

STANLEY V. LITIZZETTE

An Interview by Wanda McDonough

Wanda McDonough Oral History Project

Tape No. #18

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Interviewee: STANLEY V. LITZETTE Helper, Utah
Name Address Tel

Interviewer: Wanda McDonough
Name

Interview: 8-18-93 St. Anthony's Rectory Helper, Utah
Date Place

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Stanley V. Litzette
Interviewee

Wanda McDonough
Interviewer

WM: This is a recorded interview in Helper, Utah at St. Anthony's Church rectory, August 18, 1993. The interviewer is Wanda McDonough. Mr. Litizzette, you give us your name.

SVL: My name is Stanley V, as in Victor, Litizzette. L-I-T-I-Z-Z-E-T-T-E. I was born in Helper, Utah, in the house right across the street from St. Anthony's on August 25, 1920. At present I'm 73 years old, or will be on August 25th.

WM: And you're still living in the same house you were born in?

SVL: No, I'm living three blocks down. My home--or the home where I was born--was acquired in the late 1800's by my grandfather, August Litizzette. He owned almost all of Blocks 1 and 2 of Mead's Survey, Helper Townsite. Mead was a brother-in-law of the founder of Helper, who was a Mormon polygamist by the name of Pratt. Grandpa bought the block of Mead's Survey from Pratt's son-in-law. And so I've been here ever since.

WM: What was Pratt doing in the Helper area? He wasn't a miner!

SVL: Pratt was a Sanpeter who came over the mountain from Sanpete and settled here early. And he, I believe, knew that the railroad was going to possibly come here. So he founded the town, and made the first legal subdivision of the town called Pratt's Survey. And then his son-in-law [brother-in-law?] was a man by the name of Orlando Mead, and he platted, I think, the second oldest subdivision in Helper. Pratt was involved with polygamy, and my grandfather staked Pratt to some money so he could go to Provo in Federal District Court and face charges for polygamy under I think it's the Edmunds Act. So he's generally recognized as the founder of Helper. And he had plural wives. My recollection is his home was across--in East Helper there. There's a monograph on him, on his diary in the Utah Historical Quarterly, by one of the parishioners of St. Anthony. So that's how I happened to be born here.

WM: Well, Helper was started then not as a mining camp, but they expected it to be a railroad center.

SVL: Precisely. When the Denver & Rio Grande was building its main line north to Salt Lake from Denver, they uncovered beds of coal in Price Canyon where the railroad is now and where Utah Highway 6 is now. And of course there was nothing but steam in those days. So in 1883 the last spike was driven in a place right outside of Green River. So the encounter of coal came as a result of the railroad being located here, and the mines followed. Although there was a narrow gauge to Scofield and Winter Quarters by Packard, called the Calcone[sp?] Road, that came from Springville

and went into Scofield and Winter Quarters. Pleasant Valley Coal Company antedated any settlement on the east side of Carbon County--what we call the Castle Valley Ridge. So actually the town was founded primarily as a railroad center. The strike of 1903 resulted in a settlement, actual settlement, of Helper--so called because they helped the engines over the hill.

So it was primarily, in its genesis, a railroad town. And I'm married. I married a local girl. She's a Slovenian name of Breznick, Edith Breznick. We only had one son. We had an Rh factor, so we lost the little girl. And then my son is a high school science teacher in Mountain Crest outside of Logan, and he has three boys. So I have three grandsons going to go through life spelling Litizzette to all of the saints.

WM: I hope they have easy first names.

SVL: Yes. Ed, Michael, and Tony--Anthony. So, briefly, that's my background. I attended the local schools here until Notre Dame School was in operation, founded by Monsignor Alfredo Giovannoni. I attended Notre Dame starting with the fifth grade. I played the violin in an orchestra they had. And when they formed a band, they didn't know how to put a violinist in a band, so they made me the drum major.

WM: Were you the drum major of that band I heard about?

SVL: I was drum major of the first Notre Dame Band. I think there were only about 13 of us. We took third place among-- in those days they pitted you against high schools, and we placed third.

WM: Oh, I heard you placed first.

SVL: No, I think it was third. But the competition was among high school students, see. So that third for a little band of 13 was quite an accomplishment. So I attended Notre Dame School, and then I attended Carbon High School.

WM: Is that in Price?

SVL: In Price, Utah, in the junior and senior years. We took the bus to Price when Notre Dame School--I think the bus was ours, yes. And we picked up students from Helper, Spring Glen, the area known as Carbonville, and went into these schools which Monsignor--then Father--Giovannoni had built. So taking the bus to Notre Dame became almost a religious rite for young Catholics. Before that, of course, before Notre Dame School was

founded, there were catechism classes.

WM: Who taught them?

SVL: They were taught mainly just by local women. My mother was a catechism teacher. And then there was a Mrs. Philip McGuire and a Mrs. R. P. Barrell that were lay catechism teachers. We used the old Baltimore Catechism. So that my early religious training was lay women, all women, great women catechists. The Irish were here first.

WM: A lot of railroad workers.

SVL: Yes, the railroad, but-- Yes, mainly railroad people. But the Irish were first and constituted, together with the Northern Italians, the backbone of the church here in its early years. The church was built, of course, in Castle Dale. It wasn't St. Anthony's. Bernice Mooney has the name, I think, right. I could never find out the name, but she has it right in her book, SALT OF THE EARTH.

WM: Well, this is for her information.

SVL: Yes, she'd know. But there was a smattering of Irish, and they were all relatively prominent. Henry Ruggeri, who was a Helper boy, and later county attorney and a prominent lawyer and a Seventh Judicial District judge, I interviewed him once--not with a tape. He stated that in Castle Dale there were nine or ten Irish families, and that they, with the Northern (?) Italians, were prominent in Castle Dale.

WM: Do you have any of their names, the Irish?

SVL: Yes. Well, there was R. J. Reynolds, of course. Then there was--this is 1926, the Knights of Columbus was founded here. But I notice in looking at its charter, there was Roger Reynolds and Michael Maloney. I remember Mr. Maloney. He was a very prominent Catholic. And I think Bill Reed, William J. Reed, was a prominent Catholic. There's John McKenna. M-C-K-E-N-N-A. And I think his home was located just north of Helper here. Leo J. O'Brien, Ambrose J. Delaney. And then there was McCardle, Old Man McCardle. I remember him. He was a staunch Irishman.

SVL: And then I think the rest--a litany of Irish-Italian saints.

WM: Maloney. Would that be Genevieve Bastian's family? Wasn't she a Maloney? Do you remember?

SVL: He later went to Hiawatha and was a prominent town official, I believe, up there. But I remember Mike, and he was as Irish as Paddy's pig. Big, florid, heavyset Irishman, and really devout.

SVL: Then when the Pleasant Valley Coal Company struck in 1903, the Irish were not, according to what I know, prominently figured in that. It was mostly Northern Italians. My Grandmother Litizzette used to say that they had made a stake working in the coal mines in Colorado, and were going to go to Oregon to buy a fruit farm. And the train didn't even stop in Price or Helper. That old narrow gauge stopped in Castle Dale because it was the most popular center. And a Pisano, my grandfather, got off the train, and then the tears would really begin to flow, and she'd say, "And, Stanley, he met a Pisano, Delmonico Milano, and Milano told him, 'Come on, don't go to Oregon. There's work to be had at three dollars a day in the mine here. You'll do good here.'" But evidently Grandfather was a contract miner.

WM: What's a contract miner?

SVL: A contract miner is a person who was an entrepreneur, a boss, that'd get five or six laborers and contract with the company according to their production in coal. And then they would mark the cars that they had mined, and they would be weighed out by the check weighman. And he would credit the miners with the amount of coal they mined, and often cheated.

SVL: Yes, he cheated on the coal miners. But it was still more lucrative than working for wages, let me put it that way. So evidently Grandpa was that kind of a coal miner.

WM: Well now, you're grandma and grandpa, did they come from Italy? That's the right generation?

SVL: Yes. Grandpa was born in Piedmont--a Piedmontese, that's the Anglicized version, the English version. But in Italian it's Piemonte, P-I-E-M-O-N-T-E. The Italians, there were so many Italians working in that Castle Gate Coal Mine, they called it the "Italian Mine."

Mostly North, and it was there that the lodge was founded, the Italian Lodge. I have a list of the founders here, which I'll give you, Mrs. McDonough. It was founded in September of 1898. See, that's 83--that's ten years after the last spike was driven at Desert Siding, just north of the present town of Green River, Utah. But of all of these, there were a total of 34 were from Piemonte. And then there were 16 from--it's called Trentino; it's the town of Trento

in northeast Italy, north of Naples. We always called them Tyrols, T-Y-R-O-L, Tyrolese. They were there. And then the rest were scattered. All of the officers were Italian. Incidentally, one of the by laws--Article 2, page 44--states: "Any correspondence, acts presented in any language other than the Italian must be translated into Italian so a copy can be retained for the record." So Castle Gate was the Italian mine. That's where they mainly settled. Now, the Southern Italians--we call them the Calabreses--C-A-L-A-B-R-E-S-E.

WM: Let's get the difference between the two.

SVL: Now, although the north-- North of Rome is called, generally, Northern Italians. The Florentines from Florence our considered Northern Italians. Then there's Lombardy, and the capital, of course is Milano. The birthday cake cathedral is there with all of its spires. And then to the west was Turino, Turin now it's called.

WM: Pope John XXIII--where was he from?

SVL: He was from Lombardy. And I'm trying to remember the name. It's a beautiful little town. My wife and I went back to Italy. He was bishop of-- I can't remember the name, but we attended Mass in the church that he was in. We had a cleaning woman, and I speak a smattering of Italian. But we mentioned John, Pope John, and she took us into the rectory, and we saw one, I think, of his tiaras, triple crown.

Bergamo is the name of that town. B-E-R-G-A-M-O. And every small town in Italy appears to be surrounded by a wall. And Bergamo's wall was called "above the mountain," on top of it: Monte (the mountain), Sud el monte. And he was born under the mountain.

SVL: There were a good number of Lombardese here, all from a little town by the name of Turbigo, which is outside of Milan. Evidently somebody from Turbigo came over here because he must have told everybody in Turbigo to come to America.

So the Northern Italian was here first, centered mainly in north Carbon County. I think Mooney in her book cites who the--I think there were a number of Italian priests, and she lists them, and she'll know, of course, about them. But there were a goodly number of Italian priests. The little church in Castle Dale was on _____ Row, and it's in my brochure. Mooney classifies it as a book, but I call it more as a pictorial essay or whatever. But my grandfather

remembers the church--remembered the church. The church was so small that only the women could get inside. And the men would stand outside the church. They'd open the windows so that they could attend Mass.

WM: That surprises me. I would have thought it would be the other way around. Let the women--

SVL: No. Even at the present time, when we went over there in Italy, the women were the devout Catholics, and the men were kind of distante. There was--and I think there still is, as among the Irish--a sort of anti-clerical attitude that the men have. And not going to church wasn't considered at all unusual. And so to the contrary, most of the-- And my recollection is that old St. Anthony's, which was on the hill going to the Helper City Cemetery, the women were mainly present. I'd say a good three quarters were women. And the men who actually attended and were in the church were second generation.

WM: Is it still that way?

SVL: Italians. No, I think it's-- I don't know here, of course, in this declining economy, we have a lot of widows. But I think generally the church-going Northern Italian was in the minority. My father, Victor E. Litizzette, was the exception and not the rule. He was quite religious, I claim mainly because of my mother, Veronica--Vera. Bottino was her name, B-O-T-T-I-N-O. Her family were Piedmonteses. My mother was strong, a strong woman. Dad was a good businessman, but he didn't devote the attention to detail, either in faith or morals, that my mother had upon both of us. I have a sister, Louise Litizzette Gonzales now. And I remember it was just mandatory: church on Sunday. But the same ratio of men to women, I think, still occurred at old St. Anthony's. And probably, I think, if you count now, they would be probably in the same ratio. Maybe a little more, 60 percent women, counting widows, and 40 percent men. But it kind of changed with the-- I think the Knights of Columbus, not Monsignor Giovanonni, but the Knights of Columbus really gathered the second-generation Italians in I think I said 1929 into the church, and they became active then with that social organization. I don't remember-- Of the founders in the Italian Lodge at Castle Dale, I don't remember my Grandfather Bottino on my mother's side, nor my Grandpa Litizzette on my father's side, I don't remember any of these founders, you know, actually attending church regularly. Which, you know, was pretty common. In any event--I digressed--back to the North and the South.

WM: Yes. What's the matter with the South?

SVL: The North was dominated by the House of Savoy, Le Casa de Savola. The House of Savoy, of course, was the ruling head of the Northern Italians, centered in Piedmont. Piedmont is the province right to--northwest of--the boot, the Italian boot. It's northwest and borders on France. My grandfather, August Litizzette, was a stone mason in his youth, and was bilingual. He could speak both French and Italian. He worked in France, and then was a coal miner, and then later was a farmer here in Helper. He left Castle Dale before the strike of 1903 and purchased a farm, believe it or not, at _____, the present town of Cleveland. It was a horrible time, I guess. There was a good deal of anti-Catholicism in those days.

WM: This is the days of the strike?

SVL: The late 1890's, before the strike in 1903. The only Southern Italian, Calabrese, was Bonacci, Joseph Bonacci. And he was a Southern Italian. Then there was Jim Martello, James Martello, M-A-R-T-E-L-L-O. That means "hammer." He was with the section when the D&RG was built. He was reputed to be the first Italian in Helper.

WM: And he was the Southern?

SVL: And he was a Calabrese, yes. But he worked on the section, see. Manual labor, but he wasn't a coal miner.

WM: Why is there a feeling between the North and the South?

SVL: First of all, the north is more industrialized, and with industrialization came wealth, and wealth led to schools, and schools begat universities. And the Renaissance was mainly in Northern--

WM: Florence. You think of Florence when you think of the Renaissance.

SVL: Precisely. Dante Alighieri was a Florentino. Michelangelo, Leonardo da Vinci and that whole host of artists.

WM: They were all Northerners.

SVL: They were all Florentines. So they were better educated, better off financially. I don't know. Civilization, I think, follows the dollar. I don't know in which order it follows. But that's the reason. So that the North was always against the South. Italy was always divided. You had the House of Naples, you know. Naples is south. Anything south of Rome is considered Southern Italian. Garibaldi, when he unified Italy, encountered this problem, but he was

a Savoyard, the House of Savoy, and the king that he espoused was a Northern Italian. So you always had that. The Italians call it "el problema de la ." "The problem of the middle, the North against the South."

WM: What did they do in the south for a living? Were they farmers?

SVL: Primarily farmers. And it's rough in Southern Italy. The farms were, as I understand it, to this day very primitive, hard, brutal, manual labor to produce a crop. And not for export but for their own salvation, I guess, for their own-- To stay alive they had to farm, see. Then you had the influx of--first, I guess, the Goths, Visigoths, and they came through Southern Italy. And then also the Arabs invaded Sicily.

The Northern Italian always was overrun by the French and the Teutons. So you have blondes and blue eyes and green eyes and relatively light skin. I'm green-eyed. What hair I have is brown. And blondes. I remember blondes. And so physically there's a difference there. The Southern Italian is usually a brunette. And the skin, because of the sun, I guess--the sun is insufferable in Italy---their skins are darker. So the old prejudice, I guess. Rome, of course, united everybody because--they told me at the University of Notre Dame: "De gustibus la disputanda es." "There is no disputing one's taste." So under the mantle of the Roman Empire everybody's tastes were recognized. Save and except for the Christians. But they welcomed everybody, and that's how Rome spread throughout the Mediterranean, the Roman Law, the Roman legions, was this tolerance.

WM: The Peace of Rome, didn't they call it? Pax Romana?

SVL: The Pax Romana, the Roman Peace, yes. It was because of that, and Rome divided itself into the west and the east, and the influx from the north. So there were a great number of factors. And to this day, the real Southern Italian will militantly announce to you that he is from the south. And contrariwise, the Northern Italians constantly remind the Southern Italians that they're from the north.

WM: How about in this community right here? Do you have both? Do they get along well?

SVL: Yes. With the founding of, again, the Knights of Columbus, there was a coming together of Northern and Southern Italians. Until at the present time, I know of no prejudice for my generation. I never discriminated. We all gathered together. I'd say there is no longer any validity to that.

Although you're pigeon-holed according to your ancestry still. But it isn't a militant anti-South or anti-North feeling. And I lay that again to the Knights.

WM: I was raised in a mining camp, silver mining camp, over out toward Tooele. There were a lot of Italians out there. I can only recall a couple of names. I wonder whether they were North or South. Capalucci?

SVL: No. You can't tell by names. Names don't mean anything.

WM: That's what I wondered. Capalucci and Verio.

SVL: With some exceptions, of course. But generally it wasn't that. It was just, well, like I say, the founders, they were mostly from the North. Now, the Southern Italians, the Calabrese. Very few Sicilians. I can't remember one, in fact, being in Carbon County. But the Calabrese, I remember. But they were gathered together in Sunnyside, the east end of the county, where the coking coal was found. And there was a substantial number there, and they're still there. The Farlainos. I think the present mayor of the town is of Southern Italian descent. Not Clarke, but the one that preceded him. In any event, that history of eastern Carbon County can probably be best told to you by Albert S. Beltrie, B-E-L-T-R-I-E.

WM: He's up in Glacier Park.

SVL: Yes. He's out of town, but he could-- He would probably-- And the Aquintos. They're long-time Sunnyside people. So that section-- And of course Phil Notarianni would have you believe that there were only Calabrese in Carbon County.

WM: Right. That's exactly what he said.

SVL: Which I think the proof is in the pudding. Here is a reputable old historian who ignores the North and the Northern Italian completely. He would have even Helper settled by Southern Italians, you know, and that's not the case. But in any event-- And I find that once it gets into print, it kind of acquires a solemnity, you know.

WM: Yes.

SVL: An aura of truth. That's why we don't accent Dominguez. We accent the journal-keeper, Escalante.

SVL: But Dominguez, I understand he was a mestizo. I think he was half Spanish and half Indian, the leader of the expedition.

WM: Dominguez, the leader?

SVL: The leader, yes, was a mestizo, mixed blood.

WM: Probably.

SVL: But somehow, you see, Escalante. Although the sculptor, I guess, of "This is the place monument," puts Dominguez, I think, a little superior to Escalante. I think he did his homework. Of course the statue had Spanish work, and it's wonderful.

WM: The one up by the cross?

SVL: Yes. And the Little Utah Boy. He dominates Dominguez. So at any rate, I'm digressing again, right?

WM: Well, I've been real interested in this difference between the North and the South.

SVL: Well, that's the reason. It's better off, the climate is better--not as insufferable in the summer. It's a medium climate, I think kind of like Salt Lake. The highest mountains, I think, are around 5,000 kilometers. And I don't know what that is. But the Alps are notable because they rise from sea level north. See, even the Tetons here in Wyoming, in the west here, they don't rise from sea level. They rise from about 4,000 feet. But those mountains look so big because the vertical rise is so huge, whereas ours are plateaus, etc. So the conflict was there, it was recognized. The Southern Italian Lodge was located in Sunnyside; the Northern Italian Lodge was in Helper--I mean in Castle Dale.

WM: We left you in high school.

SVL: Yes, yes.

WM: Let's get you through Notre Dame.

SVL: High school--then I went to Carbon High School. I was drum major there. Carbon High School. And then after Giovannoni, there appeared upon the scene, as I say it like a brochure, a man by the name of William A. Ruel, R-U-E-L. And he was of French Canadian ancestry from New England. And he was highly intelligent, excellent speaker; not a trace of the old country in him. He was the modern French Catholic churchman, you know. Ruel at that time--now we're talking 1938--at that time everybody, every parish priest, I think, in the country marketed the University of Notre Dame for all Catholic young men.

And he got a hold of my mother and father, convinced them that I should go to Notre Dame. So I entered the University of Notre Dame in 1938.

WM: He didn't convince them because you played in the band. What were your abilities?

SVL: No, it was the thing to do. Do you see what I mean? If you were a Catholic young man, you just went to the University of Notre Dame.

WM: You must have been doing very well in school or something.

SVL: I graduated magna cum laude--

WM: All right, that explains it.

SVL: --from the University of Notre Dame, with an A average above. Yes, I was good book-wise. And it wasn't the Notre Dame drum major that did it. It was really--but he just talked them into it. That's all. Preceding me, I think, and the only--I've never documented it, but I think--Roger McDonough was a Notre Dame graduate. And of course Gallivan of the Tribune is a Notre Dame man.

WM: They've named the new plaza downtown The Gallivan Center.

SVL: I know this Gallivan. Oh, he's a giant. He really is. With apologies due to the coincidence of the last name, but Judge McDonough was kind of a cold fish. He was a little snooty.

WM: His wife was nice. I knew Mildred.

SVL: I never met her. But Roger came down. Roger exemplified the third degree when Council No. 2611 was founded. He had what we then called the Catholic seat on the Utah Supreme Court. I don't know of any since then.

Maybe I'm wrong. But I think the Catholic seat-- You had the same thing in the Supreme Court, you know, a tradition of Irish United States Supreme Court justices. So they'd gone back to Notre Dame, but I didn't know it. Ruel just said to my mother and father, "Look, Stan could get a lot out of the University of Notre Dame. Send him back there even though it would be--" And in those days it was a considerable financial sacrifice.

WM: I wondered if they had the money, or did you have to work your way through?

SVL: Considerable. You know, I can never remember my mother or my father ever denying me any opportunity, you know, to go back there. They just did it. It cost--tremendous cost because it's in late Depression. Let's see, what is it? Roosevelt is 1932, I believe. So we're in the waning days of the Depression. He's well into his second term, and the New Deal is just being ironed out after the Supreme Court tried to stop it. That's the reason I went back to Notre Dame. Plus my grades at the high school were not too bad. I was president of my senior class, and I don't think there was another Italian who ever--I think I was the first Italian senior class president. I lost the student body presidency by 17 votes to the superintendent's son from Kenilworth. And it was there that I found out 17 isn't 17. Seventeen is really eight votes. You change eight votes, and you deduct on one side of the ledger and add to the other, and you get the majority of 17. That's how close it was.

In any event, I was very politically active. I wanted to be a lawyer ever since I could remember, and that didn't hurt. And so that's how I went to the University of Notre Dame. Then I went to war. I was in the United States Air Force from-- Well, J. Edgar Hoover spoke at our graduation--whose image is somewhat tarnished. I spent about six, seven months in the Identification Division, which is fingerprints in Washington, D.C. Couldn't stand not being in the service. So I was drafted and went into the service in about 1943, and I served four years in the war, relatively undistinguished war record. I was in the--it was the Signal Corps at the time.

Fort Monmouth, New Jersey, had them. So I was rather--had an aptitude, I guess--for 500 code groups. And we encoded and decoded secret and top secret messages for the Pentagon that the War Department co-tenanted. Fifth floor of the Pentagon. And I remember that in those days, when you really wanted to keep everything secret, you went into teletype, which was a telephone wire, and it was encoded onto a teletype machine with a cryptographic device, code name Cigabar[sp?]. It broke the message of the First Quebec Conference when we kept seeing this word repeatedly when we'd break the message: Overlord, overlord, overlord. We kind of decided that was the invasion of Europe. So it was first, to my recollection, first decided at First Quebec, with Roosevelt and Churchill.

WM: Was that before they used the Navajos?

SVL: The Pacific is my understanding where they used a lot of Navajos, in the Pacific, from the west there. Yes, but that was oral transmission, you see.

Over the radio. Which everybody could understand except Navajo, you know. So, at any rate, after that I'd become acquainted with Washington and Georgetown University run by the Jesuits--the oldest Catholic university, incidentally, in the United States.

Carroll, Archbishop Carroll of Carrollton, I think, was one of the founders of Georgetown. But at any rate, the Jesuits had a law school there, and most of the graduates were administrative assistants or politicians' aides, etc., you know. So I was torn between either coming back home to practice law--coal was booming, of course, during the war, and the boom was still on--or, locating with a Washington, D.C., firm. And I finally decided to come back home. Dad was not in very good health, so I thought I owed him my loyalty. And he was proud to have his son as a lawyer, of course. Here at the time--well, we're talking about local people--Henry Ruggeri was a generation apart from me. Henry Ruggeri was in World War I, and went to law school at the University of Utah. I think I told you he was later county attorney, and then, before he retired, was district judge. He was a very prominent local Northern Italian.

WM: Was there a Dr. Ruggeri?

SVL: There was a Dr. James Ruggeri, who was a dentist; and a Dr. Charles Ruggeri, who was an oculist, I believe. Not an optometrist. An oculist in Salt Lake. Yes, they were all brothers. They had one lawyer, one regular doctor, and one dentist in the family. So at any rate, I came back home, put up my shingle, and this would be about 1949.

WM: You went back just at the start of another war.

SVL: Nineteen forty-nine, yes. So I set up my practice here, and I've been here ever since.

WM: Same office across the street?

SVL: Yes. I lived at home before I got married. I married at 36 to this lovely Slovenia girl, whose been the light of my life.

SVL: Edith Breznick, B-R-E-Z-N-I-C-K. There were a number--while we're at that. Zeese Papanikolas calls them Southern Slavs, which I don't think is, as we found out nowadays, exactly a good term. Yugoslavia, of course, was created out of Slovenia, Croatia, and Serbia, Montenegro, and then also some Turks. Now, see they'd gone to the Gates of Vienna in the Middle Ages. It was polyglot, but you had to do something, I guess, with those people. So Woodrow Wilson

created the Yugo--and I don't know where they get Yugo--slavia, which is, of course, Slavs. But we all called them Austrians because they were under Franz Josef, the Austrian Empire. And they were, I think, third--well, part of us, although substantially in the minority. But they were mostly Catholic and from Slovenia which, you know, made them first cousins to the Italians, the Northern Italians. We all got along very good together. So let's see. Then I practiced law here. Among my more-- Well, one of my legal highlights was I tried to get the Supreme Court of Utah to say that Vietnam was not a war. My definition of war was a declared war by the President and ratified with the consent of Congress, both houses. That was never done. It was that sort of fictitious Tonkin Resolution.

So a young boy here went to Vietnam, stepped on a land mine, and was blown up, killed. Bajera[sp?] was his name, incidentally. His grandfather was one of the Castle Dale Italians. And his parents were just destroyed. He had a life insurance policy, and the life insurance policy contained a war exclusion clause. But the war exclusion clause, if it meant undeclared war, they could have easily said it by saying: War, declared or undeclared, is excluded from the coverage of this policy. But I couldn't get the local judge to agree with me. So I took it to the Supreme Court. I had a Virginia case squarely in point. They held that when the insurance policies are strictly construed, then-- If the insurance company wanted to rule out undeclared wars like Vietnam, they should have said so in the policy, so that everybody could do it. But it was against me, so-- To me, as I look back, if I had had the resources, I would have gone to the United States Supreme Court on that one. That's the only case I had.

Otherwise, my law experience here in Helper's been very satisfying. As with most old country ancestors, I dived into the governmental side. I was city attorney for Helper City for about 20 years. I was chairman of the Price River Water Improvement District, which we came up with the first county-wide basin-wide sewer waste-water treatment plant. I was chairman of that for about 16 years. Then the city zoned all of the water culinary, drinking, water. So we added on water treatment facilities to the district, and I was chairman of that for a while. And I was later a member of the board and chairman of the Institutional Council of the College of Eastern Utah.

WM: That's getting a fine reputation in the state, the College of Eastern Utah.

SVL: It is. And my third love, I guess, after Notre Dame and Georgetown, I really wanted to stamp that young college as an independent, excellence in academics, and nonsectarian

in approach, you know. And I think that need has to be filled at the junior college level, and that's what I tried to do. I was a member of the Search Committee and the Institutional Council when we--well, the big board--picked the first, I think, junior college gentile in the history of the state.

SVL: In any event, we picked him, and he was awful--just awful! I count it among my worst mistakes. Got rid of him. And then we got this young Dr. Petersen who is a liberal and an excellent administrator. So I got an honorary degree from the college about, oh, ten years ago or so. I put that in my vitae, I guess it's called now if you're with it. We used to call it a pedigree. And it became a resume, and now it's a curriculum vitae. You're really with it now with the educators if you submit a curriculum vitae.

SVL: In any event, I've been rather--if I do say so myself--relatively well recognized by my peers in the profession. Which, incidentally--and this is off the record--has deteriorated substantially to my regret. They used to quote a current ancient phrase used in Utah: Latter Days. So briefly, that's about it, unless you think-- My father, Victor, is one of the founders. And of course there was a very ugly chapter in our history with the Ku Klux Klan.

WM: Oh, yes.

SVL: That's well documented in Gerlack's book, I think. If that's the way you pronounce it, The Klan in Utah, I think it is. He's a young historian at the University of Utah, and I'm sure Mrs. Mooney is familiar with the book. There's a good chapter on the Carbon County Klan in that book, better than in Toil and Rage by Helen Papanikolas. But I remember the cross being burned in the foothills of what we called Steamboat Mountain, the big Helper mountain there upon which Balanced Rock is situated.

Right there. And I remember the cross. They used cans of kerosene filled with railroad waste. The railroaders here in Helper who worked at the roundhouse, machinists, etc., mechanics, they had waste when they cleaned the engines, you know. Waste that is stringy, and it's made of cloth. And they'd put kerosene in the cloth and set fire to it in the form of a cross. And whoever did it--and it's laid to the Knights--on the south end of town, there appeared a flaming circle. So there's some speculation as to why of all organizations which would appropriate the cross, would be an intolerant organization like the Klan. And we Catholics would end up with a zero, but it's supposedly an Irish version meaning "naught," no, nothing

SVL: That's in Helen Papanikolas's Toll and Rage. Another good source on the strike of 19003. Another good source is This Time We'll Strike. And it comes out of, I think, Utah State University Press. And I forget the young man who did it. He's a historian.

WM: Kent Powell, by any chance?

SVL: Kent Powell! And I would refer to his book on the strike of 1903. I haven't seen anything better.

WM: Was that the one--? Mother Jones was out here once. Is that the strike?

SVL: That's another story. Mother Jones came out here. She was, I think, from Chicago, the Midwest. The leader of the strike was an Italian--Northern Italian--by the name of Demolli, D-E-M-O-L-L-I. But Jones came out as representative of the United Mine Workers of America, the UMW. And she was here, and the company dispossessed the Italians and the people who'd built the Castle Dale homes on company ground. And they just hired a bunch of goons, company goons, installed a machine gun overlooking the town. They'd the Guard there. Heber Wells, I guess, was governor. He called out the Guard. They stopped at a halfway house it's called; it was halfway between Castle Dale and Helper. And my mother's uncle's farm--Paul Pessetto, P-E-S-S-E-T-T-O--camped there, and she visited the strikers who were just in tents at the Paul Pessetto farm. And she's supposed to have come into contact with a person who had smallpox. So ostensibly Wilcox, Sheriff Wilcox, sought her out because they wanted to quarantine her because she'd been exposed to smallpox. Well, in her diary she quotes that she was put up in Helper by an Italian family whose name she did not remember. But my Grandmother Bottino, on my mother's side, said that Gunplay Maxwell, who was a bank robber and then pardoned by Governor Wells to be a guard for the Pleasant Valley Coal Company (The Company, they always referred to it as), he came to my grandmother's. She used to have a rooming house here in Helper. They were here before the strike of 1903 in Helper. And Gunplay knocked on the door and asked her whether Mother Jones had a room in her boardinghouse. And my grandmother's eyes would twinkle, and she'd say, "I looked him right in the eye, and I said, 'No.' Then she'd say, "Because, Stanley, she was hiding under my bed in my own room."

SVL: So she said, "I could look him right in the eye, and I told him." No, she didn't have a room. He asked to see the register, and she was not there. Ku Kluxers. She had two

Klansmen who were members of the Klan who lived in her rooming house, you know. Sam Grace was one of them. He was a railroader. That resulted in the founding of Helper, was the dispossession by the company of those strikers. So they moved to Helper, and began building the commercial district such as it is in its sad, sad state, here in Helper.

WM: You know, there's another story--nothing to do with mining or anything--about Butch Cassidy robbing a bank here and riding up and down through town.

SVL: Yes. Grandpa was there at the time. They paid in gold in the old days. And he robbed the payroll at the Pleasant Valley Coal Company office there, which had a store, incidentally, of gold. And picked up two or three sacks of gold, and rode out in a hail of bullets. And it was kind of amusing because I think there were only about three involved, among whom was Butch, and they had some silver dollars. They had to drop those; they were too heavy with the gold. So they chose the gold. And they went south along the foothills to the west of Helper. Skipped Price, went to the west of Price, and ended up in Cleveland, and went into what we called the San Rafael Swell. Which is another Catholic story in this area. San Rafael, of course, is Saint Raphael, the archangel. San Rafael. The old Spanish Trail from Santa Fe came through the Buckhorn Wash in the San Rafael Swell, over the Pass, Salina Pass, into Salina on present-day 89 Interstate; picked up the Escalante-Dominguez Trail, south where they crossed the river, to California. Interestingly enough, there's a good monograph--oh, I didn't bring it--on the Spanish Trail that I could give you a copy of.

WM: I have heard the Spanish Trail from Monsignor Stoffel.

SVL: Yes, yes. See, he built the second church here after the fire in old St. Anthony's. Oh, he's brilliant. He even showed great promise when he was here. See, he was just assistant pastor in Price. Father--well, later Monsignor--was the parish priest. But I remember Dad saying that he was the one that built this present-day St. Anthony's. There was the Lebanese Story that is yet to be documented, in my opinion, correctly. Someone should do that. I remember we had a Lebanese family here in Helper by the name of Shikori[sp?] Sheya, S-H-E-Y-A, and the Sheyas are in Salt Lake now. Then, of course, the Howas.

WM: I talked to the Howas yesterday, and I understood they were Lebanese--or he is.

SVL: Well, their father was Mose, Mose Howa. Joe, of course,

went to the University of Utah in civil engineering, founded Howa Construction. And Mose was just as philanthropic as his grandson is now, you know. He was a great man. They were very close.

WM: I even got a copy of a picture of him.

SVL: Of Mose? Yes? Oh, he's a great man. My dad had polio when they were at the--he caught it at the farm there in Cleveland. My dad, Mose Howa, Vito Bonacci, and another Southern Italian--here I am, see, still making the distinction; but it should be made--and Mike Molinaro, were really the four responsible.

WM: That's a name I haven't run across before.

SVL: M-O-L-I-N-A-R-O. He was a close friend of Vito's and a carpenter. They spent hours building this church with Monsignor Stoffel's help. Yes, he was bitten by the historical bug way, way back. I remember him well. I went over to Nine Mile with him a couple of times. But that's right. The Spanish Trail was there. They dealt in slaves first. They maintained the Indian slave tradition. The Native American liked slaves, let's face it, you know.

WM: So I understand.

SVL: They're not as holy as we would have you believe, you know.

WM: Well, the Pope over in Denver, they said, apologized for the way the missionary priests had treated them.

SVL: Precisely. And that really hit us. I was on the Columbian Quincentary Commission by Utah. I had counted that we just changed horses in the middle of the stream there with that outburst of-- It's true, they were persecuted. In any event, that Lebanese Story is yet to be told. They were Catholics. The Lebanese were staunch Catholics.

WM: They lived up in Hiawatha.

SVL: Yes, but in Helper, too. At the time they built the church there, they lived in Helper, the Howas did.

WM: Oh, I got a picture of a saloon in Hiawatha that one of the Howas ran.

SVL: I don't think it was Mose, though. I don't think Mose was-- Mose was a more--well, I think his son who has a business here, Howa Building and whatever, was here in Helper. Mary Louise Cardelli is a Howa. Our organist is a granddaughter

of Mose. But I always remember them. There was Tophie Gazelle[sp?]. Tophie was--the Gazelles were--staunch Catholics. Eva, I think, is still alive. She married a man by the name of White.

WM: Oh, I'd like to hear more about the Lebanese.

SVL: Let's see. You should really talk to John is his name. He has that business, John Howa.

WM: I did!

SVL: Did you?

WM: For a couple of hours yesterday morning.

SVL: And he didn't say anything?

WM: He's the one who gave me the picture of Mose Howa.

SVL: John was the oldest. His wife, Mose's wife, Mrs. Howa, was a jewel, a good friend of my mother's.

WM: Oh, this Mrs. Howa, John's wife, was a convert from Mormonism.

SVL: A convert, yes. But his mother, John's mother, Mose's wife, John's grandmother. We're inclined to--we males are inclined to forget the women. You know, behind every good man... And nowadays there always has to be a woman who sacrifices and sacrifices and sacrifices.

The Sisters of Charity, of course, were here. And Mooney does a great job on that. But the early Sisters of Charity who came down here before Notre Dame was Sister Vincent Killian, I think, is her maiden name. I could look it up, but that would waste too much tape time. Sister Severena Craine, C-R-A-I-N-E.

Oh, yes. And Sister Mildred Ruhlman, R-U-H-L-M-A-N, who just died. Pellegrino remembers her very well, and had a short article in the Intermountain Catholic.

WM: What about the sisters that are here now? We haven't said a thing about them.

SVL: I guess I've lost touch, mainly, so I don't know.

WM: It's still the Holy Family Sisters, though?

SVL: Yes. They came-- Sister Mary Alice, I think, was the first

superior. They were wonderful. Sister Mary Alice was wonderful. And then in my book there's the one who followed her. She later on went to Salt Lake.

WM: Sister Angela, was that her name?

SVL: Sister Mary Angela-- No, Sister Angela. Of course the present ones are different than Sisters of the Holy Family. They're the ones that have St. Joseph's Villa.

There's two of them here, yes. This Sister, Michelle is her name, is just marvelous. Oh, marvelous. And then of course we have Sister Thekla Mahoney. They're both Irish as Paddy's pig.

Sister Thekla took care of my mother in St. Joe's. I always have a soft spot in my heart for those people. They were great. But the Sisters of Charity really laid the foundation historically, and they're of my era. I remember very fondly Sister Mary Alice and--

They picked up the slack between the-- I realize the priests are busy, but they were never as busy now as they were then.

WM: I have another very dear friend who was a priest here, Monsignor Dowling.

SVL: He embodied the best of the second generation of the Irish cleric. Yes, an Ogden boy. Native son. Marvellous individual.

See, he really-- LaMothe took it over when it was built. But Dowling cemented it. He put it in concrete with steel beams, and, you know, brick and mortar and all. He was a giant here. I think he was better for us than Giovannoni. Giovannoni was kind of a character. First thing he did to Helper was move the center to Price, you know; but he had very good reasons for it. So we kind of always resented that. But he was a giant, too. Well, we've had three excellent priests

Stoffel came to see me on my second operation at St. Mark's, and we talked about the old days. Yes. Which reminds me, I have some books that I should get to the archives. Do you have a pencil or anything like that, or something near it? _____ books. Then there was that Spanish Trail library.

Stoffel was tall, and when he was young, he was skinny as a rail. Basketball player, you know. Played with the CYO

basketball team here when he was young. I remember. Oh, he was a center. All the boys remember him as a center because he was tall and could stuff it. He was just great. If anybody, you know, really put the stamp on--in the face of adversity, too. The mines shut down, you know, one by one in the north end here.

And there was Dowling. He listened. He built that convent up here, you know. It's not being used much more. They had Sisters of the Holy Family; he brought them in. This was Dowling. But if anybody really made it so we wouldn't die, it was Dowling.

WM: He died very suddenly. I never understood just what was the trouble. A heart attack.

SVL: He was a diabetic, you know, and I think that got to him. That's an insidious disease. But I think it was complications due to diabetes.

I haven't mentioned the Delpasses[sp?]; Celeste Delpass was a giant. Then there was another Northern Italian, Joseph Barboglio, B-A-R-B-O-G-L-I-O; it's in my monograph. He was head of the funding drive that built old St. Anthony's. And then Frank Dalpiaz. If you're coming down again, you ought to talk to him. He married Nora Piacitelli, Father Piacitelli's sister. And then there's Angelo Welsh, W-E-L-S-H. Mooney has her continuation on my brochure in there. He's a good candidate. There's Joseph Bonacci, Jr. They were early--I point out--early Calabrese. They live right down the street here. Mose Howa, Vito Bonacci, Mike Maloney. And let's see. Angelo Welsh and Grace Welsh. I'd say Angelo is a giant. Daily communicant almost. Not daily communicant because of his health. But a great Catholic man. As his wife, Moliokos[sp?]. They're Calabrese.

WM: I guess I'm going to have to come back down again to visit everybody here.

SVL: Yes, you should. And Joseph Bonacci, Jr. Now I'll give you this: There was an educator by the name of Sally Morrow. We have a school named after an Italian, an elementary school here in Helper. Sally Morrow. And I think she was Southern Italian. Our present mayor, Mike Dalpiaz, belongs to the--not the Celeste Dalpiazes, but the Dalpiaz Family. He's a Catholic. He's president of the local district, United Mine Workers of America. He's probably on this Trail that we're constructing here.

WM: Well, I've Mose Howa's picture to take back with me.

SVL: Do you have one of Mrs. Howa, his wife?

WM: No. No, they just had the one of him. That was in John Howa's possession.

SVL: I remember him. Could pick up a table with his teeth, you know. He was just the strongest-- Well, he was a strong man, you know. Just, oh! Dad, of course, with his bum leg would just sit and marvel at Mose's strength, you know.

He and Dad got along famously together. Then, of course, there was Dr. Joseph J. Dalpiaz. He was a dentist and councilman in Helper for years. Former Italian mayor would be Joe Barboglio, Joseph, founder of the Helper State Bank. Now Key Bank it is.

Yes. There's a pretty good monograph of him by his daughter, Helen Barboglio Levin[sp?]. But I'm sure Mooney can dig out that article.

WM: Now, we're skipping the women. Did you say your wife had some kind of an award?

SVL: No, my mother did. My mother. My dad was named a Knight of St. Gregory, and at the same--this was under Dowling; Dowling got it for him--and mother, who was given the papal honor, Pro Ecclesia et Pontifice.

Well, I'm going to leave this. We were going to throw them out. So I rescued them. Yes, '52.

WM: What did she do to earn the pro Ecclesia?

SVL: Early catechist, catechetical chairman. She was secretary-treasurer of the Altar Society for about 40 years, I think.

WM: We've skipped her. We haven't talked about her.

SVL: She was, you know, the perennial--presidents come and go, but secretary-treasurers go on and on and on. That was actually her forte. Plus her early catechism teaching and then being a force among the Altar Society. The Altar Society, of course, was the women's Knights of Columbus. You know, they didn't just clean the church and everything like that. They cooked for all of the various dinners, you know, the Palm Sunday Men's Communion.

WM: Did they have fund-raisers and then donate money to the church?

SVL: Oh, they had card parties and were prominent in the

Catholic carnival here, the women. Still are.

WM: Do they have a Miners' Day in Helper like they do in Park City on Labor Day?

SVL: Not to my knowledge. They had Labor Day. They celebrated Labor Day for a long time.

WM: Park City does, but they call in Miners' Day.

SVL: Oh, do they? Well yes, it was celebrated for a long time. Still is here.

WM: What do they do?

SVL: They have a parade, usually, and then the politicians come down and try to sell their candidacies. It's good social get-together. It used to be well attended. I remember the miners parading with their local unions, you know. Prominent Slovenians. John Skerl was a Slovenian--Austrian--and he was a giant. He had the local hardware company. And then one of the earlier Southern Italians (Calabrese) was Aquina, the Aquinas here in Helper. Now the old hotel is shut down as you go out of Helper.

WM: There was a motel I stayed at once, but it isn't here anymore. Martinelli.

SVL: Martinellis.' Yes, they were Pisans, Piemonte. Their daughters were very devout Catholics. One of them married a Dalpiaz.

WM: Do they celebrate Columbus Day at all?

SVL: Very sporadically. I can remember them always having a float in the Days of '49 in Salt Lake City.

WM: Days of '47.

SVL: You know, Mormon Day. They always had a Dominguez-Escalante float, I remember.

WM: It's been a long time since I bothered to go to that parade, but I used to when my children were small.

SVL: Yes. It's become quite completely sectarian. If I could make one comment about the Catholic Church in Carbon County is we got along famously. There was no really religious prejudice. The Mormon bishop in Helper, who was a man by the name of Carter, was very--what's the modern term they use now? Where the interfaiths gather together?

WM: Ecumenical?

SVL: Yes. We got along with the Mormons, to the consternation of the Catholic bishop of Salt Lake, who couldn't quite understand why we weren't more militant in the LDS general authorities. I can't remember them visiting.

WM: Who was the bishop then?

SVL: The only one I can remember--I remember vaguely Bishop Joseph S. Glass. Glass was a Vincentian, you know, Sisters of Charity.

WM: And rich.

SVL: And kind of snooty, too. He was a patrician. Then Duane G. Hunt. I liked him, but he was kind of-- he never got over-- What was he, a Methodist? He never got over being a Methodist.

Yes, he never quite got over it. But Hunt was there forever. James E. Kearney, of course, came in. He was later bishop of Rochester in New York. He was something! And then--Mitty, John J. He was the financier. He spoke all over--as did Hunt. They were fund-raisers. But they came down for Confirmation all the time.

WM: Even Bishop Glass? Was he down here?

SVL: To my knowledge, oh yes. Yes. Even Bishop Glass, that's right. I read Mooney's article on First Cathedral; it's an excellent work.

SVL: Yes. It's in the Utah Historical Quarterly on the Cathedral of the Madeleine and on Bishop Glass.

WM: Well, she wrote a whole book, Cathedral of Madeleine. Don't you have that?

SVL: I don't have that, no.

WM: Well, I'll get her to send you one.

SVL: You get her to send me one. I've just read the issue in the Utah Historical Quarterly. I always remember as a young man that at Confirmation the bishop always smacked you on the face, and I always thought that was great.

Another prominent Southern Italian was Representative Frank Bonacci, B-O-N-A-C-C-I. He was strike-- I think in 1922 he succeeded in having the United Mine Workers of America's

presence further implemented. And in the Depression days, Zeese Papanikolas mentions the strike involving the national mine union. He succeeded in getting the United Mine Workers of America as the recognized collective bargaining agent for the coal mines. He was also a representative for at least three or four terms in the Utah Legislature in the days when the Democrats dominated the state legislature. Blood, Henry Blood, and those characters. His name should be mentioned as one of the prominent Italians in Carbon County.

WM: A terrible flu epidemic in 1918. Did it hit Helper hard, or not at all? Or did you miss it?

SVL: It was just before my time. And I haven't heard anything about it. So I'm sorry. I just have no knowledge.

WM: You're just too young.

SVL: I'm 1920, that's right.

WM: And I'm 1910. So that doesn't-- I can just remember in some communities it just--

SVL: Devastated.

WM: Devastated. Just wiped them right out. Oh, has the mine in Helper or Castle Gate--I know there was a terrible explosion in Scofield. But have they had bad explosions in this mine?

SVL: Yes. There was another big explosion at Castle Gate, I believe, in the twenties. The exact I don't recall. But it was pretty bad. I think it was about 75 or a hundred names. There's a monument at Castle Gate. I can get that date. Castle Gate explosion. That was very serious. Of course you had these numerous small explosions--by small I mean 10, 14 men. The last one in northern Carbon County was at the Carbon Fuel Mine just north of Helper here. A lot of Slovenians and Croatians were killed in the Castle Gate explosion. Between 75 and a hundred men. Carbon Fuel, I think, was around 14 or 15 men were killed. Then of course the Wilberg disaster was the result of a major explosion.

WM: Were they Catholics from the parish? Did this one affect the parish?

SVL: I can't remember anybody from Helper being involved. See, that's way south.

WM: No, the other one you said was just north of Helper.

SVL: Oh, yes. There were lots of parishioners involved. St. Anthony's, yes. Oh, yes.

WM: There's a large Oriental influx in some of the parishes in Salt Lake. Have any of them moved this far?

SVL: The Japanese were here ever since I can remember.

WM: But the new ones are the Hmongs and Vietnamese?

SVL: No. No, Vietnamese or Asia, Indochina.

WM: Korean?

SVL: No. Not a soul. Just the Japanese that were here for at least two or three generations. No. There are no Vietnamese, Cambodians, or Hmongs. No, I can't think of one. We have had no additions in that regard.

WM: So it remains primarily Italian, then. This parish, St. Anthony's, itself.

SVL: And Austrian.

WM: You still have a lot of Austrians?

SVL: Slovenians and Croatians, yes. Mainly. There have been some newcomers, you know. Dr. O. W. Phelps is a prominent physician with my list. You should have him. He's a contemporary of mine.

WM: Oh, I was down here on a tour, and they had some doctor--I could not hear the man; but he said he'd been a doctor in all the--

SVL: Dorman, Dr. Dorman.

WM: That's the name.

SVL: J. Eldon. Yes. He was in the camps south and to the west of Helper-Price.

WM: He said he'd been in Colombia.

SVL: Very interesting personality. He's a prominent local physician here.

WM: Monsignor Stoffel even spoke well of him. Is he Catholic?

SVL: He's a convert. But of Irish descent. And his wife is as Irish as Paddy's pig. And they're strong in their faith.

They've got six children, all of them go to church and everything like that. He's done a tremendous job. We had another Italian, Dr. Demman, Anthony R. Demman, preceded him. He has rather mixed reviews among the Italians. He put away his first wife and married another wife. Attended church regularly. And the Southern Italians were very loyal to him. But because of this unfortunate social thing, we don't brag about Tony Demman--although he did a lot of good medically.

WM: I guess I should know, but I'll ask you. Is there a hospital in Helper now?

SVL: Never was. It was always in Price. They had one other hospital up the canyon. It's at Standardville. The Greeschek[sp?] boys, two doctors who were brothers, had that hospital, and they are of Slovenian background. But they were never active in the church, either of the boys. One went to Denver, I think, Louie? Doctor-- I don't know. I forget their first names. But, no, it was always Price. And Dr. Charles Ruggeri was one of the founders of Carbon Hospital in Price.

WM: Then you always had medical care available, but a long way off. And the mines didn't keep a hospital, didn't keep a doctor?

SVL: One mine, to my knowledge. Castle Gate in its early days had a doctor there, Dr. McDermott. He was Irish. M-C-capital D-E-R-M-O-T-T.

Yes. They had a kind of small clinic-hospital, you know. So for medical help we usually had our local-- There was a mayor of the town, Dr. Ernest F. Gianotti, G-I-A-N-O-T-T-I. He was mayor of the town and mayor when the Communists, the National Mine Union, tried to come in during the late days of the Depression. It was sort of an Italian insanity to have lawyers and--your sons, doctors and lawyers--and your daughters, nurses, you know. A lot of them are great nurses, you know.

WM: What do you mean? That's not just Italian. That's just--

SVL: American.

WM: American.

SVL: It seems to be ignored by some in this day, you know. Raising yourself by your own bootstraps has fallen somewhat into disfavor. But it still exists, I think, among the Orientals. And, I suppose, a good deal among the blacks,

African-Americans. But it doesn't seem to be a sort of--it was almost an insanity, you know what I mean? You just had to do it.

You had to have a doctor or a lawyer or a registered nurse. My sister was a registered nurse. She went to Holy Cross School of Nursing. That's the way it was. Nowadays kids go to school for six, seven years, and they still don't know what they want to be.

SVL: I get a lot of young people, and I say, "What do you like to do?" They like to do everything. I don't know. It was you felt it. Like my dad almost insisted. You know, one of the proudest moments of his life was when I came back home, you know, and started practicing law among the local people.

WM: Did they come east for your graduation?

SVL: Yes. Oh, yes. My dad was proud as a peacock. So was Mom. They went east when I graduated from Georgetown Law. Yes, oh yes.

WM: Speaking of your mother--poor women--with no hospitals, had to go, of course, to Price, did they have their babies at home?

SVL: I was born in this house right across the street from the church, present-day church. Yes, you had it at home. Doctors came to the home. Yes. But I understand most births were at home.

SVL: There wasn't any tradition of midwives either. There was usually a doctor around, a Doctor of Medicine, an M.D., delivering.

WM: Oh, that wasn't too bad if your doctor made house calls.

SVL: No, no, no. It's next best. He always had the nurse. They would come in, you know. But you very seldom went to the hospital.

Or unless you could get into a veterans' hospital or a railroad hospital. At Salida, I think, was the D&RG's hospital. Took the train to Salida. Yes, the east slope, near Pueblo.

WM: Yes, I know where it is. You'd have to go clear over there to find the railroad hospital?

SVL: Well, you took the train. If you survived, why, you got in

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the hospital. It is still with us. Isn't it amazing? It's still outrageous.

WM: Thank you, Mr. Litizzette. [End of Tape #2]

[End of Interview]

