

HAROLD NIELSEN

Sandy, Utah

Tape No. I-25

An Interview By

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July 20, 1972

American West Center

University of Utah

Utah Minorities Series

NIELSEN

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THE FOLLOWING IS AN INTERVIEW WITH MR. HAROLD NIELSEN, CONDUCTED BY VINCENT MAYER AND PHIL NOTARIANNI AT SANDY, UTAH, ON JULY 20, 1972.

PN: To begin with Mr. Nielsen, when did you arrive in Bingham?

HN: I first arrived in Bingham in October of 1919.

PN: And how old were you then, sir?

HN: I was ten.

PN: You were ten years old. Could you convey to me some of your experiences there, as a small boy, dealing with the foreign population there, Greeks, Italians?

HN: Well, I don't know whether I can remember as much as that. I came from a farming, Mormon town in Utah county. I got into Bingham the first year I was there I had eleven fights. They were all much different than I was. Of course, I fought enough where I was, but at that time the difference in nationalities wasn't as great, because I was in the fifth grade and most of the people that lived in the main part of Bingham were, that is, there wasn't much of a foreign element evident as there was later. I remember my first impression of Frog Town, which was the lower part of Bingham, was of a guy named Dominic Tapero, he was a fighter. He was a good fighter. Of course he was my idol. There were the Irish down there, the Kallitons, and they had a boy by the name of Mickey who was also a good fighter. He was the only kid that whipped me at first. But outside of Bingham in Hyland Boy and in Copperfield where most of the, you might say, people who had migrated into Utah and Salt Lake at the later date lived. There were Italians and many middle Europe, Yugoslavians, Greeks,

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Georgians, Armenians, almost anything that you can name.

VM: You had quite a melting pot there.

HN: Well, as I go over the year book, at that time, which was the year that I left there in about 1924, I don't find very many foreign names. And yet my, one of the few was Vietti and Alias. Hoots Alias we called him, Paul, quite a basketball player. Renald Vietti, another by the name of George Scusel was president of our sophomore class which was four or five years later. Andrew Contratto, the Vietti fellow had a brother named John who was going to school at that time, who later became a doctor. Joe Brisk, one of the few Jews that was able to make it in Bingham.

PN: How many Jewish families were there?

HN: Well, the Brisk family had Chestler and Mrs. Chestler was a Brisk. So actually, there were only two families. Chestler, Theodore Chestler, was the operator of a show and had been all of the time from there, and he married a Brisk woman and of course, her brothers were in town. She had three brothers and they ran the show business up there. And these were the only Jews, Jewish people, that were able to make it in Bingham, not because of the Italians or the Mexicans, but because of the Greeks. From the bottom of Bingham to the top of Copperfield we had Greeks all over. And the Greeks, at that time, had a camp up in Copperfield which was the farthest south of one branch of the canyon, what they called Greek Camp. And these people lived right up on the hills. They had goats and sheep. They worked out at Kennecott mostly as laborers, power monkeys and things like that. Now the Italians did

about the same thing. As I remember the Italians, I gathered down a few names and we had names like Dispenze, he was one of the later comings, Joe Dispenze, he was on the city council. He's a labor representative on the Kennecott, now he does all their bargaining. But the Contrattos, the Tagliattos, the Viettis, Schels, Muranos, Binachis, there were the people I knew when they moved up there. Now when I got older, of course, I became a little more aware of people being different. Two of the first Mexican people I ever met were a couple of twins. Now I can't remember their last names, but they were three or four years older than I was. They were very popular because they could organize games and play with the kids. Now the Tagliettis were the real tough family. Little John Taglietti, well he was always in trouble. Some of these kids were this way, most of them weren't. But as I go back and you mention Nicoletti, Conti, these people I met when I went back a second time. But the first time, the names I've mentioned, Delanore and Brentell, Tomy, Tebola, Avatella, Itasella. The Itasella was called Bushelshack Joe and he didn't speak English very well at all. His daughter taught for me in Lark in 1937. But Bushelshack Joe had a shack on the hill on the side of the road that went to Copperfield. He blew the whistle that said where the next explosion would be that would spring the hole to clean out a big hold down in the mountain where they could put a very heavy load of powder to break the bank in. Bushelshack Joe they called him. He had one arm and he raised quite a family.

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But he was a real old timer Italian. He hadn't learned the language, but he knew one thing: That you never spent more than you make, you always keep more. AND he came out of there a rich man. Which was in Copperfield.

VM: Now you left Bingham in '24 did you say?

HN: I left Bingham in '24 to come down here. My dad was the principal of the high school down here.

VM: Phil was telling me about that time, they had a little anti-foreign activity around the valley, and I was wondering about that in the form of the Ku Klux Klan in various points throughout the valley, I was wondering if you remember.

HN: Down here on this slag dump. At 90th South. Probably where you came off the freeway. Did you come off on 90th?

PN: No, we came off on State but we know where you're talking about.

HN: Well, right on the south side of the road and on the south side of 90th South and on the west side of State Street I could remember that on this big slag dump up there the old smelter they had a Ku Klux Klan. I didn't know why at the time because I was only about fourteen. But they had a cross up there and they burned it. But you felt that this was what?

VM: I was just wondering about that.

HN: You didn't have, you didn't know the background.

VM: No. Well, not too much of it, I was just trying to see.

HN: I don't know the reason for it. I always associated the Ku Klux Klan with Negro activity in them days. At that time I don't imagine we had very many Negroes around here unless they worked for

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the railroad.

PN: Most of the activity in this area, we found that the railroad areas and the mining areas and most of it was directed against almost any foreign group, Catholics as well as the Greeks, Italians, Slavic people. This is why I thought maybe there might have been a lot of activity in this area.

HN: Well, at that time, you see, I would have been only fifteen and had many other interests. But I had no feeling at all about any group because, as I say, the first eight or ten fifteen names here were people I associated with and knew quite well in Bingham, much better the second time than the first time. WE had a place named Hyland Boy, the Hyland Boy there were quite a few Italians in Hyland Boy because it was a place where they could make their own wine, and it was a place that was mountainous, really mountainous and most of the people came from Italy, came from the northern part and there were not so many from down around the boot or the toe and they carried on much of the same kind of like, outside of raising grapes, as they did in Italy. The same kinds of foods, the same kinds of wine.

VM: What kinds of activities did they have there? Can you recall social activities? Did they get together and have this dance they called Tarentella and things of that sort?

HN: These kinds of things I didn't see, no. I never did see. But their foods, their gnocchi, and their pastas and stuff like that were the things that I recall.

PN: Of course most of the high festivity was done by the Southern Ital-

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ians, but I was just wondering because at times I know there were a few up there at the time.

HN: Well, they had to be bitten by a spider down there to do the dance, didn't they? The tarantula. The Tarantella. But the Italians I knew were, the one I knew the best was my custodian Muretti and he was a very fine person. He worked most of his life in the mine and he got practically burned out of Hyland Boy. He had a cellar behind his house at the end of the mountain where he made wine. I guess he made fifteen or sixteen barrels of his wine. He made the best wine that I ever tasted, actually. And, of course, maybe because it was free that I liked it so well.

PN: Did they have lots of difficulties with federal officers there in the '20's with that?

HN: No. Although we, while he was custodian or janitor of my school he was arrested twice and his liquor license taken away, because he did sell this wine 25 cents for a glass this big, and fourty cents for one this big. He sold it all the time. He sold it to anybody, police officers and everybody. But from Salt Lake would come the liquor commission and if they needed some wine, some good wine, they would knock him over. They would fine one way or another to do it. Now this woman, you might say that the Greeks in Bingham ran the stores, the grocery stores. All up and down the streets. All the way through Copperfield and Bingham. They formed partnerships, there would be two Greek people. And they would form a corporation, first a corporation, and then they would form partnerships and this is one of the reasons why the Jewish

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people never got a foothold there.

PN: Were there a lot of Jewish families that tried to get a foothold there or were there just the two?

HN: Well, I know two that came into run clothing stores and couldn't make it and had to leave and that's not very many but...

PN: Could you remember who they were?

HN: Not right now I can't. The last one that left, the story was that he and the hiring man for the Utah Copper had a little program going where if you wanted a job you could go down to the Jewish store and buy a suit and then you could get a job down in Kennecott. And that worked. But they finally caught up with these and they fired him and the Jewish fellow left town.

PN: They had a similar experience at Magna, too.

HN: And this was during the time I just, after I graduated from high school and I couldn't get a job up there and they say that's the way to get a job. And it was tough to get jobs. I never did work for Kennecott but I know that this white fellow was fired just a year or two later and this was given as the reason. Bart Macky was his name.

PN: What did your father do?

HN: He was the principal of the high school.

PN: Can you remember any of his reactions to any of these groups of different nationalities?

HN: He was, I think he was quite popular with them. I know he taught Americanism classes. Americanization classes for all of the people up there who wanted to come, and it was free of charge. And I

remember particular about the last group of classes that he had was a Greek fellow; and this Greek fellow was so pleased, was so tickled of how he was able to learn that, well, he was an insurance salesman and he came up to see my dad up at the top of Markham; we lived right under a bridge that carried the ore out toward Magna. And, of course, dad didn't want to but the insurance, but as he left, he said how much he appreciated what had happened and he started down outside the step and my mother fell down the up-step of the upstairs and broke her leg and he came back and wrote up an accident insurance policy and gave it to my dad. But my dad like this kind of group and he got along quite well with them. It was a rough time. My dad was there when a principal had imported a basketball player from back in the middle west because then you could play basketball almost indefinitely and this fellow was 21 or better. Finally he had some trouble between one of the players he had and his wife and himself, and he shot the player during the summer as he came out of the post office at the Bingham, what they called the PCO vault. They had to have a principal and they made my dad principal for a couple of years.

VM: What were some of the wild times?

HN: We had a fellow I don't know if you've heard this story, I think his name was Lopez.

VM: That old story of Lopez.

HN: Well, that was about 1913 or 14 in this time, but when I went there in 1919 they were still talking about it and the kids had

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PN: What was the version of it at the time?

HN: Well, I've heard several, the best one was he had trouble with the fellow that he shot over gambling debts and this, and he also claimed that this fellow had spoiled the name of his sister or had done something in this way with his sister relationship, and the quarrel grew to the point where he shot him. Now the story was then, when I went up there, that the guys would throw dollars in the air and Lopez would shoot them out of the air. Well, anyway, they tried to arrest him, as I learned the story, and he made his way over toward Utah Lake and they went down, one of my boyfriends, one of the friends I had in the sixth grade at that time was named Grant and his daddy had been killed by Lopez so they surrounded him down there, but he killed two or three, I think, and then when he made his way back up into Hyland Boy in the apex and supposedly went in the mine they never found him but they claimed he must have been in there because they went in looking for him and a man got shot in there. My version always was that they shot at each other. But he's never been found and there's never been any trace of him, and that was a real story among the kids.

VM: How was the other people's view, the story, was he a folk hero or a name of condemnation?

HN: Yes, he was a folk hero. They did feel bad about the guy, Grant that shot him, he was the deputy sherriff and he was well liked. But they had the idea up there the law officers are like law breakers when they take the job they take the chance. And their

idea is that the law officer has to be as careful maybe as the lawbreaker is not to kill anybody because you're protecting yourself whether you did wrong or not, you're protecting yourself. And the law, I felt, in Bingham never had the same substance, the same authority, the same respect there as it had here. It was more your behavior. Bingham was a good town. We never locked our doors. I never know a girl in all of the times that I was there that was molested at any time, never. There were a lot of fine people there, there were a lot of bachelors there. But they made provisions for this. And Doc Stropp at the hospital would go around when I went now, here is another story that kids nine, ten, twelve talk about houses of prostitution. We had kids that lived next door to them. We had kids who could climb out their window onto their roof and watch. And they talked about it. And we had girls in the school and kids in the school who came, Italian people owned hotels in which there were supposed to be prostitutes and this was a common thing and this in Bingham was something that should be there because it did protect our people and whatever contracts were made were between two people. There were no sexual attempts, no molestations or anything against our people. That's one of the things I liked about that town is its attitude, toward authority and law and living.

VM: Now, you left Bingham in say '29?

HN: No, we first left Bingham in '24.

VM: In '24 did you go to...?

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HN: We came right to Sandy here. My dad came down here to be principal.

VM: And you returned when...to begin teaching?

HN: Well, I returned in '37, as close as I could get to Lark and that's when I ran across...the goatman who made cheese up in Butterfield Canyon.

PN: Nicoletti?

HN: Nicoletti. That's when I met the Nicoletti's. Leonard Nicoletti was in my class. And I was there for three years and then I went to Copperfield. Copperfield at that time was the place where the greatest collection of Mexican people were. Now many of them were from Mexico.

VM: In what year was this?

HN: In '40, 1940.

VM: Have they been there for a long time or did they just move in during the war?

HN: No, they moved in before the war, and they had, they lived in a place called Dinkyville most of them. Dinkyville was up in the mountains up about Hyland Boy or up above Copperfield. They had a place where they used to drive the little locomotives they called dinky engines at night and leave them. These people lived up there in shacks. They were bad, and in some places there would be one water hydrant for four or five families but they were pretty nice people. I had, in particular, a Mrs. Leyba, who the second year I was there had her fifteenth baby and died with it. Some nice kids, really some nice children.

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VM: Now in Lark, when you began teaching there, did you have many Mexicans in your class?

HN: Only one.

VM: Only one. When did you begin having a significant influx of Mexicans in your class?

HN: Well, I moved into Copperfield and while I was in Lark I don't think I ever had more than one family of Mexican origin or Mexican surname. I had many Greeks and Italians. Tibola, little Joe Tibola we called him and I don't know if you know Joe or not.

PN: I know the family. I was going to ask you what type of students were these Italian and Greek and also Mexican?

HN: Well, it depended on the conflict between the language. If children came in as they more often did in the first generation, where there's a strong conflict between their own language being spoken all the time at home and then coming to English, was very difficult. This happened more often with Mexican families than it did with Japanese or with Greek, and yet many of these people now...I have now in Sandy a family of Rodriguezes that we that are migrant workers that work for a Japanese family and they have been coming back to my school for seven year and every year, everytime they start school they have to repeat the first grade. So there goes two years in first grade and then they go through because it is that much difference in the language. We start with the phonic program and they have to learn a new set of phonics because they have their own set and

they have to learn a new one. And this has been a wonderful family. We're tickled to death to see them come back. We just love to see the Rodriguezes, and then they have about six children going back to school.

VM: In the '40's, when a large, I think, a large number of Mexicans started moving in not only from, well, especially from Colorado and New Mexico, I think. And also during that time you have quite a number of Puerto Ricans brought in didn't you?

HN: A little bit later. I think the Puerto Ricans came in after '45.

VM: '45.

HN: In '46.

VM: Did you notice or were you aware of any...

HN: Every time they got in the shower together.

VM: Any reaction between the two?

HN: There was a conflict. Every time they got together. Now I don't know the reason, but I suspect the reason is that the Puerto Ricans came from an area where there was a greater chance they mixed with Negroes and this was one of the contentions, and many Puerto Ricans that we had ran to red hair and a different kind of hair. We know that there are different hair characteristics in so called races and we had many Puerto Ricans come in and they were a different looking kind of people and, of course, they had a different background but they looked different. They didn't get along well together at all.

VM: How did they along with, say, the Puerto Ricans as a group?

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With whom did they get along best should I say?

HN: They got along best with the white community or amongst themselves. They had to be watched. We had a Puerto Rican that must have procured at least twenty driving licenses for the other Puerto Ricans because he could speak English well and he was a good driver. He made a nice little sum. They could drive all right, but the test is the hardest to do! It's like taking your citizenship. You have to remember the names of the people and things that no American learns in order to become an American citizen and it's foolishness. There are other measurements of people in history.

PN: Do you think that this, when you mentioned this fact and the flashing back to what you said about the Americanization classes, I know that a lot of the Italians did not get their naturalization papers until later, especially in the '20's, do you think that the fact the examination was a little bit out of key might have contributed to this?

HN: Yes. I had a friend named Gasparo. I don't say it right but he was from down in the tip.

PN: That's where my father is from, just about...he's in Cosenza, Provincia Cosenza.

HN: And Gasparo murdered the English language and the Italian language. He would get a paper and translate it through the Italians at the boarding house Mouretti's boarding house. This is where I got to learn ---?--- and I taught an Americanization class reserved for the Greeks and the Italians. But at one

time, many Greek women and Italian women, mostly Greek, came into Canada. And the Greek people and the Italian people could go up to Canada by putting up a certain amount of money, could marry these, a certain amount of money to guarantee that they would be taken care of. They could marry these people and bring them back into the United States. Now I know, knew three or four people, mostly Greeks but there were a couple of Italians who did this and there were quite a few Greek girls came into Bingham from there at this time. Well, we had a fellow named Frank Varaccio and he and his wife came to my class, and I had several Greek people that the only thing I could do to teach them was to go back to teach them phonics, and how to read and when it came to history, I said, 'This is not important. Yes, it's good to be a citizen but you might be better off if you don't have citizenship. Yes, you can always be equalled. But the things that you have to learn to be, to pass the citizenship test are not very good. Now Gasparo always said 'rep-resen-ta-tive' and he would read a book and read American words with Italian ---?--- I couldn't understand.

PN: A lot of the Italian words are the same in English except they're just pronounced different.

HN: He brought me a couple of rab-bits one day he shot with a rif-la. He told me a lot of other things that day that I could not understand. And yet he could read the English language and say the words outside of some of these books. And finally in order for Gasparo to get his citizenship papers, he had to take

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about a half dozen people from Bingham and go into the citizenship court and they had to stand up and testify that he was a good solid citizen who wanted to become an American. He didn't want to die before he got his citizenship and the judge had to award him the citizenship papers not on what he could say about the United States history and constitution.

PN: But on his desire to become a citizen.

HN: But on his desire and on the kind of a citizen that he was, and they got him a citizenship.

PN: Who were his eight representatives? Were they just various nationalities?

HN: Oh yes...the postmaster who was named Earl James and Johnny Creeden, an Irishman who...they were good solid citizens.

PN: When were you an Americanization teacher, instructor?

HN: Oh, from about, well, let's see...I think it was mostly in '47, '48, till about '52.

PN: Were there a lot of nationalities that came?

HN: I never had more than seven or eight, no. I never had more than seven or eight in class and it was mostly that they wanted to learn to read and write. Because I, my custodian's wife, she was Muretti, Carlata, we'd go up and ask if she would cook dinner for our Jaycees and she say, "When do you want it?" and I said, "Tuesday", and she wanted to know which one Tuesday or Thursday.. which Tuesday, there's two Tuesdays. She had an awful time with the language.

VM: Now how long did you remain teaching, until what year?

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HN: '54, I think.

VM: Did you imagine while you were there you saw quite a little bit of labor strikes that occurred?

HN: only once or twice did we ever have any, and at this time there was a strike on the Kennecott, and it didn't amount to much. It was more a threat of a strike. In fact, I can't remember being in Bingham when there was a strike. Now there were strikes in Lark. And these were rather tough strikes. I worked in the mines in Lark, too, and we paid 25 cents a month out of our salaries to help organize the Utah Copper, because in 1939 they had a terrific strike in Lark. I think these people were out six or eight months, and they didn't come back in until just before Christmas and that wrecked that community.

PN: Were most of the people in favor of a union up there? Because these strikes had a tendency, like you say, to demoralize a lot of people there, and the unions were synonymous with strikes and I was wondering if that aspect tended to make the people less pro-union that...?

HN: I think as the town matured and got older and more of the people who were on the operational or on the supervisory end; as they moved out of Bingham down into Copperton, starting in '27, the more of those people that left town the less influence they had. By this, that didn't mean the less influence they had the more influence the unions had. But I think that unionism was sold to the laborers by other laborers. That is how the unions were organized.

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VM: Did you know any of the organizers?

HN: Well, not really. One of the best I knew was this Joe Dispenza who was, who is the man, you might say, mostly the big man for Kennecott now.

PN: When was he, when was he at the height of his activity?

HN: I would say in the last 15 years. He was rather late in the scene but he'd been very strong and he does a good job.

PN: He must be a very good leader.

HN: Yes. Joe came into Bingham, I think his mother was a campagno, and Joe came into Bingham rather late as I know him, but he was one of the best organizers. In fact, he is about the only, you might say, organizer and labor leader of Italian parentage I knew. He didn't know the language too well, but he learned fast and he is still good. He's a well-liked fellow. He was just elected as the director on the State Firemen's Association for Board Members and he's been very close to Bingham all the time he's been working. Now the fellow that's up there now that just, well, he's still the mayor.

PN: Jouflas?

HN: Greek.

PN: No, Jouflas is down at Price. Oh, I know who you mean. The name slipped me.

HN: Yes, it slipped mine. I didn't write any Greek names down but his dad ran a store there for years and years. Down in old Bingham. It was there when I went there in 1919. We lived

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just up the street from the store...it's not Jimus?

PN: Yes, isn't that what it is?

HN: No, Jimus ran a drug store. He married a guy his wife was a Strike...the guy that's running for State Senator. I can't think of his name however I tried. His name is Pete. But he belongs to ---?---. I go back and forth to the ---?--- because I like it and he's been there for years and years and they are still in business, as far as the town goes. They paid the ---?--- farm a fare of 50 dollars a month up until I know they got ---?--- for years and years and years. It was a strong town. They were hard to get rid of. When you take somebody with all of Kennecott's resources and it's taken them, I would say, since 1955 until now to buy all of that and that's a long time. And they offered some good prices. This guy held out for 125,000 at the beginning and I think he got more.

VM: That's a little appreciation in your, a little bit of appreciation in your home.

HN: No, like there was an awful feeling. I know there were many people that left Bingham because there was getting to be too many Mexicans there and they settled a lot down in Holliday, and there were some people that were fine people, and there were some that reacted the way they should the way they were treated. Of course they were not considered civil. And I've always felt that Christ only said one thing, he said, 'If the lamb is lost, go find it.' He didn't say worry about the rest of the flock, did he? He said find that lamb. Well, to me, the

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least was as important as the most and I've always stuck up for them and I like them and I got along with them. Would you want your daughter to marry a Mexican? If she wanted to. And sure enough my son wound up marrying a Mexican and he's still married to her. Now most of the marriages up there were very difficult. A lot of them have held up. And I think my son's as well. He's, out of my three kids that have married, he's the only one that hasn't been divorced.

VM: On these marriages, who did they tend to marry more with, the Italians or with whom while you were up there and you observed?

HN: Well, while I was up there, no. I would say that they would not necessarily be Italians. It would not be Greeks because Greeks stay very close together. I would say middle...middle Europe, Italians, and that they mix rather easily but the Georgians, the Armenians, they don't like to mix.

VM: How about in terms of the Mexicans with whom, or when ever they were marrying out of their own nationality, with whom did they marry?

HN: Well, one of them married a Jewish. Of course maybe she wasn't a Jew because her mother wasn't a Jew. You see her father was a Jew and her mother was a Stranger and the child's a Stranger, so. But they have married. I think that I can't say that I can see much difference outside of the Greeks, and even the Greeks now have married, many of them are marrying outside of their nationality. I can't say that the Italians or the Greeks or the Mexicans are doing any more or any less. There was been an awful

lot of marriages in the last twenty years as far as I can see. Many of the kids that I had up there, the Leybas and the Ociolla. I always have to think of Philamino Ociolla. I just met him the other day and I didn't know his name and he said Ociolla, and I said Philamino...well, that was his dad's name. And his dad, according to story when I moved there was a boarder in the Gomez home and pretty soon Mr. Gomez moved out and Mt. Ociolla moved in. He had four or five children quite young in those days. They were really nice kids. And, like I say, I think that it's one of the best experiences that could have ever happened to me to go to Copperfield and to go to Bingham from the time I was ten years old.

PN: A very cosmopolitan type of environment.

HN: One of the happiest towns I've ever been in. At Christmas time or a week before Christmas it was hard to make your way up the stree tand get at the top and back home altogether sober. And it didn't matter who you were.

PN: What brought about most of the tension? Was it just different naitonalities trying to exert their force...?

HN: I don't think there were many tensions. I do feel like the custom was for the largest family to be Mexican and Italian and they would very often have less because the money wouldn't go as far. The cahnces that you could get these foreigners to sign over their check to a store was something because they didn't have enough money when they came in or they would get into trouble and they would sign over the check. The check

would go first to the store and the store would take out what they charged and then give it back to them. I think these were some of the abuses. Now, there were a lot of people. Yes, there were many, many people that would have nothing to do with Italians, with Greeks or with Japanese. And of course, a lot of these people didn't care. And almost all of these people at one time or another were on the opposite side as far as wars go. When you say Mexico, you go back to '36 when Mexico took over everything. Well, they paid for it, but they didn't pay the asking price and the Italians were on the side of the Germans and we had Italian prisoners of war were brought up to Bingham.

PN: How were they received?

HN: I don't know. As far as I'm concerned, they were received all right. They were kept in town and they let them come out there and see Italian friends and Italian people because there was nothing in Salt Lake around for them, and they were treated very well.

VM: Did they work at all in the mines or...?

HN: No, they were prisoners of war and they were not allowed to work, but they did allow them to come out there and meet the people and some of them came back after.

PN: Do you know any of their names?

HN: I don't know any of their names.

PN: Because I'm interested in interviewing prisoners of war that returned.

HN: There's a Mrs. Muretti that lives on about 1561 South Temple. That's about 63 or 64 that came over when she was about 18. I don't know, you might talk to her because this is the place where they came and you might find out. See, when you come down to these things, anything that I say I can't prove, just my feeling about them. Most of the things I talk about are heresays and the one thing that Gasparo and his citizenship this I know. Now, the other things are stories.

PN: Well, a lot of what you said I heard from others.

HN: I noticed, did you ever know a Herado?

VM: No.

HN: Well, it seems to me that when I was up in Bingham we had a little kid whose mother worked in the restaurant who ran the streets and I thought his name was Alex. Could not have been, but I noticed his name. He is a Republican delegate. Do you know him?

VM: No, I don't.

HN: Well, I don't know if he left, but he ran the streets in Bingham. He was never at home, and you know the buses used to come up, the tourist buses, and he used to run along the side of the street and bum money, nickles and dimes. Of course, everybody would do that. He'd carry around a little piece of rock, ore sample. The kids from Copperfield made small fortunes selling ore samples.

PN: They probably made more money that they did mining the ore.

HN: You'd steal them from the U.S. and sell them as ore from the Kennecott. Now this Bushelshack Joe always kept a beautiful rack of specimens. People, tourists, would come up and, of course, they climb over and they heard about his specimens and there was always his own specialty set. But if you had enough money you could buy it and the next there would be another set. His specialty set. His daughter sold up in Copperfield. He had a shack up in the middle of the small mountain, and she sold specimens and tied flies and everybody up there. Sunday was just a hayday for the kids, because they built a tunnel between Bingham and Copperfield a mile and a half tunnel and all you had to do was wait and here it comes, the tourist up inside their own cars and out that tunnel very slowly, and the kids would hop running boards in those days. The kids would hop up all the way from six years and up. In fact the first year that I went up there I had a boy who was a pretty tough, a pretty tough kid. What was his name, Salazar, and he, the year before, had, with the school supervisor, written up quite a story on, about Kennecott and the mines and the way people lived. And they took him around all these schools in the fifth grade and he'd talk about the program. And in our school we had a set of specimens of different types of ore, and I had a girl by the name of Isabel who was in charge of this table and somebody stole a rock. A beautiful specimen, and he blackmailed that girl into paying him five dollars for losing that was his. He said that thing was worth five dollars or more because he could have sold it to the

tourist, and she paid him the five dollars. I didn't know about this at the time, and he was his sister. This was Glenaday's program and his sister is on the left.

VM: Of the Mexican students that you did have throughout the year, did you notice any disportion members of males to females?

HN: I don't remember anything like that, no. I do remember the good old ---?---, I could. They were more colorful and how would you say it, they showed less resentment and...

PN: Why do you think that was?

HN: I don't know. I'll tell you waht I found about Mexican girls here at school here. That regardless of how well they're liked, how pretty they look, and how well they speak English, by the time they reach the sixth grade, there tends to be a withdrawn with other girls. Not that they actually dump them, but they don't include them as much. By the time theyget into juniorr high, they are two sets of people and it's a very unusual girl that ever makes it through high school in this area with the same kind of friendship she had in the fourth, fifth, and sixth grade. This is nineteen, eighteen. I've seen this go on. I had a beautiful Mexican lady. She was rather dark but she was beautiful. Her name was Larsen and her girl was much lighter than she was. And in the fourth grade when they left here to go up to another school in another area this girl had very many friends. Among our people we don't have very many, a very large Mexican population, not even ten families here,

while I had forty families in Copperfield, and she came down in the sixth grade and she didn't know what to do. She was heartbroken and no, they hadn't rejected her girl but they were not including her.

VM: Have you been able to come to any theories why this might happen?

HN: Well, yes. But this is, it's something that we don't know how to teach a pupil that the characteristics and looks are not the important center but relationships. And you always mistrust somebody that is different than you, even if he is born, even if he has a last family name you know these families in one of the small units and it's hard for them to mingle. They had to have some kind of strap to hold them together. Here it's Mormonism. Not too many people that are Mexican are Mormon, although there are more and more all the time. I had a teacher who came out from Salt Lake. Her father runs the El Charro and she taught kindergarten class and she was a wonderful teacher. I would say one of the best teachers, one of the two or three best teachers that I have ever had in my life and she was an L.D.S. Mexican. Where did they go to church? They go to a Mexican American Church down in about Eight South. Did they go to church? No. Why? Because they weren't comfortable. And you know why they're not comfortable? Of course, I'm not comfortable either but that's very different for me. And so I can see. I can see. I know how they feel. And I don't know what it is. I think it's probably, and this is an awful bad observation, but not very many of us are Christians. And we heard about Christ say it but

we don't quite live it. And I don't want to keep coming back to that because I'm not a practicing Christian. I try. And I'm not a practicing L.D.S. either.

VM: Now, over the years that you've been teaching and especially in relationship to Mexican students, what are the most significant changes that you have noticed in students of Mexican nationality or Mexican heritage?

HN: I don't know. I don't know how you mean in their relationship with other people.

VM: That and just in terms of being second and third generations. What has this done to them as people? Have they lost their language, or have they become more Americanized, or what types of problems have come up that were not existing before?

HN: Well, I don't think that the problems that I can observe at first hand, in the elementary, they're not very great. They're accepted much more. It's only as they go into junior high and the senior high that I noticed that there is separation and I noticed that they tend to gather together where they were separated before, because we always try to separate them and we always try to do all that we can.

PN: That's what I was going to say. Since they, when they are in the younger grades, I know this has happened with the various nationalities; Italians, Greeks, or whatever, the kids tend to unite and mingle when they are young but as they get older they drift and I think a lot of that might be from the influence the find in the home. Because the parents will say, 'Oh, I

don't want you running around with him because he's Italian or Mexican or whatever.' I think that a lot of it is just being instilled in the child from the home.

HN: Well, I know of many, many more marriages between Italians and other people and Mexicans and other people and Greeks and other people in Bingham that I ever knew down here. I had a real good friend, John Cridon. He was a fireman; he graduated a couple of years before I did. His youngest, next to the youngest daughter married Pete Massa, an Italian. We went to his second daughter's wedding and, of course, they held it in Bingham and it's a different kind of wedding. There I have a sister...my sister's boy who married another Italian, named Branterro. I find more and more and more of these mixtures, more and more marriages. Now the Massa girl, definitely Italian looking if you say, hair color and things like that... and both of these girls will carry an Italian name. They'd be what, half-blood Italian if there is such a thing, but they're accepted in our community down here quite well, very well. They're much more accepted in Bingham and this is where they held the marriage and this is where most of the people came, even though the groom was not from there and...

PN: What were some of those weddings like? I can imagine, but I would like to hear from you. Were they very festive?

HN: Well, I went to a Muretti wedding and the Muretti girl married a Basque, and we happened to be quite close so my daughter was a ring bearer and we started out in the morning and on 21st

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South. I think there's a hospital up North.

PN: On 21st?

HN: Yes. It was an orphanage.

PN: St. Ann's.

HN: We started out there at 10 o'clock and the marriage took place and then we went to breakfast, and then we came home and rested awhile, and then we went to the reception. We rested about two hours and it was 12:30 that night before we got through. And it's just the same why with the Greeks. Everybody's invited and everybody comes. Everybody goes out of their way to do all they can, and this is the same with the Greeks. Now I've had several Greek friends, good Greek friends, and we'd go to one of those...you go to the reception, and then you go to the dinner, and then you go to the wedding, big church, and then you go to dinner, and then you go to a reception for six to eight hours. This is the same way that the middle European people do when they have, when they have a Christmas or a wedding or something, they go all out and they do all the things that very many people say are the fun things to do. They mingle with each other, they have things to drink, they have things to eat, they dance and they have a good time. And they invite everybody.

VM: The description sounds like you had more than an enjoyable time up in Bingham throughout.

HN: I loved it. Like I say, my dad moved out in 1925 and I swore

I'd ride my bicycle back and forth. And I swore I'd go back, and it took me until 1936. Then I went to Lark in '37. Three years in Lark, four years in Copperfield and ten years in Bingham. And they had to move me out; I didn't want to leave. But they said, 'The school wouldn't last too much longer. You need another school to go to.' And I said, 'I don't want to.' But they moved me to Sandy and I've kept my ties with Bingham and the people in Bingham. Many of them have moved into the Sandy area, so that's mostly my association. First I married a Mormon from Sandy and then I also had my relations there.

VM: What kind of acquaintances did you have from being, especially in terms of Greeks and Italians, Mexicans, which of these do you think were most concerned with citizenship or identifying with as an American or working with the United States?

HN: Well, this was the most problem with the Mexican people because of the Mexican people came down around ---?--- and they were citizens, but it seems to me that the Italians were more than the Greeks, the Greeks didn't know any....?

VM: What about the Japanese?

HN: I don't know about the Japanese. I had a Jap camp right across the front and I don't know how soon, how much they worried. I don't ever remember any problems. See the Japanese taught their children English very early, brought in teachers and so did the Greeks. They brought in teacher to teach their children Greek and English, and they made sure that they could speak English. And I just, I don't feel, you see by the time

I went back in '36 and '37, and back into Bingham in '44, most of the Italians and most of the Greeks were citizens because they had grown up in Bingham and they were.

PN: Their children and their children's children all are born here so they are naturally citizens.

HN: Yes, so these people had been there since 1910 on and things like this up in Hyland Boy. Now I don't know when Mrs. Muretti ever got her citizenship. She came in there when she was about 18. Her husband came in when he was 21. At that time he had been in the Italian army which as an allied. I don't know whether he got citizenship for that or not but he spoke very poorly. An outstanding citizen but he didn't speak too well. You know somebody goes looking for the private, and I don't know what they hell they're talking about the first time. I had a lot of trouble, and he used to come to me and he said his teacher wants something. 'Will you go and find out?' And I'll find out and tell him and then he'd tell me the answer. I carried him home the day he died. He had a heart attack in school and I carried him up and took him home. And I called the doctor and the doctor was there when we got there, but he died in fifteen minutes and he did this working in the mines. This is one thing I say about them, they were really workers. First powder monkeys I ever say were Italian. Did you ever, do know what a Powder monkey is? After he came down, I don't know whether I told you this on the telephone or not but the mortician had a couple of powder monkeys

and I had to know what a powder monkey was. So I went and saw them dead, the guys who had been killed by an explosion, and I think I told him. The mortician tried to get up a poker game, and they had to have at least four to play poker and they only had three so he had an Italian man that had been killed. He brought him out, sat him in a chair and they played poker. They caught him and they took his license away from him. So he went to Copperfield and opened a beer joint up there in a restaurant. Yes, this is what they say and they swear to it. And I don't know whether you can find documentary documentation.

PN: That's beautiful. I don't know how beautiful it is, it's kind of morbid.

HN: Well, he was there when he showed us the powder monkeys and they, yes, he took us in and he let us all fear the dead people and they had been pretty well.

PN: Was he an Italian mortician?

HN: He was an Italian. Well, at that time you see, I think the jobs are handed out in proportion to your ability to speak English. And the less you understand, the more...the kind of a job...they're dangerous jobs. These guys I guess had some powder frozen in a pipe and they were trying to saw it out, pushing it out.

PN: Well, I think we'll end this interview and I would like to thank you very much because you've been so helpful.

HN: I don't think I've been of much help.

PN: Really, it's been great and I'm sure that...

END OF TAPE