

MRS. MARGARET BERTOLINA

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An Interview By

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THE FOLLOWING IS AN INTERVIEW CONDUCTED WITH MRS. MARGARET BERTOLINA ON JULY 12, 1974 AT SALT LAKE CITY, UTAH. THE INTERVIEWER IS PHIL NOTARIANNI.

PN: Mrs. Bertolina, when and where were you born?

MB: In Italy.

PN: Which year?

MB: March 21, 1894.

PN: Which province were you born in?

MB: Province Susterine(?).

PN: What did your parents do in Italy?

MB: Farmer.

PN: They were farmers.

MB: Yes.

PN: What kind of crops did they produce?

MB: Just about everything almost, except orange or lemon or olive. We couldn't grow that. Otherwise we grow just almost everything.

PN: Did they grow grapes?

MB: Plenty.

PN: Did your father make his--I guess he made his own wine every year.

MB: Oh, yes. A lot of wine.

PN: About how many gallons did he make?

MB: I can't remember. We used to go by the brenta(?) over there, you know, big container, but we had big --?--. I can't remember exactly but a lot of them.

PN: Was any of your family involved in any politics in

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Italy?

MB: My father was.

PN: What was he? Was he a mayor?

MB: He was a councilman for many years, and also he was a superintendent. He was quite an educated person for a small town in Italy.

PN: About how many people were in that town?

MB: I would say about 1200.

PN: About 1200 people.

MB: Yes, small town.

PN: How many years did he go to school? Can you recall?

MB: I can't recall, but I know he was educated in a private school under a priest.

PN: Under a priest.

MB: Yes.

PN: Did anyone in your family become priests or nuns?

MB: My brother wants to be a monk, but by accident one morning they went hunting and the gun exploded and cut off his right ---?--- and it could be ---?--- so he change his mind. He come to this country.

PN: Your father then was a farmer?

MB: Yes.

PN: Did he bring his crops to a market? Did he sell them at the market?

MB: Yes. We sell it to the market, yes. We had to take

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everything in near town where there is a big community where they got textile and manufacture.

PN: This was actually in Tovino?

MB: No, no. It was in called Conya(?). It was quite far from Tovino.

PN: So when did you decide to come to the United States?

MB: My oldest brother came to this country in my early age and then he send for my other brothers, Robert and then Barny. I was the only one left there with my parents. And then in 1913 my mother passed away, and my brother, Mike, from Helper, Utah came over to Italy, and we sold our property and come over together, myself, my father, and my brother.

PN: When did your brother come over, Mike?

MB: You mean from the beginning?

PN: Right. When did he first come to the United States?

MB: I hardly remember. I was a very little girl. Probably was at the early age I might say eighteen or nineteen years old when he left Italy.

PN: That would have been about what year? It was probably in the late 1890s or was it in the early 1900s?

MB: I hardly remember. It was in 1890-91.

PN: Did he come straight to Utah or did he stay for a while in New York? Did he ever tell you?

MB: I think he came to Sunnyside if I am correct or

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Castlegate, one or the other. Castlegate, yes.

PN: And then he went to back Italy and brought you back with your father.

MB: Well, the only thing he didn't come back. I didn't see him until 1913 when my mother passed away.

PN: So you came straight to Utah?

MB: Helper, Utah, yes.

PN: You went straight to Helper.

MB: Helper, yes.

PN: Who did you live with there?

MB: My brother. I had two brothers then and my father. And my brother and his wife and the rest of the family. My sister-in-law's mother and father were there, and I had a little niece, my brother's little daughter.

PN: Where was your home at at Sunnyside?

MB: Helper.

PN: Helper. Where was it at?

MB: I forgot the address. I know it was on Main Street.

PN: It was on Main Street?

MB: Main Street, yes, right across from the depot. They had some houses where all the railroad men used to stay. I forgot the name. It is so many years I kind of forgot different things, but that's where my brother had that big business there by the name

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Double Rock Store.

PN: Your brother had that store?

MB: Yes, my brother had that store.

PN: It was called the Double Rock Store.

MB: Double Rock Store, yes.

PN: So did your--what did your father do then when he went to Helper with you in 1913?

MB: Well, he stayed there with us and help us around, but he never did like Helper.

PN: How come?

MB: Well, because he left a beautiful farm and beautiful country and losing his companion. He was quite lost, and he was kind of old to learn the language. He wasn't too happy.

PN: Did he ever wish that he had stayed in Italy?

MB: Well, not to be by himself, but he could have Italy move down in Helper with some of the beautiful farm we had. He didn't live very long. He died.

PN: What did you think when you moved into Helper? Here you were a young girl from Italy. What were some of your impressions of Helper?

MB: Well, at my age I liked it. I learned the English language, and I learned the way of the United States because I thought it was a country of opportunity more so than what we had over there. I love it even



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though Helper wasn't a pretty place. You know, in a way it wasn't. But people were nice, and I just loved it, I really did.

PN: Of course, there were a lot of Italian people in Helper.

MB: Every nationality there but a lot of Italians, yes.

PN: Were there any hard feelings between, let's say, Northern Italians and Southern Italians that lived in Helper? Were there ever bad feelings among the two that you could tell?

MB: Not a bit. Not that I notice, no.

PN: Let's say between the Pete Montasi(?) and the ---?--- and ---?---

MB: Not that I recall, in fact, my late husband, he was the best friend of ---?--- Calabراسi(?) or whatever they were from. All they were working at the railroad, all these people. They were all his friends. Calabراسi(?), yes. I can name a dozen people. They were all friends. Same thing with my brother because they were in business. They were all just like a big family. I don't care what nationality. That wasn't--oh, once in a while they might call you because you don't understand their language real good--probably was not Italian but some other people, they call you a funny name because you

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don't understand. But among the Italians, we were really all close, very close.

PN: You were close in Helper.

MB: Very close.

PN: What about the Italians from let's say over in Price?

MB: I never notice really. Seems to be they were all our friend, very friendly people, yes. I lot of people even from different part of Europe they were there. We tried to understand each other. We were all friends. It was beautiful.

PN: You got along okay then with the Greeks and--

MB: Wonderful, with the Greeks, sure.

PN: --the Serbs--

MB: French, Serbs, Canadians.

PN: --Croitians.

MB: Croitians. All nationality. In fact, I was working in the store, I was trying to speak every language to make myself understand because I like people. It was real nice. I work for Greek store. I work for dry goods store, grocery store. I don't care who owns it. As long as it was work I was happy.

PN: So you worked in your brother's store in 1913?

MB: Oh, yes. Not in the store but in the kitchen and help him upstairs, and then I used to come down in the store and try to learn the language. And after I was

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married--

PN: Which year were you married?

MB: 1916. My husband was a boilermaker, mechanic at the railroad, and then in 1919 we got my brother's store.

PN: What was your husband's name?

MB: They used to call him Charley. His name was Floyd Febert Lena(?), but they used to call him Charley. And then the big fire came around in about thirty-five days. We lost everything.

PN: This fire was in 1919.

MB: Yeah, May 19, 1919.

PN: Did they ever find out what caused that fire?

MB: We find out later on someone was making whisky and ---?--- and the fire spread out, and before they can get help for a sturdy building that fire department half of them never make it.

PN: Was this an Italian family that had the still?

MB: I won't say it. That was during the dry probationism, and they was making some whisky or something, and I think that's how it start. When you can prove it you can't.

PN: So what happened after the store burned down? Was everything destroyed? Was it a total loss?

MB: Total loss. Hardly any saving, very few things. Then a good friend of ours, well, we have to give up the

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Carbon Hotel for a downpayment in the store there.

PN: Did your brother own the Carbon Hotel?

MB: No, Albert Richie.

PN: Albert Richie.

MB: Just a minute. Was that Richie? I think so.

PN: Now, where was the Carbon Hotel in conjunction with-

MB: Well, the Carbon Hotel was down by the property that my husband had. They wouldn't give us the money to start.

PN: So then your brother owned the Carbon Hotel and then he sold it?

MB: My brother never owned the Carbon Hotel. He owned the Double Rock. We sold the hotel that building to this Greek fella, and we gave him cash as a downpayment. I think that's exactly how we ---?--- \$12,000. Of course, my brother, he got the money, but he never owned the hotel because the Greek fella owned it. I didn't explain it to you right. It's confusing. It's a long time.

PN: Quite a few years.

MB: Oh, a lot of things happen.

PN: Who is this Mr. Rolando you were telling me about?

MB: Rolando. He married the sister of John and Joe Quelico(?). He used to live across the track. He died. I can't remember his first name.

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PN: Do you remember the name of his store? He owned a store there didn't he?

MB: That's the one we started out. I can't remember if it was Helper Meat and Grocery. I think that's what we went by the name Helper Meat and Grocery, and then after we sold it to a Calabresi, Charley Sacomano. Yeah, he took over.

PN: You mean this Rolando was in business with--

MB: For himself.

PN: For himself.

MB: Yeah, he had this store.

PN: When did he first have that store?

MB: He had it, I guess, even when my brother had the store there. I mean, then we bought it because Richie had another one. He had a store right next to the Success. It can't be him. Must have been Rolando. That was confusing. Anyway, I know they even give us the money to start a store. He put the money in the till for us.

PN: You mean this Mr. Rolando.

MB: Yeah, Mr. Rolando.

PN: How long did he have that store?

MB: Not long. A couple of years. He wasn't doing too good.

PN: Then what did he do? Did he get out of that business?

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MB: Yes. He just get out and then he went into--some other guy, Peter Lewis I think it is. It was such a mixup and upset affair that, you know, I can't remember exactly, but I don't think it was Richie. It was Rolando because Richie had a store next to the Success Market. It was Rolando.

PN: After the store burned down in 1919 and then you fixed it up again, how was business in Helper?

MB: Everybody, every customer told us, "Open a store. Get another store and we will be your customer." Oh, it was prosperous, and we paid everything. We paid every bill. We work hard, but we paid every bill.

PN: What kind of goods did you sell in that store?

MB: Just grocery.

PN: Grocery store?

MB: Grocery and meat and so forth, you know. Regular grocery store. You can see the stuff there. We had nice meat. There's the meat department there.

PN: Where did you get the meat at or from?

MB: Well, we used to get it from Uintah Basin a lot and some from Emery County. We get turkey, chicken, pigs and everything. And then we used to buy it, and we had a place in the back yard. We used to kill them and feather ourselves. Picker we called them. Boy, we were fast. We were working like crazy, but in about

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two years we paid all those thousand dollars. We paid everybody, and we had a little money left so we build that building that's standing now. I don't know what the name now. At one time it was Pigly-Wigley, and then they made that dry cleaner. I don't know if it is still that or not. I haven't been there for so long.

PN: Do you remember some of the prices in those days of some of the goods? For instance, meat. Can you remember how much you sold meat for?

MB: Brisket two pounds for a quarter, and Saturday special three pounds for twenty-five cents, butter eighteen cents a pound. We used to fix those big boxes that you see in the picture. You know, you can see those big boxes, those great big boxes. Probably all those four boxes they were all you might say seven, eight dollars.

PN: Was business pretty good in Helper?

MB: Was good, yeah. We had a good business.

PN: Did you have a lot of different people as your customers?

MB: We had the railroad men, we had the miner, we had the farmer, we had everybody. They used to come down, and we used to deliver. We had the wagon go out and deliver. Go out and take the order, put up the order

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and deliver it.

PN: Is this the picture I have of the wagon? That's the delivery wagon.

MB: Yes, right there, the delivery wagon.

PN: Did you charge any more to deliver.

MB: No, no.

PN: Free delivery.

MB: Free delivery. And whenever my husband wasn't able, me and grandpa used to go and deliver. He just take care of the horse; I take care of the grocery. I used to go out, and then if grandpa wasn't available or busy in the store for something. We were all working. Grandpa, my son, my husband.

PN: Was it rough in the wintertime delivering groceries?

MB: It wasn't easy, but we don't care. We were happy to delivery the groceries pay the bills, pay the debt. Oh yes. I used to stay up sometimes, especially on payday because everything was credit not cash. Hardly any cash. Unless a stranger come by everything was charge so we just payday once a month. So before payday sometimes there I was until two or three o'clock in the morning had those account see if they were correct.

PN: Then the men would come in and pay you on payday?

MB: On payday they used to come in and pay, that's it,



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and we used to give them a sack of candy for the kids on top.

PN: When they paid their bill.

MB: Yeah. We used to carry the bill all month long and then give them some cooky or candy or something.

PN: Did you have many people that never did pay their bills or were most of them conscientious?

MB: We were very, very good. We lost very little. In fact, we collect great. People were honest. They know we lost a fortune, they know we were working hard, they know they trust us, we were honest, we never tried to cheat it or anything, and they were good to us.

PN: To get back, how much would you estimate that you lost in that fire in 1919?

MB: Well, I don't remember exactly the price we paid, but my brother, Tony, said, "You've got between \$75,000 to \$100,000 dollars stock." I never forget that. He said, "Sister, you've got a good ---?--- unless heaven fall down on you and you don't make money." And by golly heaven didn't fall down, but the fire. He said, "Unless heaven fall down on you it can help you folks make to a fortune." Isn't that something? I never forget those words. I said, "Let's hope the heavens stay there." The heavens stay there all

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right, but the store went down. We would--because the price went up we would have made a fortune. And then he was good about it.

PN: You didn't have any insurance?

MB: Only \$6,000, only one policy. All the rest were--and they didn't renew it. That was our fault in a way. They were down in Moab looking for oil drilling. Of course, who is pick a fight in thirty-five days-- thirty-five days.

PN: That's how long--

MB: How long we had that store. It just went up in a fire.

PN: When you say they were in Moab drilling for oil who were you talking about?

MB: My brothers. I don't know. My husband went down and then he come back. Mike Bagera, Dominique Bagera, Groso, and lot of this Italian people. Monsignor Jornoni(?) had some stock. Somebody gave it to him as a gift. And they thought there was oil there, and I guess they was waiting a few days to renew this policy. What happened I didn't know exactly, and that's where we lost.

PN: They were in Moab when the fire started?

MB: No. They wasn't in Moab, no. It's just that they neglected--my husband was in Ogden the night the fire

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started.

PN: What was he doing in Ogden?

MB: On business.

PN: Oh, he had a business in Ogden?

MB: No, he try to connect some business for the store.

PN: Was he dealing with any Italian people up there?

MB: I don't know. Then they had a lodge. Sometime at night he used to go up to a meeting and so forth, you know. He was a Mason. He belonged to all these lodges.

PN: Your husband did?

MB: Yeah, my husband.

PN: Did he belong to Stella Daneteka(?)?

MB: When he was in Sunnyside. Sunnyside, yeah. He work in the mine. His brother too. Yeah, it was some deal all right. And then my brother built up the appliance, and my husband went in with \$500, and Rolando was another one.

PN: He was also in that?

MB: Yeah, he went in with my brother. But my husband's father was kind of against my brother because he thought he had something to do, which it was just as much his fault as it was their fault. They don't renew the policy. See that wasn't all his fault, so they neglect that. See that was neglected.

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PN: I am sure there were some hard feelings involved.

MB: That's it. When he find out my husband was in with my brother again, oh, he really blew the whistle. Soon my husband pull out and same thing with Rolando.

PN: Rolando pulled out too?

MB: Yes, he pulled out. I don't know why. When my husband--

PN: He pulled out when? Was it just right after it started?

MB: In the same time that my husband come out.

PN: When was that 1920, 1919?

MB: 1920, something like that. So my brother went and talked to the to ---?---. They said they had a hard time to convince those two brothers to go in with him with \$1000, \$500 a piece. So finally they went in, and they split a quarter of a million a piece, and my brother was in Italy. He couldn't come over, so everything was left to them. My brother can't come over during the war, and he died there in Italy.

PN: When did he die?

MB: 1944, the same year as my husband. Yeah, he died over there.

PN: When did he leave Helper to go back to Italy? Did he go back for the--?

MB: 1923 he went over to Italy.

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PN: Why did he go back?

MB: Well, just for a trip because my sister-in-law--he came over when she was seven years old and never went back to Italy, and the father and mother of my sister-in-law were over close to ---?---. They had a big villa. They bought a villa from some of these rich people that went broke, and they were raising flower. They must have had a beautiful place. The mother and father went over a few years before. Then my brother and my sister-in-law they went over. And he was over there for a while, and then they had two years to come back, but they didn't come back in the two years, so they were stuck, and the only people they could have them coming over is the ---?---. The partners wanted my brother to sell his share because he was over there ---?--- and we do the work, but they forget my brother gave them a fortune to both of them. But that didn't mean a thing to them, so they bought my brother's share, and my brother had no way to use this to come over that he had property or some business here in the United States. He couldn't come over without quota or whatever it was that he could.

PN: He wasn't a citizen.

MB: He was a citizen. You betcha.

PN: When did he become a citizen?

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MB: Oh, when very young. When he come over.

PN: If he was a citizen of the United States he could come back. For some reason they wouldn't let him.

MB: Some reason during the war because the war it was, see, United States they was in war with Italy, so that was something right there, you know. Germany, Mussolini went in with Germany so that's--

PN: When your husband then pulled out in 1920 from business with your brother, what did he do then?

MB: He started working for the Post Office.

PN: In Helper?

MB: In Helper. He worked for years as a substitute, and then--

PN: What was he a clerk?

MB: Uh huh.

PN: Postal clerk.

MB: Postal clerk. And then when the Success Market opened up why--

PN: Who owned the Success Market?

MB: Then it was George ---?--- and John Gemendes(?). They opened up the Success Market. At that time we had the Pigly-Wigley in our building there, but then the Pigly-Wigley was cash and the Success Market was selling credit for the whole month like I told you before. They only paid once a month, so Pigly-Wigley

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went broke. So that's why we turned the Pigley-Wigley store to a dry cleaning so we had a dry cleaner move in. My husband got so that they rented to these people. But my brother was working for the post office, and one day I asked Mr. Sees, I said, "Did you need a good clerk?" He said, "Who wants a job, you?" I worked for him ---?---. I worked for the---?---, I worked for a dry goods store, Gene ---?---, Gordon ---?--- store, I worked for ---?---. They had a grocery store. Anyway, I said, "No. My husband is looking for a job." He look at me, he said, "I know Charley. Tell him to come. I don't want him as a clerk. I want him as a partner." So that's how he come in partner with the Success Market.

PN: And how many years did he stay with the Success Market?

MB: From then until--

PN: This was what, about 19--?

MB: I don't remember exactly when it was. It must have been between '28, '29 something like that.

PN: That's when he got out from the Success Market?

MB: When he went in.

PN: Oh, when he went in.

MB: And then in '39 we move up here, and he was still with the Success, and then he sold his share in '42.

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I think it was '42 when he get out.

PN: He got out in '42.

MB: Yeah, because he wasn't feeling good, but he didn't tell me he wasn't feeling good. And then ---?--- want him back to work for him again, so he went and work for him again when we bought this place here. He was managing the Success Market down here on Temple. He was managing that when he took sick, and then he come home sick with malaria--not malaria, undulant fever in '44.

PN: He died in 1944?

MB: June 24, 1944 when my son was in the Phillipine Island during the war.

PN: Tell me a little bit about life down in Helper in the twenties and the thirties. What was it like to live down in Helper?

MB: Well, everything was fine until they moved the railroad. Everything was going just fine and then they moved the railroad up at Soldier Summit, and then from there they moved down at Grand Junction, and then the mine start slowing down. In fact it wasn't too prosperous really. In fact, we had nice property. It was '42, I think, when we sold it--just gave it away. Business was really bad.

PN: What was the social life like? Were there dances? Did



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the Italian people go to dances?

MB: Oh, yes. They had their lodge. There was dancing. People were happy. Especially when everything was booming there was dancing, they had ---?---, and then they had the ---?--- sister, and then they had --?--, they had--what's the name if the parents died they took care of the children? They had a lodge here-- Moose.

PN: Moose Lodge?

MB: The Moose Lodge. I guess people enjoy it really, enjoy it well. Then when the mine drop down and one thing and another everything just went, but now according to what I hear they are going to prosper again. They are going to start it.

PN: Did the Italians from Helper, and Price, and Suunyside, and some of the other camps ever get together?

MB: Oh, yeah. They used to have their Italian day and they used to go down to Springland on that park, and they used to dance, oh yes.

PN: Tell me a little bit about that celebration. I'm interested in those kind of social activities.

MB: They used to have the parade, the dance. They always have something. They used to have their own band. My son was in the band. They had the band. They used to

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go up across the track. They had the band there. They had a park in Helper. I don't know if they still have it.

PN: Is this an Italian band?

MB: Yes, mostly. Everybody's band in a way, I guess, but a lot of Italian students they were playing on that band.

PN: Do you remember some of the people that played in that band, Italians?

MB: Yes. There was the Critical(?) daughter, there were the Jacolato(?). There were a lot of people that I don't remember the names. A fella from Price. In fact, they are still here, it's Reese. Charley remember him. That's the one that taught the music to him.

PN: Did they play at dances?

MB: Oh, I don't know if they played at dances, but they had the parade. They always had a parade the 4th of July and different things.

PN: Did they ever celebrate Columbus Day in Helper?

MB: I'm sure they did. They had the lodge and everything, no doubt about it. I have been away from there since '39, really. It's a long time. So I don't know just what they do.

PN: Do you remember some of the dances, like did the

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Southern Italians ever dance the tarentella?

MB: The tarentella at weddings. Oh, they used to have some wedding and--

PN: Can you remember a wedding that you went to down there?

MB: Oh, yeah.

PN: Why don't you explain what happened to me. I'm just interested in getting, you know, these people dancing the tarrentella.

MB: When they had Italian wedding they really used to go out full-scale. They have all kinds of goody, and drink, and dance, and oh yes.

PN: What kind of food did they have at the weddings? Can you remember, Italian foods?

MB: Well, you take when my son got married up at --?-- you never see what a wedding, what a dinner that they put out, and then we come back early and then they danced that night. They had the tarrentella, but we were coming back up to Salt Lake.

PN: Who played the music usually for the tarentella?

MB: I don't know. I really don't remember who. Like I said we were there for the dinner and wedding, but at night--there is my son, he can tell you. It is so long ago. A lot of things is almost a dream for me. But the lodge they had those party, they had food,

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they had all kinds of stuff, imported stuff.

PN: When you talk about the lodge, you mean the Italian lodge?

MA: Well, the Italian lodge and the other, all the rest.

PN: Did the Italian lodge there help you have a lot of activities?

MA: They had their own building. They had a building there.

PN: Where was that at?

MA: It was down on the way to Price before you get to highway. It was almost at the end of the town. They had a beautiful building there.

PN: Can you remember, what did they call the building? Was it just the Lodge?

MA: It was just the lodge. In fact, I still have some metal and things that my husband used to wear. He was one of the--what did they call it?

PN: He was an officer?

MA: Yeah, he was an officer. I'll show you.

PN: Could you tell me a little bit about the Ku Klux Klan activity in 1924, 1925?

MA: During that time people were just frightened. The burning cross up in those hills at night you can see nothing but those big cross and big fire toward Castle Gate and you can see it. And you can even see

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with a telescope or something like that they were moving around there all in those--

PN: White robes.

MA: --white robes. Oh, yes, people were scared to death to stay out at night.

PN: People were really frightened.

MA: Frightened, yes. Especially women and children, they don't let us go out. We were young, you know, still young and keep the kids in and young women, and only men used to dare to go out if they have to go somewhere. It was frightening.

PN: Was there ever any violence?

MA: No, not that I recall, not that I recall. And that's how people started joining different organizations try to get together and get strong in case of something.

PN: This is when your husband joined--

MA: Yeah, they were afraid--

PN: --the Masons?

MA: The Masons.

PN: How many other Italian men joined the Masons during that time?

MA: A lot of them. All those people in Price and Helper. Everyone they were ---?--- that they join it.

PN: They joined primarily just to band together.

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MA: Together. So they had two or three lodges--the Italian lodge and the Mason and all that all together. They try to be strong and that's it. Then when the church burned down just don't know what's happen, really. They didn't have any church.

PN: What church was it that burned down?

MA: The Catholic church up on the hill--the cemetery.

PN: When did that burn down?

MA: I can't remember.

PN: That wasn't the Ku Klux Klan?

MA: No, but somebody must have put fire there because it was so hard--

PN: Was this the same time as the Ku Klux Klan?

MA: I can't recall, but it was the time that people wasn't too safe. This local Klan business got people worried.

PN: Would you say that it was more a case of people being afraid? There wasn't any actual violence though.

MA: No, there wasn't, but see--

PN: But they tried to scare people.

MA: Scare people because according to the big city back east in different places the Klan done a lot of doing, a lot of harm to people.

PN: Well, even in Colorado.

MA: Well, that's why, so you never know what to expect.

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You just don't know. So people were trying to just take care and keep away from them, stay inside.

PN: How many parades did they have down there? When did they march? Did they march quite often?

MA: I never see them march. We only see the cross. You can see it up in the mountain marching around there way up in those mountains. Down from Helper you can see all around those ---?--- toward Keneswork(?) or toward Castle Gate, and sometimes we have it toward the Helper townsite very close. As far as I recall nobody got hurt.

PN: Did you ever see any of these Klanmen with their robes on?

MA: No. I see it in movie, but I never see it real.

PN: When did that Ku Klux Klan activity start to ease?

MA: Well, it seems then like it slow down. They don't last like they did back east.

PN: Why do you think they didn't last in Carbon County too long?

MA: Well, because some of the people, they find out who they were. They find out some of the member who they were, and if something happen they know just where to put the blame, and I think that's how they just stop. And then they ---?--- one thing or another, just somebody, they try to frighten somebody.

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PN: Tell me about that about the black hand. What was that like? I have heard a lot about it and I have heard various stories.

MA: Yeah, they said some people got letter, different prominent people. My brother said they had letter. I never know that. I just learned not long ago, but that's why he left and went to Italy. But they said different people had this black hand letter. Either they were given so much or they were taking the children or burn the place down or do this or do that.

PN: They were basically then threats.

MA: Threats, yes, they were threats.

PN: Did they consider that the black hand was probably Southern Italians?

MA: I don't know. They really never did find out. I think that it was just somebody trying to get a few dollars maybe.

PN: Extortion.

MA: Extortion and get away with it because really nothing happened, but you know people, anybody would get afraid if you got a daughter or a son or a business.

PN: Did you ever see a black hand on a door or a window or anything?

MA: No, no, I never.



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PN: Because Claire ---?--- once told me that she saw a black hand on the window of her house when her husband was county attorney.

MA: That's it. Well, that was the reason my brother they thought he had this business. They didn't know, he probably had some money, and if he didn't have he could get some, you know. They trying to get the girl, my niece.

PN: This is what I have heard, that it was basically Southern Italian men extorting money from some of the others that, you know, that had businesses that could get money. That's the way I've heard it.

MA: Well, I heard that when I was ---?---, but I never knew that my brother was threatened. He never told me.

PN: That's one of the reasons he went back?

MA: That's the reason--they told me they wanted to go back because my sister-in-law had never been in Italy, but I was told by a friend from Salt Lake here--she is still living. She told me, "Don't you know. I have your niece here." They hide the girl here in the house of this friend because they were afraid to leave it in Helper. I never knew it.

PN: Do you think that might be the reason why he never did come back?

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MA: That's right, probably could be.

PN: See, I didn't know how strong that that black hand activity was down there.

MA: And then after the ---?--- bought his share, and then they have to wait for the quota and that probably would take twenty years to come back. See, because, I don't know how just exactly.

PN: They had a quota, but, see, he was a citizen. He could come back, even his wife could come back with him even if she wasn't a citizen because he was.

MA: I don't know. I can't figure it out. That's what I was told. They said he can't come back.

PN: How long did that black hand activity last down there?

MA: Oh, probably a few years.

PN: Was it down there when you went to Helper in 1913? Did you hear anything of it?

MA: No, not then. That was later.

PN: Let me tell you, in 1925.

MA: That's probably when.

PN: I was reading one of the papers in Carbon County. I think it was the Eastern Utah Advocate or the News Advocate or the Sun Advocate. I can't remember which paper. But in 1925 there was an article, and it said that there was two black hand suspects released. They

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were suspects--Judge Hammond. And one of the Italian men was named Zakaria. Did you know them?

MA: Sure, I knew him--Zakaria. He was my brother's customer in the store. I'll bet it started probably around 1920.

PN: This article--well, they had in the paper they had Zakario, they had Zakario, but I knew it was Zakaria. But this was in 1925.

MA: Well, what I mean, it probably started around twenty something because my brother left in 1923.

PN: He left in 1923.

MA: Must be around twenty or something when ---?--- either paid or something. I don't know just what it was. Someday if I run into this woman I'm going to-

PN: That's really interesting because I didn't know how strong they were.

MA: She told me. I didn't know.

PN: Was there ever any violence. Did they ever let's say, you know, fight with anybody or beat up anyone that you know of?

MA: Not that I know of.

PN: Not that you know of. That's interesting.

MA: In fact, like I said, I just learned that about five, six years ago on the phone, over the phone. This woman was asking me some question about something

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about Social Security when and how these people in Helper, and we started talking. Then it comes talking, she says "How is your sister-in-law?" I said, "She died in Uruguay." In fact, she died about four years ago down in Uruguay. And she said, "Those poor people." I said, "Gee, I wish they didn't left Helper. They left a fortune to Quiliko(?)." She said, "Don't you know. They have to." I said, "What do you mean. What are you talking." She said, "Don't you know the ---?--- were going to get Margaret?" I said, "No." "You're brother never told you?" I said, "No." On the phone she told me, and I said, "No." And she said, "Well, they brought Margaret here. They come up one night. They left her her and nobody know that she was here with me. She didn't even stay at the hotel with the parents because they were afraid they were watching them. We had her here hiding for almost a week until they were ready to go." So I don't know, I don't know.

PN: Well, I'll be darned. What was your sister-in-law's maiden name before she married your brother?

MB: Scarpino.

PN: Scarpino.

MB: Anna Scarpino.

PN: Anna Scarpino. And she was also from Helper, huh?

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MB: Well, they were all in ---?---, Missouri. That's how they met. They married there, and then they come over here in Utah. And my brother built this building, this store and so forth, then the girl was born in Helper.

PN: There is one thing that I would like to find out a little more about, and that is you lived in Helper for a while and then you moved in Salt Lake. What are the attitudes do you think between the Italians from Carbon County and the Italians in Salt Lake County. Are there any hard feelings or anything that exist between the two people? Or in your opinion what is it like?

MA: Well, I'll tell you one thing, when I was young in Italy they were talking about this Mafia in Southern Italy or something and they were more kind of separate in a way over there than here. In a way you take the military there. My daughter-in-law's father used to tell me, he was stationed in Italy. He said, "Boy they were afraid of us because we were from the north. They were afraid because they were reading the thing about Mussolini and the Mafia and this and that. It was kind of rough in a way." And I remember when they passing by they used to go, the soldier, they were mostly infantry, and they were young, they

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have fun. They used to go, "Rosa Maria ---?---." You know how they go, they just funny. We were just scared to death. We were just running because we just don't know what we were running for. We were running. We don't care who they were. They were soldiers. We didn't trust them. He said, "But they have ---?---. They thought the ---?--- were better." I said, "I don't know. They are all Italiano. We come from the same thing."

PN: That's true. But did the Italians from like Carbon County ever get together with the Italians in Salt Lake?

MB: Oh, yeah.

PN: When? When did they get together?

MB: Well, when they come up to Lagoon. They had Italian Day up there every year.

PN: That started in about 1934.

MB: Yeah.

PN: Do you know very much about the Italians in Ogden?

MA: I don't know much about it. The only thing I know that it is the Mormon. That's the biggest thing there is, but none of them are Italian.

PN: They were against--

MA: Well, some of the Italian--I know some of the Italian people because they are the ones that joined the

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church.

PN: I've had a hard time finding out any information about the Italians in Ogden.

MA: I don't know much about it. In fact, I went only one time, but I had a girl here, the mother, the father was somewhere ---?--- and that girl I don't know what was wrong. She went up to the university and she said, "They are against me. They are against me because the neighbor there is--." I said, "Against you what. What's the matter?" She said, "Oh, you just don't know what these people are going to do to us." I don't know if she was mental. She stayed with me here a couple of months here and then she just took off. She had a check for \$2,000 ---?--- and she would have got \$10,000 because she was brilliant to go to the university, and she quit. She dropped that money because of the neighbor. She said, "You don't know those Mormon next door."

PN: She was an Italian.

MB: Italian and Catholic. So that's all I know about it. I don't know.

PN: That's interesting.

MB: It is. She was afraid even here. She say, "Don't call me up there because there is a lady up there and I don't trust her." I thought it was something funny.

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And I never see her again and she was here about two months. She had that room there, Marie something. There are some Italian up there, but I never heard that they were so--I said, "They are funny. They come around and want you to join the church, but that's about it, and you just tell them that you are not interested, and they leave you alone." I said, "They are a nuisance in a way. They come around, but don't let that bother you."

PN: Did you go to any of those all-state Italian day celebrations at Lagoon?

MB: I used to, but with my legs--

PN: How were they? Were they fun?

BM: Oh, beautiful, beautiful.

PN: Were there Italians from Carbon County and from Ogden there too?

BM: From all over.

PN: All over, huh.

BM: I think I got two or three books from when my son was something in there. ---?--- marriage picture and different things from Carbon ---?---.

PN: Well, okay, Mrs. Bertolina. I think it's been a very good interview, and thank you very much.

BM: Your welcome, your welcome.

[END OF INTERVIEW]



"ESSAY ON THE MAFIA"

CBS News Special

Tape No. I-24

Recorded By

Paul Notarianni

June 25, 1972

American West Center

University of Utah

Utah Minorities Series

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THE FOLLOWING IS THE CBS NEWS SPECIAL "ESSAY ON THE MAFIA" BROADCASTED JUNE 25, 1972. THIS RECORDING IS ALL BUT ABOUT FIVE MINUTES OF THE ENTIRE BROADCAST. RECORDED BY PHIL NOTARIANNI.

A little less than ten months to live. Was he ---?--? Right up there with the big guys. Right up there with---?--- was ---?--- who had been killed with over a thousand dollars of pocket money on his body.

My name is ---?--- and I know that I have no ---?---.

This is Nicholas ---?--- and the number here is sixteen. Sixteen years with the ---?--- and now with New York Magazine as one of America's leading reporters of crime, the Mafia, and the Italian-America community. Luigi ---?--- is an Italian-Italian. Was educated in New York where he worked as a cub reporter. He is the author of several best selling books including From Caesar to the Mafia. For years he has been a member of the Italian Parliament's committee on the Mafia.

What is surrounding us here is about ten miles of film that CBS, ---?--- and I have accumulated in the year of research of the Italian-American, but more particularly on the Mafia. What we propose to do is to dip in and out of this footage like journalists writing up their notes. Here is the "Essay on the Mafia."

Let's pick up our essay on the Mafia. Nicholas ---?--- has been investigating every ---?--- of human being on the day Joe Columbo was shot. Nick, it is your story now. It

is still June 28, 1971 and Joe Columbo has just been shot. One of the ideas behind this rally was that there is no Mafia, and by saying that the Mafia exists you somehow defame all Italian Americans. But the shootings of this day and this very footage were the beginnings of the end of that idea. The New York police have identified at least 100 faces in this crowd as belonging to people with criminal records. For example, the speaker finishes and the face in the cameo is a name that the police filed. This is Nick ---?---, once arrested for the possession of a gun with a silencer. He was on this date reputedly a member of the Columbo family. Since the day of the shooting some people who want him can't find him. One of the fascinating things about this rally was the intermingling of the many impeccably honest Italians with the few with records. At the podium is Paul O'---?---. Of course, he is not Italian. He is an Irish politician. Behind him on the left is ---?--- the Brooklyn Democratic county leader. Drifting in is Joe ---?---. He is the one with gray hair. He was once on trial with Joe Columbo, Jr. on a coin melting scheme. He is currently under federal indictment on a bookmaking conspiracy charge. Some people say this is as close to respectability as Joe ---?--- will ever get. At the podium is ---?---. He is not Italian either. He is an activist Rabbi. At the lower left enters Frank ---?--- whose number we saw a few minutes ago.

Walking through the crowd is Tony ---?---. He will be arrested one week after this rally by the FBI. They will find two loaded .38s in his car. This rally was one of two great shocks to the Italian American community. The second blow began three months before when the film called the "Godfather" started shooting on the streets of New York. The Italian American Civil Rights League had put pressure on Paramount Film to delete certain words from the script. In March Al Ruddy, the producer, and Anthony Columbo, Joe's son held a press conference and said certain words would not be used. That is Anthony Columbo, but keep an eye on that great big ring in the upper right of your picture. Because of the consign of Mr. Ruddy, Paramount Pictures, this movie will not use these words, Mafia and Cosa Nostra, which have for so long offended the Italian American people.

Are you intimidated by this action on the part of the Italian Civil Rights League?

Not only am I not intimidated, but they have been very helpful to me and physically setting up certain aspects of this production.

The man with the ring is one Joe ---?---, a member of the Columbo family. He has been convicted for robbery, grand larceny, and forgery.

When the Godfather opened this year the shock finally hit the Italian community. The movie at this moment is on

its way of becoming perhaps the greatest money-maker in film history. \$100,000,000 is projected take.

Nick, since New York is your Mafia beat--suppose you tell us what is going on here.

Well, obviously a gang war is going on. The Mafia is fighting with itself. Americans like to think that the Mafia is like an American corporation with a president and vice-president and stockholders. But it isn't like that at all. It is a group of loosely knit families with unwritten treaties between the families. Sometimes the treaties get broken. Joe Columbo violated the rules and warfare broke out. A Little later in this broadcast I think that we say exactly why Joe was shot. That is the first thing that is happening, and in a way it is of the smallest importance. The most important thing is that the Italian-American community is in a state of shock.

The Mafia numbers about 5,000 and the size of the Italian-American community numbers between seven and twenty-five million depending upon who is counting. Whichever figures you use less than one percent of one percent of the Italian-American community is in any way connected with crime. Of the 99 plus percent feel, and properly so, that the rest of America looks on all of them somehow stigmatized by the Mafia. There isn't any doubt that the media and the FBI, for example, have lead to this stereotype. The Italian-Americans think it is important

that the country at large realize the enormous contributions they have made, and they wish that America could look at the heroes of this country who were born Italian. It is a long and impressive list.

There is something else, Joe, down at the bottom of all this that I would like to talk about. Most Americans forget that a small part of every ethnic has made the passage from the working class to the middle class by the way of crime. Crime and sports and entertainment, but it is crime which interests us here. Crime has been an American way of life for some section of all immigrant groups. In the nineteenth century we controlled crime that belong to the English, then to the Swedes, and Germans. In the twentieth century the leading criminals were first Irish and then Jews. The Italians took control during prohibition, but right now organized crime seems to be passing from the Italians to the blacks.

After each fraction of an ethnic goes from crime to respectability it gets shot by the criminals of the next group. Unfortunately, for the Italians this period of dominance has emerged with a vast multiplication of mass communications. This Mafia group looks much larger than it is. It is my opinion that is shared by other journalists and criminologists that the Italian Mafia is in its last days; that this recent wave of shootings with a few more to come is like the last bright blue flame when the light

bulb goes out. The Italian-American community is hypersensitive about the subject, and you can't blame them. They have said that there is no Mafia, no Cosa Nostra, when there really is, as small as the organization might be. Of course, they never use the word. Let's get into the substance of our broadcast. What we want to show is that the Mafia is in corruption of some absolutely wonderful verges of the Southern Italians. The publicity around the Mafia, and to the corruption of the Anglo-Saxons, to the initial suspicion of the dark eyed Mediterranean. America is predominantly a Protestant Anglo-Saxon country which has traditionally been in suspicion of the Catholic. Now the South and Sicily are the magnification of all of Italy's verges and vices. It is in Sicily that extreme of clanishness is found. Let me give you an example. One night a ---?--- hoodlum was killed in the village square. I was there, and so was the CBS news crew. The people you see lived on the plaza and knew the man who had been shot and undoubtedly knew who shot him. Yet, we with our microphones, we were outsiders somehow connected with authority. The clan closed around itself. They knew nothing. They take care of things within their own families. There is a word for this ---?--- denial of outside authority. These honorable people use the word Mafia to mean an attitude not an organization. Mafia can mean to be proud and secretive in the face of



authority. And how did this all come about? Let's go back further in time and look at Southern Italy where most of ---?--- Americans come from. This film wasn't taken in the 1880s, but it could have been. Southern Italy is not only one of the poorest parts of western Europe, it is the most conquered. At least thirty-two times, from the Phoenician to the American army, these people have been overrun by outsiders. They have lived under foreign rule forever. Alien and hostile people have written their laws for them. In order for the peasant to survive they have ---?--- and written codes of justice and punishment. In between honorable men there was spoken and unspoken understandings that nothing to do with alien's law. About 1880 a series of natural disasters struck the country destroying birth rate in Southern Italy, the incubator of Europe. Immigration was the only way out. Hundreds of thousands fled, first to South America, and then in extraordinary numbers to the east coast of the United States. Over two million immigrants left Sicily and the south for America. They came with two notions: only the immediate family could be trusted and that the rest of the world would be hostile. America was hostile. The immigrant experience had been sentimentalized, but it was savage. About one-third of the Italian immigrants couldn't stand it and went back. Groups of men would come from a single village brought over by a contractor called the ---?---. Many of these---

?--- were thieves and loan sharks, and the men never got out of debt. The word probably comes from the corruption of the Spanish word "wapa" which means handsome. The legend grew that the wapa mean WOP, without papers. The Americanization of the Irish had just taken place, and the Irish were the head of the immigration service. The tall English-speaking Catholic and the short Italian-speaking Catholic, religious and cultural tension began right away. These newcomers found the new culture far more difficult than the one they had left. Darks were these Southern Italians. A few years earlier in Louisiana and Mississippi the sole white landowners thought these decisions might be a little ---?--- way for the blacks. They forced them for the cotton fields. What the immigrants did was repeat their patterns. An old Italian village buried itself in a single New York tenement, burying themselves in the protective bastion of the family, and tried to defend itself from American life. There was extortion; there was black hand; but most of the time Italian against Italian. So long as the crimes that they committed was against themselves the police couldn't care less. Five blocks from the city hall as this film shows, the filth violated every rule of the sanitary code. The greatest chain was the one around their throat. Many were illiterate even in Italian. They took whatever work could be found. The women labored in the sweat shops, and their men helped organize some of

the powerful unions that were just beginning. Getting the money to live is what counted most. In those days a formal education of the children counted little. The good girl went to work or stayed home. The bad girl went to school. The boys learned from the streets, not from school. Most of New York's truancy laws came from the Italian immigration. Children didn't go to school because school meant authority and authority was something to be feared. Wherever America gave the immigrant a fair chance to work, a fair chance to compete, there were no secret societies, no Mafia. The railroad would take him out of little Italy. It would take him away from the East where he was hemmed in and oppressed by the immigrants who had just preceded him. The move west would even take him away from the Mafia and those other ---?--- societies that moved in with unspoken old country laws--Inter-American Gothic. The year 1905, one hundred twenty-five people of one hundred families had died from malaria in the cotton fields of Louisiana. Abandoned by their patrons, the rest were layed out by a priest sent by the Vatican. This certain Father ---?---. In Arkasas they bought land cheaply that the Anglo-Saxons thought couldn't be farmed, but these Italian peasants outfarmed the locals and built the community called ---?---. The Southern Protestant were first hostile to these ---?--- Catholics. As the Italian-Americans proved themselves they became ---?---. Here they are free

of the hardships of Italy, free of the ghettos of the East Coast. These ---?--- the new land Americans. Standing in the windswept Ozarks is a little girl, add sixty-five years to her she becomes American as the ice cream cone. Take another little girl from Italy. Add sixty-five years to her too, and here is the truer story of the Americanization of the Italian. ---?---, Arkansas was, of course, called ---?--- Town by its Anglo-Saxon neighbors. The students at the University of ---?--- bring their dates to this exotic city for an adventure in Italian cooking called ---?---. As the years went by it became mid-south and sleepy and peaceful. This community of Italians has no sheriff, no crime at all, nobody on any police blotter. It burried itself deeper and deeper into American customs of supermarket and pickup truck. You would think that it was all gone. The ---?--- have finally become ---?---, but out of this is still Italy.

The game is called ---?---. It dates back to when the Greeks conquered Sicily. What they are doing is guessing what the people numbers of extended fingers of the two right hands will add up to. The score is kept on the left there. It was the only form of gambling for two peasants in the field. Of course, it was outlawed by the authorities, and, of course, it has been played forever.

This is the way Southern Italians think learning should be passed on, by hearing from generation to

generation instead of eye from books.

It is homecoming time in Arkansas. The Feast of the Assumption, ---?--- the great festival. The families come back the way Italian cultural memory brings the family back. There is no Mafia, no secret society, no crime, just this mixed-up unpredictable weave of American and Italian ethics.

The faces are out of the hills of Italy, but that accent is out of the hills of the Ozarks. You can play a good game trying to ask what face is Anglo-Saxon and what face is Italian.

To the Anglo-Saxon it looks like an innocent square dance, but in old Sicily this would have been sinful. In Southern Italy men and women never touched in public, never danced together. The great festival always took place in Italy at the end of summer. So responding to their history these Italian-Americans show their grapes. At last Arkansas is a local option state. These big, heavy concords are not on their way to become good Italian wine, but Welch's grape juice, Welch's jellies and jams and--?---. In wine there is truth, but in grape juice there is heartburn for Italian-Italians like ---?---. The difference between wine and grape juice is a small thing in pure American history, but to the Italian-American it has some very serious consequences. ---?---, mayor of San Francisco, touched on this difference slightly in a speech

he made in the North Beach section of his city.

For one thing--I have told some of you this before--when we had that horrible iron curtain pulled over us between 1918 to 1933, that thing they called the National Prohibition, only North Beach kept the favor. And it wasn't they did it illegally. They did it legally. You remember--all of us remember the wine that used to be crushed in North Beach. They used to bring the grapes around, and they would crush the wine and do all of that. Everything was done quite legally, see, because that is statute. The prohibition statute had in it that you could make wine either for sacramental or religious purposes or you could make it for health purposes, and you have no idea how many sick and religious Italians we had in North Beach at that time. You have no idea.

While government officials were busy breaking bottles or illegal whisky, organized crime began to finance itself with bootlegging. In the ---?--- and thirties the leading criminals had Jewish, Irish and Anglo-Saxon names like---?---, ---?---, ---?---.

The Italian organizations like Al Capone's were the exception. The Mafia of the immigrant did not become powerful until prohibition. We will talk about that in a minute. To all Latins prohibition was a Protestant, Anglo-Saxon madness. To all sensible Latins wine is a food. Each of these ---?--- players probably knew someone that made

wine in his cellar. After you press the grapes what is left is skin and stems and bits. What you do with what is left over is distill it, and you make ---?--- Italian moonshine. To make ---?--- you need a still. There were stills in every house in little Italy. Like I said wine is a food. Americans drink pop; Italians drink wine. Nobody gets drunk except on predetermined days. So here they were these old men with a still in the cellar, and the people outside Little Italy willing to pay dollars for what costs only a few cents. All it took is organization, and the little organization called the Mafia was in business in America.

This film was made in 1950 for Italian television. The Italian communities of America were as exotic to Italian-Italians as they were to American-Americans. Their ---?--- of a subculture had been preserved. The most idealized member of the Italian peasant family is the mother. She is expected to be pure, virtuous, and pay no attention to whatever her husband's or son's business may be. After in America mama rides in a white cadillac. This is proper dancing. The women are alone. The men alone. Warm, friendly, family oriented Little Italy where everything is seen right ---?--- and happily right on the surface.

Like a ---?--- play where one man's sanity is another man's madness, here is another film. It was made by people

engaged in stakouts. It is a hidden view of Mulberry Street. Here on the corner of Mulberry and Spring watching the weather is the former bodyguard of Lucky ---?---.---?--- has served time for extortion. Law enforcement people are forever taking pictures in this neighborhood. Sometimes with cause, and sometimes the residents wish they would go farther downtown and take mug shots of Wall Street stock swindlers.

249 Mulberry Street standing in the doorway wiping his face is Louie ---?--- who has a record of desertion and gambling. That is the doorway to the Ravenite Club, the activities of which are a constant source of interest to detectives. The enforcement people who made this film found themselves photographng a New York City plainclothesman. He sees the lense and stays undercover. Now watch, he waits for somebody to come by and uses him to cross to a place where he knows there is not enough light for the camera. Meanwhile, here is Leonard ---?---, a dandy and a gambler who has paid a debt to society six times. The point of all this is that Little Italy has many virtues. For the organized criminal it has the value of being kind of a DMZ. It is simply understood that no one commits crime of substance in this museum of a neighborhood. As a matter of fact little Italy usually has the lowest crime rate of any section of the city. There are too many enforcers around including the police.



The most important that we could find was Carlo Gambino. He is the Godfather of all New York families, but it's his smile that we call attention to. It is the look of a man who clearly knows the difference between the secret codes of Sicilian justice and the written codes of American law. He has occasionally tolerated the intrusions of the American legal systems in the defense of his old world honor. Gambino is so important that he only had a minor criminal record and a history of heart attacks just before he is supposed to be deported.

This perverted honor roll has to include a man who parlayed his post-war job as a translator for the American army into the head of the whole black market of Southern Italy. ---?--- has that same certain smile.

Is it true that you are the head of the Mafie in this country?

It is not.

Well, sir, have you ever been connected with the Mafia at anytime?

Never.

What about the government charge that you are the light man, that you are the number one man in this narcotics business? Have you ever known anyone in the narcotics racket?

No, I never did.

Have you ever known anyone in the underworld?

The whole thing is ridiculous.

---?--- record included murder, ---?---, homicide, and he will die in prison after he is found guilty on this narcotics charge.

He is a respectable businessman, and these charges are ridiculous and fantastic, and he wants to be left alone to continue his business in an ordinary manner.

Joe ---?--- had that small smile too. He tried to become a respectable businessman. A dark and intricate feud with the Gambino, ---?--- and ---?--- families, he asserted his independence. He is the father in Gay ---?--- book, Honor Thy Father. He represents that step we have been talking about from the peasant father to the middle class by the way of crime. Joe ---?--- kept the peasant rule of secrecy quite. This maverick never fit anything in public.

In 1967 the New York police arrested a number of men at the ---?--- Restaurant in Queens. One of the men that hid his face from the camera is Joe Columbo who wanted no publicity at all.

Three years later in 1970 Joe came out from the quiet. So there is little doubt that the FBI and the press had been harassing the Italians and Joe wanted his say.

I have always maintained and said that there is no Mafia and there is no Cosa Nostra. I said that this was only a harassment of the Justice Department of the

administration and the law enforcement agency for no other reason than to hurt people, to hurt children, and to brainwash and use the Italian people as scapegoat, to each and every crime that is committed in this country.

Joe Columbo in twentieth century man public. He organized the Italian-American Civil Rights League, and he moved into ethnic politics. Joe Columbo, the Mafia leader who had specialized in gambling now moved from ---?--- to advertising. It was a moment of pure peasant in this office even though it is Madison Avenue in the 1970s. This deference is ---?--- in the 1800s. That noble smile and courtly bow to a man of respect.

Joe got his first rally in 1970. The largest gathering in the history of Italian Americans. In spite of who he was he had emerged as the most powerful Italian-American leader in the East.

I thank God that I was born of Italian birth. But today this day belongs to you the people. You are organized. You are one. Nobody can take you apart anymore.

In Mafia circles there was consternation. The hidden code had been broken. The secret society had been Americanized. The question was, what kind of power was Columbo trying to build for himself? The site itself was unthinkable to Columbo's fears. A Mafia standing before 50,000 people in Columbus Circle guarded by the police. So a year later the mob shot Joe Columbo.

This day belong to you the people. You are organized. You are one. Nobody can take you apart anymore.

All this blood is a sign of declining strength of the Mafia because when the secret organization is working in full control it is fear not blood that keeps people in line. When people are scared you don't have to use muscle. It is only when the organization is in trouble when blood gets spilled. There are a lot of internal stresses among ---?--- today. The young ones have given up on the idea of a Godfatherly organization with its traditional rackets. The new ---?--- playing for phony stock deals and heroin wholesaling. They prefer night clubs to espresso cafes. They live in suburban houses and own country club memberships. The old ones know that the organization can't stay alive unless it stays distant and secret. The Americanization of the Mafia is a contradiction in terms. The Godfathers would say that the public criminality should belong to the politicians not to the racketeers. That is why Joe Columbo was shot. He tried to throw a bridge over a cultural chasm too wide to span.

And that is why inevitably given time the Mafia has to go. You can't play a Sicilian game by American rules.

[RECORDING DIFFICULTIES FOR THE NEXT PART OF THE TAPE]

But you know it worked. Shortly after this day the FBI stopped using the words Mafia and the Cosa Nostra in its press releases, even if the agency didn't change its

suspicious. And it should have worked because of the honest 99 plus percent of the Italian-American community where being harassed by too many law enforcement agencies just because they were of Italian descent.

As of personal experience, if you want to call it small potatoes you may. I was asked to run for a certain office. The first question the congressmen asked the group to check Michealino out for Mafia connections. Now, to me that was not small potatoes. It is direct stigma. My name ends in a vowel, "Let's make certain that he is not a member of the Mafia." What is it that every Italian is connected with the Mafia. I don't even know when the Mafia ---?---. There is nobody in my family that is related to the Mafia. Why do I have to have this stigma attached to me that I am either part of the Mafia, connected to the Mafia, or backed by the Mafia?

Who is it that you can look up to in any Italian community? Who is there to look up to for leadership?

We have nobody. We really don't. We have nobody to say, "I want to be like him." Nobody to say, "I love the way he represents us." There is nobody there. I don't think there is anyone, any Italian-American, that exists right now that I could look up to and relate to. That is the whole problem. There is no one that I can relate to. There is only the image of spaghetti and meatballs and the Mafia, and that is no image at all.

Bill, ---?--- spaghetti and meatballs are on a San Francisco table. ---?--- whose father founded the Bank of America, the largest bank in the world, \$30 billion dollars in assets. ---?--- a nobel prize winner who helped ---?--- develop the atom bomb. ---?--- runs a \$360 million dollar a year corporation. Joseph ---?--- mayor of San Francisco, the ---?--- millionaire son of a Sicilian immigrant. ---?--- to say about Anglo-Saxons.

There is something that always exists in the Anglo-Saxon mind, some necessary to contribute whatever war with the world, may have some unseen conspiratorial force. One time it was the Vatican that was engaged in international conspiracy. Another time it was the Jews, another time the Jesuites. Now it happens to be a group of Sicilians who for the most part while very real, there are some very real Sicilian gangsters, make no mistake about that. There are very real Irish gangsters and Jewish gangsters and gangsters in the economic who steal a lot more than gangsters in the order of wine, or whisky, or gambling. Steal a lot more. But there isn't any doubt that there is this notion about international conspiracy that fires the imagination of too many Anglo-Saxons.

The reverse conspiracy hit ---?--- in the middle of his political period. When we picked him up in the middle of his 1971 mayor campaign, he was bleeding hard in Italian and not overlooking any roads including the

Chinese.

Joe ---?--- was the most popular Italian on the West Coast, but there was two other ---?--- law suits at this time. One had been brought by the Justice Department just about the time the mayor had been--was ready to run for governor of California. Another he--

[RECORDING DIFFICULTIES AT THIS TIME ON THE TAPE]

First of all Look magazine is now broke as you know, and Rick, it couldn't happen to a nicer man.

In any event in 1969 people were saying that I might be running for governor of California. At the same time, you know, my office was still feeling--

[RECORDING DIFFICULTIES AT THIS TIME ON THE TAPE]

ANGELO CALFO  
Salt Lake City, Utah  
Tape No. I-4

An Interview By  
Phil Notarianni  
July 10, 1971

American West Center  
University of Utah  
Utah Minorities Series



Mr. Angelo Calfo

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THE FOLLOWING IS AN INTERVIEW MADE WITH MR. ANGELO CALFO ON JULY 10, 1971 AT SALT LAKE CITY, UTAH. THE INTERVIEWER IS PHIL NOTARIANNI.

PN: Mr. Calfo where were you born?

AC: I was born in Italy.

PN: Which provincia?

AC: Provincia Cosenza.

PN: Which year was this?

AC: 1902.

PN: 1902. What did your father do?

AC: He was a farmer. He came, was in this country a long time, but when he was back there is was farming.

PN: What types of crops did he grow back in Italy?

AC: He use to grow everything you might say, wheat, corn, all kinds of vegetables and stuff.

PN: Was the soil good back there for growing?

AC: Well, they had good soil and they had poor soil you know kind of a rough country, but we use to produce enough for the family and even...

PN: Did he own his own property back there?

AC: Yeah, he was owner of his own.

PN: As far as you can recall was it hard to secure a loan back there at that time?

AC: Oh, not exactly them days wasn't...in them little town there were no banks you know. Generally we use to borrow money one another and would pay interest with a note, but it wasn't banks in those days.

CALFO 2

PN: Did you have any electricity in the village that you lived in?

AC: No, but when I left there, when I left in 1920 they were putting the plants in, you know, they had wire stringed out in town for electricity.

PN: How many brothers and sisters did you have?

AC: Well, I had one sister and I had five brothers.

PN: Did any of them become a priest or a nun in the church?

AC: No, no.

PN: Was your father ever involved in any kind of a political movement in Italy or was he just basically...

AC: Well, he was little bit in the city elections, the city, he was the representative out there for one term or something like that.

PN: A representative.

AC: Yeah.

PN: Of the particular village that you lived?

AC: He that is right, the cummuna we would call him.

PN: And where did they meet? Did they meet in Naples or did they meet...

AC: No they would meet right there. They had a house where they had the meetings, they called it a Casa Communale.

PN: I see. Was this particular village that you were from, was it, was it a fairly poor community or was it about average poor?

AC: Well, there was a couple three families for who was wealthy, they had land, they had...and the others, I don't say they were starving, I don't know if anybody was starving, nobody was

CALFO 3

starving, but nobody was making enough to get up ahead and you know to do something to improve themselves. Was making a living you might say is all.

PN: What year did you decide to come to the United States?

AC: Well, really I didn't make a decision. My father was an American citizen since 1900. He went back before the First World War and then when after the war he decide to come over here and took me over with him.

PN: This was which war?

AC: 1920.

PN: 1920. I see.

AC: That is fifty one years now.

PN: Where did you first settle when you came over here?

AC: We came straight here to Utah.

PN: Came to Utah, why was that? For what reason?

AC: Cause my father had been here before in mine camps in Carbon County, and he worked in those mines you know.

PN: Which year did he first come over here?

AC: Well...

PN: Can you recall?

AC: I don't recall the very first, but I believe that it was back in 1894, '95 or something like that.

PN: He came straight to Utah?

AC: Well, he came to New York and from New York he heard the west was better conditions it was better, it was new and he came west here.

CALFO 4

here. That is the way that I recall that he was telling us.

PN: And where did he first work at in Utah? Did he work in the--

AC: Well, I think he work at, as far as I know he went to work in the mines. He was loading cars, coal in the cars, you know those car drops I guess you use to call them. See from the shute use to lead the cars and he would move the car and back and ahead everytime it use to fill up you know, move ahead.

PN: Which camp did he work for?

AC: Winter Quarters.

PN: Winter Quarters.

AC: For the Utah Fuel Company. He was there at the time the explosion came in 1900. He was working right there.

PN: Did he ever tell you any stories or anything about these coal mines?

AC: Well...

PN: About the conditions there when he was there?

AC: He was telling us about the explosion they had. He was working outside and...

PN: What did he have to say about that, why don't you tell me if you can remember.

AC: Well, what he tell us is tha the was lucky thathe was outside working outside when that exploded, kill a bunch of men in there. Just about all, there wasn't much to it...

PN: Did know any of the Italians that were killed in there, there were four of them?

AC: Oh yeah there are a few. There was one of them that I recall that

CALFO 5

that mentioned one of the Mayo.

PN: Right, right, I know who, I have heard of him.

AC: Do you know Hohn Mayo's father and Vandora Mayo and what other Mayo was there here. Albert Mayo's his father was working in the...

PN: And his father was killed.

AC: His father was liked, that is the only one that I know.

PN: What year did your father go back to Italy?

AC: Well, it was, let's see, I think that it was 1927.

PN: Did he go back to Italy and then bring you with him again?

AC: No, no, no, oh he use as long as he has been here since 1895 '96 somewhere around in there since he was been...he has been back and forth a few times. Go back there stay here too and come back again. In 1900 he got his first citizen papers, he became an American citizen in 1900. That use to come back and forth his family there and go out there for a year or two and come back here and spend four years, but the longest ever been there I believe he came back in 1909...not exactly, but I think it was before the First World War and then the war started and he couldn't come but he decide to come after the war.

PN: So you came back here in 19...

AC: 20, he took me here in 1920. The war ended in 1918 and was another war and we got the paper and was here in 1920.

PN: Did your father have any relatives here when he first came?

AC: Oh yeah, he had a nephew that he sponsor him to go and left the

CALFO 6

old he...left here. Mancuso, Carmen, Mancuso, he sponsored him who is one of his nephews. His sister who is my aunt was here, that is the only close relative we have.

PN: When you came back with your father you settled down in Carbon County, where at?

AC: Scofield, Utah.

PN: Did you go right to work for the coal there?

AC: Yeah, no when we went, when we came to this country here the mine started slow down it was working a little slow. Then we got a job working on the section, we work on the section. My dad did work on the section ever since, but I left there Scofield in 1924 and I went to Pueblo, Colorado. I work on the still work one summer, five or six months and I went back to Scofield to go back in the coal mines and I work one winter in the coal mines. It got slow again so I thought I would go back to Pueblo back there and stay there. When I went there why I was waiting for a job that they promised me a job that was waiting and I met a friend of mine and they had an extra gang on the Union Pacific and he offered me a job to go with him, so I went with him and a year later I got a job assistant foreman for the Union Pacific and after that it was 1925 and I got the assistant foreman job and then in 1927 it was the first extra gang that I run in the Union Pacific I had 75 men right out of Salt Lake. I had them about two or three months and then cut the gang off in the winter and then I was in and out with the Union Pacific, ever since. I worked

CALFO 7

until 1938 foreman, section foreman, extra gang. I had a gang when this faster train came, you know those desil engines for fast speed and everything. I had a gang lining and elevation the curb of a high speed train from here, out of here at Salt Lake. I got them all done as far as Tindel, Utah over a hundred and some miles of territory, winding and elevating a curb for high speed train that is when I now quit in 1938.

PN: When you first settled in Carbon County and began working for the coal mines what were the conditions like down there?

AC: Oh everybody was happy, everybody was working, but it seems like everybody was happy everybody was contented nobody had to complain of anything that I know of.

PN: Where did you live? Did you have a house of your own or did you live in a boarding house?

AC: No I was boarding. I was boarding with a family.

PN: Which family can you remember?

AC: The Pizza, Ralph Pizza family.

PN: And did they treat you well?

AC: Oh yeah it was fine. I was fine, I was happy, the work I was doing and everything.

PN: What type of work were you doing?

AC: I was loading coal in the mines when I was working there.

PN: And what did they pay you in this type of work?

AC: Well, it was again 79¢ a ton to load it up in the car, in the mine's car. It was 79¢ a ton, the pay in labor to load it in the car.



CALFO 8

PN: And you were working for the Utah Fuel--

AC: No, I was working for the Kenny Coal Company.

PN: The KEnny Coal Company, I see.

AC: Now they are a small mine. I work also for the Utah Fuel Company. When I started out at first I worked for the mines you know, it was outside and it was manned with shovel, steam shovel you know loading coal in the box cars and I was making the dummy doors they call it, you know. Nail up a few boards on the other side box, the up side of the box car to keep from the coal falling off see, that is what I was doing. I was getting \$7.00 a day in them days that was big money.

PN: In which year was this?

AC: This was 19, it was I believe that it was 1923, or something like that course I think it was 1923.

PN: Were you there at the time of the strike down in Carbon County?

AC: Yeah, I was there at the time of the strike.

PN: What can you tell me about it?

AC: Oh...

PN: Why don't you relate some of your experiences to...

AC: Well, we were working in the mines, I had this little job at \$7.00 a day that was good money, but they pull a strike and I went out with the bunch. I went out with the bunch and we was on the strike, we went out in the spring, I think, a couple of months I guess a month and a half and got in trouble a little bit. The union and the guards, the company guards got in a little shooting one day

CALFO 9

cause been bringing in scabs from the outside see and the union was kind of talking them into not going to work so we can win the strike, but the guards were kind of pushing the crowds away and they had a had a little shooting over there. I was there and look and saw everything that was going on. Then they call the militia, the militia came and after that why they took all the guns away from the people and they had Marshall Law and you can't be in match of more than two or three people talking, you know. If you were talking more than two you have to break it up, you had to move. So we decided to leave Salt Lake, to leave Carbon County and I came here in Salt Lake.

PN: Because of the strike you decided to leave?

AC: Because of the strike, because there wasn't much to do there you know you can't do anything, just wait until the strike was decided. So I came here to Salt Lake and I got a job on the Kennecott on the railroad down there on the section.

PN: What were some of the issues in this strike, do you remember?

AC: She was about wage paying and better conditions. Better pay because 79¢ a ton was good money in those days also I imagine, you know, but even the board was \$60 a month.

PN: For the company?

AC: No, no. The company or whatever, I paid \$60 a month.

PN: You paid \$60 a month.

AC: Yeah for board.

PN: For board at this particular boarding place. Well, what were the conditions in the mine like, were they hazardous?

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AC: Well, I tell you those mines in Scofield out there, there wasn't much gas they were a little safer than the other side toward Helper or Price, than this mine I was working in anyway. I don't know in them days I never had much experience about a mines. I didn't know anything because I didn't work long enough to get into the principle of the thing, you know, but wherever I work there was danger because if you don't watch yourself if you working in there a rock could drop and it could kill you, but you had to be careful, you could tell if the rock was loose up there and we had to get her down on our own, on our own time. One day we worked about a good half hour an hour to get a rock down. We never could get it down. We know that it was loose up the ceiling up there. Well, my party said of hell I believe that she is going to stay for a while so we go load the car as soon as we load the car we went back a few steps and that rock clang and down it came. The rock came down and if would have hit... it got us, see. That is the way it goes, see.

PN: Besides working at Scofield what other mines did you work at?

AC: I worked extendedly at Utah and other mines. It was 19... that I quit the railroads, let's see 1927, '28 I believe that it was 1928 that I quit the railroad, no it was after that because, 20-29 if I recall it was a long time ago. I went to work for Centerville, Utah. I was loading coal there and there was a lot of gas in it. It was more dangerous I think because I remember one night we never had much air in there and I could feel my hadn just popping up because of the headache in there.

CALFO 11

Then we got cut off, they cut one shift off and I was the youngest man so I got cut off and I went back on the railroad, and I work ever since.

PN: While you were at Scofield did you belong to any of the Italian lodges?

AC: No. There wasn't any such thing as lodges. There were a lot of Italians there were a lot of Austrians, there was a lot of Greeks, Finlanders, there was a lot of Finlanders too there. Quite a few Finlanders.

PN: But you didn't belong to any sort of club?

AC: No.

PN: Which church did you attend when you were down there?

AC: Well there was a Mormon Church but I didn't belong to it. I didn't go no church.

PN: There wasn't a Catholic Church down there?

AC: No, there wasn't no Catholic Church down there.

PN: Did you have a priest come in at all?

AC: No, I didn't see one the whole time I was up there.

PN: You didn't see one at all. I see. Then you came to Salt Lake in which year, in 19--

AC: 1924.

PN: 1924. You worked for the Utah Copper Company, for the Utah Copper. I worked a little bit there.

AC: Kennecott, well it was Utah Copper Company, for the Utah Copper. I worked a little bit there.

CALFO 12

PN: Where did you work at?

AC: Then I went to the Union...At Dry Fork and then from there I went to the Union Pacific and I worked there till 1938. Then we started out a grocery store and working, we had a grocery store and the grocery store was going so I quit the railroad and I take care of the store.

PN: Where did you live at in Salt Lake? Which part of town?

AC: On the West side.

PN: On the West side. Were there many other Italians in that area?

AC: Oh there was all over, we had a neighbors a lot America, you know a mix up generally.

PN: Was there a section of town in Salt Lake where the Italians would go where they would have stores that would sell Italian food and different types of things.

AC: Well yes, around 7th West there were a lot of Italian people that were working over the shops that were the closest place you know to live.

PN: Which west was this?

AC: 7th West and 4th South.

PN: 7th West.

AC: And 4th South.

PN: And 4th South.

AC: There was a lot of Italians that use to live over there. I was on 1st South between 7th and 8th West.

PN: Did you live in a boarding house?

AC: Oh no, we had the store over there.

CALFO 13

PN: Oh that is right.

AC: Yeah we had the store. We was running the store when I moved in Salt Lake.

PN: Who was running the store, you and..?

AC: Well I will tell you we started out, I got cut off from the railroad because it was the depression time was coming and that happened in 1934 when I got cut off from the railroad see, I got bumped off. Then we come into Salt Lake and I got a job was working here at Buena Vista about five miles west of Salt Lake City and then from there and I wasn't even working everyday, two or three days a week. In fact in two weeks I draw a check \$12.50 That is two weeks and that is all I could make too. But then we started out this little store, we didn't hardly anything, we had about \$300, \$400 saved up and we started out this little store and started going good, doing good and then I was working on the section there and go home every night on the same time every once in a while I was getting an extra job of foreman. They call me in and I would have to go out a week, ten days, two weeks, whatever it is. I was a relief foreman they use to call me. And I come home and I didn't have another thing to do I use to go to work on my place, Buena Vista, see. Then I got this curve-a-lining gang 1936 I believe, and it took me about two summers to do this job from it is about over 100 miles straighten up those curves, get those curves right. And then I quit because the store was doing good. In 1938 I quit the railroad and I went

CALFO 14

back to the store.

PN: What did the railroad pay you?

AC: Well, I was getting, I had a thirty men gang and I was getting on an extra gang, \$155 a month.

PN: I see.

AC: \$155 a month and I had to run a thirty man gang. I had to do all the work, keep the books and everything for the gang for \$155.

PN: Did you learn English when you first came over?

AC: Oh yeah.

PN: Where did you learn it at?

AC: I pick it up.

PN: Just pick it up from the men you work with?

AC: Yeah and reading.

PN: Did you attend any type of a formal school back there?

AC: No.

PN: None at all?

AC: I had my school in the Old Country.

PN: And how many years did you go back there?

AC: What grade of school, fourth grade?

PN: Fourth grade.

AC: Fourth grade is like ninth grade here, I guess, what you call ninth grade.

PN: I see. When you first settled in Scofield were the people friendly to you down there?

AC: Oh yeah, everybody was friendly.

CALFO 15

PN: Did you get along with the Greek people down there?

AC: Oh yeah, everybody use to get along fine with everybody.

PN: And how about when you moved to Salt Lake, did you get along with the people here too?

AC: Oh yeah when I had the store out there, everybody like us all neighbors was, we never had a bit of trouble.

PN: You didn't have any repercussions because you were Italian?

AC: Not that I know of, no. In fact, we build a big business there, when we were over there, we had all kinds of people, all kinds of religions and everything else. I don't think we had any discrimination for being Catholic or we been anything. Everybody use to trade with me and just that I know of and nothing...

PN: When did you become a citizen?

AC: I quit 1938 I believe that it was around '40. 1940, '39 or '40.

PN: I see.

AC: See when I was on the railroad I never had the chance to get, to go to school and get my citizen papers see to...So then soon I quit the railroad I decided to get my citizen papers I was right here, I had a good chance to go to school, I went to school for that.

PN: Where, which school did you go to?

AC: There was a neighbor house about a block and a half from me out there where I had the store and they had a school there.

PN: And how long did you have to attend classes?

AC: Oh it was maybe once a week I believe once or twice a week for about a month and a half or two I don't recall, couple of months.



CALFO 16

Those teacher, paying the government was paying whoever it was to teach all the foreigners, to anybody who was willing to get their citizen papers, to go to school.

PN: This class you attended, how many other ITalians attended this class that you went to?

AC: Oh I don't know there was I don't remember who was four or five or maybe only three or four, something like that. I don't remember exactly how many there was. There was about ten or twelve I believe in my class, something like that.

PN: When did you get married?

AC: Women and men at this calss. Well I got married in 1931.

PN: Which church did you get married in?

AC: Catholic Church.

PN: Which one?

AC: At Grand Junction, Colorado.

PN: In Grand Junction, Colorado. Is this where you met your wife?

AC: No, I met her over here in Salt Lake, but we knew each other from Italy.

PN: And what was her maiden name?

AC: Fuoco.

PN: Fuoco.

AC: Fuoco.

PN: Fuoco, that is the correct pronounciation. Was she from the same village?

AC: The same home town, but she was born here in Clear Creek, Utah and then they brought her back when she was 17 and then I met her

CALFO 17

in 1930, 1931.

PN: I see.

AC: In July and in December, in November we got married.

PN: I see. Going along with this what were some of the social activities that the Italians could participate in, in Utah?

Did they date, or what procedures did they have?

AC: Well, I don't know, I can't say anything like that in the old days really. What they was doing they use to get together visiting you know, talk and laugh and pass the time away like that. There were a few that belong on Columbus Lodge that I know but I never belong to that. And then this Italian Civic League come out quite a few years back, I remember but I belong to it for a while, but I quit. See, but outside that I don't think there was any thing where they had to go. Italian had a club or something where they use to get together, I don't think that there was such a thing as that in them days. We use to visit one another, friends use to come to my house, your house, talking and laughing you know offer them a cup of coffee and go home, just to pass the time.

PN: So there wasn't any standard social procedure?

AC: No, I don't think there was anything, club or something like that where they, now the Greek were a little different. The Greek had those coffee houses, they used to call it. They use to get together at night and go out there. The Italian,s I don't remember having anything like that.

PN: So you would say that the Italians socialized mostly just from

CALFO 18

house to house?

AC: From house to house visiting family and so forth.

PN: Later on, for instance, in Salt Lake were the Italians involved in church activities where they would meet one another or was this...

AC: Well in the old days I think that I never recall it well because I wasn't enough in town to go through this thing and get into because most of the time I was working on the railroad I was out of town, I was away, but as far as I know that is all the thing the pass time they had because I never heard of anything. Now like for instance once a year they had that Columbus Day and they had a dance on Columbus Day, but I don't know any other day that had a thing for Italian where he could get together and...

PN: So it was basically just house to house.

AC: House to house that is all I can say.

PN: Did most of the men did they meet their women here or did a lot of them bring their wives or their girlfriends back from the Old Country and marry them?

AC: Well in the old days most of the people bring their wife from, there are a lot of them. Some of them were married here, but a few of them lived here, a lot of the old, old people they brought their wives. They came here first and then send for their wives and brought them over, the old people. Now it is different. The kids get married here.

PN: Did most of the Italian men marry Italian women or did some of them marry American women?

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AC: Well there is a few that marry, like for instance this Mayo Vandora Mayo, he married a French girl born in this country. You know every once in a while someone would get someone. Couple other kids, see if somebody came in the old days, a young boy you know came, he would have a big chance to marry an American...Generally the old people would come and they would come and they were married or some youngster went back would get married and marry an Italian girl.

PN: Did the old timers, the Italian old timers, did they feel a resentment when a young Italian boy married an English girl or did they just accept this as something that happened?

AC: Well, I don't know about this. If they got a girl was a good girl then maybe it is alright, you know. But if the girl, thought wasn't much of a girl that no make a very good wife for the boy they disagree with him.

PN: I see, when you first were married where did you live, which part of town?

AC: Well I was on the railroad when I got married. I was working on the railroad and we use to live together out on the sticks.

PN: I see, out on the road.

AC: Yeah, out on the road. I had one of those box cars.

AC: Yeah in one of the box cars. Well first we lived in a house. They had houses, company house. Then I got cut off there, I didn't get cut off, but they give a whole bunch of railroad and they give them box cars and I had to work close to the work,

see. So I live in one of those box cars.

PN: The company housing, what did they charge?

AC: There was no charge. Everything was free, coal, lights, of course there was no electric lights, but we had oil lamps, kerosene lamps.

PN: Could you buy your groceries anywhere you pleased, or did they have company stores?

AC: No, you can buy any place you wanted to. There was no compulsory in that...when I was on extra gang, in the old days we had a little commissary and then the laborers were buying the groceries from the company that furnishing a our stuff. The name was the Gunn Supply Company was furnishing the food down at the Union Pacific. The section camps out in the sticks they would send an order in and once a week there was a train, local train that delivered the groceries to each section house or extra gang house whatever was along the line, but you still could buy stuff any place you wanted.

PN: When did you quit the railroad?

AC: 1938.

PN: And then where did you move to?

AC: Well, I had the store on the west side.

PN: So you moved...

AC: Yeah, we had a house oever there bought and everything next to the store. We had a house and the store next to it.

PN: Did you belong to a praish when you settled at the store?

AC: Oh yeah, I belonged to St. Patrick's.

CALFO 21

PN: St. Patrick's. Did you know Monsignor Giovannoni?

AC: Yeah.

PN: How well did you know him?

AC: Oh we know well. I guess, my boys serve mass with him. My oldest boy, he put him altar boy.

PN: Was he good for the Italian people to have an Italian priest here that could speak Italian?

AC: Oh yeah. He was speaking really good Italian. He was born there...

PN: Oh yeah I know. Lucca, he was born in Lucca. Did he hear confessions in Italians for the people?

AC: Oh yeah absolutely.

PN: So this helped the people to relate a little bit better.

AC: Oh yeah.

PN: How active were you in the church at that time? Did you...

AC: Well I will tell you I never was, I never was real active in church...

PN: Did you belong to the Knights of Columbus?

AC: I went to church, I went to mass. I don't think I miss Sunday in going to mass even the week days, but I never had the time to spend, to be active in church, because I always been busy, we had the store and after the store we close up 8:00, 9:00 and even sometimes Sunday we use to keep open, but I use to manage it to go to church whenever I had a chance. But I was never running there to help you know like men's club. I belong her now but I quit...

PN: Did you ever belong to the Knights of Columbus?

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AC: I belong right now.

PN: You do? When did you join that organization?

AC: I joined, let's see, ok, sometime after the war, I guess  
I think it was after the war, 1948, '49, something like that.

PN: Did you serve in the United States Military?

AC: No, I was too old. And the fact I never served any war. The  
first one I was in Italy and I was too young and then when this  
one broke out I was here and I was a little too old.

PN: Did your father serve in the military?

AC: He served in the military, but no wars. No he did pardon me  
he did. He was, see they had a law in Italy if you had one son  
they wouldn't go in the army, he was exempted.

PN: The only surviving son.

AC: Yeah. And the same thing, he was the only son in the house and  
he was exempted in the army. He didn't serve either when he  
was young.

PN: Which year did you start your motel, do you recall?

AC: Yeah see then when it was in the store we had a very good business,  
but we had a lot of work, me and my wife. We had a little bit of  
accumulate, we had a few real estate brought up and things and  
the grocery store we thought was a little too much. We was  
doing all ourselves and was doing a little too much and see we  
got a little tired too soon. So we decided to give up the grocery  
business and find something else. So we leased the store at  
the time, it was back in 1944, '43, '44, I don't remember exactly,  
during the war. Then a year later we bought this here and we have

been here ever since, in business on this motel since 1945.

PN: Now you own the Motel Utah, so we get the record straight.

AC: Yeah.

PN: I see. During the war, let's get back to that. I wanted to ask a question concerning the treatment you received during the war. Did any of the native Utahans around feel a resentment toward you because you were Italian and they were fighting in the...

AC: Not that I know of. They were all friendly, we was friendly and everybody was friendly to us because we didn't have nothing to do with it.

PN: You were Americans and not Italians.

AC: We was American and that is all we didn't care what was going on over there. We had our interest here, we had everything here and just that is the we felt.

PN: Did they have any such clubs like the Italian Americanization Clubs around when you first came over or during World War II, can you remember? Where they would take the Italians that came over and try to teach them English and teach them American customs or things of this sort?

AC: Not when I come to this country no, but they had it after that. They had it, they had it lately. You know you didn't go to school if you come from Italy or from any other country you can go to school now there is school.

PN: When was the first time that you can remember?

AC: I think after during the war they came out with the schools and tried to get--



CALFO 24

PN: During the World War II.

AC: Yeah...tried to get all the foreigners to be I think tried to get all those foreigners to know the constitution, to teach the constitution, principle of the United States, ideas you know, and everything because a lot of people they didn't know what it was. That is when they started to put all the schools and things to teach people, the foreigners about the constitution and the United States.

PN: You came from a small village in Italy into the United States and you culture was different than that of the people of the United States. Did you have any superstitions that you can recall that you brought over from Italy? For instance, those concerning sickness, things of this sort.

AC: No, no I never even thought about it, I never even give a thought about those things. I came here and I started the first I got in here and it was a little rough. There were a lot of people I had to you know talk Italian and anytime I was hear a word or something I try to pick up tried to learn it. If I remember a word, I heard I would ask a friend what this word I heard I would ask a friend what this word means. So that is the way I learned my English. And after a few months I was here I never had no problems, been lonesome, feel lonesome, that I had a desire to back there, or anything.

PN: Did any of the older women, the Italian women, have any superstitions that you can remember?

AC: Not that I know of, I don't know of any superstitions at all.

CALFO 25

PN: The evil eye of anything of this sort.

AC: No, well not here. I never in other words I was never much in contact with those people. I was out...

PN: You were working.

AC: Yeah I was working away from them. I have never been in families, mixup very little. So I was by myself way out in the desert.

PN: When you were sick, for instance, who took care of you? Did you go to a doctor?

AC: We had an insurance with the railroad and everytime you got sick why go into the hospital.

PN: What about in Scofield, when you lived in Scofield?

AC: Well, I don't know I never have any experience, because I hadn't been sick when I was down there, but we was covered from the insurance, the railroad insurance and the mine. If you got hurt or something they would take you to the doctor.

PN: They had company doctors?

AC: Oh yeah they had a company doctor and hospital.

PN: I see. How many children did you have Mr. Calfo?

AC: Two.

PN: Two boys?

AC: Boys yes.

PN: And why don't you tell me a little bit about both of them? What are they doing?

AC: Well the oldest one he when he was a little boy he always say that he wanted to be a doctor, go to school, he always had in mind to be a doctor. We would like to get him up there, while

he was in college and he had his first four years medical.

Then the other four years was kind of hard to get in, because it was the time all those G.I.'s were coming back from the army see and the school was crowded.

PN: I see.

AC: And on the same time why I believe I don't think that he tried hard enough, to get into the medical, the other four years. That is all he had to do was anothe four years. And he didn't because he had a girl there and he wants to get married. I guess that is all right. He got a nice woman and got a nice wife and everything. So when he graduate with a bachelor degree see he had to into the army. He served two years as a Second-Lieutenant on the chemical corp I guess they call it. Because he had all this background in chemistry. See he had chemistry experience and all that. He was Second-Lieutenant on the chemical corp. He served two years. He was in Denver last and before he got out of the army he was ready to get discharge it and he went to apply to a drug company selling drugs. Now he has got the job with the Irish Laboratory Company.

PN: And he works selling drugs?

AC: Hewas selling drugs in Denver. Then a year later he won a selling contest and they send him into oh what was the name of that place, where the doctor convention...

PN: Miami, Florida.

AC: Miami, Florida. The company send him over there free, him and

his wife, all expenses paid and everything. Then he with that company three, four years. Then he had this chance to go with this other company, La Rouche Laboratory Company. He thought that it was a little better company a little bigger a little more future, so I believe he had a job offered too. So he left that one and went to work for this Irish, I mean La Rouche Laboratory. He worked in Denver for a couple of years and I believe then got promoted to district sales manager. From Denver they moved to Los Angeles, which is there at the present time.

PN: I see.

AC: Right now he is in holding position of district sales manager.

PN: I see.

AC: And he has got a big a family of nine kids.

PN: Wow. And your other boy Charlie owns the...

AC: Charlie he went to school, but he didn't go for long enough and so he got this place here.

PN: He runs the...

AC: He got married and P.N. Carlas...Charlie went in the army first and got married when he came back from the army and then then went to work for the state and then from there he got this job working for himself.

PN: I see. Well over all then would you say that when you first came over and then you settled and lived among the people, you would say that the general treatment was fairly good of the native population.

AC: I never had anything, any trouble getting along with the people

where I went to I was traveling on the railroad, like I say, from here clear as, I worked as far down as almost the other side of Yermo, California. Almost to Yermo, California. I met a lot of people and I never had any trouble about...

PN: Do you know anyone, an Italian person that did have any trouble with an American?

AC: Well I don't think so. As far as I know we were treated right, I had...

PN: Did your father ever tell you any stories about how he was mistreated?

AC: Well, my father told me that in the old days he wasn't treated well, we were when he came back the last time, when he brought me.

PN: What happened? Did he tell you?

AC: Well he said that the Italian was a little bit mistreated before. In fact when we came on the boat and we got in here on New York, he says, "God, you know we are not treated like use to, we are treated a lot better now."

PN: How were they strated before? Were they just...

AC: Well, I don't know. They would just...

PN: Discriminated against.

AC: Discriminate a little bit I guess, you know.

PN: Well, when you came over on the boat, did you come, which rate did you come over?

AC: On third class.

PN: Third class. Did your father come over third class the first time

he came or did he...

AC: I guess the laborers all come, but it was clean when I came here. The boat was beautiful. It was with, I came with a company, Olympic Line, was the line of company. It was a big ship and after the war it was clean, good food and everything.

PN: I see.

AC: We had beds you know, good beds. The food was good. I can't complain, it was clean and everything.

PN: Could you tell me, did you know of any labor agents from any of the companies here in Utah that went over to Italy and recruited men to come over to work for them? Did you have any contact with those people?

AC: Not them, no, no.

PN: None at all.

AC: None at all not that I know of.

PN: Were there any Italian men in Utah that would for instance get you a job and then you would have to pay him so much a week or so much a month out of your paycheck to get you a job?

AC: No, not that I know while I was here. Of course I was boss myself you know and I hire men and fire men, I hired and fired, but I never excepted anything, even in the depression time I never took anything from anybody. In the fact that I could help...

PN: I know with the Greeks there were such men, they were called Padrones.

AC: In the old days there was probably something like that, in the old days maybe there was something like that.

CALFO 30

PN: But your father never mentioned anything like this to you?

AC: I don't think so, I don't think so. In places some of those guys probably those dumber guy that can't get a job and they had to do something like that, pay I guess I don't know. But since I been here I never pay a cent for a job and I hire and fire, I was foreman, but I never took anything from anybody. In fact, I helped them, I done all I can for my men who were working for me. I did help them I can tell you that much, because I was foreman if I see a man a little weak or something I always tried to get him a job, that he able to handle, you know different jobs. There were some heavy jobs and if it was a heavy job I generally pick up a man who was able to do a heavy job. I try to make them you know feel that each one was good for the job and put them on the right job where they could fit to it.

PN: I see. In the earlier days when you first arrived did you know of any Italians that here involved in politics, in any politics local or state politics?

AC: Well, like I say since 1938 up this way I been in the grocery business and I talk politics, but really I never had anything to do with the politics at all. Maybe talking about the politics but I never took any part you what I mean working for a politician I never did.

PN: Did you have any friends that were Italian that were involved, ran for office or anything like that?

AC: Well, I had the only friend I know of was Pete, what is his name. He got a job as commissioner, oh what is his name. Silvestro,

no, Tedesco.

PN: Tedesco, Pete Tedesco. When I was in the store he run for commissioner, that is the only one that I know that is Italian and now this other one Danny what is his name. He was running for commissioner too, but I never had anything to do with the either two of them.

PN: I see. So over all you can say...

AC: Over all I just mind my business. I vote for whoever I think was good and I always vote not for friends because he was a friend of mine, but I vote for who I always thought would be good for the job.

PN: So overall you can say that you were treated well and if you had to come over here again would you?

AC: Oh yeah, I would. I would always try to, like my brother left went back there and in my opinion I though it was foolish, to go back to Italy, leave here and go back in Italy because no matter what it is over there you can't get it what you are getting here. Still here if bad you can get, if it get bad here it is going to be worse over there, off anyway.

PN: Have you ever gone back to Italy?

AC: Yeah it changed quite a bit. They have a little more things they had when I was there, before I come to this country here, but still they you know. People in them days tell me how lucky I was that I am in America, back there. I had an experience here were they go back there now, but I think myself that here they are getting too lazy over there now and they don't



want to work here and that is the reason they go back. Here you have to work even if you don't work hard, cause in the old days you was working hard, but now they don't do half as much work as they use to in the old days. Those people out there they are content. They don't care how they are doing, I guess now. I don't know.

PN: Well thanks very much Compari, I sure appreciate it.

AC: Yeah well that is all I...

PN: We can wrap it up.

AC: I hope that this helps you.

PN: I think that it will. There is some good testimony and if there is anything in my studies that I find and maybe I can come back and you can answer any questions for me.

AC: Yeah if you have any other problem you know somebody that you interview that don't speak good or something more...I don't know I guess it covers it all.

PN: Okay, thank you.

MR. AND MRS. JIM CHIODO

Salt Lake City, Utah

Tape No. I-11

An Interview By

Phil Notarianni

November 7, 1971

American West Center

University of Utah

Utah Minorities Series

Mr. and Mrs. Jim Chiodo

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THE FOLLOWING IS AN INTERVIEW MADE WITH MR. AND MRS.  
JIM CHIDO ON NOVEMBER 7, 1971 AT SALT LAKE CITY, UTAH.  
THE INTERVIEWER IS PHIL NOTARIANNI.

PN: Okay Mr. Chiodo which year did you first come to the United States?

JC: 1921. I reach here right at Salt Lake City 1921, July.

PN: In July of 1921. Did you begin working for the railroad?

JC: The DR&G.

PN: The DR&G.

JC: Railroad.

PN: How did you acquire your job?

JC: Fine. Just labor work.

PN: Just labor work. How did you get the job?

JC: Oh some relation had a friend and he put me on the job.

PN: Were you sent from the Old Country to here by someone?

JC: No, no.

PN: Did somebody send for you?

JC: Yes. Somebody, you know, a cousin took me in from the Old Country.

PN: Do you remember how much you received for your work? Can you remember what your wages were at that time?

JC: \$3.20.

PN: \$3.20 a day.

JC: A day yeah. That is right.

PN: Was it hard work?

JC: It was labor work.

PN: How was the company? Did they treat you alright?

JC: Oh fine. They brought me as long as they work.

PN: Did any of the native Utahans bother you because you were an Italian?

CHIODO 2

JC: Nobody bothered me, everybody liked me.

PN: Everybody like you. Where did you live when you arrived here in  
Salt Lake? Did you board from someone?

JC: I board with my cousin.

PN: Who was?

JC: Sirianni.

PN: Sirianni. Did you live with him for how many years?

JC: Oh about a couple of years.

PN: Then where did you live?

JC: I live with my, I don't know I can't remember now. My sister I  
guess.

PN: You lived with your sister. Did you belong to the Christopher Colum-  
bus Lodge, the Italian lodge?

JC: The first year, you know... they make me join me.

PN: What type of activities did they do? Can you remember?

JC: Nothing activities because...

PN: Did they have dances?

JC: Once a year they have a dance on Columbus Day.

PN: On Columbus Day every year.

JC: On Columbus Day every year.

PN: Was this a pretty big dance? Were there a lot of Italians that came  
to this dance?

JC: Oh yeah. A lot of Italians, everybody. On the night of the  
dance about four or five hundred people.

PN: Were they all Italians or were there a few...

CHIODO 3

JC: Majority all Italians, yeah. We had a lot of Italians at that time.

PN: Can you remember who the president of the lodge was at that time?

JC: Both died, you know, brothers Riggeri, I can't remember the old people. Now he was the secretary, Cosco.

PN: Antonio Cosco was the secretary. I see. So that when you arrived here the people basically treated you with respect then. They didn't give you any trouble because you were Italian citizen, or that you were an Italian?

JC: No, no everybody liked me.

PN: Where did most of the Italian people in Salt Lake City reside? Did they live on the west side?

JC: Most of the Italian people was all on the west side.

PN: Do you remember in which block this was?

JC: Between 7 and 9 West.

PN: Between 7th and 9th West. On what about 2nd South, 4th South?

JC: Well between, all over, between, I can't tell you. Between 2nd North and 8th South.

PN: So they were just basically on the west side of Salt Lake.

JC: Yeah all over.

PN: Were there private residents there?

JC: Private yes.

PN: Did they have any boarding houses?

JC: No, no, not boarding houses. Everybody had their own home.

PN: Did they have any stores?

JC: Yeah, they had a little store they had a little store.

PN: Who owned that?

CHIODO 4

MC: One Mancuso.

PN: Mancuso owned one. Can you remember his first name?

MC: Carmon.

PN: Carmon Mancuso.

JC: Who in the hell have Mancuso?

PN: That's okay, that's okay. There have worse then...

MC: He had a store at 15th and 7th West. You remember Mr. Sirianni giving to Mancuso.

JC: Yeah right, 15th South and 7th West, it is all right.

PN: Well then can I assume that most of the Italian men that come over here, they had somebody that sent for them? Isn't that right?

JC: At that time it is right. There was somebody to call me to make out the papers to call me to come over here.

PN: I see. Can you remember how much it cost you to come over here on the boat? Can you remember what the fare was?

JC: Really I can't remember but...

PN: Did you come third class? Is that what they called it?

JC: Yeah I come third class. I come over third class. I guess it cost about I think, imagine about three or four hundred dollars.

PN: Three or four hundred dollars from Italy to New York by boat then from New York to Salt Lake by train.

JC: By train, but it cost you know extra.

PN: Extra from New York.

JC: \$90.00 from New York to here.

PN: Oh I see. And when you came over did you come straight from New

CHIODO 5

York to Salt Lake City?

PN: Yes straight from New York City.

JC: Yes sir.

PN: You didn't want to come over here and get some money and then go back?

JC: No, I never had it in my mind.

PN: You wanted to stay here from the beginning. Was this basically the feeling that most of the Italian men that you know had? That they wanted to come over here and stay?

JC: A lot of them at the time, everybody wanted to come over.

PN: Did the ones that were in Salt Lake City did they feel that they wanted to stay here permanently and not go back to Italy?

JC: Nobody go back over there.

PN: And most of them did become citizens?

JC: Yeah, the most.

PN: Then they were very desirous about staying here and becoming citizens and forgetting about...

JC: And leaving here.

PN: Did you go back to Italy?

JC: After eleven years I go back over ther and I marry, I was single. I marry over there, I come back right way.

PN: You went over in '33?

JC: When I go?

MC: 1932.

PN: 1932, and got married and then came back here. Did you, you settled back in Salt Lake City?



CHIODO 6

JC: Yes.

PN: Can you remember where, which part of town?

MC: Oh it was the west side.

JC: The west side, 7th West.

MC: 7th West and 2nd South.

JC: 7th South.

MC: 7th South.

PN: Did you still work for the Denver or Rio Grande?

JC: The Denver Rio Grande.

PN: This was then, this was during the depression.

JC: Yeah, correct.

PN: Did you receive the same amount of money during the depression as you did before? Can you remember?

JC: I think that it went up a few cents.

PN: A few cents more?

JC: More yeah. I don't know I can't remember. Raise it a little bit, the money up, but not much. When I think I never work steady. I only work two or three days a week.

PN: Oh I see. I guess that things were pretty tough.

JC: Sure.

PN: Something else. When you first came over here in '21 was there a Catholic Church in Salt Lake that you went to?

JC: St. Patrick's.

PN: St. Patrick's. That is on the west side isn't it? Is it at your same location that it is now?

CHIODO 7

JC: The same yeah.

PN: Can you remember who the priest was there?

MC: Giovannoni...

JC: No, Giovannoni came over after that.

PN: Well see Monsignor Giovannoni came here in 1917, but he was down in Helper and Price for a while. Then he came up here, it was in the '20's but I can't recall the exact date.

MC: When I came from Italy Giovannoni was over there at St. Patrick's parish.

PN: Did you like him, Monsignor Giovannoni?

JC: He was alright.

MC: He was alright.

PN: Did he hear confessions in Italian?

MC: Yeah.

PN: Did he?

MC: Yeah.

PN: did most of the Italian people go to church that were, that came here, let's say, in the early 20's? Did a lot of them go to church or was it just mostly the women that went to church? Mrs. Chiodo you can answer that. Was it mostly the women?

MC: Yeah.

PN: Mostly the women.

MC: Yeah.

PN: The men, the men basically just went to work.

CHIODO 8

MC: Yeah. they use to work, you know, on a Sunday, you know. We don't have the church then in night like we do now. Now we got at 5:00 o'clock and everybody have a chance to go.

PN: Were a lot of the Italians glad that Monsignor Giovannoni came to Salt Lake? Were they glad to have an Italian priest?

MC: Oh yeah sure. He was wonderful.

PN: Did he participate in any of your lodge activites for instance? Did he belong to the...

MC: Well, I don't know at the time...

JC: No, no I don't think so.

MC: We don't know much about the clergy at the time, I mean. Sometime I don't go to church myself because I have the...

PN: The kids.

MC: The kids. We don't know him that well, you know.

PN: So basically then you can say that the women went to church more than the men did?

MC: Yes, more than the men did. The men don't have the chance to go because...

PN: They were working.

MC: They were working you know. You see a lot of men work five days a week and sometimes that they have to work...

JC: On a Sunday too.

MC: On a Sunday. Sometimes he had a day off on Monday instead of Sunday.

PN: I see. So it was just when they gave you the days off you took them.

MC: Yes, that's for sure.

CHIODO 9

PN: Were there any other types of Italian organization over here when you came. Any other types of clubs or organizations or anything?

JC: I don't know.

PN: For instance, I know in 1919 there was an Italian Mother's Club. Was there anything like this when you were here?

MC: I don't know because in 1919 I was in Italy.

PN: Yeah I know I just thought...

JC: They might have a Mother's Club but we don't know anything about it.

PN: Were most of the Italians that lived here in the city, were they from the south? Were most of them from the south or were there some from the north too?

JC: No, all mixed.

PN: All mixed.

MC: Yeah they had a lot from...

PN: Did you have any trouble getting along with the ones from the North?

JC: No, I get along fine with everybody, yeah.

PN: So there weren't more Southern than Northern? They just about the same.

JC: We have a lot of Siciliane at time, but they all died now. We had a lot of Piedmontese you know a lot of them, but...

PN: Did you know Fortunato Anselmo very well?

JC: Oh yes.

MC: Oh yes.

PN: You knew him. What type of man was he?

MC: He was a good.

PN: Did he help you out in any of the troubles that you might have had?

CHIODO 10

MC: If you need him, yes. He helped a lot of people, he helped a lot of people. He was wonderful.

PN: So he was willing to listen to you people if you had any troubles.

MC: Yes.

PN: Was he the vice consul when you arrived here?

JC: Vice consul, yes. He been all the time vice consul.

PN: Did you know a man by the name of Mose Paggi? He was the vice consul when just before Anselmo, but I think that he was still here in the city.

JC: What was the name?

PN: Mose Paggi. It was spelled Mose and the last name was Paggi. He was a very well educated man.

JC: I tell you I heard this name, but I don't know that he been vice consul.

PN: He was vice consul in 1910.

JC: Might be that you ask somebody...

PN: But I think that he was living here in 1920, I think. I was just wondering if you knew the man, if you ever came across him.

JC: I heard the name, I heard the name, but I don't know anything about him.

PN: You don't know anything about him at all.

JC: If he been vice consul or not, see...

PN: Do you know anybody that might be able to remember that I could talk to?

JC: Maybe Marabelle.

CHIODO 11

PN: No. He remembers the man, but he didn't know anything about him.  
He just told me that he was a well educated men, but he didn't  
know anything about him.

MC: How about Mr. Niccolo that is back East now?

PN: Oh you mean Frank Niccoli.

JC: The one that had the paper you know.

PN: He might, he might.

JC: Maybe...

PN: I never thought of that.

JC: He been here so long here in Salt Lake.

PN: When was that paper first published? Was that paper here when you  
came?

JC: Oh yeah. It was here.

PN: Was that the only Italian paper in Salt Lake?

MC: I don't know.

JC: Yeah that's all.

MC: When I come...

JC: We had some Italian paper come from the East.

PN: But this was published in Salt Lake.

JC: Yeah.

PN: Was it a pretty good paper?

JC: Well yeah...

PN: Like the Tribune or something?

JC: Yeah, a small paper.

PN: But it had a lot of local things?

JC: Yeah.

CHIODO 12

MC: Like you got now at Magna, Magna paper...

PN: Like a local paper.

MC: Mostly you know for the Italian.

JC: The Italian businessman something come out new you know.

PN: Did most of the Italian people read this quite a bit?

JC: Yeah sure.

PN: Mr. Chiodo could you tell me something about the unions in that existed in 1923 specifically concerning the 1923 strike of the Denver and Rio Grande shopmen workers. Can you remember that strike?

JC: Yeah I remember that strike. I was working there. When the shop, when the car department and labor and everybody was off work and they came over, and all the DR&G, and they have a board to eat, the scabs in the shop... I think they stay about three or four months and then they break it up.

PN: You mean that the scabs would eat in the shops because the railroad would give them free board.

JC: Sure. They would give them free board and everything.

PN: You didn't belong to the union?

JC: No the labor never belong to the union.

PN: Well you could have joined the union if you wanted to wouldn't you?

JC: At that time the labor never belong to the union, they had a mechanical union.

PN: And just the regular run of the mill labor didn't belong to this union.

JC: No belong to the union.

CHIODO 13

PN: Can you remember when they became unionized, those particular...

JC: After the strike, after the strike they joined the labor too.

PN: You mean after this strike?

JC: Yeah.

PN: Then the labor men joined the union?

JC: Joined the union yeah.

PN: Did the Denver and Rio Grande Company did they have what they call  
company stores or company housing?

JC: No, they never had any stores, but they have the board inside the shop.

PN: Did they have rooms that their employees could stay at?

JC: No, nobody sleep over there.

PN: They just had the board for the meals.

JC: To give the meals.

PN: Were these very expensive? Did you pay for these meals?

JC: I think everything was free.

PN: Everything was free.

JC: Everything was free.

PN: Was this strike that occurred here in 1923 here in Salt Lake City, was  
that a pretty big strike?

JC: Oh yeah even the Rio Grande, V.P., everybody was on strike, railroad  
you know.

PN: Were there a lot of Italians that worked for the railroad at that  
time?

JC: Quite a bit.

PN: Quite a bit of Italians. What other nationalities worked there  
at that time?



CHIODO 14

JC: Oh the Greeks.

PN: Were there Japs for instance?

JC: Japs we had some too. A few, Japanese not many working here.

PN: Mostly Greeks, Italians, and how about Mexicans?

JC: We have a few Mexicans.

PN: A few Mexicans. And they basically they didn't belong to the union?

JC: No, not the labor.

PN: Did the company officials treat you men alright?

JC: Nobody bothered you.

PN: Nobody bothered you at all.

JC: As long as you do the work nobody bother you.

PN: Now Mr. Chiodo can you remember the organization they called the  
Ku Klux Klan?

JC: Well I remember the Ku Klan he burned up the cross up in the mountains.

PN: Was this here in the city?

JC: Yeah inside the city.

PN: Where at?

JC: You know where the ..."U"

PN: Oh just a little north of the Capitol building?

JC: Yeah. They burn up the cross down there. Once every couple of weeks,  
once a month.

PN: Did they ever demonstrate here in the city?

JC: Oh sure everybody sees that they burn up the cross.

PN: I mean did they ever have a parade?

JC: Well not much.

CHIODO 15

PN: Did they have their white robes on?

JC: Yeah sure.

PN: To your knowledge did they give any of the Italians any trouble?

JC: No they never give no trouble, but I hear they are against especially the Catholic and all of that. Against the European people you know.

PN: They were against the Catholics and Europeans.

JC: Yeah.

PN: But they never gave the Italians any to trouble.

JC: Never any trouble, they never gave any trouble, but never had enough power.

PN: Did you know any American men or any American businessmen that belonged to this organization?

JC: No, I never know any.

PN: You just basically stayed clear of the whole situation.

JC: You never know and the hell who belong. That's right.

PN: So they never gave anybody any trouble to your knowledge.

JC: No, no.

PN: How long were they around? Can you remember? I believe that they started here in the city in 1924.

JC: I remember three or fours that they do that burn the cross up on the hill.

PN: So they were around here for about three or four years.

JC: Oh yeah sure.

PN: Then what, did they just finally die out?

JC: And then pretty soon not do anything and no show up, nothing.

CHIODO 16

PN: Did you get involved in politics at all?

JC: No.

PN: When you were here? For instance, did you vote, after you became a citizen?

JC: Oh I vote after I became a citizen yes, but nobody bother me.

PN: Were ther any Italian men that ran for office? Or anything here?

JC: Italian mean, there was Mr. Tedesco, you know Fred...

PN: Yes, Fred Tedesco. When did he first run?

JC: I don't know when the hell it was.

PN: Was it in the thirties or was it in the twenties?

MC: Oh in... the fourties.

PN: In the fourties.

MC: Sure we lived over on the west side there by... house.

PN: So during the twenties then mostof the Italian men weren't involved in any kind of politics at all. In conclusion then can you give me some of the names of some of the Italians that were for instance, were farmers or specifically those that were from Piedmont. If you want to speak in Italian you can, it is quite alright.

JC: On the farm there was Mr. Frank Valtina, the farmer.

PN: Was he from Piedmont, was he a Piedmonese?

JC: Siciliano.

PN: Siciliano.

JC: A farmer... have a Mr.....

PN: Mrs. Chiodo you can answer this too if you want to.

MC: Pilatto.

CHIODO 17

JC: Mr. Pilatto.

MC: Come from, come from...

JC: Piemonte.

MC: Piemonte. And Mr. & Mrs. Tony Dipietro. They come from...

JC: Piemonte too.

MC: Piemonte, Italy.

PN: They all had farms here in Salt Lake?

MC: Yeah.

PN: Where at, on the east side?

MC: Yes.

JC: All south yes.

PN: Would they sell most of their goods down here at the market on West Temple?

MC: Yeah, years ago.

PN: They would truck it down.

MC: Yes.

PN: And sell it on the open market.

MC: And right now it's Ramoselle is over there. Mrs. Ramoselli and her son.

PN: Did you get along with these people?

MC: Oh yeah.

PN: You didn't have any trouble because you were from the south and they were from the north of Italy?

JC: Oh no, no, no.

MC: But now I guess Mr. & Mrs. Dipietro they sell out. I think that

CHIODO 18

they have a ... I don't know, building over there, they build a house over there...

JC: They sell the ground to build homes, you know.

PN: Were most of these farmers from the north?

MC: Yes.

PN: Most of them were.

MC: In fact Mr. and Mrs. Ramoselli and their son still have a farm over there. We go to the farm even now in the summer. Whatever we need...

PN: How early did these people arrive in Salt Lake? Mr. Chiodo were they here when you came?

JC: Yeah.

PN: 1921 they were already established here.

JC: Oh yeah, they were here a long time these people.

PN: Were there a lot of businessmen, Italian businessmen?

JC: At the time when I was here you know they had a lot of Italian...

PN: Who were some of them, can you remember?

JC: Oh...

PN: In the 20's and the 30's.

JC: I can't remember.

PN: For instance, Joe Merabelle was a tailor at the time wasn't he?

JC: Yeah.

PN: Can you remember any other Italian men that were in business? Who didn't work for the railroad, who didn't work in the mines?

MC: How about Cosco. He had a beer hall...

PN: Did he have a beer hall?

CHIODO 19

MC: Yes.

PN: Antonio Cosco?

MC: Yes.

PN: Was it on the west side?

MC: Yes, 2nd South and 4th West I guess.

PN: Can you remember any others? Well maybe we can...

MC: Pignanelli have a business too at 2nd South.

PN: What kind of business?

JC: You know a beer joint.

PN: Beer joint, beer joint.

JC: Well I tell you I know a lot of them, but I can't remember the names.

PN: Well maybe if some other time you can think of them you can,...

MC: How about the other one Jim, that was in Bountiful, the old man, you know.

PN: Well we can I can give you some time to think about that and then if you can relate it to some other time it will be alright. So I guess that this can conclude our little session. Thank you very much.

JC: Thank you, thank you, tante grazie.