

KOLB, MURIEL

Oral History  
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MURIEL KOLB

An Interview by Wanda McDonough

Wanda McDonough Oral History Project

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WM: Muriel, tell us where you were born, when you were born, what your nationality is, who your parents were.

MK: Well, I was born in Worcester, Massachusetts, 1920, June 4. And my mother is Grace Mueda. She was a Jamison, and my father was a stone mason, Marcus Mueda. But I don't remember him--they divorced when I was quite young. And my mother took me (we lived in Boston then), my two brothers and myself, and we boarded with different people, like in foster homes while she worked.

Then she got work in New York--it was during the Depression--and so she couldn't take care of three children alone. And it was hard to get one person to take care of three children, so they kept breaking up the family. And some would take the boys, a lot of people would take the little girl, that was me.

And so mother has a sister in California, at Riverside, in Sherman Institute for Indians. And she worked there as a laundress and her husband was a mason there building the buildings. And so she said why don't you bring the children over and enroll them at Sherman? So she brought me over, and she stayed as a matron, and tried to be a matron for about six months. But she just couldn't take it, because there were about five, I guess it was three, hundred girls in each building, and that's a lot to take care of. So she quit there, and she went to the mission in Riverside and she was a hostess there at the coffee shop for awhile. And then she wasn't making much money, and so she went back to New York, her regular job.

And I didn't see her again until my oldest brother graduated from high school. And he's five years older than I am. And she came to the graduation. And then she came back two years later when my other brother graduated. I think that was in '37, my brother graduated in '33. My second in '37, and...no, it must have been '36, because I graduated '39. And she came back for my graduation. And I then went back to New York with her. And she was married then to a Joseph Dempsey. And so I lived in New York for awhile. I went to business school back there.

WM: Did you give us your maiden name?

MK: My maiden name was Mueda. My father's name was Marcus Mueda. He was born in Lisbon, Portugal. His name would be Mueda back there, but here they say Mude.

WM: Where did you go to school?

MK: And so I went to school in Riverside, Sherman, the Indian school. And it was during the Depression, so you could go there as long as you could prove you were Indian. You could be a thirty-second, or sixty-fourth; there were red-heads, blondes, then there were full bloods, with the black hair and the whole bit. And there were over a thousand students there, off and on. Sometimes it would



get down to maybe seven hundred, but most of the time it was about a thousand.

WM: What was the name of the school?

MK: Sherman, Sherman Institute it was called then. In Riverside, California. Now it's still there, and it's still called Sherman. All they have there is Navajo students. And they're trying to get more Indian students from around Riverside in there. But I don't know if they have yet or not. But we go down every year for the Alumni that graduated. And we go down in October, on Columbus Day weekend. We've been going down there for quite a few years. And when we first went there, they had this great big beautiful mission buildings. Two story, with the tile roofs. Beautiful. Built like missions.

WM: Riverside is pretty

MK: And then after that real bad earthquake in Long Beach, they wouldn't let us stay in the buildings. We had to sleep outside. Take our mattresses and sleep out on the parade ground. And we marched. It was military when I first went there. We had to march. My brothers played in the band. Then when I got older, I played the piano. And I played the piano in the orchestra. And the classic music, I didn't play in the dance band. From there I went back to New York and worked and went to school.

WM: Where did you go to school in New York?

MK: It was a Broadway business school. And the Annex was right off from Central Park. I can't remember the building. But it was a Jewish-owned building. They had one floor for the business school. And my husband Jewell Kolb, he also went to Sherman. And he's from Roosevelt, Utah. And he was born in Roosevelt, Utah in 1918, September 18. And his mother's name is Ethel Kolb, and his dad was Daniel Kolb. And he was about eleven when he went to Sherman. I started there when I was six.

WM: Is he Ute?

MK: He's Ute. No, he's Navajo. But he's enrolled in the Utes and there's a good history behind that.

WM: What's that?

MK: Okay. His grandmother and her sister were out herding sheep. They lived in Southern Utah. It was I guess afternoon, getting kind of dusk-like. They were heading back to the village, and here comes a whole bunch of Indians riding back towards them. And they picked them up and took them. As they took them back through the village, and they saw their parents dead, everybody in the village dead. And they took these two little girls, and his grandmother never saw her sister again. And it was the Utes that had gone down there and killed these people in this village.



WM: Is this on the reservation?

MK: I guess it was the reservation. Yes, because they were out herding sheep and goats. She and her sister were out, and she said they had two little cups, and they drank goats milk. They'd take food from home, but they'd stay out there all day and then at dusk they'd take the sheep back. Sheep and goats I guess it was. But the Utes took them in, and they took them up into Utah, up around Ouray and through there. Then they took them up by Bridger, Wyoming. They tried to sell them to different people, as slaves, because people used to buy them. And she was so mean, she didn't want to be a slave, she didn't want to be classified as an Indian. She says she was Navajo.

WM: Now the Navajos are trying to officially change their name.

MK: And so anyway they'd get rid of her, and people kept passing her around because she just fought them. She wanted to be home and everything. So finally, someplace (whether it was Salt Lake or where it was) they sold her to a Mormon family for. . . either it was a horse and a sack of flour, or just a sack of flour or just a horse, I don't know. Every time you hear the story it's a little bit different.

WM: You mean a Mormon family would buy a slave?

MK: Well, they didn't want her to be a slave, they just wanted her. And so she was just a little girl, she was a feisty little thing, you know. And so anyway this family took her and raised her and the father's name was Aaron Daniels. He had three wives, or else he had two, and she was his third wife when she got a little bit older. But he raised her, she was raised in the family. They were in Salt Lake for awhile.

The kids in the family wouldn't go out to collect on Fast Sunday, because a lot of people would pay in chickens or eggs or whatever it was. And she would go and collect for Fast Sunday. Then Aaron and Brigham Young, I guess, got in an argument because Aaron was using coal. He would take coal and use it as fuel. And Brigham Young didn't like them to take anything out of the earth--they had to put in the earth and take the vegetables and things you know. But nothing else came out of the earth. Well, Aaron went ahead and mined and used the coal. So he went out and lived in Heber at what is now the base of Daniel's Canyon. He was right at the foot of it. Right up at the very end.

WM: There's still a community there called...

MK: The community's called Daniels. That's where he lived, and then they named the canyon after him, because he was way out there all by himself with his wives. And then he married Jewell's grandmother--her name was Rose. And I don't know who named her. They're not sure because she doesn't know where she got her name, maybe because she came to them at the time the roses were blooming. But anyway, he wanted to go with her and so he left a ranch in Daniels and left one wife there.

And he went down to Ashley valley, and built a ranch out there and set it up for another wife and her family. And the third one, I think was up near Coalville or something. Because he had a stable, you know where they could change the horses and stuff, and he ran that for awhile. And they still have a monument up there with his name on it right out of Coalville. But you have to go down the old highway. You can see it there.

And then he went to live around Fort Duchesne, because he wanted to be where the Indian people were. And they were having problems with the soldiers and the Indians at the time. You see that Fort Duchesne was made up of soldiers. And so she went with him. When the Indians found out that she had been kidnapped, the Utes tribe enrolled her there. So that's how come Jewell and his family were enrolled there as Utes. She had four children, she had two boys and two girls. And Rose's daughter is Ethel, and then that would have been Ethel Daniels, and then she married Daniel Kolb. And he was from Vernal.

WM: Is he Indian?

MK: No, he's white. Now what he is, I don't know. They know he's Welch. But the grandfather Daniels, I think he was Welch. He might have been German too. And then Jewell's dad, Daniel, I don't know what he was. I think he was English and Welch and German...whatever. But there's a lot...he was from back in the southern states because he had a brother that had been shot and he carried a bullet in him for a long time before he died. But they were from back in the southern states someplace.

WM: Now we're speaking of the Kolb's. There is a priest, I think he's Episcopalian, that works with the Indians ...

MK: That's Jewell's brother.

WM: I understood he was related.

MK: That's his brother. See, on the reservation the Episcopalists went out there first. They were the first religion to go out on the reservation.

WM: Out on the Ute or Navajo?

MK: Ute. And so they have a couple churches, one down in Randalette and one in White Rocks. And I think they have one in Roosevelt. But they were the first ones to go in with the Indians. So a lot of Indians are Episcopal. And nowadays, when they open it up for the Mormons to go in, then a lot of them join the Mormon church. But Jewell's mother was Episcopal, and his dad was from Ashley Valley, Vernal, and he was Mormon. So they gave him a bad time because he married this Indian girl. And she was just half Indian, but they still don't like the Indians out there. I had three strikes against me when we were out there because I was mixed blood, and the Indians don't like mixed bloods. You have to be full blood.

WM: Are they still fighting between the tribes?

MK: Yeah. And the white people there didn't like us because we were Indian. The Mormons didn't like us because we were Catholic. So I was glad to get out of there. We lived there for quite awhile. I did join the clubs there, and I got to know a lot of the people.

WM: Is Roosevelt pretty much a Mormon town?

MK: Oh yeah. But it did have a Catholic church there. And Father Wendelin was there. (Wendelin Luetmer, OSB, served St. Helen Roosevelt and St. James, Vernal from 1943-1950.) And the Church was in a home, they bought a house. And they took the living room and made it into the chapel part. And they would meet in the basement. Then they bought a home across the street, and Jewell's mother and dad lived right on the corner, and the house next to them Father Wendelin bought...I guess the Diocese bought. And Father Wendelin changed it around and made into a church. He kind of gutted it out and made the entryway, and then had the sacristy and everything. You know, they got the pews and I guess it would hold, maybe, twenty-five people, thirty, something like that. It was very small. It was nice. And there weren't very many Catholics there at the time. And Jewell's mother and father lived next door, so they got pretty close with the priests that were there. And Father Strancar (Rev. Ignatius J. Strancar, pastor, St. Helen's, Roosevelt, 1951-1956) was there for awhile. And he was from Yugoslavia or someplace like that.

WM: I don't know about him, I remember him . . .

MK: He escaped, you know, and came out here. And then Jewell's father and mother went up to work on Moonlake Dam. He was the caretaker up there. And we rented their house, when we moved from California up there. We were married in '40.

WM: Where?

MK: In Riverside, California at the school. And so when my mother took us to Riverside, my aunt was Episcopal, but the Episcopalians went with the Protestants. Then they had a Catholic church there. So Mother enrolled us as Protestants, because, with my aunt being there, she didn't want any feelings. And so when I got a little bit older, I'd sneak in the line and go to the Catholic church, because I just thought it was so peaceful and nice. And so the matron told me, "Muriel, you're getting punished." You know, if you got in the wrong line, you got punished. And she said, "Muriel, if you want to go to the Catholic church, you write to your mother and ask if you can go to the Catholic church, because I can't punish you for going to church." But she said, "You're not supposed to go over there."

And I was quite active in the Protestant church. And they'd have singing groups, and I was always in a group. And we'd go to all the different churches, and sing. And we'd go in Indian costume. We were



in parades, everything. The school had an outstanding band. And every Sunday afternoon they'd have a concert. And people would come from all over--Los Angeles, Palm Springs, everywhere. They'd come and they'd play for about two hours. Then all the students would put on their uniforms and would march all down the campus and back up. And from there we would march into dinner.

WM: I'm trying to place that campus in Riverside.

MK: It's on Magnolia Avenue. And it's about seven miles, I say west; Jewell says it's southwest, he says that runs at an angle. I always thought Magnolia ran east and west. But anyway it's seven miles out of Riverside. Towards the beach.

WM: Going towards the beach? Next time I'll go and look.

MK: If you're on the freeway, you'll miss it. It still has a big water tower. But when my daughter Grace was married, they invited us to come down because they were going to tear down the big buildings. And that was the last year because they were worried about earthquake. And now they're all one story, and the campus isn't nearly as beautiful as it was. And they have no parade ground. It's all walks and different things, you know.

It's a beautiful campus, but it's nothing like we had-- a big flag circle, and the palms all around it. And when the boys and girls would meet to visit, that's where they would meet. They'd meet in the circle. And they had benches around it, but other than that, the boys and girls never got together. Boys lived on one side, girls on the other side. In the dining room, the tables were separated. And then they got a cafeteria in there. Before, you waited on yourself. They put the food on there and you ate, you know, the waitresses would come and put the food on the table and everybody ate. Then they mixed them, and they wouldn't eat because the boys didn't want to eat with the girls. It took a long time, and those kids got pretty hungry I think. And finally they started eating together. Then they got the cafeteria in, and they started mixing, and everybody came and mixed because then you had to carry your tray, and find a place to sit down.

WM: It was a Navajo school you said?

MK: No, it is now. At the time it was every tribe.

WM: All right then. I've heard that up at the Intermountain School in Brigham there was a lot of tension, friction between the kids of different tribes. Did you meet that down there?

MK: Oh, yeah. But I never had much trouble because my two brothers and I were the only Senecas there. You see we were Seneca Indian.

WM: And the others just ignored you, I suppose.

MK: No, we just couldn't fit in with everybody because we had no tribe. I mean they could pick on us for a tribe, no one knew about it. And see, they had Indian schools on the east coast, like Carlyle, and different ones. But mother knew one superintendent when I was there, and he said he welcomed us in. Then when he died, another superintendent came in and he gave us a bad time. He wanted us out. And he had a big meeting, and my two brothers and I had to sit up in front. It was an employees meeting, they all sat around. It was in the library, I remember this plain as day.

And they all sat there, and we three were up there in front. And he said he wanted us to leave Sherman because we didn't belong there, we belonged to the eastern Indian schools. So someone in the group said, "Well, they're nice children, they're not troublesome." And they said, "Let's just keep them until, if they give us a bad time, then we'll send them. Their mother is alone, and she can't raise the children." It was still Depression, you know, everything was poor then. And so anyway, he said, "As soon as your mother marries, then you have to go." And after that, I'd see him, and I was really active in a lot of things. Everytime I turned around I was face-to-face with him. And he'd say, "Is your mother married yet?" It was the first thing he said. And I say, "No, she isn't." And it just bugged him that we were there. And there were so many Indians. What difference does three little kids make. And maybe he figured we weren't enough Indian to go there, we should go somewhere else.

WM: Did you get to go to the Catholic church, what did your mother say?

MK: Oh, I wrote to my mother, and got permission to go to the Catholic church, and she wrote back and said I could. So then I took it to the matron and I got to go to the Catholic church. And so then, my brothers decided they'd go, and I didn't know until after I graduated, my older brother was already baptized and made his First Holy Communion. And my youngest brother...he had gone...he was baptized. We were little then, and I don't know how old he was.

And I might have been baptized Catholic, I don't know, because I was just two or three when my mother and father got separated, I mean, got divorced. And I might have been baptized Catholic, but just something in me made me want to go to the Catholic church. And when I was in the Protestant church, I mean, I was doing everything, I was going every place, like I said, singing in groups and everything. And when I got to Catholic Church, we didn't do that. But I liked it better. And I kind of missed taking the trips and everything, but I didn't miss it that much.

I was about sixteen, I guess, when I was finally baptized, confirmed and made my first Holy Communion. It was all in one day, and they didn't do it like do here every so often. They'd come into the Indian school maybe once every six years or something because they didn't have that many converts. You know, they'd probably baptize them and make their first Holy Communion, but for Confirmation, they didn't do that very often

because there was a huge class of us. And the church was just across the street from our building, the little girls' building.

See, there were three buildings, there was the little girls building, the tepee. The medium building was the mini-ha-ha. And the large girls building was the Ramona Home. And on the boys' side, I think the little boys' building was the wigwam. And then they had the older boys in the Alexander Lodge, and I can't remember the other one. But there were three boys' buildings. And they divide them up age-wise. And then the school started getting smaller. And so they closed the little buildings, you know, the younger ones. And they had just the four big buildings, two for the boys, two for the girls. And then the school building was right in the middle. And it was a huge great big, beautiful mission-type building.

WM: Well, if it's all Navajo now, and they didn't want you in there because you were Seneca, from back east, what tribes did they have?

MK: Well, they had them from all over the western states. They had them from Washington, Oregon, Nevada, Idaho, California, Arizona, New Mexico, Utah, they had them from all the western states. Southwest, and the Northwest too. And you got so you could walk down and know the tribes. You could look at a person and know what tribe he or she was in.

WM: I've often wondered if you can.

MK: The Hopis are quite small, more like, you think of Oriental, because they're little like that, and they're delicate looking. And then the Navajo are big and tall, and heavier. And the Utes are big and they're fatter, hate to say that, but they are heavier, you know.

And the Sioux, there were a lot of Sioux there, from Montana and South Dakota, North Dakota. You could almost look at a tribe and tell what they were. It's funny downtown, somebody said, "I saw some Indians downtown, do you know who they are?" And I said, "Do you know every Italian in town?" They figure if you're an Indian you know all Indians. Well you don't. I knew the ones that I went to school with, but I've forgot them now, just the ones that I see quite often.

WM: Well, from Roosevelt, how did you get into Salt Lake?

MK: Let's see. We came up to live in Salt Lake . . . Grace was born in '43, and she was just a tiny baby, so we came up here in the end of July. Jewell's folks were living up here, and he wanted to come up. His brother told me he could get work, they could go hunting and fishing; and that's what he liked, 'cause he missed it while he was at school down in Riverside. He wanted to come up and go hunting and fishing. And so we got a place on the west side--it used to be The Thirteenth Floor, but I don't what the hotel is now. Is it the Olympian or something. Sixth South and, when you come off the freeway, you know, that big hotel there.



WM: Olympic or something like that.

MK: Yeah, something like that now. Well, we lived down in through there someplace. After we got married we had gone to live in San Diego. And our two oldest children were born in San Diego. We were married in '40, and Dan was born in '41, and Grace was born in '43. And they were born in Mercy Hospital in San Diego. And it was right after she was born that Jewell wanted to move here. So we sold our home, we lived in Pacific Beach then, and that's just out of San Diego, about nine miles I guess.

And then we came up and lived on the west side, and it was dark and great big Cottonwood trees, and I felt like I was in a cave, you know, after looking at the ocean, seeing these wide open spaces, then come up here and seeing nothing, you know. It was a back street, you had to go through an alley, and then these apartments were back there. I hated it. So we finally bought a home and it was on Belmont. And we lived there not too long, and Jewell was working for Freed Motor Company. And he would get these jobs that took weeks to repair cars and stuff. So he wasn't making very much money. So we decided we would go back to San Diego. He had been working in making planes or parts of planes and stuff, you know, down at Ryan's. He had a good job, and he was making real good; but it put him back because he had quit (to go to Utah); it put him on the tail end.

WM: . . . lost seniority.

MK: So when it came time for drafting, here he was with two little kids, and they drafted him. And so we were living in government housing then, because we didn't have enough money, we lost money by selling one house and buying another one and selling that up here. And so we were living in government housing then. It was up on a hill, it was a beautiful place up in Lancaster (?) or something like that.

And so he was going in the Army, so in the meantime when we were down in San Diego, and Grace was born, Mother came from New York. See, my father was overseas, he was in the Seabees, my stepdad. And my two brothers were in the service, one was in the Air Force, and the other one was in the Merchant Marines. Mother was alone, so she came out and stayed with us when I had the baby. And she got a job in San Diego in one of the factories there.

So when we moved up here, then she came up because my brother was stationed out at the airport, when they had those barracks and things, remember on the west side of the airport. He was stationed there so Mother came up and stayed with us for awhile. And then she got a job up at Hill Field. And then Jewell got the bug to move back to California again. So we went down there, and Mother stayed up here. So when he was called into the Army, . . . and they didn't even give him ten days. I think he got about seven days. So we had to take off, so I had to call and get someone pack all our belongings in a storage den there.

And then my sister-in-law came down from Salt Lake here, and...we had a car, she came down and drove our car home 'cause I couldn't handle two kids and drive. Probably could have, but at the time I didn't think I could. And she came down and helped us drive and put things in storage and we just moved what we had to. We had a trailer. We had to get along. And so I went and Mother got a house, or one of these apartment like deals, they were strip houses--four houses and we got one of them. Mother and I and the two kids. And they were made out of cinderblock and just one step up and they were outside of Hill Field, it was called Sahara Village.

WM: I remember Sahara Village.

MK: Yeah, so we lived there and then when my dad got out of the service, Mother went back to New York with him. So I was there with two children and I worked at Hill Field. And the first time I worked, I worked in a big warehouse and some kind of radio equipment or something where they would come in and order and we'd ship it out to these different camps. And then Jewell said he was going to be stationed in California, so to come back. So, I left the kids here and I went down to find out if we were going to move back down there.

And so I got down there and you could not find housing anywhere near Camp Roberts where he was. And some lady took me out to a house in the back of hers and she said, "Oh, yes we got a place out here." So she took me out there and she said, "You can sleep here in the living room. We got a couple in this one bedroom, we got a couple in that bedroom. And the bath was behind there. So if you wanted to go to the bathroom, you got to go through these two bedrooms. And then you shared the kitchen and the living room. So everybody came in, they'd go through the living room. Well, we would be there, and I said, "No." And she said, "Do you have children?" I answered, "Two children." She said, "We don't take children." I said, "I wouldn't put my children in here."

And I just quit looking, 'cause you just could not find housing. I mean if we had to live like that, no way. So I came back and I just stayed at Hill Field. But later I quit that job. So then I had to apply for another one, and on the way up to apply, some girl I was walking with, said she was going to work for Post Exchange. She said they had an opening. I said, "Oh, let me go with you. If they have two, maybe I can get a job too." So we went in and a lieutenant came out and said, "Okay, you have to take a test," or something. And so I said, "Well, she was here ahead of me, so you take her. And she went in and took this test and everything. She came out, and said, "Well, I got the job." And I said, "Great." And he called and says, "Well, why don't you come in? As long as you're here, we'll interview you too." So he interviewed me and I got the job too. So he took two of us. Which was lucky. And so I worked there for, it was over a year, year and a half I guess. And I made supervisor.

WM: What did you do?

MK: I worked in the Post Exchange. Well, I worked in one counter that sold soap, toothpaste, you know, razor blades. Then they had leather things like wallets and a few things. They had perfume, jewelry. I had that section. And it sounds like a lot, but it was just a small cut counter. And all the display things were there you know, in the cases. So I had to take care of that section. And on the other side they had cigarettes, luggage, clothing, and you know, like picture things. Belts, gloves, and stuff. And then they put in a fountain on the side that I worked, so I moved over on the other side and then they made me supervisor.

So I was in charge of all the retail items. I wasn't in charge of the fountain, I was in charge of the other. And I had to see that we had supplies and everything. Then on Monday morning, they'd have cigarettes...think they were allowed a carton of cigarettes a week or something. So the men had a card that had to be punched. So you had to punch their card and take their money, and ring it up. They had these old-fashioned machines where you push the buttons and pull the handle. Then you make the change and you give him the cigarettes, and then you do the next one. And it was like two hours you did that, 'cause they were just lined up.

And so this one day I was there doing that, and I lean back and I thought...there was this lieutenant was right behind me. And I said, "How long have you been there?" And he said, "I was back here when you started." I said, "Good thing I didn't know it. Probably [would have] made all kinds of mistakes." He said, "Don't worry about it. You didn't." But before I made supervisor. When I was on the other side, they had the auditors come in. And so he came up to me, one auditor came up one day, and he says, "Do you read your register?" And I said, "No. The man in the office does." He said, "Then how do you take care of your money." And I said, "Well, we have two bags and we count out twenty-five dollars in change and the rest we put in another bag. And then we take it to the cashier. And then the cashiers recount it, and give you back...the next day you go to up to the cashiers, and you get your change, and they keep the other money. So I never know how much money comes through here." And he said, "You don't read your register?" I says, "No. The man in the office comes and reads it." He said, "Well, it always comes out perfect, and I just figured you were always reading your register." So I think that's when I was made supervisor, 'cause it was right after that. So anyway, I enjoyed it, and I stayed there for quite awhile.

WM: Did you have your children back?

MK: Oh yeah. The kids were with me all the time. When I went to California, I just went down for a week, maybe not even that long. And then I came right back because I couldn't find anyplace to live. And my mother-in-law took care of them, she lived in Roosevelt then, she and her husband. And so I went on the bus, went and got them, and brought them back and stayed up at Hill Field and just worked there. Until my husband got out of the service, and then we went back to San Diego. And



we were there for quite awhile.

Then Jewell says, "I want to go back up. I want to go hunting, fishing..." So we ended up back in Roosevelt. And that was when he went in business for himself. We built a home...he built the home up in Altamon, which is about twenty-five miles west of Roosevelt. More north than west. It's almost north of Duchesne. And we built a home up in there. You see, he had a brother up there and he was going to put a shop in there. And he was a welder and mechanic and everything. And so he was doing fine, he was making money, but we weren't getting money, we were getting supplies. And we had bills, and you can't pay bills with supplies, you know, like corn, eggs and all that sort of stuff. And they always say, "Well, we'll pay you as soon as the crops come in." If they took their equipment down to Roosevelt, they had to pay cash down there. But if they had Jewell fix it, he'd bill them. It ended up he just couldn't make the money, he couldn't collect on the bills. People just didn't pay.

So he came out here to work. And he worked with Engineers Limited, and he was a pipeline welder. And he was doing real good. So we decided to sell the house up there. And we sold and we came out here.

WM: When you were in Roosevelt, did you go to church down there?

MK: Yes, we went right next door.

WM: Do you remember the priests that were there?

MK: Well, there was Father Strancar. And then, Father Alphonse La May was there for awhile. Father Wendelin. Father Strancar--when we decided to move out here, he was there. And when we moved, he was being transferred, and we didn't know what priest came in and it was Father Frank Pellegrino. And when he came in, he made those people realize there was a lot of Catholics around. I mean he just greeted everybody, they knew he was a priest and they knew he was a Catholic. And then he got the nuns out there and they built a convent for them, then they had a school. And they had all these Mormon children where they were going to that priest's school. And they had it filled.

WM: Roosevelt, is that St. Helen's?

MK: St. Helen's Parish. And that preschool was filled. And they had to sign up and as soon as the gal knew she was pregnant, she would sign up 'cause she wanted her kids to go that school. I think they had four sisters out there. And the kids learned so much before they went into grade school.

WM: Do you remember the names of any of the sisters?

MK: No, I don't. Because I was gone, see I wasn't there. And we would go back to visit, and we would meet Father Pellegrino. But we lived out here. I can't even remember when that was.

WM: So, when you came back to Salt Lake, you came to the Rose Park area.

MK: Yeah. And my husband was working...oh, he worked at Fort Duchesne for awhile. And we lived in this great big old, two-story home, a duplex. But the ceilings seemed like they were fifteen feet high. I don't think they were, but they were so high. Oh, they were huge. And your windows were ninety inches long, and I can remember ironing curtains for those windows. Oh, I hated that. Or else you would put them on stretchers. But I had ruffles on my curtains, so I always had to iron the ruffles. And it seemed like I'd never get through.

But they were nice old homes, but they were cold in the winter. So in the winter we would move the bedrooms downstairs, and we'd close the upstairs. The bathroom was downstairs anyway. And so we made the living room into a bedroom for us, and we made the dining room into a place for the children. Then I had Sandy. And she was born at Fort Duchesne. And we lived there for awhile. Then we went up to Altamont from there. And Jewell's mother had a trailer court there. And so for awhile I ran the trailer court for her.

We moved over out of Fort Duchesne and we moved over to her little house. And it was right next door to the church there. The priest's hated to see Jewell's dad go, because he helped them so much, building, and then getting things and doing things. They were really close. Then we moved out here and we lived down on Cheyenne Street. A friend of ours had a house, they lived in Altona, which is north of Altamont. And they had a home out here, so they said we could rent it. We came out and it was down on Cheyenne...where is it...right off 13th South, California and Cheyenne. Not 13th, what is it? Eighth, Ninth South?

WM: Just east of Redwood?

MK: Yes. And so we lived there for awhile until we built in Rose Park. But we went to St. Patrick's and Father Meersman came down to see us. He was at St. Patrick's at the time. [Rev. Thomas J. Meersman was assistant pastor at St. Patrick's in 1955.] And he came to see us, and then he said, "Would you like to come to the Altar Society?" And I said, "Oh, no," because then I was pregnant with (we had Michael when we were in Altamont) Trish when we moved out here. And I said, "No. I don't think so." And he said, "Oh, you've got to get out, meet the ladies and everything." And I said, "Nooo." And he said, "I'm going to send someone down."

So he sent Lois Tracy down. And we became good friends and we're still friends. But she'd come and get me, 'cause I didn't drive. And she'd come get me on whenever Altar Society was, and we'd go to Altar Society together. And we stayed there--Trish was born when we were down there, and then we moved up into Rose Park. And she was tiny. She was born in March.

WM: Father Meersman there all the time you were at St. Pats?

MK: No, because Father Flegge came, 'cause I can remember Father Flegge, and he was just a young priest. (Fr. William H. Flegge was at St. Patrick's from 1961-1963.) And we became good friends with him.

WM: Father Sloan? Wasn't he there about the same time as Father Flegge? [Rev. Francis Sloan, pastor, St. Patrick's from 1953-1967; Pastor Emeritus, 1967-1969.]

Father Meersman got Dan into Judge. And Grace had to go to Glendale, until they had an opening up at the Cathedral, then she went up there. And then she was so far behind in her studies, by going out to Altamont school, then coming out here, that she had to take the eighth grade twice, because she had to go back in her studies to pick up what she didn't have from the fifth grade on. And so it took her two years to pick up from the fifth grade to graduate in the eighth grade. Then when Grace got out of the Cathedral, she went into Judge.

Sandy went from Bishop Glass into Judge. Michael started into Bishop Glass and so did Trish. But we, in the meantime, had moved up to Rose Park. And I can't remember the priest that was here at Guadalupe. I think it was Father Sanders (Rev. John A. Sanders, administrator, 1958-1959). So I told him that I didn't know anybody up here in this section. I was an officer or an Altar Society president or something at St. Patrick's. And I said, "Do you mind if I just keep going there?"

And he said, "No, as long you go to church and I know you're supporting your parish. You go ahead and go." And I said, "Well, I have two children at Bishop Glass." Maybe I had one, maybe Sandy was the only one. And I said, "I'd like her to ride the bus if she could. Because I have two little ones at home." But, I said, "I do have a station wagon." And I said, "I can drive in that." I learned to drive when we moved to Salt Lake. And I said, "If the bus breaks down or you need help with anything, I can drive." So he said, "Okay, that's fine."

My husband worked in construction, and he made real good money in the summer. And then in the winter, he didn't work as often. So I would always pay my tuition and the bus at Bishop, and I paid tuition at Judge for the kids, so I wouldn't have to worry about it for the rest of the year because it wouldn't pick-up until the summer again. So anyway I paid for the bus for the year. And I think I drove for half the year, the station wagon, because the school bus kept breaking down. But, then Father Flegge moved up in here. And he gave me a bad time. He said, "Muriel, you got to come back up and go to Guadalupe." And I said, "I will, just give me time." 'Cause I think I was just an officer or something, I don't think I was president then. But I was an officer. And I was active in the PTA, you know. And so I was down there quite a bit.

One time I was making the Stations of the Cross, and Father Sloan came in. And he said, "Mrs. Kolb, aren't you president of the PTA?" And I said, "No, not me. You need a man for that." "No we need a woman." "No, Father, no, I don't want to." So I would go make a few more



stations, and then he'd come up and say, "I don't want to bother you, but would you think about it." And I said, "No, Father. With all these men that go to PTA, they aren't going to listen to some woman. No, I don't want it." So I was almost to the end and he came up. He said, "Mrs. Kolb." And I started laughing, "Father, I'm not even making sense here, you're ruining my stations." He said, "Are you sure you don't want..." I said, "No. Get Gene Barber." And I was mentioning the men that went. So sure enough, he talked Gene into it because Gene became president. I thought, oh! I don't want to do that. But when Father Flegge came up in here, and I was active down there. So when I went out of office, I came back here. About that time, he left.

But when I came up here, Father McInally (Rev. Patrick R. McInally, associate Pastor, Our Lady of Guadalupe, 1970-1975) was here. And he was tall, slim. And I think he was in the same class as Father or Monsignor Joseph T. Fitzgerald. I think they're about the same age. There were some here that were in the same class down in California, where they went to seminary. In fact they had a picture on the wall in the parish rectory. And I saw so many of the priests that were here that graduated in a group.

But I moved up here then when Father Flegge was here. And Jewell said, "Do you want to go back to St. Pat's?" And I said, "Heavens no, I'm not going to change again." So, that's when I stayed here. And then Father McInally left; then we had Flegge and later Father Reyes Rodriguez (1981-1985). We've had so many of them. Father William D. Dohman (pastor 1985-1987) was here. I can't remember all of them.

WM: You do remember Father Merrill (Rev. Jerald H. Merrill, 1961-1981)?

MK: Oh yes. Because, you see, Father Merrill got...no, maybe it was Father Flegge, got Joe Corello to count the money collection. And so one day Joe asked me, "Muriel, would you help me count the collection?" And I said, "Sure." And we'd do it like Sunday evening, and then he'd come and get it Monday and take it to the bank. So then pretty soon he quit and said, "Why don't you count it during the day?" So then I started counting.

It was in the rectory when it was across the street. So I'd count the money, then it ended up that I take it to the bank. Then they moved the parish, you know, they built the new building, the new church. And this social hall was the church then. This was a barracks, you know, and it was a church then, they had the altar up here.

WM: I can remember being in it a few times. It was here?

MK: Uh-huh. And the rectory was across the street. Then they moved the rectory into this... they built a rectory onto the end of this building here. And they built a church. Then Father Merrill moved in over here. And he sold the house across the street, which was unfortunate because they really needed it. But, anyway he lived here in this parish. And

I'd come down on Monday, and have the collection, I'd be here all alone, 'cause they didn't have a secretary or anything then. And I hated it. I didn't like to be in this building alone.

WM: In this part of town?

MK: No. People would walk in and out. And here I am running a machine and I have to be quiet till they left the building, you know. It was scary, I didn't like it.

WM: Well now, what happened to the old church that I remember?

MK: This is it. We had just a little old step up here. We didn't have a fancy altar. It was just built from a chapel out at Kearns. And so it had the old altar like they had in all the government places, that any religion could use, you know. But then they made it into a Catholic altar with the relics. And then they moved this, and they got the altar from St. Mary's, when they tore down St. Mary's.

WM: St. Mary's of the Wasatch?

MK: Yes.

WM: Who did that painting of Our Lady of Guadalupe on the wall, I just love that painting.

MK: Some young man came in and he had a picture. He went down into Mexico, and he took pictures and pictures of Our Lady of Guadalupe, and then he made up his own. He had a camera, and he put it in his camera, and he'd reflect it up on the wall, and then he'd get up there with a paintbrush, and the reflection was there, and he'd make dots. And all of this is dots. There's a little bit that's kind of blurry...

WM: That's what makes it so nice.

MK: Uh-huh. But it stands out, and it's just beautiful. And it took him quite awhile, because we'd have meetings in here, and we'd go in there and watch him once and awhile. I couldn't believe it, that he could do that.

WM: Do you know what his name was?

MK: I don't remember what his name was. But he was a young, tall fellow.

WM: Was he a parishioner here?

MK: No. I had no idea who he was. But he just composed her from all the different pictures he had. And he just thought she was marvelous. I mean, that was his favorite.

WM: Beautiful painting. I always sit where I can see it.

- MK: Yeah. It's really nice. But he painted that himself, freehanded. But it was reflected out of this camera-like, and it would enlarge it, you know. And then he'd just paint it, with little dots on the wall.
- WM: I'll go back to Father Merrill then, he was the one that was here when the church was built. Do you know the architect or anything about him?
- MK: Louie. Will Louie was the architect. He's also the architect on the new addition that we're going to have. You see, we're going to build classrooms over here.
- WM: A CCD center.
- MK: I was active in the Altar Society, but I wasn't active in the students taking classes, because my kids went to Bishop Glass. So they didn't come here for classes, religious classes. They just had the kids that weren't in Catholic school.
- WM: I taught class down here once. We had to meet in the garage.
- MK: And they had a place underneath over here, they had a lean-to over here like a kitchen, and they'd open up the walls; they had sliding walls here, and they had pews in there. And when we'd get a lot of people, we'd sit in the kitchen, at that end. And then the kitchen was off to the little tiny room off to the end. Then they had a choir loft up above here. Well, they lowered these ceilings then, they've changed it quite a bit. That's why it looks so different.
- Back there was the sacristy and stuff, where the kitchen is now. And then upstairs, there's a stairway that goes up into the attic. And they use that as storage.
- WM: I thought of that when I came in. Did it go up to the choir loft? I came in the west door.
- MK: That was built on. And there's a room up there where the choir loft is that they made into like a guest room. It has a bathroom up there, and a sink, and a little fridge, and I don't think it has a stove. Maybe it has a hot plate, I can't remember. But that was a choir loft, and it seemed like we had rugged stairs, like they have in the barracks, slats laying. And I sang in a choir up here. I sang many weddings, funerals and everything at St. Patrick's.
- WM: Was this already part English? I mean, an English choir and a Spanish choir?
- MK: Well, the one that played the guitar, she was Spanish. But we sang English songs. We didn't sing any Spanish songs at all.
- WM: Did you have a Spanish choir though?
- MK: No. We didn't have a Spanish Mass or anything. Then when they changed



the highway and the bridge down on Fourth South, it took out the Mission. And that's where Father Merrill was. So they brought his parishioners up here. And that's why he was the parish priest here, because he spoke Spanish, and he brought the Mexicans in here.

WM: And now, down there, there were some sisters who were from Mexico. Do you remember them?

MK: No. I don't.

WM: They wore brown habits. But they didn't stay here too many years. And I can't find anybody who remembers them.

MK: I bet if you talk to Eppie Gonzales, because he can remember teaching underneath the dugout...in the cellar underneath this section over here.

WM: Well, I was lucky to get a garage then.

MK: And he said it was dark and it was gloomy. I mean, he's interesting to talk to as far as this church is concerned, because I don't really know. I mean, I was active, but yet I had kids at Judge and St. Mary's, I had a daughter at St. Mary's when they closed Judge to girls. And so I've had kids away, so I was never active in the religious part, you know the children here.

WM: Religion classes?

MK: Then when they built the church over here, I worked on the building committee, took the money and tried to keep track of it. It was Joe Corello that was in charge of it. But I helped him, because we handled the other money, so they figured we could handle this too. And then he lost a sheet of paper that had a lot of names on it so when it came out at the end, they never did find out who all donated. And so they have a plaque in the church on the wall and they have quite a few that have their names up there. And my name was on the sheet that they lost. And so I told Father Merrill. I said, "Well, I paid." And so I got my own checks out and showed I had paid my donations. I think we had to raise three hundred a family, or something like that. And so I got my mother and dad's name on there.

WM: Now there is a plaque, I just noticed it this morning, with Father James E. Collins name on it. Who put that up?

MK: I guess Father Merrill did when people would call and ask if Father Collins is still around? I didn't know him. He's been dead (since 1957). We've been living in Utah, in Salt Lake, for thirty-five years, and I didn't know him. When they ask for Father Collins, I'd say, "Well I'm sorry to say, but he passed away I'd say, twenty years ago."

WM: They sure loved him.

MK: Yeah, I know, every time you hear the old people talk about him, you

know. But when the mission came up in here, we had a bad time. Because the mission wanted to take over the church. They wanted everybody that wasn't Spanish to go to St. Patrick's...

WM: Mission? What mission?

MK: The mission down on Fourth South. When they came up here, it was Father Merrill. And those Mexican people didn't want us in here. And they wanted us--anybody who lived west of well it was Eighth West then--they could go to St. Patrick's. Just the Mexicans could go here. And we said no way. So they had a big meeting here, and I was embarrassed, because they had some priests come in and some nuns and different ones came in and they wanted to see if they could settle an argument. And those Mexicans really told them off. I was so embarrassed the way they talked to those nuns and priests, I just about died.

WM: Do you remember the names of the leaders of the movement that wanted...

MK: No. And then we had a carnival, and Tim Quinn and I were chairmen. And we rented one of these great big trailers, one of the men worked at Gat's (sp?) beer or one of those you know. So we borrowed this huge great big trailer, and we parked it in the parking lot back here. We kept all the supplies in there, and Tim and I were the only ones who could go in there. And if they wanted something, we'd bring it out. Then I'd go around and see if they needed anything, and if they were making any money, or if they were losing on the game, or if they should raise their price or something.

WM: At the carnival right here.

MK: Yes, the carnival is right here on the parking lot. That was before the church was here. So, anyway, you'd go up there--a lot of Mexican people had booths. You'd go up to talk to them, and they wouldn't talk to me. And it was really rough.

WM: Was it because they couldn't speak English?

MK: No, they can speak English, they just didn't want us here. And see, Tim and I, as far as they were concerned, we didn't belong here. They gave us a bad time. But I just laugh about it. And I'd kid them. And then when some of them found out that I was Indian. Well, I think what started it was when I had CYO at St. Patrick's. They had the Mexican group, the white group, and the Judge Memorial group. So it was really bad because...

WM: Segregated?

MK: These little groups you know, and I had an awful time with them. But I always took to the Mexicans, I don't know why, but I guess because I'm Indian and they get kind of shoved away or something, I don't know. But I'd always be with the Mexican kids. I know once, Grace, one of the girls, had a birthday, and they asked me if they could bring a cake.

And I said sure. So they brought a cake, and I thought it would be great, 'cause you know, celebrate a birthday. And they sang happy birthday to her.

But they took the cake and they were going to go. And I said, "Just a minute, why did you bring the cake?" "Oh we just wanted to celebrate her birthday." "You cut that cake and everybody here is going to get a piece of it. You're not taking that cake out of this building. If you bring a cake in here, and you're not going to share it, don't bring one." They were going to go to somebody's house and have cake afterwards. They weren't going to share it with all those kids. And I made them share it.

So when Grace had a birthday, they had it in one of the girl's backyard, and they didn't even invite me. And so I told Grace, "How come I didn't get invited when you have your birthday and everything." And she said, "Well, I don't know mother, they're inviting the kids from the CYO." I said, "Good." So I went down, and I said, "I didn't get an invitation, but it's a CYO birthday party. But I don't see all the kids here." So I told Grace after that, "Never again are you going to have a birthday party when it's supposed to be CYO because it isn't fair. If you're CYO, you're CYO, and everybody's included." But anyway, this one time, we were invited up to Magna, the CYO kids, to Magna kids. They wanted to get the kids together, and kind of mix up you know. So we went out to the meeting and everything. But I took Mexican kids with me, 'cause I had a station wagon, and I said, "I'll take a bunch of you." So all these boys...

WM: Let me interrupt you a minute. Did you have three different leaders, one for the Mexicans, one...

MK: There was Mrs. Tracy and I.

WM: They were supposed to be together, but they just...

MK: They'd separate, and we'd make them get together. You know, we said, no segregating. I know they didn't like me. But anyway, I had five or six boys. So I asked them, "How come are you kids always fighting? Every time I turn around you get in a fight, or somebody's getting knifed. You shouldn't be doing that." And they said, "Well, it's our heritage." I said, "What do you mean you heritage?" "Well, our parents always carried knives, and they fought." And I said, "My God, my parents carried around a tomahawk. Do you think I should run around with a tomahawk?" And they started laughing about that. And they thought it was funny. And I said, "Bow and arrow, I'll come to CYO with a bow and arrow and a tomahawk." "No." But I tried to get them. And there was one little boy that kept getting in trouble, he was a teenager. He was about sixteen or seventeen and he was always getting in trouble. And so he'd end up in the place up in Ogden . . .

WM: Detention home. I can't remember what is was called.



MK: And he kept going up there, and he'd come home. And I kept talking to him and I said, "How come are you always in trouble?" And he said, "Oh, I don't know, this and that." I said, "Next thing you know, at your age, your going to end up at the point of the mountain (Utah State Prison). I don't want to see that happen. You won't go to school, why don't you sign up and go into military service. And so, I didn't see that kid for years, er, for a long time, I wouldn't say years. So one day I went to church, and here comes in this sailor, came in and grabbed me, and I looked at him and it was that kid that I had told to go into the military. And he said, "Boy, did you save me." And he just hugged me and talked to me. But I thought if I just saved one kid, I saved that kid. With all of them, I touched one.

WM: Willie Price told me he worked with the youth group out here.

MK: I didn't work with Willie. He probably worked there after I left. Because I worked with the youth down there for eight years, and Bishop Federal gave me an award, something about working with juveniles, something in Latin. I still have that award. It's really quite an honor. And then Father Flegge would take the bus load of kids down to San Francisco, and they'd meet the hundreds of Catholics in San Francisco. We took two bus loads. He took one bus trip, and I went on the second and third trip. And we'd take these kids and one time we were at the Catholic college there in San Francisco. Another time we stayed in the Hilton Hotel there in San Francisco. And the first trip they stayed at some girl's school or Catholic school.

WM: University of San Francisco was a Catholic School.

MK: Yes, it was there. But all the students stayed there. We stayed in dorms and everything. And they had chaperons and the whole bit. And it was really good for our kids because they were so used to just being with a few Catholics, and they got there and everybody was Catholic.

WM: San Francisco was largely Catholic...

MK: Yes, a lot of Catholics. And they just really enjoyed it. And then we were there for a week. And then we went down and took the bus loads and went down to Huntington Beach for a week. And we stayed there in the hotel there, right off the ocean.

WM: Remember the names of any of the kids that went with you?

MK: Sonny Hathaway was one of them. Pat Aloya--oh, there were so many kids. They were from all over, from all the parishes because you had to have so much money to go and Father (I think he was teaching at Judge then) asked me if I'd go as a chaperon. And so I did. And Marge Pierce, she taught at Judge. I think she taught history or something up at Judge. She and I got to be really good friends. And we took the trip twice together, and then we had chaperons from Provo, they came up from St. Francis down there. In Provo, some girls and boys took the trip. And they had two bus loads of kids. But it was all over the diocese. They

had to have so much money to go. So, I mean it wasn't a whole lot, but they did have to pay their way.

WM: My boys must have been in St. Olaf's then.

MK: I don't know. But anyway, it might have been kids from there, I don't know. They were from all over, all the parishes. 'Cause it was fun. They got to know each other for these two weeks, and especially down to the beach. And we went to Disneyland, the Dodgers' Stadium up in Chavez Ravine or wherever it was.

WM: Disneyland isn't in San Francisco.

MK: No. We went from there down south.

WM: Oh. You took them all the way.

MK: Yeah, down to Huntington Beach in California.

WM: And you came back in good condition?

MK: Yeah, two weeks with those kids and they were beautiful. And I know that one of the girls that came from this parish, Bridgewater. Do you know Mrs. Bridgewater? The big black lady? She comes to church here. She had a daughter Sandy's age. And she went with us. And this was at a time when blacks weren't allowed to go here or there or anything.

WM: That's what Willie was telling me about.

MK: Every time we'd go into a restaurant, or go into a hotel, we never knew what to expect. Nobody ever said anything, because the kids were so well mannered, so well behaved, that we'd go into a restaurant, they said, "Oh, you're the best group of children we ever saw." When we knew there were two bus loads, we just wanted to panic. But they'd go in, and they'd sit down and eat, and order, and pay the bill and they'd go out. They'd talk, but they weren't boisterous, they didn't throw food. They were well behaved. You were proud of those kids. They were really, they were fun. Father made just three trips. Mancusos went. They were chaperons. Mrs. Barber from Orem, she went--her name was Florence. But you got to meet so many people that, you know, the adults, the kids, we just loved them.

WM: Now let's skip...as long as we are talking about trips, and talk about the one you made to Phoenix.

MK: Oh yes. Sister Lorraine Masters, you know, she was taking a group. We were going to go. So we signed up through that Tekakwitha Conference.

MK: She was Mohawk. I should tell you about my Indian heritage. But anyway, they were going in this group. So we signed up with the group. And we didn't belong--we went to that trip with them, the paper to register and everything. And we made arrangements, and that was really

weird. We got down there, we drove. A lot of them went in, what do they call it?

WM: Caravan.

MK: Caravan. But we didn't go with the caravan. I can't remember why.

WM: Who is we?

MK: My husband and I. I don't think we could leave soon, or something, I can't remember. But anyway, we drove down to Phoenix. When we left here, we chose where we wanted to stay. And when we got down there, we registered at this one place, then we went to the other motel where everybody was supposed to be in there, there was nobody there. None of them were registered there. So then we thought, we'd better go up to where this museum was, I can't remember what the name of it was now. But that was the headquarters where we were supposed to meet. And they had all Indian things there at the time.

WM: Hearst? Wasn't there a Hearst museum at the time?

MK: Is it Hearst? Something like that.

WM: I've been in it, I thought it was Hurst.

MK: Yeah, Hearst, I think it was. Yeah, it was a different name. So we went there and Sister was there. And she said, "Muriel, don't register, don't register." And I said, "We did." "Get out of there!" And I said, "What happened?" She said, "It's the red light district. And they're filthy rooms." Well, I said, "I went into our room and it was crawling with cockroaches. And we didn't take our baggage in." She said, "Go back and get your money back." Well we went back, went to the office and asked for our money back. The others were registered at the wrong place. And he said, "Oh Mrs. Kolb, I have to keep it one day." And I said, "Why, it hasn't even been an hour." And he said, "Well, I've lost customers." I said, "There isn't a damn car out here." He said, "I still have to charge you for one day." So we lost one day. I mean we didn't even go in--we opened the door and looked in and we thought, I don't know if I want to stay in there or not. We didn't take our luggage in or anything.

So they told us there was an opening at a really nice motel, I can't think of it now. But we went up there and that's where most of them were. And we got in there and it was beautiful. And everybody was so sweet to us, and there was a lot of Indians from all over right there. And right beside it was a cafe where we could eat. But when we went down to the stadium, where these motels were, it was a bad part of town. It wasn't a stadium, it was a colosseum. They'd have meetings and everything. And we'd go in and take part in them. And they had a sunrise service, we got up real early one day, and went over and had the sunrise service. And that was beautiful. Did you ever see the Indians have a sunrise service?



WM: No, and while we're talking, what is the significance of sweet grass? Sister Lorraine has given me a bookmark . . .

MK: Sweet grass.

WM: Sweet grass. She said sweet grass was woven into it. What does that mean?

MK: Well that is sweet grass, and they venerate it like we do the blessed candles, and they burn that as an incense. It makes a smoke, but it burns slow.

WM: Where did they get it, does it grow all over?

MK: It grows. Yeah. I guess they find it by the river or something. They weave it and everything.

WM: Well, I just didn't know what the significance is.

MK: And they burn it in a little dish-like, and it just kind of smokes just like incense. And it smokes real easy, it has a lot of smoke. But it just kind of bellows up, and it doesn't flame. And they use it in their services, like when they use the eagle feathers and they pray to the north, the south, the east and the west, the moon and everything. And it's beautiful service.

WM: Do you happen to know Diana Taylor out at Kearns?

MK: No, well, I might if I saw her.

WM: She was telling me her husband goes around to the different places--he's been through a lot of parishes, where they've held services. And he burns the sweet grass, and I thought, what's sweet grass?

MK: It's kind of like incense.

I think we got down to Phoenix Friday. Saturday they had the early morning sunrise. Then they had Mass Saturday. And Sunday morning we went to Mass, and it was in the coliseum, and they had the Indian bishop there. And he came in with his miter on and everything. These little kids would come running up, "Are you the Pope?" And he said, "No, I'm not." He was so cute. But he was an Indian, I guess the first Indian bishop they've ever had, and he's from down there, from somewhere down there. I don't know if it was Phoenix or New Mexico. Very handsome man, very nice. And we had Mass there. And then we left. And then the next day afternoon, I think the Pope was supposed to be there like 3:00 or 4:00. But we had to be back, to go through, because you had to go through these electric gates, you know. And so it was slow moving. And you had tickets, when you registered, you were given tickets.

WM: Well why, were they afraid someone was going to attack?

MK: Well no. You don't know what idiots are going to do something. And so you had tickets and then they checked you as you went in. And they told you which section to go and everything. So it took a long time. And so we found our seats. And people were visiting, and it kept getting fuller, and more people coming in. And there was a man on a short wave radio talking behind us. And he described right where he was. And it was right over where the Pope was going to come in. And he said, they had boxes, and you'd better get over there. So we were looking around, because we were listening and we saw where it was, and pretty soon, somebody showed up. And they went through the box, and it was food. And he said, "Okay, it's food. That's fine." And they were smart, because we were in there for a long time.

But anyway, we sat there and people were visiting all around, and we were sitting in these real tiny chairs, you know how it is in the colosseum. And they had cameras. And they'd have a camera on the entry where the Pope was supposed to come through. Then they had a camera that flashed on these great big huge screens, and they'd put people on the screens. And if they put children they'd go, "Awh." And if they put these silly giggly girls, everybody would laugh, and you'd see these girls hiding their faces, you know, Indians always hide their mouth. I don't know why, but they did.

And so this one time they had the camera, and it was on a sister, and she was standing there with this newspaper. You saw that it was a sister 'cause you could see the skirt and everything. And she was standing there, and she put the paper down to look and everybody just roared. And then they'd put it on the elderly people, and they'd all applaud. It was so different, they had so much respect for the elderly people. And it was so nice, because there was sixteen thousand Indians.

WM: Was that all that was allowed in?

MK: No. I think that's all it held. Because it was small.

WM: I mean, you couldn't come in if you weren't Indian?

MK: Oh yes, you could go, but you had to have tickets. You had to go where they registered to get the tickets. And it was mostly the ones that belong to this group. And you had to register through the Tekakwitha Conference. So anyway we sat there for quite awhile, and so when the camera would go to the curtains, everybody would get quiet you know. And then it would move off the curtain and people would talk again.

So finally they had the camera on the curtains and the curtains opened, and the Pope came through, and it was just dead silence. Just nothing, you couldn't hear a thing. And the hair just stood on the back of your neck, on your arms, I'm doing it right now just thinking about it. And then it was bedlam. It was just crazy. They were clapping and cheering, and they were waving these yellow handkerchiefs. I don't know where they got them, that was the first time that I ever noticed them. But some of them had the yellow ribbon like they wave over in Italy, and

it was beautiful. It made you cry. And we weren't too far away. We were pretty close. And they had a stage that moved real slow, so everybody got to see him.

WM: It rotated?

MK: Uh-huh. It rotated. And they had it decorated all around him where he was. And they had like a cover and over it was all these beautiful Indian blankets, and half that he took to get in there, the Indian blankets along there. All these Indian people come in behind him. And they were all in costume. And they were beautiful costumes. There was one from Mexico, and he had some kind of feather, but it came from the back of his head, and it came up over his head. And I bet that thing was six to eight feet long. And it just kind of bounced as he walked. And they'd walk all around where the Pope was going to be.

And he walked around, and he led them all around, then he went up to his throne. And then the Indian medicine man came in, or chief or whatever he was. And he had this bowl, with the sweet grass burning. And he blessed the Pope. And then he turned around, and he got a big beautiful white eagle feather and gave it to the Pope. And the Pope held it up. And everybody was cheering. It was just beautiful.

WM: What is the significance of the white eagle feather?

MK: It was special. Because you don't find many white eagle feathers. But they call it a fan when they have a lot of them, you've seen them. Because a white one you don't find very often, it was quite special. And then he spoke, he must have talked for maybe a half hour or so.

WM: His speech was probably someplace where I read it.

MK: But it was so moving. And to be in the same room with him, you could just feel the vibrations. I mean it was just really moving. And I know we went to Alaska, one time we took a trip up there. And right at the hotel next door was the church, the cathedral that he was there, he had been there. And this was before I saw him. And I walked up the aisle, then I walked all around the altar. And I said, "He walked someplace around along here, and I'm going to walk in his footsteps."

WM: Whereabouts in Alaska?

MK: This was in Anchorage. But this was such a moving experience. Just beautiful. And when he comes to Colorado, I've told people, "If you haven't gone, go see him if you can." Because he's coming for the youth conference.

WM: Yes.

MK: But if they have a chance, even if you see him riding down the street, because it's just such an experience--and we watched him on television. He was busy. And I don't know how he did it because he was on camera



moving all the time from one place to another. From the hospital to everything. And he'd go in these different churches. Then you'd see him kneel down and put his head in his hands, I think that's the only time he got to relax, you know, when he was praying.

WM: Did he...was there Mass while you were in the colosseum?

MK: No. He talked to us. Then he left from there, and he...they had to hurry him from there to the stadium, and that's where he was saying the Mass, at the stadium. And that's where Mary Mayo and Silvio and all of them were. You see we were the Indian group. And they were with the other group, whoever went. But it was really very moving.

WM: I'm not familiar with Phoenix, I don't know where...

MK: I'm not either. The colosseum is the old one just like the old one down here on the fairgrounds. And that's where they have the rodeos and that sort of stuff. But the stadium was where they had football games.

I was going to tell you my Indian heritage, but do you have time?

WM: Let's go.

MK: My mother was a Seneca from New York state. And her father was Seneca and Cayuga and a very ambitious man. He was a hard worker, which a lot of people are there. And he was like a president. They didn't call them chiefs, they called them presidents. And he was a president, and he had to go all over the reservation, and part of the reservation is in Canada now, where before it was just a reservation. But when they put the Canadian line though, some of them were over in Canada.

That's where he met his wife. He married her and brought her back into the United States. And they were married and they had...I forgot how many children, six children I guess. And mother was, I guess towards the last. She wasn't the youngest. I think there was one younger than her. And they lived there. And he had a big ranch. They burnt his barn twice because he was so ambitious, being a chief, and some of them were mad at him. And then one day he was out in the field and they shot him, so it was like an assassination.

WM: His own people?

MK: Yes. Because some of them were jealous, some of them didn't want to work, some of them weren't doing as well, or something, I don't know what. But anyway, he was shot. Well, a lot of the Indians, you go on the side of the mother. And see, when mother was very young, her mother died. And so the dad was the only one that took care of them. I think there was about five children, four or five. And so she had an older sister that was in California. Well she was a quite a bit older than mother. Then mother had a sister younger than her. Then she had two brothers. And one sister was a nurse. But mother and this younger, Margie, were the only ones...and Franklin, were still home then. But

Jesse was a nurse and she was away to school. And Aunt Matilda was in California. I don't know if she was married then or not. I think she was, because she left home early.

And so when the father was killed, they took the farm away from them because the children would go on the side of the mother. He was dead and she was from Canada, so they took over the ranch, and they put her and her sister in the Thomas Indian school. So she was raised in an Indian school. And so I think than when she left us, she remembered that she got along alright and likewise we should get along alright.

WM: Is that Indian school still there?

MK: No. It was on the Tandawanda Reservation. When I graduated from high school, we went up through Windsor, Canada, then down into Niagara Falls. And then we went to see some people that lived in Buffalo. And then they took us up to the Tandawanda Reservation because I wanted to see it. Mother (Grace Jamison) wanted to see it, because she hadn't had seen in since she was a young girl, when she left there. When she graduated, she went to work in Boston. She had been born October 20, 1892 in Iroquois, New York and lived on the Catteragus Reservation.

END OF INTERVIEW

