldn't eat in the Hotel Utah. You couldn't eat in Lamb's Cafe. City Cafe. There were a number of cafes that were around here.

WM: You couldn't eat in Lamb's?

WP: No. Heck no! I go there. I have no problem with going in

there now. And what happened, you know, as I talk to some of the owners that were-- They say, well, you know, we would have lost business. So it wasn't good business to let you folks come in here. Now that the Civil Rights Law has been passed and they can get into some very serious hot water, it's opened up. And I say, "Now, have you lost any customers now?" "No." They haven't. So this has been one of the most segregated states. And yet I like it here because it's kind of laid back.

WM: What about housing? Have you had trouble?

WP: Oh, yes. My wife and I inherited from her father a square block in Rose Park before any house was ever built there. He bought the property for back taxes in 1945. No one lived out there. My father-in-law had a trailer on a piece of property out there. But they said, no one will ever build out there. The ground's terrible. Well, Broadbank (sp?) Construction Company decided that was prime property; it was close to downtown. So they bought up all that property, or as much as they could, and they started building out there. So they approached us about it when they found out who owned that square block out there. They approached us about selling. I said, "No, I'm going to build a house, and I'm going to use this property as collateral." He says, "I'll tell you what. You'll never build a house out there, and you'll never get money from any bank in town. And I'll see to it." And I never did. We never did. So eventually we ended up selling it to him. And that's why I have a hard time when I drive through Rose Park today. That really bothers me, that I got set back that far. Because I could've had a house out there. We had plenty of property as collateral. It was a whole square block.

WM: What's Rose Park like now? Are there colored people out there?

WP: Oh, it's well integrated now. You see it didn't happen until after we passed those laws I was talking about. You know you can't discriminate based on color for a credit application. If you qualify, you've got a job, your credit's okay, most times the banks will buy it. You can sell them. But that was totally, totally a white community out there.

WM: What about where you live now? Is that integrated?

WP: It's integrated. I have a couple of pieces of property over there, and I still have property by Guadalupe. But say about eight years ago, I bought my first house over on Glendale, and a guy from Texas owned the house. So we sent our earnest money through the realtor and all that, and they accepted

it. Except FHA told them they had to put a carpet on the floor in the kitchen. They had to put a covering on the kitchen floor. So he was there doing that, and I walked into the house, and the first thing he said, "Well, are you here delivering something?" I said, "No, I want to find out how long you're going to be because I'm moving in." He threw his tools on the floor, and he said, "Never!" He grabbed a piece of paper, went to the neighbor's, and tried to get them all to sign a petition.

WP: So I called my realtor, and the realtor just laughed. He said, "Let him do whatever he wants. He's accepted the earnest money. If he don't sell to you, we'll sew that house up so he'll never sell it." So eventually he got the deal straightened out. We moved in there, but the funny part about it was most of--not most, but a lot--of those kids, a lot of the adults that had lived in there, their kids--I have coached some of their kids in different sports. Because I've done things other than just through the Catholic Church. So I have been involved in sports. So I know a lot of the kids. My brother-in-law, which was out there, and then my father-in-law which spent 35 years out there, and then I spent three years myself out there. But this guy just insisted we weren't going to move into that community. So since then I've bought that house, and I bought another house on the same street down a couple of blocks. And it's pretty integrated out there. They could care less who lives--they could care less as far as color. There's still some religious prejudice out there.

WM: In Glendale?

WP: Oh, yes. It's pretty much. But they could care less. When I say Glendale, I'd better correct that. I mean what they call the Poplar Grove area. People always refer to it as Glendale.

WM: Along Eighth South.

WP: Yes. Off of Grove.

WM: What are they, Mormons?

WP: Yes. In fact the Mormons bought a school over there and tore it down and sold the property to a young Mormon school where you had to have Mormons and they wanted large families.

WM: Well, you said you did a lot of work outside the Catholic Church. Tell us what you've done.

WP: Well, I was the AAU amateur athletic union boxing chairman

for the State of Utah. I was an amateur boxer and professional fighter here myself during those years. So I just transferred those skills over to kind of run the AAU program. So I did that, and then I was also chairman of the Junior Olympic Track and Field Program for Region 10, which takes in five states. And I did that for a while. So these were things that were--even though I got the kids from Guadalupe, we were not sponsored through the church.

WM: Were this volunteer or paid?

WP: No, these were all volunteer.

WM: What did you do to earn your daily bread in the meantime?

WP: Well, I was working for the government, see. I was working for Hill Air Force Base.

WM: That's the time you were up at Hill Air Force Base.

WP: Right. CNN and then part of my time at Hill Air Force Base, I did take off. I took off three months of leave without pay even though I did receive some pay here. But I started the anti-poverty program in Salt Lake. I was asked to take the lead to help start that program in what we call the Northwest Multi-Purpose Room. And we were using the old library there back of Jackson School as our office. And so we canvassed the neighborhood in terms of the makeup--what the neighborhood needed to bring itself back up.

WM: There's a teacher out at Jackson now who had done a lot to motivate her sixth graders to do a lot of work out there.

WP: Yes. They've really got involved. In fact, I meet with one of the teachers, Lucas Perella[sp?], he and I meet almost every day for coffee at St. Pat's, and he taught 28 years at Jackson. And he retired, and now he's back over--they've hired him back to train their athletic coordinators over there. And he was telling me about this teacher, and there was quite an article in the newspaper about what she'd done to motivate the students. And I really feel good that this is happening because they're taking pride in their own community now. They're saying, We're not going to sit back and let someone else correct the problems for us. We're going to help to do it ourselves.

WM: You know all black people ought to feel good right now because of the Olympics Track and Field events.

WP: Oh, yes. But see that's a four-year event. And I just-- And maybe I look at it wrong, but I just know as they go into

it, the blacks are going to get their fair share of the medals.

And they do every year. There are some things that I'm really disappointed that they're not involved in, and that goes back because of things that happened in this country: swimming. See, we're not involved in swimming, we're not involved in gymnastics. Because those were expensive sports. And when you take those kinds of facilities and close them, and say "white only," you just don't get the training. Boxing and track and football and basketball and baseball, everybody can run out in the sandlot and play basketball and baseball or track. But when it comes to swimming and gymnastics, you're talking about--that was something that blacks were not allowed to participate in because that was the upper crust, the upper class.

WM: Is it still that way?

WP: Sure. Sure it is. I'm not kidding. You know people who say that discrimination has gone away in 1992 are crazy. Totally crazy. Sure there's been some gains, a lot of gains. But we still have certain facilities closed down. I mean we've got golf courses in the South that say there's no way they're going to have that golf course integrated. See, you don't see many black golfers.

WM: Do you ever wonder which part of Africa your folks came from?

WP: You know I've wondered. And of course ROOTS made me wonder more about that. In fact, I went up to the Genealogy Society here trying to even trace back my roots here in this country because I know so little about my father and so little about my mother. My mother's still alive, but she doesn't talk about it. And my father, I didn't know him as a father. I know my oldest brother as a father because he was 15 years older than me. I was only five or six years old when my dad died. I never really knew him. I've often wondered-- And he had no brothers and sisters, and my mother had no brothers and sisters. So I've never had any aunts, uncles, cousins, none of that. And I get angry at my dad every once in a while because I didn't have aunts and uncles and cousins. Oh, it wasn't his fault. I used to go around telling kids, this is my cousin and that's my uncle. But I would like to know where they come from. See, my grandmother was full-blooded Indian.

WM: Indian?

WP: Yes.

WM: What tribe?

WP: She was from Oklahoma.

WM: Cherokee?

WP: Yes. And the features come out in my sister. My sister took that look. She looks-- You couldn't tell. A lot of people don't realize that we're brother and sister because she looks so much different. Maybe that's where hers come from, her features come from that side of the family.

WM: Are you familiar with any of the Native Americans in the Catholic Church around here. Do you know any of them?

WP: Yes, we used to go out to Roosevelt. And I had a very good friend of mine, and we'd go up there and put on boxing shows, and most of those kids were Catholic. And we'd stay up there on the reservation.

WM: Out in Fort Duchesne?

WP: Yes. And see we could go hunt. We'd go hunting with them. And I said, "Come on, let's go out and hunt."

WM: Hunting, shooting them?

WP: Yes, animals and whatever. You could go out of the city, you could do it anytime.

WM: Because it was the reservation.

WP: Yes. You are allowed to do that. But we'd go up there and do that. We'd take a team from here, and we'd go up and put on a boxing show. And then we'd bring them down here. And they would house them here until the show was over, and then we'd get them back up there. So there's a field you can still see as adults now. And we'll talk, and they'll try to make me remember some little detail of what we did then. And I say, Yeah, yeah. Because I have a poor memory anyway.

WM: Do you happen to know Robert Taylor? He's Ute. I've been trying to get in touch with him. They're having this Tekakwitha Conference, and I imagine he's back there. Sister Lorraine Masters is back there.

WP: Oh, yes.

WM: The bishop was going, but--

WP: He is ill. I didn't know-- Is he back at work? You know I

see him, he's the picture of health. He's got so much energy. What I read in the paper, it was quite a shock to me.

WM: Do you want to repeat that about Judge?

WP: When my kids were in Bishop Glass and getting ready to graduate out of that and move on to Judge, when we got them in Judge, then there was a guy named Bill M_____ that was quite concerned that there was so few minorities at Judge. And he was quite a wealthy man around, and he contacted, and he said, you know, we need to make sure that those kids from the West Side, those minority kids, get through Judge. And I said, "Well, mine are already there." But there were many others that weren't there.

WM: What are your children's names that were up there?

WP: I had William, Jr., Frank....Frank, my oldest, he was there. My daughters went to St. Mary's, and then they moved down when they opened it up as coed at Judge. They were the first group to move in there. So all of them went through to the eighth grade. Some of them went all the way through Judge. Others transferred. One daughter transferred the second year at Judge; she went to Murray. I don't know why she went there. She saw all her friends were there. She was quite popular up at Judge, but she wanted to-- She didn't like the boys up there for some reason. And so she said she'd go to Murray. And she went to Murray, and she never got to be in four years in track at Murray. I told her she should have stayed in Judge. But I did a lot of recruiting. We recruited from West High and South High. The parishes that covered those schools were Sacred Heart and Guadalupe. So we would hit those, and we would recruit players and send them up to Judge. And then he would help with scholarships and things of that sort. So we brought a lot of West Side kids into Judge up there. And that's one of the things I think that caused them to give me the first Judge Booster Award that was ever given away. I got the first Judge Booster Award.

WM: But Judge is very expensive compared to what it was when I sent my children. Did they get scholarships?

WP: Well, yes. There were scholarships. In fact, I was on the Diocesan Scholarship Board for about three years, and we covered the whole state. And I think back then we only had \$20,000 to cover the whole state for their parochial schools. It didn't go very far. But in fact there's a group of us now that's working on a scholarship that'll benefit

Sacred Heart, Guadalupe, and St. Pat's Parish. Some of us old-timers said we were going to kick in a hundred dollars apiece to get the funds started, and we were going to do some other things. And we got a couple thousand dollars... that will go to pay at least one partial scholarship or full scholarship for one student. The school's got to get integrated. Not so much in terms of race, but it's got to get integrated in terms of economic boundaries. Judge is a very elite school. It's the upper crust is all there. You don't have-- And I just think those kids-- We don't have a bunch of dummies on the West Side here. These kids are not. I could name after name the kids that've come out of the West Side that are lawyers and doctors, and that doesn't mean that you're A number one because you're a lawyer or a doctor. Because other kids have worked on study jobs, raised their families, buying homes, and that. So we have a lot to contribute to Judge. And I just think those kinds of schools, especially for Catholics talking about, you know, making sure everybody gets a fair shake-- And we need to take that extra step to make sure that these kids from the West Side of town get that opportunity. And I feel very, very comfortable with Sister Joan and Monsignor Fitzgerald up there now, that those things will come about.

I met Sister Joan up at Judge. See, she worked full time up there. That's why I say the two of them will certainly-- I've talked to Monsignor Fitzgerald over a number of years. He's concerned with Judge. You know we want to make sure that school is open for all Catholics.

WM: But now after they get up there and you get them in Judge, is it cliquy? Can they get in?

WP: Sure it is. It's very cliquish. And that's something that has to be worked on within. The faculty needs to work on that because the faculty certainly can see those kinds of things developing within the school system, and they need to work on that.

WM: My children found that even the youngsters who went there from Bountiful couldn't quite fit in with St. Ambrose.

WP: That's right. St. Ambrose. I've had more run-ins with Ambrose students. For some reason--not all of them-- but there's a good percentage of them up there that think God made them better than anybody else. I just don't think the Almighty says if you have a thousand dollars that you're okay; if you have a dollar you're a lousy bum. I don't think that. We just need to teach those people that you accept people, not based on the dollars that they have in their pockets or the cars that they're driving. But you accept

them.

WM: Do the teachers shows any prejudice at all?

WP: Sure they do. Sure they do. I could name you sport after sport up there, and I could tell you whose kids are going to be on the team whether they're good or not. I could tell you whose kids are going to be in such-and-such a thing whether they're good or not because of the money that they donate. And let's face it, a lot of teachers buy into that. Oh, So-and-so donated a hundred thousand dollars. So I'm going to make sure that their kids get it good. Somebody says, Prove it. Yes, I can prove it. (I guess I've been talking too long; I've got to be at work at twenty after.)

WM: Just tell me one more thing. You said you were on the Neighborhood Housing Service.

WP: Yes. I was the President of the Board of Directors of the Neighborhood Housing Service for Black People.

WM: And what area does that cover?

WP: Well, when I was on it, it was covering the Poplar Grove/ Glendale area. Now they've moved over into the Guadalupe area. But when I was here it serviced as far north as Second South, Thirteen South, Redwood Road to Second West. That area there. And the Housing Service used to be involved in the street fair. In fact, the last one I worked on over here was when they brought the canine down.

When they brought the canine corps down from the police department and put on a demonstration. But I thought the Housing Service did an excellent job of trying to help people rebuild or rehab their houses because of the low-interest loans that were available. And the kind of skills over there to help the community people upgrade their property.

WM: You're retired?

WP: Yes, I retired with 40-- Well, when I say 40 years, I had 39 years and some odd months with the federal government. My last ten years was with the Bureau of Land Management here.

WM: That you were working? Is this volunteer?

WP: No, no. I get paid for it. And I have a T-shirt. I do silk-screening. I have a little silk-screening business. But I didn't want to get too involved in that, so I said, well, I'll just go do this crossing guard because it's kind of fun

and it still keeps me in touch with some of the young people. So I do that. You don't make a lot of money, but you're still-- I'm just too young to lay down.

WM: Too many people retire and die.

WP: So I said, I'm not going to do it. I'm going to keep as active as I can be. So with that I teach CCD over here at St. Pat's. Every year we take a group of kids away.

WM: You teach CCD?

WP: Ninth grade. I teach ninth grade CCD.

WP: This would have been back in 19-- , I think it was 1972, '73, somewhere like that, and I was back in Washington. The job had sent me back here to work on some complaints of discrimination. And I was walking the streets there trying to figure out where I could find the nearest parish because I wanted to go to Mass. And I see these two nuns, and I said, gee, they would know if anybody would know where a parish was at. So I asked them, and they asked me where I was from, and I told them I was from Utah. And one of them happened to be Bishop Federal's sister. You know that was quite a surprise to me. Of all the nuns in the world, to run into Bishop Federal's sister back there.

WM: Was she pleased? I'll bet she was.

WP: Yes. And I told them, I said, I'm going to tell him when I get back. So I did. I don't know whether she ever sent him a letter saying about this.

WM: I'm going to make sure he knows this.

WP: Yes.

WM: Bishop Federal's a very dear man.

WP: He sure is. A lot of peace. I've talked to him many, many times about things I was worrying what to do, and he just sits there and-- I never had to go through a line of people to see him. Never. And he's still that same way today.

WM: He's getting on very well. Well, thank you, Mr. Price. That's wonderful.

WP: Thank you.

[End of Interview]

