University of New Mexico
UNM Digital Repository

American Studies ETDs | Electronic Theses and Dissertations

6-3-1958

A History of the Italians in New Mexico

Frederick G. Bohme

Follow this and additional works at: https://digitalrepository.unm.edu/amst_etds

Part of the American Studies Commons

Recommended Citation
Bohme, Frederick G.. "A History of the Italians in New Mexico." (1958). https://digitalrepository.unm.edu/amst_etds/66

This Dissertation is brought to you for free and open access by the Electronic Theses and Dissertations at UNM Digital Repository. It has been accepted for inclusion in American Studies ETDs by an authorized administrator of UNM Digital Repository. For more information, please contact disc@unm.edu.

A HISTORY
OF THE ITALIANS
IN NEW MEXICO

BOHME

378.789
Un310b
1958
cop.2

THE LIBRARY
UNIVERSITY OF NEW MEXICO

Call No.
378.789
Un310b
1958
cop.2

Accession
Number
235201

A14405 918269

DATE DUE

DEC UNE APR 12 '88			
JAN - 2 1992			
DEC UNE DEC 19 '91			
DEC 28 1992			
SEP 1 2 '92 SEP 30 '92			
LUU 9/14 3283837			
OCT - 6 1994			
DEC - 9 1994			
JAN - 3 1995			
MAY 17 1995			
MAY - 1 1995			
FEB 2 8 1996			

DEMCO 38-297

UNIVERSITY OF NEW MEXICO LIBRARY

MANUSCRIPT THESES

Unpublished theses submitted for the Master's and Doctor's degrees and deposited in the University of New Mexico Library are open for inspection, but are to be used only with due regard to the rights of the authors. Bibliographical references may be noted, but passages may be copied only with the permission of the authors, and proper credit must be given in subsequent written or published work. Extensive copying or publication of the thesis in whole or in part requires also the consent of the Dean of the Graduate School of the University of New Mexico.

This thesis by .....Frederick G. Bohme..... has been used by the following persons, whose signatures attest their acceptance of the above restrictions.

A Library which borrows this thesis for use by its patrons is expected to secure the signature of each user.

NAME AND ADDRESS	DATE
Clark S. Knowlton Texas Western College El Paso	Aug. 1963
Mrs. J. Bottldreth UECA	4/30/68
Janet E. Warnall Colorado State College	July 5, 1968
Alexander DeConde, University of California, Santa Barbara	Sept. 2, 1969
Edward Di Grodomo	2/9/70
Enrique C Ochoa CSDH	7/21/72
Sebastian Tichera UNIV. OF CALIF., BERKELEY	8-10-73
Phyllis Martinelli Arizona State Univ	3-23-76
Sherlie J. Sands Louisiana State Un.	9/21/94
Shirley A. Whitcomb Citrus Hts, Ca.	6/21/02

A HISTORY OF THE ITALIANS IN NEW MEXICO

By

Frederick G. Bohme

A Dissertation
Submitted in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy in American Studies

The University of New Mexico

1958

This dissertation, directed and approved by the candidate's committee, has been accepted by the Graduate Committee of the University of New Mexico in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

E H Castetter
DEAN

June 3, 1958
DATE

A HISTORY OF THE ITALIANS IN NEW MEXICO

By

Frederick G. Bohme

Committee

Frank D Reeve
CHAIRMAN

George Arms

Paul Walter Jr

378.789
Un310b
1958
cop. 2

TABLE OF CONTENTS

Chapter		Page
I.	Introduction	1
	PART I. THE CHURCHMEN	
II.	Neapolitan Jesuits, 1867-1875. .	24
III.	Las Vegas, 1875-1919	66
IV.	Albuquerque, 1857-1958	101
	PART II. THE SETTLERS	
V.	Albuquerque	149
VI.	Santa Fe and Las Vegas	197
VII.	North and West	212
VIII.	South	239
IX.	Conclusion	256
	BIBLIOGRAPHY	269

235201

CHAPTER I

INTRODUCTION

Several years ago one of Albuquerque's long-time Italian-American residents remarked, "I feel like a big fellow here . . . . I am glad I came--back there [in Italy] I would still be a little fellow."[1] Although Italians represent one of the largest sources of American immigration, they have never comprised more than six-tenths of one per cent of New Mexico's population (see Table 1, page 2). They are important, nevertheless, because next to natives of Mexico they comprise the largest foreign-born group in the state. They are significant because Italian churchmen and Italian settlers, more than any others, provided a "bridge" between the Anglo-Saxon and Hispano cultures found here. In such a role they were indeed "big fellows."

The Spanish conquistadores and missionaries penetrated New Mexico in the sixteenth and seventeenth centuries, and they were accompanied and sometimes led by Italians, such as Fray Marcos de Niza (or Marco di Nizza, to give him his rightful name). Americans did not explore

---

[1] Pompilio ("Pete") Matteucci, Sr., in the Albuquerque Tribune, April 16, 1951.

TABLE 1.

FOREIGN-BORN ITALIANS IN NEW MEXICO, COMPARED WITH NATIVE-BORN AND OTHER FOREIGN INHABITANTS, BY DECADES, 1850-1950.[2]

Year	Foreign-born Italians	Total Native	Total Foreign	Total Population
1850*	1	59,261	2,063	61,547
1860*	11	86,642	6,723	93,516
1870	25	86,254	5,620	91,874
1880	73	111,514	8,051	119,565
1890	355	149,023	11,259	160,282
1900	661	181,685	13,625	195,310
1910	1,959	304,155	23,146	327,301
1920	1,678	330,542	29,808	360,350
1930	1,259	399,265	24,052	423,317
1940	1,148	516,416	15,402	531,818
1950	934	663,851	17,336	681,187

* Including the Territory of Arizona, which was part of New Mexico until 1863.

---

[2] 1850: United States, Bureau of the Census, Compendium of the Seventh Census (Washington, 1854), Table CXX, 116; 1860: Eighth Census of the United States (Washington, 1860), 622-623; 1870: Ninth Census of the United States (Washington, 1872), I, 341-342, for totals on Italians; totals of other columns, A Compendium of the Ninth Census (Washington, 1872), 376; 1880: Figures for Italians from Tenth Census of the United States (Washington, 1883), I, 494; others from A Compendium of the Tenth Census (Washington, 1883), 2-3; 1890: Totals for Italians from Abstract of the Eleventh Census (Washington, 1895), 39; others from Abstract of the Twelfth Census [comparative data] (Washington, 1901), 42; 1900: Abstract of the Twelfth Census (Washington, 1901), 42, 60-61; 1910: Figures for Italians from Thirteenth Census of the United States (Washington, 1913), I, 836-838; others from Abstract of the Thirteenth Census (Washington, 1913), 83; 1920: Figures for Italians from Fourteenth Census of the United States (Washington, 1922), II, 698; others from Abstract of the Fourteenth Census (Washington, 1922), 99; 1930: Abstract of the Fifteenth Census (Washington, 1932), 85, 134; 1940: Sixteenth Census of the United States (Washington, 1943), II, New Mexico, Table 4, page 956; Table 14, page 972; 1950: Seventeenth Census of the United States (Washington, 1952), II, Part 31, Table 10, page 31-15; Table 24, page 31-25.

the territory's possibilities until the beginning of the nineteenth century. Even after the hardy traders and "mountain men" in search of beaver had opened trails from the East, most of the Southwest (with the possible exception of Arkansas, Louisiana, and eastern Texas) was considered part of the Great American Desert, that "uninhabitable" portion of the continent west of the hundredth meridian, and was shunned by settlers. It was only after the discovery of gold in California in 1848 led to subsequent silver strikes in Nevada in 1859, silver in Colorado in the 1870's, and copper in Arizona in the 1880's, that people began to enter the region in any numbers. They discovered that the "Desert" was habitable after all; but it was still the hardy immigrant who stayed on, in the days before air conditioning, furnace heat, and the snow plow.

The people who came to New Mexico to join the Indians and Spanish-Americans already there were not all native Anglo-Saxons from the eastern and southern United States, for even a casual inspection of the early manuscript censuses reveals a wealth of names from continental Europe. Although the bulk of the Territory's immigrants from foreign lands merely crossed the international boundary from their homes in Old Mexico, their number was well leavened with European groups which also left cultural imprints on New

the territory's population until the beginning of the nineteenth century. Even after the early traders and "mountain men" in search of beaver and opened trails from the East, most of the Southwest (with the possible exception of Arizona, Louisiana, and southern Texas) was considered part of the great American desert, that "uninhabitable" portion of the continent west of the hundredth meridian, and was shunned by settlers. It was only after the discovery of gold in California in 1849 led to subsequent silver strikes in Nevada in 1859, silver in Colorado in the 1870's, and copper in Arizona in the 1880's, that people began to enter the region in any numbers. They discovered that the "desert" was habitable after all; but it was still the rowdy lawlessness one played on, in the days before air conditioning, tempers away, and the sums pile.

The people who came to new Mexico to join the Indians and Spanish-Americans already there were not all native Anglo-Saxons from the eastern and northern United States, for even a casual inspection of the early manuscript censuses reveals a wealth of names from continental Europe. Although the bulk of the Territory's immigrants from foreign lands merely crossed the international boundary from their homes in Old Mexico, their number was still leavened with European groups which also left cultural imprints on New

Mexico. This study is an attempt to follow the history of just one of these, the Italians.

Before going any further, a few words about terminology might be in order: for purposes of this study, northern Italy consists of the compartimenti of Piedmont, Lombardy, Trentimo, Venezia, Liguria, and Emilia. Central Italy is composed of Tuscany, the Marches, Umbria, Latium, and Abruzzi and Molise; while southern Italy is considered to be Campania, Apulia, Basilicata, Calabria, and the island of Sicily.[3] The subjects of this study will be referred to variously as piemontesi (natives of Piedmont), lucchesi (those from Lucca), etc., as they often call themselves; or simply "Italians," whether United States citizens or not. The terms "Italian-American" and "American of Italian descent," while descriptive, are also clumsy, and will be understood in context.

In New Mexico the use of the words, "Anglo," "native," and "Hispano," are almost unavoidable. For convenience they will be used in this study with the following meanings: An "Anglo" is any English-speaking white native

---

[3] The United States Immigration Commission, around the turn of the twentieth century, recognized only two divisions of Italy: the northern consisting of the area defined above, with the exception of Liguria, and all the rest of the peninsula being considered--on ethnological grounds--to be the "South." Reports of the Immigration Commission, Dictionary of Races or Peoples, 61st Cong., 3rd Sess., Sen. Doc. No. 662 (Washington, 1911), V, 81-82. Culturally and economically, however, this is oversimplification, and cannot be justified here.

Mexico. This study is an [illegible]
of just one of these, the [illegible]

Before going any [illegible]
ainology might be in order. [illegible]
northern Italy consists of the [illegible]
Lombardy, Trentino, Venezia, [illegible]
Italy is composed of Tuscany, [illegible]
and Abruzzi and Molise; with [illegible]
to be Campania, Apulia, Basilicata, [illegible]
island of Sicily.[5] The [illegible]
referred to variously as [illegible]
Ingenasi (those from Lucca), [illegible]
salvese; or simply "Italians," [illegible]
or not. The term "Italian-[illegible]
Italian descent," while [illegible]
will be understood in context.

In New Mexico the [illegible]
"native," and "Sicilians," are [illegible]
ventions they will be used in [illegible]
meanings. An "Angelo" is [illegible]

---

[5] The United States [illegible]
the turn of the twentieth cen[illegible]
divisions of Italy: the northern [illegible]
defined above, with the exception [illegible]
rest of the Peninsula being [illegible]
grouped--to be the "south."
Population, Statistory of [illegible]
3rd Cong., 2nd. Sess. Doc. No. [illegible]
Culturally and economically, [illegible]
Sicilian, and cannot be [illegible]

of the United States. "Native" means any native of New Mexico of Spanish or Mexican ancestry, or of a mixture in which these predominate. "Hispano" is more or less synonymous with "native," except that it is used more in a cultural sense.

New Mexico differed from most of the other states and territories of the continental United States in both culture and language. In 1850 its population of some sixty thousand was almost entirely composed of Indians--Pueblos, Navahos, Apaches, and other tribes--all with different languages and ways of life, and Spanish-speaking "natives" who had established a family-centered, agricultural community culture along the valley of the Rio Grande and its tributaries some two centuries before.[4]

When the United States acquired the Territory from Mexico through the Treaty of Guadalupe Hidalgo in 1848, the Indians were made wards of the government, and the "natives" were left to continue their cultural pattern as best they might. The coming of the railroads around 1880, however, brought an influx of "Anglos" which upset the traditional way of life in New Mexico. Sleepy villages

---

[4] See, James I. Culbert, "Distribution of Spanish-American Population in New Mexico," Economic Geography, XIX (April, 1943), 171-176. For the inportance of family control of the Hispano culture, see, Sigurd Johansen, "Family Organization in a Spanish-American Culture Area," Sociology & Social Research, XXVIII (November, 1943), 123-131. An excellent overview is found in John H. Burma, Spanish-Speaking Groups in the United States (Durham: Duke University Press, 1954), 7-18, 24-34.

of the United States. "Native" means any native of New Mexico of Spanish or Mexican ancestry, or of a mixture in which these predominate. "Anglo" is more or less synonymous with "native," except that it is used more in a cultural sense.

New Mexico differed from most of the other states and territories of the conterminous United States in both culture and language. In 1850 its population of some ninety thousand was almost entirely composed of Indians--Pueblos, Navahos, Apaches, and other tribes--all with different languages and ways of life, and Spanish-speaking "natives" who had established a family-oriented, semi-cultural community centers along the valley of the Rio Grande and its tributaries some two centuries before.[4]

When the United States acquired the Territory from Mexico through the Treaty of Guadalupe Hidalgo in 1848, the Indians were made wards of the government, and the "natives" were left to continue their cultural pattern as best they might. The coming of the railroads around 1880, however, brought an influx of "Anglos" which began the traditional way of life in New Mexico. Sleepy villages

---

[4] See, James K. Cobern, "Ethnic Distribution of Spanish-American Population in New Mexico," Geographic Bookmark, XIX (April, 1941), 171-176. For the importance of family control of the Hispano culture, see, Ramon Tomasen, "Family Organization in a Spanish-American Culture Area," Sociology & Social Research, XXVII (November, 1943), 123-131. An excellent overview is found in John H. Norris, Spanish-Speaking Groups in the United States (Durham: Duke University Press, 1974), 7-12, 2-4.

burgeoned into raw frontier towns and cities, which the newcomers tried to transform into copies of those in the eastern states, complete with street cars, electric lights, and chambers of commerce. This change from a rural, family-based society to an urban "other-directed" type was, and still is, acutely disrupting to the Hispano culture.[5]

Most of the Italians who emigrated to New Mexico were familiar with the former, because it was their way of life in Italy, but they adapted much more readily to the latter.[6] Arriving in the territory during the years when the transition from one culture to the other was most rapid, they not only made the necessary adjustment themselves, but could understand and aid in the accommodation of both cultures to each other.[7]

In 1850 there was only one Italian in New Mexico Territory, and he lived in Arizona (which was a part of

---

[5] Paul A. F. Walter, Jr., "The Spanish Speaking Community in New Mexico," Sociology & Social Research, XXIV (Nov.-Dec., 1939), 150-157.

[6] Paul J. Campisi, "Ethnic Family Patterns: The Italian Family in the United States," American Journal of Sociology, LIII (May, 1948), 443-449. Campisi deals primarily with South Italians, but notes the effect of the emigration act itself in making American ways of life acceptable.

[7] A hint of this is found in E. K. Francis, "Multiple Intergroup Relations in the Upper Rio Grande Valley," American Sociological Review, XXI (February, 1956), 87.

transposed into new frontier towns and cities, which the newcomers tried to duplicate into copies of those in the eastern states, complete with street cars, electric lights, and chambers of commerce. This course from a rural, family-based society to an urban "clan-directed" type was, and still is, neutrally disrupting to the Hispano culture.[5]

Most of the families who emigrated to New Mexico were familiar with the Spanish, because it was their way of life in Italy, but they adapted much more readily to the latter.[6] Arriving in the territory during the years when the transition from one culture to the other was most rapid, they not only made the necessary adjustments themselves, but could understand and in the accommodation of both cultures to each other.[7]

In 1890 there was only one Italian in New Mexico Territory, and he lived in Arizona (which was a part of

---

[5] Paul A. F. Walter, Jr., "The Spanish Speaking Community in New Mexico," Sociology & Social Research, XLIV (Nov.-Dec., 1959), 139-147.

[6] Paul J. Campisi, "Ethnic Family Patterns: The Italian Family in the United States," American Journal of Sociology, LIII (May, 1948), 443-449. Campisi deals primarily with South Italians, but notes the effect of the assimilation act itself in making American ways of life acceptable.

[7] A kind of this is found in R. K. Strong, "Multiple Interrelations Associations in the Upper Rio Grande Valley," American Sociological Review, XXI (February, 1956), 27.

New Mexico until 1863). In 1860 there were only eleven, and several of these lived in Arizona too. It was not until the 1880's that any significant number of these people settled in the territory. Within thirty years (1910) they reached a high point of 1,959 members of the first generation in New Mexico (See Table 1, page 2), at which time they comprised 8.6% of the Territory's foreign-born population. Although Mexican nationals accounted for over half of the twenty-three thousand or so foreigners here in 1910, the Italians led all other nationalities, and were closely followed only by the Germans, with 7.7%.[8] From that point forward, the number of Italians declined.[9]

Their entry into New Mexico reflects numerically their general pattern of immigration in the United States as a whole: the majority arrived after 1880, and by the decade of 1900-1910 their numbers had reached such proportions that they comprised one-quarter of the eight million or so Europeans who swamped American ports.[10]

---

[8] Thirteenth Census of the United States . . . 1910 . . . with Supplement for New Mexico (Washington, 1913), Table 5, page 581. See also, Richard R. Greer, "Origins of the Foreign-Born Population of New Mexico During the Territorial Period," New Mexico Historical Review, XVII (October, 1942), 281-287.

[9] See Table 1, page 2.

[10] Clifford L. and Elizabeth H. Lord, Historical Atlas of the United States (New York: Henry Holt and Company, 1944), Appendix III, page 207, gives a quick statistical view of immigration by decades.

In 1907 alone, 285,731 Italians entered the United States.[11] A good proportion of these were "returnees," however; for one of the major features of Italian immigration was the practice of making almost annual round trips between United States jobs and the old country.[12] Figures from Italian sources are even less useful, for they reflect only the direct traffic between Italian and United States ports, ignoring completely the considerable flow through other European nations.[13]

In view of the statistical difficulties, no particular insight would be gained by a closer analysis of these figures. One comparison is of value, though:

---

[11] United States, Bureau of the Census, Historical Statistics of the United States, 1789-1945 (Washington: Government Printing Office, 1950), Series B304-330, pages 33-34, gives the annual figures.

[12] For difficulties in arriving at accurate figures, see, Joseph H. Senner, "Immigration from Italy," North American Review, CLXII (June, 1896), 652-653. For a discussion of the "returnee" problem from the Italian viewpoint, see, Amerigo Ruggiero, Italiani in America (Milano: Fratelli Treves, [1937]), 215 ff.

[13] See, for example, figures from Bolletino Dell' Emigrazione, 1903-1908, and Statistica Emigrazione Italiana all'Estero, 1897-1908, cited in, Report of the Immigration Commission, Emigration Conditions in Europe, 61st Cong., 3rd Sess., Sen. Doc. No. 748 (Washington, 1911), Part II, "The Emigration Situation in Italy," 229; see also, Robert F. Foerster, The Italian Emigration of Our Times (Cambridge: Harvard University Press, 1919), 11-20, 35; Emilio Fazio, "The Course of European Immigration, Especially Italian, to the United States, 1841-1937," Notiziario Demografico, XIV (June, 1941), 55-57.

Ireland alone, 287,731 Italians entered the United States.[11] A good proportion of these were "returnees," movement for one of the major features of Italian immigration was the practice of making almost annual round trips between United States ports and the old country.[12] Figures from Italian sources are even less useful, for they reflect only the direct traffic between Italian and United States ports, ignoring completely the considerable flow through other European nations.[13]

For the in view of the statistical difficulties, no particular insight would be gained by a closer analysis of these figures. One conclusion is of value, though:

---

11 United States, Bureau of the Census, Historical Statistics of the United States, 1789-1945 (Washington: Government Printing Office, 1949), Series B130-135, Page 49, gives the annual figures.

12 For difficulties in arriving at accurate figures, see, Joseph P. Ferner, "Immigration from Italy," North American Review, CXXII (June, 1926), 692-695. For a discussion of the "returnee" problem, from the Italian viewpoint, see, Mario Puzzato, Italiani in America (Milano: Fratelli Treves, [1927]), 213-17.

13 See, for example, figures from Bollettino Emigrazione, 1907-1920, and Statistica delle regione Italiane all'Estero, 1921-1928, cited by, Sergio De Luca, The Immigration Commission, Emigration Conditions in Europe, Sen. Doc. No. 748 (Washington, 1911), Part II, 24 Pass., Sen. Doc. No. 748 (Washington, 1911), Part II, "The Emigration Situation in Italy," 229; see also, Robert F. Foerster, The Italian Emigration of Our Time (Cambridge: Harvard University Press, 1919), 17-20, 23; Emilio Reale, "The Course of European Immigration, especially Italian, to the United States, 1904-1924," Movimento Demografico, XIV (June, 1944), 33-40.

probably due to the distances involved, and possibly because of the economic advantages of staying in New Mexico, there was considerably less movement from this area back to Italy than there was from the United States as a whole. In the three fiscal years, 1913, 1914, and 1915, when the ratio of departures to arrivals was quite high, a total of 669 Italians arrived in New Mexico (or at least declared that state to be their destination), while only 285, or 42.6%, left.[14] The ratio of returnees to arrivees for the United States as a whole for this same period was 72.7%.[15]

European emigration to the United States falls into two periods: the "Old Immigration" of the years up to 1880, in which Northern Europeans predominated, and the "New Immigration" in succeeding years, when the majority were from the southern portion of that continent. Generally speaking, almost all of the Italian immigration occurred in the second period, but within that time northern Italy sent two-thirds of the total between the years 1876 and 1900. In succeeding years southern Italy, mainly Sicily, provided four-fifths of the total.[16] As will be seen,

---

[14] United States, Department of Labor, Annual Report of the Commissioner General of Immigration . . . 1913 (Washington: Government Printing Office, 1913), Table IX, p. 59, Table IXA, p. 62; id., . . . 1914, Table IX, p. 57, Table IXA, p. 60; id., . . . 1915, Table IX, p. 77, Table IXA, p. 80.

[15] Foerster, 35.

[16] R[ichard] A[lonzo] Schermerhorn, These Our People: Minorities in American Culture (Boston: D. C. Heath, 1949), 235.

however, this does not hold true for New Mexico, either, for the Italians here are almost entirely from northern and central Italy. This is confirmed by the following table, compiled from Italian statistics:

TABLE 2.

GEOGRAPHICAL ORIGIN OF ITALIANS EMIGRATING TO NEW MEXICO.[17]

	Northern Italy	Southern Italy*
1901-1910	77.1%	22.9%
1911-1920	52.1%	47.9%
1921-1930	23.5%	76.5%
1901-1930	58.7% av.	41.3% av.
United States, as a whole, 1901-1930	15.8%	84.2%

*Includes Abruzzi and Molise.

The percentage shown for the period 1921-1930 presumably involves only 237 Italians in New Mexico,[18] and therefore does not represent as radical a change in pattern as the figures might imply.

The causes of emigration from Italy as a whole were numerous: the economic depression of the 1880's; the prevalence of malaria and the primitive state of agri-

---

[17] Figures by Istituto Centrale di Statistica del Regno d'Italia, cited in Mario de Vergottini, "Saggio di Demografia degli Italiani all'Estero," Annali di Statistica, Serie VII, Vol. VI (1940), Table 14, p. 92.

[18] United States, Department of Labor, Annual Report of the Commissioner General of Immigration . . . [1922-1930], various tables.

however, this does not hold true for New Mexico, either for the Italians here are almost entirely from northern and central Italy. This is confirmed by the following table, compiled from Italian statistics:

TABLE 2.

CONTRAPUNTAL EFFECT OF ITALIANS[17] IMMIGRATING TO NEW MEXICO.

	Northern Italy	Southern Italy*
1901-1910	77.1%	22.9%
1911-1920	52.1%	47.9%
1921-1930	21.3%	78.5%
1901-1930	38.7% ov.	61.3% ov.
United States, as a whole, 1901-1930	15.9%	84.2%

*Includes Abruzzi and Molise.

The percentage binge for the period 1921-1930 predominantly involves only 237 Italians in New Mexico,[18] and therefore does not represent as radical a change in pattern as the figures might imply.

The causes of emigration from Italy as a whole were numerous: the economic depression of the 1880's; the prevalence of malaria and the prohibitive step of urb-

---

17 Figures by Istituto Centrale di Statistica del Regno d'Italia, cited in Mario Le Vernoutini, "Saggio di Demografia degli Italiani all'Estero," Annali di Statistica, Serie VII, Vol. VI (1940), Table 14, p. 92.

18 United States, Department of Labor, Annual Report of the Commissioner General of Immigration . . . [1922-1930], various tables.

culture, particularly in the South; the lack of regular employment; and the threat of military conscription. Also, it has been alleged more than once that the expense of maintaining prisons in Italy was avoided by giving those convicted of lesser crimes the choice of imprisonment or emigration. On the other hand, there seems to have been little or no escape for political reasons.[19]

The earliest emigrants to New Mexico came from the compartimento of Piedmont, in northern Italy, followed by others from Lombardy and Tuscany, and finally--around the period of World War I--by inhabitants of Abruzzi and Molise, in the central part of the peninsula. Within Piedmont itself, most of the emigrants in the 1870's and 1880's were farmers from the Alpine provinces, Cuneo, Novara, and Torino. During the nineteenth century the old system of primogeniture in the agricultural areas gave way to frazionamento, in which the land holdings were distributed among all sons (rather than to the eldest alone). This

---

[19] Ibid., 153. For a description of agricultural conditions in 1884, see, Consular Reports on Commerce, Manufactures, Etc. . . ., 48th Cong., 2nd Sess., House Misc. Doc. No. 34 (Washington, 1885), 596-612. See also, Schermerhorn, 234; Emily F. Meade, "Italians on the Land; a Study in Immigration," in, United States, Bureau of Labor, Bulletin, XIV (May, 1907), 505 [bound in H. R. Doc. No. 715, Pt. 3, 59th Cong., 2nd Sess. (Washington, 1907)]; George M. Stephenson, A History of American Immigration, 1820-1924 (Boston: Ginn & Co., [c. 1926]), 65.

excessive breaking up invariably led to a situation in which the individual farmer could no longer make a living off his small plot, much less provide work for his sons.[20] Added to this, the prospective farm emigrant could consider the soil's infertility and lack of winter work, whereas the frontier was close and easily crossed on foot. There were among the piemontesi old habits of migration to the plains, a widespread knowledge of their neighboring countries' languages, an inurement to hard work, and no doubt a desire to earn in order to acquire property. Certainly, the mountaineers were among the oldest emigrants in Italy.[21]

The major factor in Italian emigration was undoubtedly the lack of work at home, as much as the iconographers may stress unrest, love of new things, the spirit of adventure, etc.[22] Another incentive was the low wage received by those who were fortunate enough to have a job.

---

[20] Foerster, 106-126; Schermerhorn, 234; Giuseppe Prato, Il Piemonte e gli Effetti della Guerra sulla sua Vita Economica e Sociale (Bari: Laterza e Figli, 1925), 12, 22 ff.

[21] Prato, 12-13.

[22] Ibid. See also the report of Frank G. Haughwout, United States Consul, Naples, Oct. 16, 1883, in, Consular Reports on Commerce, Manufactures, Etc., No. 36, December, 1883, 48th Cong., 1st Sess., House Misc. Doc. No. 12, Pt. 2 (Washington, 1884), 365-366. An example of the iconographic approach may be found in Giovanni Schiavo, Four Centuries of Italian-American History (1st American Edition, New York: Vigo Press, 1952), passim.

In Tuscany, a major source of emigrants to New Mexico, the income of miners in 1883 ranged from seventy to eighty cents a day, and masons fifty to seventy cents--when they could find work. The cost of food alone, per person, averaged seventeen cents a day, and this obviously constituted a "fixed charge" unless the worker and his family were content to starve in times of unemployment.[23] There are no comparable figures for agricultural workers during that year, but those for 1905 give sufficient indication of conditions: In Piedmont, a farm laborer earned an average of $8.60 per month, working approximately eleven hours a day; in Tuscany, $5.91 a month for a ten hour day; in Lombardy $5.63, and in Abruzzi and Molise $6.71 per month for similar working hours.[24] The average wage for masons, stonecutters, and bricklayers in 1904 ranged from fifty to seventy cents per day, reflecting no change from that paid two decades before.[25] Working conditions in the United States may have been poor in the first decade of the twentieth century, but they were considerably better than those in Italy.[26]

---

[23] William L. Welsh, United States Consul, Florence, Feb. 11, 1884, in, Consular Reports . . ., Pt. 3, 152-153, 163-167.

[24] Dati Statistici sul Mercato del Lavoro in Agricoltura nel 1905 (Roma: 1906), cited in, Report of the Immigration Commission, Tables 14 and 15, Pt. II, p. 159.

[25] Ibid., 171.

[26] Gherardo Ferreri, Gli Italiani in America: Impressioni di un Viaggio agli Stati Uniti (Roma: T. del Campidoglio di G. Antonis, 1907), passim; see also, Ruggiero, 27-33.

Many people, particularly in northern Italy, learned construction trades with the specific idea of emigrating, and Professor Robert F. Foerster, one of the better immigration scholars, noted that at least half of all the foreign-born masons in the United States by World War I were Italians. In some of the early years stonecutters accounted for from one-third to one-half of all Italians emigrating to this country.[27]

At first, skilled miners moved directly from their jobs in Italy to identical positions in various parts of the United States. They were gradually followed by an increasing number of farm laborers who had no money to buy land, but could easily adapt to other types of manual labor among their compatriots.[28] This pattern holds true for New Mexico, and is understandable in the case of the professional miner, for New Mexico was and is noted for its mineral wealth. It is difficult to understand why an Italian farmer would come here, particularly when he could not afford to farm in the first place. There were the large cities of the eastern United States, where most of his countrymen were already established. There was California, with a large Italian population dating from Gold Rush days, where he could easily obtain work on

---

[27] Foerster, 125, 333.

[28] Ibid., 125, 349, 371, 442; Eliot Lord, ed., The Italian in America (New York: B. F. Buck and Co., 1905), 66.

farms, in vineyards, and a variety of other occupations.[29] This question was put to a number of Italians still living in New Mexico, and all have given a common answer: economic opportunity.

The very first arrivals saw a vast territory, just beginning to be populated, and relatively free from the economic competition they would find in the eastern states or California. If one were willing to work hard and live frugally, ignoring the hardships of frontier life, then just a little capital invested in a saloon or grocery store--occupations often scorned by other settlers--would bring great returns.[30] With this thought constantly in mind,

---

[29] For general studies of Italian emigration to the United States, see (for the earlier periods), Giovanni Florenzano, Della Emigrazione Italiana in America Comparata alle Altre Emigrazione Europee. Studii e Proposte (Napoli: Tip. di F. Giannini, 1874), especially 311; John R. Commons, Races and Immigrants in America (New York: Macmillan, 1907); Giovanni Preziosi, Gl'Italiani negli Stati Uniti del Nord (Milano: Libreria Editrice Milanese, 1909). For more recent times, see, Bruno Roselli's chapter, "The Italians," in, Henry P. Fairchild, ed., Immigrant Backgrounds (New York: J. Wiley & Sons, Inc., 1927); Francis J. Brown, "The Italians," in, F. J. Brown and J. S. Roucek, One America (New York: Prentice-Hall, 1945), 257-270. For a discussion of social and religious conditions among the Italians, both in Italy and the United States, see, Philip M. Rose, The Italians in America (New York: George H. Doran Co., [c. 1922]), and Henry Charles Sartorio, Social and Religious Life of Italians in America (Boston: Christopher Publishing House, [c. 1918]). Both of these, however, are highly subjective. For the health problems of the immigrant, see, Antonio Stella, Some Aspects of Italian Immigration to the U. S. (New York: Putnam, 1924). The latest general work is Lawrence Frank Pisani, The Italian in America (New York: Exposition Press, [c. 1957]).

[30] For similar conclusions, see, William J. Parish, "Charles Ilfeld, Sedentary Merchant in the Arid Southwest, 1865-1884" (Unpublished D. Comm. Sci. dissertation, Harvard University, 1949).

many Italians mined coal or obtained employment as skilled or unsilled laborers. As soon as they had accumulated sufficient funds they would open small businesses, become citizens of the United States, homestead ranches, and send for their relatives to come and repeat the process.

There was no organized effort to attract Italians to the Territory: The Territorial Bureau of Immigration's booklets of the 1880's were published in English only. Such guidebooks as John Foster Carr's Guida degli Stati Uniti per l'immigrante italiano[31] did not mention New Mexico, and the Guida degli Stati Uniti con Particolare Riferimento alla Opera Svoltavi degli Italiani (1937)[32] was published too late to be of any use to the prospective emigrant, and, further, was more interested in fostering italianità among Italian-Americans than it was in attracting more settlers from the old country.

Travel accounts were often effective in luring Italians to other parts of the United States,[33] but only one or two make any mention of New Mexico. One, Carlo Gardini's Gli Stati Uniti, Ricordi di Carlo Gardini, records the author's impressions of a transcontinental journey in

---

[31] (New York: Doubleday, Page & Co., 1910).

[32] (New York: The Vigo Press, [c. 1937]).

[33] See, Andrew J. Torrielli, Italian Opinion on America as Revealed by Italian Travelers, 1850-1900 (Cambridge: Harvard University Press, 1941), passim.

the 1880's, but he was more interested in pueblos than any other aspect of the territory.[34] Giovanni Vigna dal Ferro published a most enjoyable travel account of the Far West in a Bolognese newspaper, La Patria, in 1881. He discussed the Apache Indians, but did not actually visit New Mexico because of the distance.[35] In either case, the effect on Italian emigration to New Mexico must have been negligible.

In other parts of the United States, Italian labor was often recruited by extensive advertising, through steamship agencies, and by the use of contractors who would pay the emigrant's passage to this country. In 1901 the Italian government established an emigration service within its Department of Foreign Affairs, and devised a new policy wherein the emigrant came to be looked upon as a valuable exportable commodity.[36] Except for the first

---

[34] (2 vols., Bologna: N. Zanichelli, 1887).

[35] Giovanni Vigna dal Ferro, Un Viaggio nel Far West Americano . . . Estratto del Giornale La Patria (Bologna: Stab. Tipografico Successori Monti, 1881), 22.

[36] See statement of Dr. Harry H. Laughlin in, Hearings Before the Committee On Immigration and Naturalization, 68th Cong., 1st Sess. (House), March 8, 1924, Serial 5-A (Washington, 1924), 1244-1246. For recruiting methods, see, Charlotte Erickson, American Industry and the European Immigrant, 1860-1885 [Studies in Economic History Published in Cooperation with the Committee on Research in Economic History] (Cambridge: Harvard University Press, 1957), passim.

handful of miners, who might have originally come from Italy to some other part of the United States, these methods, again, had no measurable effect on New Mexico. Here the principal recruiting method was personal contact: the visit to the homeland, and the letter. The United States Commissioner General of Immigration reported in 1907 that glowing letters, written by the Italians in America, would be read by every literate villager, and possibly passed on to other towns. This process would "snowball" until entire rural districts were almost depopulated.[37] The importance of this personal contact in drawing immigrants to America cannot be overestimated. While the writer's personal prosperity might be purposely exaggerated in the letters to exalt his own position, many people would believe the reports. For those who still reserved judgment, the sight of the returned immigrant, complete with store clothes , gold teeth, and an air of affluence, removed all doubt. Companies operating in New Mexico would even rely on this type of advertising for their labor supply.[38]

---

[37] United States, Department of Commerce and Labor, Annual Report of the Commissioner General of Immigration for the Fiscal Year Ended June 30, 1907 (Washington: Government Printing Office, 1907), 60.

[38] See interviews cited in Chapters V through IX; also, R. L. Hair to A. M. Riddle, March 11, 1958, and cover letter, Riddle (Executive Assistant to the President, The Colorado Fuel and Iron Corporation) to the author, Denver, March 12, 1958.

During the decade which culminated in World War I, the immigrant tide--especially from southern Europe--reached the flood stage, and there were those in the United States who felt that the saturation point was near. In 1921 an emergency immigration act was passed which set a limit on the number of aliens to be admitted each year until 1923, and this measure was later extended to July 1, 1924. The resulting Johnson-Lodge Immigration Act of 1924 limited, beginning in 1927, the annual intake from any given country to two per cent of the immigrants from that country already here as of 1890.[39] In later years quotas were based on the 1920 rather than the 1890 census figures, but as the percentages were changed the net result was about the same.[40] This action virtually brought Italian immigration to an end. There had been relatively few of these people in the United States in 1890, compared to other nationalities; their peak year would not be reached until 1907. After 1921, therefore, the history of the Italians in New Mexico--as elsewhere in the United States--is one of consolidation

---

[39] The census of 1890, upon which the quotas were based, was the first to give a complete classification of native whites of foreign or mixed parentage (children of immigrants) by country of birth of parents, as well as foreign born by country of birth. Martha Ragsdale, The National Origins Plan of Immigration Restriction ([Nashville: Vanderbilt University Press, 1928]), 29.

[40] Ibid., 17 ff. For subsequent years see, Robert A. Divine, American Immigration Policy, 1924-1952 [Yale Historical Publications, Miscellany, 66] (New Haven: Yale University Press, 1957).

and internal development rather than continued augmentation from the outside.[41]

The scope of this study is generally confined to the first generation which arrived during the years of unrestricted immigration. It is a history of development and significance in their adopted home, New Mexico, and deals only peripherally with their children's accomplishments.

The overwhelming majority of Italian immigrants became permanent residents, and they provide a sufficient topic for study in themselves. But there was also a small group of churchmen, mainly members of the Neapolitan Province of the Society of Jesus, who exerted an influence on New Mexico far out of proportion to their mere size, and no study of the Italians in this state would be complete without their inclusion. Accordingly, the balance of this work is divided into two parts: Part I deals with these churchmen, the earliest of whom came to the Territory in 1867; Part II is a history of the settlers, and considers a slightly later period. The distribution of all these

---

[41] Literacy tests for immigrants were introduced in 1917, and this served to limit Italian immigration somewhat. (During the ten-year period, 1899-1909, 11.8% of the North Italians and 54.2% of the Southerners admitted to this country were found to be illiterate.) Emigration Conditions in Europe, 191; see also, Stephenson, 68. This had little effect on the numbers coming to New Mexico as they were predominantly Northern Italians anyway.

people within New Mexico is detailed statistically in Table 3 (pages 22 and 23), and for convenience of study the chapters have been divided along geographical rather than chronological lines.

TABLE 3.

FOREIGN-BORN ITALIANS IN NEW MEXICO
BY COUNTY, 1870-1950[42]

County	1870	1880	1890	1900	1910
Bernalillo	7	20	170	376	226
Catron					
Chaves				7	15
Colfax	3	2	23	60	1145
Curry					1
De Baca					
Doña Ana	2	1	6	2	2
Eddy				15	18
Grant	2	1	22	18	11
Guadalupe				-	-
Harding					
Hidalgo					
Lea					
Lincoln	-	-	9	20	8
Los Alamos					
Luna					
McKinley					251
Mora	-	4	8	1	10
Otero				-	4
Quay					2
Rio Arriba	-	1	1	6	7
Roosevelt					-
Sandoval					16
San Juan			-	-	31
San Miguel	3	22	19	24	26
Santa Fé	3	20	46	92	81
Sierra			4	1	1
Socorro	1	1	41	33	83
Taos	2	1	1	3	1
Torrance					6
Union				-	10
Valencia	2	-	5	3	2

[42] Figures prior to 1870 are not broken down by county, and the 1950 reports do not indicate the number of Italians in the cities. The appearance of a dash ("-") indicates that the county was in existence, but contained no foreign-born Italians. Sources: 1870: Ninth Census, I, Table VII, p. 365; 1880: Tenth Census, I, Table XIV, p. 521; 1890: Eleventh Census, I, Table XXXIII, p. 645; 1900: Twelfth Census, I, Table XXXIV, pp. 771-772; 1910: Thirteenth Census, II, Population of New Mexico, pp. 176, 178, 180.

TABLE 3 (Cont'd.)[43]

County	1920	1930	1940	1950
Bernalillo	279	279	272	341
Catron		1	1	-
Chaves	8	4	4	10
Colfax	857	534	445	261
Curry	-	2	1	3
De Baca	-	2	3	5
Doña Ana	4	6	5	13
Eddy	20	16	15	16
Grant	38	9	10	7
Guadalupe	-	-	2	-
Harding		4	5	3
Hidalgo	4	3	4	3
Lea	2	-	2	2
Lincoln	2	4	1	1
Los Alamos				6
Luna	14	7	7	8
McKinley	286	228	236	156
Mora	15	3	2	3
Otero	5	1	2	8
Quay	1	1	2	-
Rio Arriba	5	8	7	2
Roosevelt	1	1	-	2
Sandoval	13	30	22	6
San Juan	17	19	10	15
San Miguel	24	20	23	13
Santa Fé	50	56	39	33
Sierra	1	-	3	3
Socorro	16	7	8	4
Taos	4	4	8	4
Torrance	1	3	2	1
Union	8	5	5	3
Valencia	3	2	2	2
City				
Albuquerque	279	238	230	(see note 42)
Clovis			1	
Roswell		2	2	
Santa Fe		19	23	

---

[43] 1920: Fourteenth Census, III, Population of New Mexico, Table II, p. 672; 1930: Fifteenth Census, III, Pt. 2, Table 18, p. 244; 1940: Sixteenth Census, II, New Mexico, Table 24, p. 993; 1950: Seventeenth Census, II, Pt. 31, Table 42a, p. 31-51.

CHAPTER II.

NEAPOLITAN JESUITS, 1867-1875

A combination of circumstances brought Italian members of religious orders to New Mexico at least a decade before their countrymen began settling in the Territory in any numbers. The Roman Catholic Church's local needs were very great, for the end of the Civil War brought renewed migration to the West. In 1865 Bishop (later Archbishop) Jean Baptiste Lamy estimated that there were some hundred thousand members of his faith in New Mexico alone, of whom about nine thousand were Pueblo Indians.[1]

To serve these, he had but thirty-seven secular priests, mostly Frenchmen; and he had recently had two

---

[1] Ralph E. Twitchell, The Leading Facts of New Mexican History (5 vols., Cedar Rapids: Torch Press, 1912), II, 342. For biography of Lamy, see article by George N. Schuster in, Dumas Malone, et al., eds., Dictionary of American Biography (22 vols., New York: C. Scribner's Sons, 1928-1937), X (1933), 566-567 [hereinafter cited as DAB]; The National Cyclopaedia of American Biography (41 vols., current volumes and indices, New York: James T. White Co., 1898-1952), XII (1904), 49-50. A book-length study is found in Louis H. Warner, Archbishop Lamy, an Epoch Maker (Santa Fe: Santa Fe New Mexican Publishing Corp., [c. 1936]), and another will soon be published by Paul Horgan. Lamy is considered the real-life counterpart of the prelate in Willa Cather's famous novel, Death Comes to the Archbishop; see, Henry Van Dyke, The Man Behind the Book (New York: C. Scribner's Sons, 1921), 333-357.

new mission fields added to his diocese, Arizona and Colorado.[2] In 1864 the only priests in Arizona Territory, two Italian Jesuits of the Turin Province, Fathers Carlo Messea and Aloysius Bosco, were withdrawn by their superior in California, forcing a transfer from the already thin ranks in New Mexico.[3] Bishop Lamy made occasional trips to France, and thus acquired some Brothers of the Christian Schools,[4] as well as some secular priests,[5] but further action was necessary to alleviate the pressing shortage of clergy.

Following the Second Plenary Council of the Church at Baltimore in 1866, over which Bishop Lamy presided, he

---

[2] Twitchell, II, 340-341; Most Rev. J. B. Salpointe, Soldiers of the Cross (Banning, Calif.: St. Boniface's Industrial School, 1898), 224-233.

[3] Salpointe, 241-242 ff. The early history of the Roman Catholic Church in Arizona is well covered by Salpointe, who became that Territory's first bishop, and later succeeded Lamy as Archbishop of Santa Fe.

[4] See, Brothers of the Christian Schools, Seventy-Five Years of Service (Las Vegas, N. M.: Smith Hursh Co., 1934).

[5] Salpointe, 210-211; Donato Gasparri, "Lettera LXII," Lettere Edificanti della Provincia Napoletana della Compagnia de Gesu, Serie V (1886-1887), 170 [hereinafter cited as LEPN]. Translations of this letter appear in Sister M. Lilliana Owens, Jesuit Beginnings in New Mexico, 1867-1882, Jesuit Studies - Southwest, Number One (El Paso: Revista Catolica Press, [c. 1950]), 85-94 [hereinafter cited as Jesuit Beginnings]; and José Manuel Espinosa, "The First Jesuit Missionary Journey Across the Plains to New Mexico," Mid-America, XX (January, 1938), 51-62.

proceeded to Rome. For some time he had had [illegible] securing a number of Jesuits for his dioces[illegible] act as priests and missionaries, but also [illegible] a novitiate in which young New Mexicans might be started on careers in the priesthood.[6] In Rome the bishop talked with the Superior General of the Jesuit Order, the Very Rev. Peter Beckx, S. J., who at the same time happened to be looking for a foreign mission for certain of his own priests. The 1860 Revolution in Italy had caused an acute political upheaval in that country, and in the course of it certain of the Jesuits--notably those of the Neapolitan Province--had been expelled by Garibaldi for political activity against his regime.[7]

Bishop Lamy's request came as a happy coincidence, and the superior therefore notified the Neapolitan pro-

---

[6] Jesuit Beginnings, 22; Gasparri, 170.

[7] Edward R. Vollmar, "Donato Gasparri, New Mexico-Colorado Mission Founder," Mid-America, XX (April, 1938), 98. For background during the period 1848-1860, and especially the anti-Jesuit feeling of the times, see, William Roscoe Thayer, The Dawn of Italian Independence (2 vols., Boston: Houghton, Mifflin, 1899), I, 158 ff., II, 136, 226. In the 1848 Revolution the Jesuit houses were abandoned; "at Naples the exiles were hooted as they took ship for Malta; they were mobbed in Venice and Piedmont." Thomas J. Campbell, The Jesuits, 1534-1921 (New York: The Encyclopaedia Press, [c. 1921]), 756. In 1860 the Neapolitan monasteries were dissolved. Bolton King, A History of Italian Unity (2 vols., London: James Nisbet & Co., Ltd., 1912), II, especially 201 ff. For an excellent, thorough study of Jesuits elsewhere on the American frontier, see, Gilbert J. Garraghan, S. J., The Jesuits of the Middle United States (3 vols., New York: America Press, 1938).

vincial, Father Francesco Ferrante, that the Territories of New Mexico and Colorado would become part of his mission field. Certain Neapolitan Jesuits, who were then working in Spain (and therefore could speak Spanish), were placed at the bishop's disposal, and arrangements were made for them to join him for the return journey to America.[8]

These men were Fathers Donato Maria Gasparri and Rafaelle Bianchi, and Brother Rafaelle La Vezza. Another brother, Priscus Caso, was sent from Naples and met the party in Paris.[9] Gasparri, who was to become one of the most controversial figures in New Mexico during the ensuing fifteen years, was engaged in missionary activities in Valencia at the time he was ordered to New Mexico. He was born in Biccari, Capitanata, in the Kingdom of Naples, in 1834. After studying in the Jesuit college at Salerno,

---

[8] Gasparri, "Lettera II, Albuquerque, febbraio, 1874," LEPN, I, 1; Jesuit Beginnings, 23; Vollmar, 98; F. X. Tomassini, S. J., "Complete History of the Jesuit Mission of Colorado, New Mexico and West Texas, administered for half a century, from the year 1867 to 1919" (Ms., n. d., Regis College Archives, Denver), 1-2; Vito M. Tromby, S. J., "Historia Missionis Novi Mexico et Colorati et Ellogia [sic] Nostrorum qui in ea Missione defuncti sunt" (Ms., n. d., Regis College Archives, Denver), 5; Ferdinand M. Troy, S. J., "Historia Societatis Iesu in Novo Mexico et Colorado" (Ts., n. d., Regis College Archives, Denver), 8.

[9] Jesuit Beginnings, 23-24; Gasparri, "Lettera LXII," 170.

he entered the Society in 1850.[10] Then ensued a decade of study interrupted by the Neapolitan uprisings of 1860, at which time he and other seminarians were sent to Laval, France, to complete their theological training.[11] Following his ordination, he remained in Spain, at various times being stationed at Calatayud, Balaguer, and Zaragoza;[12] at Manresa,[13] and as operarius--a "jack of all trades" assignment--at the order's House of Philosophy in the Province of Aragon. Here he was associated with Father Salvatore Personè, who came to Albuquerque in 1871.[14]

Father Bianchi was born in Cosentino, Province of Aquila, in 1836, and entered the Neapolitan Province's novitiate at Conocchia in 1852. Following studies in

---

[10] Vollmar, 99; Troy, 27-28; Tromby, 299; Giuseppe M. Sorrentino, S. J., Dalle Montagne Rocciose al Rio Bravo (Napoli: Federico & Ardia, [1948]), 36; Woodstock Letters, XIII (March, 1884), 48; F. Stanley [Crocchiola], The Las Vegas Story, by F. Stanley [pseud.] (Denver: World Press, Inc., [c. 1951]), 255; Very Rev. James H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Bros., 1887), 129; Rev. Joseph Johnson, S. J., comp., "San Felipe, Historical Data" (Ts., n. d., Archives of San Felipe de Neri Church, Albuquerque), unn. 4 [hereinafter cited as "San Felipe, Historical Data"].

[11] Jesuit Beginnings, 22. During the 1850's, according to one source, he taught humanities for four years in Naples. Woodstock Letters, XIII, 48.

[12] Jesuit Beginnings, 22.

[13] Troy, 28.

[14] "San Felipe, Historical Data," unn. 4.

Naples, he, too, was sent to France in 1860, where he was ordained. He was professor of philosophy at the Collegium Maximum in Tortosa, Province of Tarragona, Spain, at the time he was ordered to New Mexico.[15] Brother Rafaelle was a carpenter at the Collegium,[16] and Brother Priscus was apparently a laborer.[17]

Gasparri's account of their gathering in Europe, and their subsequent journey to New Mexico, was published in later years;[18] and that portion of the journey from New York to Santa Fe was also recorded independently--in English--by Father Livio Vigilante, S. J., who became the fourth member of the group.[19]

Father Vigilante was a member of the staff at the College of the Holy Cross, a Jesuit institution in Worcester, Massachusetts; and as he was already able to speak English, he was designated as superior of the mission

---

[15] Sorrentino, 28-30; Vollmar, 98; Jesuit Beginnings, 23; Tromby, 281; Troy, 25-26.

[16] Troy, 2; Jesuit Beginnings, 22.

[17] Caso, born in 1825, entered the Order in 1853, and died at Ysleta, Texas, in 1886. Tromby, 314-315.

[18] LEPN, V (1886-1887), 170-176, translated in Espinosa, "The First Jesuit Missionary Journey . . . ," 51-62, and also in Jesuit Beginnings, 85-94. Gasparri dictated this account in Spanish to Father Vito M. Tromby, who translated it into Italian for its first publication.

[19] Jesuit Beginnings, 95-168.

to New Mexico.[20] He was one of the nine members of the Neapolitan Province already in the United States, and two of these, Fathers Francesco Gubitosi and Giovanni Guida, followed him to the West in later years.[21] Vigilante was born in Naples in 1818 or 1819, and entered the Society of Jesus in 1837. He was forced to leave it temporarily because of ill health, but in 1842 was readmitted.[22] He was subsequently sent to America, and after a brief stay at the College of the Holy Cross in 1848, was assigned to the faculty of Georgetown College (later University) in the District of Columbia. After serving churches in Maine and Virginia in addition to his teaching duties, he returned to Holy Cross, where he taught logic, metaphysics, and ethics from 1864 to 1867.[23]

Following his service in New Mexico, Father Vigilante returned to the Maryland Province, where he remained until his death at Frederick, Maryland, in 1895.[24] His

---

[20] Ibid., 23, 88; Tomassini, 3.

[21] "San Felipe, Historical Data," unn. 3.

[22] Sorrentino, 34.

[23] The Rev. William L. Lucey, S. J., Librarian, College of the Holy Cross, to the author, Worcester, Mass., November 25, 1957, citing the Holy Cross House Diary, College Alumni Directory, and William Lucey, The Catholic Church in Maine (Francestown, N. H.: Marshall Jones Company, 1957), 116, 119; see also, Woodstock Letters, XIV (1885), 256.

[24] Woodstock Letters, ibid.; Anon., "An Historical Sketch of the Mission of New Mexico, 1906 [?]" (Ts., n. d., Regis College Archives, Box 4), unn. 2.

"Diary of the Mission of New Mexico" provides an interesting account of his party's journey to the Territory. The first portion (May 27-August 16, 1867) was written in English, but upon assuming parochial duties in Albuquerque in April, 1868, Father Vigilante turned to Spanish for the second part (April 26, 1868-October 18, 1874). This consists largely of Sunday announcements and remarks.[25]

Sister Lilliana Owens notes the "rhetorical lapses in composition, monotonous recurrence of words, phrases, and names . . . . and [the] diction is sometimes faulty. It must be remembered that the document was written by [one who was] learning, under <u>great difficulties</u>, the Spanish language."[26] Some of these difficulties, of a lighter nature, occurred on the party's journey westward. Vigilante noted in his diary,

> July 9-10. . . . The Bishop [Lamy] saw my dictionary and Spanish grammar on the seat of the carriage where he and myself ride and took them away and put them in the rubbish in the bottom of the carriage, and has done so several times. He saw my coat and shawl on the front seat of the carriage and took them away and put them outside on the harness. Fortunately I saw them before going to bed, otherwise they would have got wet with the dew or the rain.[27]

---

[25] A photostat of the original manuscript is in the archives of San Felipe de Neri Church, Albuquerque, and is transcribed and translated in <u>Jesuit Beginnings</u>, 95-168. Citations below are from the photostat.

[26] <u>Jesuit Beginnings</u>, 108. <u>Italics</u> hers.

[27] Vigilante, 13.

This is not to say that Bishop Lamy wished to have his priests retain their native characteristics. Since 1851, when he arrived as vicar apostolic and took charge of the ten Spanish padres then in New Mexico, he had added a force of secular priests who were almost entirely natives of France, and he continued this practice to the end of his administration in 1885.[28] Father Salpointe recalled how he and his companions had been "put in their place" by Bishop Lamy on their arrival in 1859:

> "Gentlemen," said the Bishop sternly, "you do not know, it seems, that two languages only are of necessity here, the Spanish, which is spoken generally by the people of this Territory, and the English, which is the language of the Government. Make your choice between the two, for the present, but leave your French parley for the country you have come from.[29]

There is no reason to believe that the Neapolitan Jesuits were treated any differently.

After a journey of 7,340 miles from Europe to New York and thence across the United States, marked by Indian attacks, cholera, and death, the "piccolo treno" of twenty-five, including Bishop Lamy, three other secular priests, and several nuns, reached Ratón Mountain on August 4, 1867. By the 15th they made their entry into Santa Fe, where a

---

[28] See, Salpointe, 282-283; Twitchell, II, 342-345, 348, n. 275.

[29] Salpointe, 219.

Te Deum was sung in thanksgiving for their safe deliverance.[30]

The next day, August 16, the Rev. Peter Eguillon, the vicar general of the diocese, visited Father Vigilante and formally assigned the newly-arrived Jesuits to the parish at Bernalillo. Temporarily they were also to take Santo Domingo Pueblo under their charge, but Bernalillo was to be theirs permanently as soon as the secular priest there turned in his resignation, an act which appeared to be expected momentarily. Bishop Lamy confirmed this verbal agreement, and gave Vigilante three hundred dollars to buy clothes. He also suggested that Vigilante buy "two nice ponies" and offered to pay for them himself should the Jesuit not be able to do so within three months.[31]

Accompanied by Eguillon and Father John De Blieck, a Belgian Jesuit from the Missouri Province of the Order, who was to help them while recovering his health, the group left Santa Fe on August 20, spent the night at Santo Domingo

---

[30] Sorrentino, 13-18; Espinosa, 53-62; Jesuit Beginnings, 89-94; Gasparri, "Lettera II," 1-2, and LEPN, V, 170-176; Vigilante, 1-17 (also in Jesuit Beginnings, 95-107); Salpointe, 257-258. For a list of the caravan's members, see, Thomas F. O'Connor, "Narratives of a Missionary Journey to New Mexico in 1867," Mid-America, XIX (January, 1937), 63; see also, Tromby, 6-7; Troy, 9-15; Tomassini, 4-11.

[31] Vigilante, 17-18; Jesuit Beginnings, 107-108, 46-47; Tromby, 9; Troy, 16-19; Sorrentino, 19. Sorrentino indicates that Gasparri was originally assigned to work in Santa Fe, but that at his own suggestion and the concurrence of the others, he accompanied the party to Bernalillo.

Pueblo, and arrived in Bernalillo the next day. In line with the bishop's promise to give the Jesuits some property of their own, the vicar general took them to the home of Don Pedro Perea, who would show them the place intended for them.[32]

The money which the bishop had provided Father Vigilante was put to immediate use buying stout clothing and other supplies, with good reason. Commenting on the standard New Mexican adobe house assigned to the party, Father Ferdinand Troy (the mission's official historian in later years) wrote:

> Such a dwelling was not a shelter against the cold winter nor hot summer days. But when the rainy season started in, [the roof] afforded no protection against the rain. There was no place in the house where it was safe from it. Every place the water would pour in and everything would be soaked with water unless it was shifted from place to place, or covered with umbrellas or tarpaulin. No furniture worth mentioning, no kitchen utensils to cook with; no table service. Everything had to be borrowed from the neighbors or bought at a great sacrifice.[33]

The fathers were forced to accommodate themselves to this situation only until the following April (1868) because of legal difficulties involving the property they were to have. Bishop Lamy had promised to give them a church, a house, and a parcel of land, all of which were part of the

---

[32] Defouri, 119; Troy, 45-46; Jesuit Beginnings, 47.

[33] Troy, 45-46; see also, Jesuit Beginnings, 47.

property of Doña Dolores Otero. Upon her death, the property passed to her husband, Don Francisco Perea, who had in turn left it to two minor children. When the church and house were built, title and possession had been given to the bishop, but the title was lost before it could be recorded, and neither the minor children nor their guardian could give a clear title. Accordingly, Bishop Lamy arranged the Jesuits' transfer to Albuquerque.[34]

Meanwhile, the fathers spent a busy winter in Bernalillo. Not only did they have charge of the parish and its ten missions, but the churches at Peña Blanca and Jemez, together with their outlying missions, some eleven in number, were assigned to them as well. In line with Bishop Lamy's ideas for a Jesuit-conducted novitiate in New Mexico, three seminarians put in an appearance at Bernalillo by October; and the fathers included teaching theology among their other duties for several months, until the students departed for their ordination at Santa Fe.[35]

Although the "two nice ponies" were already carrying Fathers Vigilante and Gasparri some twenty miles up

---

[34] Defouri, 122; Jesuit Beginnings, 50-52; Tromby, 10; Troy, 20 ff.; Sorrentino, 23-24; Vollmar, 101.

[35] "Diario de la Residencia S. J. en Albuquerque desde el 1867-1872," Sept. 1, 1867, cited in Jesuit Beginnings, 48; see also, Defouri, 120.

property of Doña Dolores Osorio. Thus her Jesus, the property passed on to her husband, Don Francisco Ferrer, who was in turn left it to two minor children. When the church and Doña María Julia, title and possession had been given to the bishop, but the title was lost before it could be recorded, and neither the minor children nor their guardian could give a clear title. Accordingly, Bishop Lamy arranged the Jesuits' transfer to Albuquerque.[24]

Meanwhile, the Jesuits spent a busy winter in Bernalillo. Not only did they have charge of the parish and its missions, but the churches at Doña Ana and Jemez, together with their outlying missions, some eleven in number, were assigned to them as well. In line with Bishop Lamy's hopes for a Jesuit-conducted novitiate in New Mexico, three seminarians put in an appearance at Bernalillo by October, and the latter included teaching theology among their other duties for several months, until the students departed for their ordination at Santa Fe.[25]

Although the "two nice peaches" were already carrying Vigilante and Deparmi some twenty miles up

---

[24] Defourd, 122; Jesuit Beginnings, 50-52; Trosky, 101; Ing, 20 ff.; Borrassatte, 23-24; Vollmer, 101.

[25] "Diario de la Residencia S. J. en Albuquerque desde el 1867-1872," Sept. 1, 1867, diios in Jesuit Beginnings, 48; see also, Defourd, 120.

the Rio Grande to Peña Blanca (ignoring the rancho chapels varying distances from there), and thence westward toward the Jemez Mountains another twenty miles to their second mission area, still other duties were to be added. The vicar general, Eguillon, and Bishop Lamy "invited" the two Jesuit priests to come to Santa Fe and begin a series of preaching missions in that city. This was largely an experiment, as these were almost unknown before in New Mexico. Generally, the acute shortage of priests prohibited extra-parochial activities of this type. The Jesuits, as an order, were especially trained in just such work, and this was a proper use of their talents. A number of the members of the legislature, which was in session at the time, came to hear the fathers, and this new venture was pronounced a complete success. As a result, invitations to conduct other missions came from all parts of the diocese.[36]

Two other missions, conducted by Father Gasparri, are worthy of mention, if only to demonstrate the Jesuits' hardships as well as successes. In December, 1868, Gasparri, assisted by Father Bianchi, began a preaching mission at

---

[36] Defouri, 120-121; Jesuit Beginnings, 49-50; Sorrentino, 21. Sorrentino indicates that Vigilante's and Gasparri's failure in these missions would not have completely displeased the local clergy. He sees early signs of animosity and suspicion on the part of the French and Spanish secular priests toward the Italian newcomers in their territory.

Mora, a village some thirty miles north of Las Vegas, in the mountains of northern New Mexico. It was so intensely cold that the consecrated wine froze in the chalice at mass. Father Bianchi became ill after several days working under these conditions. Nevertheless, he continued to preach and hear confessions until he was forced to bed by the onset of pneumonia. He died on December 28, and Father Gasparri sang the requiem mass for him the next day. Father Bianchi was buried at Mora, beneath the sanctuary floor at the epistle side of Santa Gertrudis Church, where he had labored.[37]

Another of Gasparri's accomplishments was the healing of the famous "Taos Schism." This had a rather interesting history, centering about the person of Father José Antonio Martínez. Father Martínez had been appointed parish priest at Taos in 1826, while the Territory was still under Mexican jurisdiction. A native of Rio Arriba County, he took an active part in politics, even serving

---

[37] Jesuit Beginnings, 53-54; Defouri, 123-124; Sorrentino, 30; Tromby, 12, 282-283; and obituary, Luigi Gentile, "Lettera XXVIII, 5 marzo, 1883," LEPN, III (1882-1883), 70-71. The territorial legislature passed a resolution expressing its sorrow at Bianchi's death. Territory of New Mexico, Council, Journal, 1868-69 (Santa Fe: Manderfield & Tucker, 1869), 57; Id., House of Representatives, Diario de la Camara de Representantes . . . Sesion de 1868-69 (Santa Fe: Manderfield & Tucker, 1869), 156-157. For a contemporary traveler's description of Mora, see, James F. Meline, Two Thousand Miles on Horseback (New York: Hurd and Houghton, 1867), 104-109. Meline, despite his name, was not Italian; his father was French and Swedish.

in the territorial legislature following the American occupation. His political interests brought him into disrepute with Bishop Lamy, and the coolness between the two was perhaps compounded by a reciprocal dislike on Martínez's part. In 1856, however, Martínez was persuaded to resign, and was replaced by the Rev. Damaso Taladrid, a Castilian whom Bishop Lamy had met on one of his trips to Rome. Martínez, who had strong family ties in the parish, continued to live in Taos, saying mass and conducting other occasional services at the parish church. Differences of a personal nature soon arose between Martínez and his successor, and these differences soon divided the Taos congregation as well. Martínez attempted to rescind his resignation and claim himself the rightful parish priest. When he and Taladrid were unable to compose their quarrel, Bishop Lamy suspended Martínez from all priestly privileges in an effort to bring him into line.[38]

Martínez refused to acknowledge the bishop's right to do this, and proceeded to build a chapel in his own home where he continued to hold public services. He was joined in this schism not only by an important faction of the Taos congregation, but by another priest, Mariano

---

[38] Twitchell, II, 337-339; Defouri, 126; Warner, 69-93.

Lucero, from Arroyo Hondo. In the end, both Martínez and Lucero were excommunicated.[39]

Martínez died in the summer of 1867 without reconciliation, and was buried in his chapel by Lucero. Taladrid was replaced as official parish priest by the Rev. Gabriel Ussel, but the new pastor was still confronted with the schism in his congregation. Bishop Lamy therefore suggested, in December, 1868, that the Jesuits conduct one of their missions at Taos. Father Gasparri arrived the following month, and in the course of a two-week stay succeeded in persuading Lucero to retire from the scene.[40] The Martínez family, "the most notable in the parish," was among the first who asked to be reconciled, and the others followed their lead, thus bringing to an end the "Taos Schism."[41]

A third effort, missionizing the Indians, proved far less successful. Gasparri and the others had collected money in Europe for this, and most of the New Mexican clergy agreed that the work needed doing. In 1869 the federal government's so-called "Grant's Peace Policy" began allowing the various religious denominations

---

[39] Twitchell, II, 339-340.

[40] Sorrentino, 30-32; Defouri, 126.

[41] Defouri, 126; Twitchell, II, 340. Cf., Vollmar, 99; Tromby, 12-13; Troy, 27-28. See also, E. K. Francis, "Padre Martinez: A New Mexican Myth," New Mexico Historical Review, XXXI (October, 1956), 283.

to nominate Indian agents,[42] and the Roman clergy felt it would be necessary to combat any Protestant influence at once. In 1868 the Presbyterian Board of Foreign Missions had sent the Rev. J. M. Roberts to Fort Defiance, on the Navaho Reservation, where he was subsequently joined by Dr. John Menaul and Miss Charity A. Gaston (later Mrs. Menaul). That mission was unsuccessful, and all were transferred to Laguna in 1870.[43]

Also in 1870 Father Gasparri attempted to open a mission among the Navahos. His journey took him to Forts Wingate and Defiance, and to Cañon Bonito;[44] but transportation, among other things, proved to be too great a problem to surmount.[45] Another of his efforts, at Sandia Pueblo, was brought to a precipitate end when he discovered a live rattlesnake had been placed under his altar.[46] Two

---

[42] See, Frank D. Reeve, "Federal Indian Policy in New Mexico, 1858-1880," New Mexico Historical Review, XIII (January, 1937), 38-39.

[43] Robert L. Wilken, Anselm Weber, O. F. M., Missionary to the Navaho, 1898-1921 (Milwaukee: Bruce Publishing Co., [1955]), 16.

[44] He was accompanied by one of the French secular priests, Father Jean B. Ralliére. The Republican Review (Albuquerque), July 30, 1870.

[45] Troy, 32-34; Tromby, 17. The Republican Review of August 13, 1870, noted Gasparri's return from Fort Wingate. It reported that both the chiefs and the local military had requested the mission, and elsewhere in the same issue expressed the hope that a mission might put an end to Navaho depredations.

[46] Vollmar, 99-100; Troy, 36.

formal petitions by Bishop Lamy to have a mission field assigned to the diocese were refused,[47] and aside from sporadic contacts, the Jesuits from that time forward confined their activities to work among the "natives" and "Anglos."[48]

Meanwhile, in April, 1868, the Jesuit fathers transferred themselves to Albuquerque by the process of

---

[47] Wilken, 16, n. 61; see also, Gen. Charles Ewing, Petition of the Catholic Church in Behalf of the Pueblos and Other Indians of New Mexico [July 10, 1873] (Washington: H. Polkinhorn & Co., 1874).

[48] Sorrentino, 21-22, claims that an Indian mission school arrangement was offered to Bishop Lamy, but due to lack of cooperation among his clergy and by the territorial delegate to Congress, it was given to the Methodists [sic] instead. If the Indians preferred the ministrations of the Jesuits to those of the baffi ["whiskered ones"], they had little opportunity to prove it, and Sorrentino's statement (in which he follows Tromby [p. 17] and Troy [p. 34]; cf. Defouri, 126, and Jesuit Beginnings, 57) that the Methodists' work was "entirely unfruitful" is a non sequitur. The first Methodist mission to the Navaho was not effected until 1891, when money appropriated in 1890 was put to use at Fort Defiance. Thomas Harwood, History of New Mexico Spanish and English Missions of the Methodist Episcopal Church from 1850 to 1910 (2 vols., Albuquerque: El Abogado Press, 1908, 1910), II (1910), 264-267; see also, Wilken, 18-19. The Presbyterians apparently reopened their mission in 1872, with Dr. Menaul in charge. Services were held every Sunday and Wednesday evening. The [Federal] Board of Indian Commissioners commented, " . . . but [the services] being in English, and none of the Indians understanding the language, the benefit to them is, of course, so far, very little." Fourth Annual Report of the Board of Indian Commissioners to the President of the United States, 1872 (Washington: Government Printing Office, 1872), 40 (but no such mission is listed in the table, ibid., 45). By 1874 the "mission" had been abandoned. Sixth Annual Report . . . 1874 (Washington: Government Printing Office, 1875), 112. Father Wilken notes the keen competition among the denominations to enter this field. Wilken, 18.

literally "buying out" the incumbent at San Felipe de Neri Parish, the Rev. Augustin Truchard.[49] Father Vigilante, as superior, concluded the transaction: the Jesuits liquidated Father Truchard's debts, about $3,600, by paying him $3,100 in paper money, and $500 in silver. In exchange, Father Truchard deeded over his house and lot, which reportedly had not cost him more than $2,000 in paper money. Further, the Jesuits were not to take possession of the parish until after Easter, the traditionally large offering on that festival day possibly being a factor.[50] Father Giuseppe Sorrentino, one of the Order's present-day historians, has remarked sardonically, "Un abile affarista, il Rev. Truchard, non c'è dire," but reflected that the property increased in value as Albuquerque grew in importance, so that Truchard didn't drive such a hard bargain after all.[51] By August the fathers were able to pay back

---

[49] For a contemporary description of San Felipe Church, and one of Truchard's Sunday masses, see, Meline, 125-126.

[50] Gasparri, "Historia de la Compañía de Jesús en Nuevo Méjico," quoted in Defouri, 122, and Jesuit Beginnings, 52 [Sister Lilliana takes her citation from Defouri, who was apparently the last person to see this manuscript]. See also, Sorrentino, 24. On April 22, 24, and 26, 1868, Fathers Bianchi, Gasparri, and Vigilante, respectively, performed the Order's first baptisms at San Felipe de Neri Church. "Registro para los Bautismos de la Parroquia de Albuquerque . . . [Oct. 30, 1862 to Aug. 17, 1880], Letra D" (Ms., Archives of San Felipe de Neri Church, Albuquerque), 231-232.

[51] Sorrentino, 25. Bishop Lamy then deeded the parish church and all its lands and appurtenances to the fathers. Bernalillo County Deed Records, Book "E," page 351, July 3, 1868.

the $1,000 they had borrowed from Don José Leandro Perea, and the $500 in silver they had gotten from Don Antonio Lerma.[52]

About the time that the Jesuits moved to Albuquerque, Peña Blanca was given a priest of its own, so that the fathers were relieved of that responsibility.[53] Father Truchard was assigned to Bernalillo and Jemez in place of the Jesuits, but he soon decided that he wished to return to the eastern United States. This he did, and in October, 1868, Bernalillo and Jemez were returned to the Society's charge.[54] As Gasparri was frequently away from the parish and Bianchi dead, Father Vigilante was left with a large parish to administer almost single-handed. With San Felipe headquarters for an area covering twenty towns or villages and about three thousand people,[55] Vigilante was forced to ask for help, but he did not get along too well with the secular clergy which Bishop Lamy sent him. An intense exchange of correspondence between Albuquerque, Santa Fe, and Rome ensued, and as a result

---

[52] "Diario de la Residencia S. J. en Albuquerque desde el 1867-1872," August 14, 1868 [hereinafter referred to as "Albuquerque Diario"], cited in Jesuit Beginnings, 53.

[53] Ibid., 50.

[54] "Albuquerque Diario," October 15, 1868, in Jesuit Beginnings, 53.

[55] Sorrentino, 26.

Vigilante was relieved in September, 1869, and transferred to the Maryland Province.[56]

In March, Brother Rafaelle La Vezza, who was a carpenter, was recalled to Maryland to work on the construction of the College of Woodstock.[57] He was replaced in May by Brother Gaetano Muscat, another carpenter, who left the steaming jungles of French Guiana to come to Albuquerque.[58] This left Father Gasparri as superior of a mission which consisted of himself and Brothers Priscus and Gaetano, but in November, 1869, they were joined by Father Carlo Personè.[59] Personè had been born in Ostuni, Province of Lecce, in 1831. He and his brother Salvatore, another member of the Order who was to come to New Mexico, were the sons of Don Gaetano Personè, Count of Bergamasco; and Donna Rachaela, their mother, was a member of the family of the Marquis of Capece. Both became Jesuits in 1853.[60] During the dispersal Carlo was minister of the

---

[56] Sorrentino, 32; Tromby, 14; Troy, 28; "Albuquerque Diario," September 2, 1869, cited in Jesuit Beginnings, 56.

[57] "Albuquerque Diario," March 30, 1869, cited in Jesuit Beginnings, 56.

[58] This is Sorrentino's account (p. 33); Tromby reports that he came to New Mexico from England (p. 285). In any case, he died in Albuquerque the following April. Ibid.; Sorrentino, 37; The Republican Review, April 16, 1870.

[59] Tromby, 15; Troy, 28. Sorrentino reports that he arrived in February, but Tromby's dating seems to be more exact.

[60] Sorrentino, 256-257; "Father Salvator Persone," Woodstock Letters, LIII (October, 1924), 388.

Jesuit House of Studies in Aragon where Father Bianchi was teaching, and Tromby was a student. He came to New Mexico from a mission at Buffarik, in Africa.[61] The four worked together that winter and through the following spring of 1870 (Brother Gaetano died in April).

In June further recruits arrived: two priests, Fathers Pasquale Tomassini and Alessandro Leone, and Brothers Rafaelle Acampora, a cook, and Aloysius Grimaldi, a tailor.[62] Father Tomassini was born in 1836, joined the order at the age of sixteen, and was ordained in 1865.[63] Father Leone was born in Scorrano, Province of Lecce, in 1838, and entered the Order in 1855.[64] Brother Rafaelle had been born in Agerola, near Castellammare, in 1820, and had become a Jesuit in 1843.[65]

In August, 1870, several more reported to Father Gasparri at Albuquerque, and their arrival freed him for the Navaho mission attempt already noted. These were Father Salvatore Personè, brother of Carlo, and Brothers Cherubino Ansalone, a tailor, Michael Cofano, a carpenter,

---

[61] "San Felipe, Historical Data," unn. 9; Sorrentino, 33, 256.

[62] Tromby, 17.

[63] Sorrentino, 260.

[64] Ibid., 262-263.

[65] He died at La Junta (Tiptonville), New Mexico, in 1874. Tromby, 286-287; Sorrentino, 47; Revista Católica, I (January 2, 1875), 2.

and Pasquale Pandolfi, a gardener.[66] Father Personè had not yet completed his tertianship in the Order, but had already served for several years as minister of the House of Philosophy of the Aragon Province in Spain, and had taught theology at the Major Seminary in Toulouse, France. Accordingly, his first year at Albuquerque was spent in part completing the last year of his training.[67] Brother Cherubino, a Neapolitan, had entered the Order in 1859 at the age of 29, but left it during the dispersion only to return in 1869.[68] Brother Pasquale (or Paschalis), also a Neapolitan, became a member of the Society in 1854 as a gardener, and is sometimes credited with introducing Italian viticulture into New Mexico.[69] He trained "natives" in his gardening methods,[70] and within the next

---

[66] Tromby, 20; see also, Catalogus Dispersae Provinciae Neapolitanae, Societatis Iesu, Ineunte Anno MDCCCLXXII (Casertae: Nobile et Socii, n. d.), 36-38, which gives occupations.

[67] "San Felipe, Historical Data," unn. 8; see also, Vollmar, "Religious Processions and Penitente Activities at Conejos, 1874," Colorado Magazine, XXXI (July, 1954), 172. His best biography is F. X. Tomassini, "Obituary and Life of Rev. S. Personè, S. J." (Pueblo, Colorado, 1923, Ts. in Regis College Archives, Denver).

[68] Sorrentino, 191; see also, Vollmar, "Religious Processions . . . ," 172. He died at Las Vegas in 1908.

[69] Sorrentino, 186-187; see also, "Vita et Obitus . . . [of Brother Paschalis]" (Ms., n. d., Regis College Archives, Denver). He died at Albuquerque in 1905, and is buried in the Society's plot at Santa Barbara (Mount Calvary) Cemetery.

[70] Sister Blandina Segale, At the End of the Santa Fe Trail (Milwaukee: Bruce Publishing Co., 1948), 116.

two years San Felipe Church had a garden to which Albuquerqueans could point with pride.[71] By 1881 it was described as a plot of approximately four acres, surrounded by adobe walls. The acequias were lined with currant, blackberry, raspberry, and other bushes; there were apple, plum, and pear trees. The garden had fig, peach, and quince trees from Italy; some twelve hundred vines, part of them being Italian varieties of grape; Zucchini squash, other vegetables, flowers, and two small nursery buildings.[72]

Likewise under Father Gasparri's supervision, the campo santo on the grounds of San Felipe Church was abandoned. The earth was swampy, and a cemetery located on the heights east of Albuquerque would not only provide a better location for burial, but also release the original land for other use.[73] The new resting place was named Santa Barbara Cemetery, and the first burial there was recorded on February 12, 1875. All previous interments were made either at the various family chapel plots or in the campo santo viejo at San Felipe.[74] Sister Lilliana writes, "The removal was made with great ceremony and

---

[71] The Republican Review, May 18, 1872, August 2, 1873.

[72] Albuquerque Daily Journal, August 31, 1881.

[73] Tromby, 22; Troy, 53; Jesuit Beginnings, 59-60.

[74] "Record of Burials, 1859-1891" (Archives of San Felipe de Neri Church, Albuquerque), 157 and prec.

ended with a solemn procession from the church to the new burial ground."[75] This may have been true of those remains most recently interred at San Felipe, but it is reliably reported that as the old cemetery was dug up, the bones were stacked to the rafters of the east tower of San Felipe Church, until the structure could hold no more, and were then transferred to a common grave at the new cemetery.[76] In later years "Anglos" came to be buried in a special portion of the new burial ground known as "Mount Calvary," the name borne by the entire cemetery today.[77]

With these new additions to the staff, a period of geographical expansion began for the New Mexico-Colorado mission. Late in 1871 the fathers began planning to move into the San Luis Valley of Colorado, the Las Vegas area of New Mexico, and extend toward Arizona, Sonora, and Chihuahua. Although several preaching missions were eventually conducted in the latter regions, no organized move was made because of an inevitable clash with Spanish and Mexican ecclesiastical authorities. (The Spanish Province of the Society of Jesus operated in Mexico.)[78]

---

[75] Jesuit Beginnings, 60.

[76] Interview with the Rev. J. M. Gonzalez, S. J., San Felipe de Neri Church, Albuquerque, February 11, 1958.

[77] Ibid.

[78] Sorrentino, 41-42; see also, Tromby, 30-32. A mission to Abiquiú is mentioned in The Republican Review, February 8, 1873.

By arrangement with the Rt. Rev. Joseph P. Macheboeuf, the Vicar-Apostolic of Colorado,[79] Father Salvatore Personè and Brother Cherubino Ansalone were sent to Conejos, in the San Luis Valley of Colorado. Here, in December, 1871, they took charge of Guadalupe Parish, whose church was the first ever built in the Territory of Colorado (1858). They served twenty-five surrounding settlements in the valley, ranging north 115 miles, south 6 miles, east 25 miles, and west 7 miles.[80] Two months later they were joined by Father Leone.[81]

---

[79] The Revista Católica usually refers to him as "Monsignor," which carries with it the honorific, "Very Reverend." Although he had no diocese until that of Denver was created in 1887, he had been consecrated Bishop of Epiphany, in partibus infidelium, in 1868. Sadlier's Catholic Directory . . . 1875 (New York: D. & J. Sadlier & Co., 1875), 356; Hoffmanns' Catholic Directory . . . 1888 (Milwaukee, Chicago: Hoffmann Bros., 1888), 212. For biography, see, The Rev. W. J. Howlett, Life of the Right Reverend Joseph P. Macheboeuf, D. D. . . . (Pueblo: [Franklin Press Co.], 1908).

[80] José Manuel Espinosa, "The Opening of the First Jesuit Mission in Colorado: Conejos Parish," Mid-America, XVIII (October, 1936), 273.

[81] The conditions at Conejos are described in the "Diario de la Residencia de Guadalupe (Conejos), S. J." (9 vols., Ms., Regis College Archives, Denver), I ([Diciembre] 1871 - Enero [18]76), unn. leaves 1-6. Another description of the winter, language difficulties, etc., is found in a translation of a letter from Father Rafaelle Baldassare to the superior at Poyanne, Spain, dated November 12, 1874 (originally published in Cartas de Poyanne, III (1879), 112-115) in, Edward R. Vollmar, "Missionary Life in Colorado, 1874," Mid-America, XXXV (July, 1953), 177-180. See also the short history in, Salvatore Personè, "Lettera III, Conejos, [Colorado], Febr. 18[7]4," LEPN, I (1874), 2-4. See also, Howlett, 373; F. X. Tomassini, S. J., "A Brief Account of the Activities, Buildings,

In 1872 Father Carlo Pinto (see below) took over the mission at Pueblo, and two years later the fathers began their administration of the church in Trinidad. By 1879 they had extended their activities to Denver. In each case, the French secular priests whom they replaced were sent to New Mexico by Bishop Macheboeuf.[82]

Thus Italian Jesuit activities began in Colorado.[83] Although they are often treated as a unit with New Mexico and the El Paso area of Texas,[84] this is only justified in an ecclesiastical study. As Colorado grew, it developed a social and economic structure of its own, with continually less resemblance to the Anglo-Hispano complex of the New Mexico frontier. The southern portion of Colorado, to which the Jesuits were brought, is culturally tied to New Mexico, because the Maxwell, Las Animas, Sangre de Cristo,

---

Churches, Schools, etc., of the State of Colorado and New Mexico by the Italian Jesuit Fathers" (Ms., n. d., Regis College Archives, Denver), passim. Some introductory material also appears in Vollmar, "Religious Processions . . .," 172-173.

[82] Howlett, 373, 385, 388-390; Sorrentino, 51-64. See also, Jesuit Beginnings, 58-64; Gasparri, "Lettera II," 2; Edward R. Vollmar, S. J., "History of the Jesuit Colleges of New Mexico and Colorado, 1867-1919" (Unpublished master's thesis, St. Louis University Graduate School, 1938), 58-62 [hereinafter cited as Vollmar, "History"].

[83] For a short history, see, José Manuel Espinosa, "The Neapolitan Jesuits on the Colorado Frontier, 1868-1919," Colorado Magazine, XV (January, 1938), 64-73.

[84] Cf. Tromby, Troy, Tomassini, Vollmar, Owens, and others.

Nolan and Conejos Grants, made by the Mexican government just prior to the American occupation, were settled by Spanish-speaking families of the upper Rio Grande.[85] From 1870 on, however, the agricultural and mining economy of southern Colorado was tied with the Rocky Mountain mining camps by the advent of the railroads from Denver and the East. The Denver and Rio Grande Railroad extended southward from the San Luis Valley to the vicinity of Santa Fe, though it was abandoned in recent years. In southern Colorado, therefore, the Jesuits' work tended to follow the same lines and meet with the same problems as that in New Mexico: an Hispano populace faced with an "Anglo" influx, but that influx was more rapid than in New Mexico, and the Hispano population was much more thinly spread.[86] Elsewhere in Colorado the fathers dealt with a variety of people, as immigrants from all parts of the United States and Europe converged on a new frontier.

In 1872, at the request of Bishop Lamy and with the unhappy acquiescence of the French parish priest, Father Benedict Bernard, Father Tomassini and Brothers Priscus Caso (as cook and gardener) and Cherubino Ansalone (as tailor and man-of-all-work) were sent to take over

---

[85] Percy Stanley Fritz, Colorado, The Centennial State (New York: Prentice-Hall, Inc., 1941), 63-69; LeRoy R. Hafen, Colorado (Denver: The Peerless Publishing Co., 1933), 92-97.

[86] Cf. Hafen, 185-189.

Molas and Conejos Grants, made by the Mexican government just prior to the American occupation, were settled by Spanish-speaking families of the upper Rio Grande.[85] From 1870 on, however, the agricultural and mining economy of southern Colorado was tied with the Rocky Mountain mining camps by the advent of the railroads from Denver and the East. The Denver and Rio Grande Railroad extended southward from the San Luis Valley to the vicinity of Santa Fe, though it was abandoned in recent years. In southern Colorado, therefore, the Jesuits' work tended to follow the same lines and meet with the same problems as those in New Mexico: an Hispano populace faced with an "alien" influx, but that influx was more rapid than in New Mexico, and the Hispano population was much more thinly spread.[86] Elsewhere in Colorado the fathers dealt with a variety of people, as immigrants from all parts of the United States and Europe converged on a new frontier.

In 1873, at the request of Bishop Lamy and with the unhappy acquiescence of the French parish priest, Father Herodier Barnard, Father Tomasini and Brothers Arlonis Tono (an cook and gardener) and Gherbino Angelone (an baker and man-of-all-work) were sent to take over

---

[85] Henry Stanley Ferris, Colorado, The Centennial State (New York: Prentice-Hall, Inc., 1947), 65-67; Lenore Sheets, Colorado (Denver: The Western Publishing Co., 1953), 57-59.

[86] Ot. Ketan, 187-188.

the parish at Socorro, south of Albuquerque.[87] This arrangement lasted only about three years, whereupon Father Bernard succeeded in regaining his church.[88]

The next year (1873) the bishop allowed the fathers to form a new parish out of missions then served from Mora, Sapello, and Antonchico. Accordingly, in January, 1874, Father Tomassini completed a small adobe rectory at La Junta (called Tiptonville after 1876), just north of the present town of Watrous, and began the construction of Sacred Heart Church. In 1874 Father Leone joined him and opened a public school in the padres' home. Their parish included some ten villages, the most distant of which was Fort Bascom, northeast of the present-day city of Tucumcari.[89]

---

[87] Troy, 41-44, includes Father Bernard's correspondence on the subject. See also, Sorrentino, 37-38; F. Stanley [Crocchiola], Socorro, The Oasis (Denver: World Press, Inc., [c. 1950]), 44 [who erroneously dates this as 1871].

[88] Sadlier's Catholic Directory . . . 1875, 314.

[89] Tomassini complained that his competition at La Junta, a minister from the New York Bible Society by the name of Rancke, wore yellow gloves and each year received two thousand dollars "come manna del cielo." Pasquale Tomassini, "Lettera VI, La Junta, N. M., Aprile, 1874," LEPN, I (1875), 10. Father Tomassini gives a detailed description of the church's construction in, id., "Lettera XXIV, ottobre, 1874," LEPN, I (1875), 68-69. See also, Sorrentino, 44-47; Jesuit Beginnings, 59; and letter of authority, Lamy to Tomassini, Santa Fe, August 14, 1873 (Archives of the Archdiocese of Santa Fe, Santa Fe, New Mexico, 1873, No. 7).

Coincident with the geographical expansion was a move to establish parochial schools. In Albuquerque, Father Leone was assigned to organize a boys' school almost immediately after his arrival in New Mexico, and this was opened in November, 1870.[90] This was the second of several similar attempts, and was abandoned the next year because of a lack of pupils.[91] Father Sorrentino has commented on the great need for such a school at the time, especially in view of the opening of a Protestant academy in Albuquerque by a minister named MacElroy, whom Sorrentino called un rinnegato irlandese--a "renegade Irishman."[92]

Under authority of a law passed by the territorial legislature in its 1871-1872 session,[93] the Bernalillo

---

[90] The Republican Review, December 3, 1870, reported that the fathers opened two schools--one for boys and one for girls--but it is more probable that the Sisters of Loretto operated the latter. See also, Vito M. Tromby, "Lettera XVII, Albuquerque, Agosto, 1874," LEPN, I (1875), 43-44.

[91] The Sisters of Loretto had operated a school in Albuquerque from 1866 to 1869 [1870?], but it was closed for lack of financial support. Troy, 36-38; Vollmar, "History," 8, citing "Diario de la Mision S. J. desde su fundación en Abril 1867 hasta el año 1872 [sic]," November 7, 1870.

[92] Sorrentino, 40. This was the Rev. Patrick D. McElroy, or MacElroy, a Presbyterian minister. He began his school in January, 1872, but closed it in the spring of 1874. He subsequently opened another in Cimarron, New Mexico. The Republican Review, Sept. 16, 1871; Jan. 20, Mar. 9, 1872; April 11, Dec. 5, 1874.

[93] For text, see, The Republican Review, August 31, 1872.

County school board asked Father Gasparri to become county superintendent of schools, and open a public school. He refused their first offer, for he wished to open a college, but he finally agreed to accept the public post for a short period. The public school *versus* college issue was compromised on December 17, 1872, when Father Vitus Tromby began teaching some sixty boys in the home of Ambrosio Armijo. This establishment, the Holy Family Select School for Boys, was supported by public funds, and dignified by the title of *collegium inchoatum*, literally, "elementary college."[94] Father Ferdinand Troy, another Jesuit chronicler, admitted that there was little difference between the *collegium* and an ordinary public grammar school. He characterized it as

> nothing but an attempt poorly executed of a school for the Albuquerqueans. It had a big title to interest the Superiors and the population. The Superiors had too many other problems to solve and the inhabitants after the first flare did not care much for the institution.[95]

Nevertheless, the next year (1873) the enrollment was increased, and the staff was augmented. In addition

---

[94] Sorrentino, 40; Troy, 39-40, citing "Albuquerque Diario," Dec. 17, 1872. See also, *The Republican Review*, January 11, 18, 1873, which sets the figure at eighty boys.

[95] Troy to Edward R. Vollmar, S. J., December 18, 1936, quoted in Vollmar, "History," 11; also, *id.*, "Donato Gasparri, New Mexico-Colorado Mission Founder," 100, n. 11.

to Father Tromby, who taught Spanish, one of the brothers, Giovanni Tateo, undertook to instruct the primary classes in their ABC's, and Father Vito Carrozzini, a former professor of chemistry and physics who had arrived that summer, began teaching English.[96] At the close of the school year, however, Father Carrozzini was sent to Fort Union, where he succeeded Father DaPonte. Carrozzini was able, in the little time that he was there, to have a chapel erected on the post.[97] As most of his parishioners were Irish and he could speak little English (apparently not even enough for the students in Albuquerque), his laboriously written sermons where something of a barrier. He was replaced that fall by Father Antonio Minasi,[98] whose English was presumably better, and Carrozzini went to Colorado.[99]

Another of the bishop's and the fathers' aims, from the beginning of the mission, was to open a novitiate

---

[96] The Republican Review, November 8, 1873. See also, Victor Westphall, "History of Albuquerque, 1870-1880" (Unpublished master's thesis, University of New Mexico, 1947), 41-42.

[97] Donato M. Gasparri, "Lettera XI, Albuquerque, giugno, 1874," LEPN, I (1875), 18.

[98] The Republican Review, October 3, 1874.

[99] Sorrentino, 49-50; Tromby, 53, 288. Carrozzini died at Santa Clara, California, in 1877. Revista Católica, III (February 3, 1877), 49. See also obituary, Vito M. Tromby, "Lettera XXXVI, Albuquerque, N. M., 20 gennaio 1883," LEPN, III (1879-1880), 81-82. Carrozzini's "Lettera XXV, Pueblo [Colorado], ottobre, 1874," LEPN, I (1875), 70-71, describes the missionary work at Fort Union.

for the training of native clergy. In May, 1873, Father Tomassini (replaced at Socorro by Father Salvatore Personè) was placed in charge of the new house of studies at Albuquerque with its three novices.[100] This house, known as "Residence No. 2," stood at the corner of San Pascual and old Mountain Road, at the edge of the acreage known as "The Fathers' Gardens." None of these exist any longer.[101] The students were a Mexican, Antonio Rivera; an American, William Adamson;[102] and an unnamed Neapolitan, "but," as Sorrentino has commented, "not one persevered, because the religious life was not for them."[103] Whatever the reasons, this particular experiment was unsuccessful, but in 1876 another attempt was made toward this end.[104]

Other delegations had reported to the superior at Albuquerque in May and June, 1872.[105] Among these was Father Tromby, who became one of the chroniclers of the

---

[100] Jesuit Beginnings, 67-68, citing "Diario del Noviciado," May 24, 1873.

[101] Interview with the Rev. J. M. Gonzalez, February 11, 1958.

[102] The Republican Review, April 24, 1875.

[103] Sorrentino, 41.

[104] Ibid., 41, 69.

[105] The Republican Review, June 8, 1872.

New Mexico-Colorado mission.[106] He was born in Nicastro, near Catanzaro, Calabria, in 1837, and entered the Order in 1856. Although he suffered from epilepsy and never was very strong physically, he was nevertheless ordained. Aside from two years spent at Ysleta, Texas, he was teacher, writer, librarian, prefect, and confessor at San Felipe Church until his death in 1904, at the age of sixty-eight.[107]

Two more were Fathers Giovanni D'Aponte, or Da Ponte,[108] and Lorenzo M. Fede. Considered one of the Order's best mathematicians as well as a linguist, Father Fede was assigned to teach grammar school.[109] Two others, Fathers Enrico Ferrari and Carlo Pinto were, with the Personè brothers, also members of the Italian nobility. Born in Cotrona, Province of Catanzaro, Calabria, in 1838,

---

[106] Tromby, 23. Tromby, who was one of this group, and therefore should know, dates this as 1871. Internal evidence in his manuscript and elsewhere establishes the year as 1872. Even allowing for publication lag, the Catalogus for 1872 lists none of these people under the New Mexico-Colorado mission, and Tromby himself is shown as an operarius in the Papal States.

[107] Sorrentino, 186; "Vita et Obitus, P. Tromby, S. J." (Ms., n. d., Regis College Archives, Denver), 1-6; "San Felipe, Historical Data," unn. 13.

[108] A Neapolitan, he entered the Society at the age of seventeen in 1858, and studied in France, Spain, and Maryland before coming to New Mexico, where he worked until 1904. He died in Naples in 1913. Sorrentino, 291-292, erroneously sets the date of D'Aponte's arrival in New Mexico as 1873. See also, Tromby, 23, and note 106 above.

[109] Segale, 80.

Father Ferrari held a degree of politioribus letteris from the Convictu Nobilium at Naples. Before coming to New Mexico he studied science in Castile.[110]

Father Pinto was born in Vietri, near Salerno, in 1841, and received his early education at the same school as Father Ferrari. On his arrival in Albuquerque, however, he was sent to the mission at Conejos, Colorado. Aside from serving a few missions across the New Mexican border from El Paso, Texas, he devoted the rest of his years to service within Colorado and Texas. He died at El Paso in 1919.[111]

The New Mexico mission was further strengthened in 1874 by the arrivals of a new superior to replace Gasparri, Father Giacomo Diamare, and of Father Rafaelle Baldassare, who became superior at Albuquerque in 1876. Father Diamare was born in Naples in 1839, and studied in Rome with Baldassare. He taught moral theology and canon law at Setino Seminary in Rome for three years, was secretary to the Archbishop of Rhegina for three years,

---

[110] Sorrentino, 190; "Summaria Vitae Defunctorum in Residentia Vegana Annis 1905, 1906, 1907, 1908, 1909" (reprint or galley proof from unidentified publication, 2 pp., Regis College Archives, Box 4), 1.

[111] Sorrentino, 257; Sister M. Lilliana Owens, et al., Reverend Carlos M. Pinto, S. J., Apostle of El Paso, 1892-1919, Jesuit Studies - Southwest, Number Two (El Paso: Revista Católica Press, 1951), 2 ff. The latter is a full-length biography. Both he and Father Ferrari are listed in the 1872 Catalogus as attached to the New Mexico-Colorado mission, but stationed at Frederick, Maryland.

and while retaining this post spent two years as superior of the Jesuit seminary at Sorrento. He died of pneumonia at Las Vegas in 1882.[112]

Father Baldassare, also a Neapolitan by birth, was ordained in 1868, at which time he was preacher and prefect of the Jesuit seminary at Anagni. In 1870 he was advanced to superior of that school, but later spent some time at Poyanne, in southwestern France, learning Spanish. On his arrival in Albuquerque he was diverted to Conejos, but in June, 1876, he was appointed superior general of the entire New Mexico-Colorado mission, and returned to Albuquerque, its headquarters.[113] Three lay brothers came with the priests, Giovanni Tateo, Gaetano Veniero, and Giuseppe Quaranta.[114] Quaranta accompanied Father Pinto to Conejos, while the other two remained in Albuquerque.[115]

In Lent of 1874 Gasparri and two of the other

---

[112] Sorrentino, 98-99; "New Mexico," Woodstock Letters, XIII (March, 1884), 45; Tromby, 295-298; Troy, 123-127; Defouri, 129; Revista Católica, VIII (April 29, 1882), 193, 196.

[113] "San Felipe, Historical Data," unn. 6; Sorrentino, 68-69; Vollmar, "Missionary Life in Colorado, 1874," 175-176. Baldassare's "Lettera XXX," LEPN, I (1875), 82-85, is an interesting description of the winter, language problems, etc., at Conejos in 1874.

[114] The Republican Review, June 8, 1872.

[115] Tromby, 23. Brother Gaetano had been born in Sorrento in 1823, and served as a tailor, sacristan, etc., until his death in 1909. "Summaria Vitae Defunctorum . . .," 2. Quaranta died in 1926, and is buried in the Jesuit section of Albuquerque's Mount Calvary Cemetery.

fathers, D'Aponte and Carrozzini, conducted a preaching mission at San Miguel and Las Vegas with such success that they were asked to establish a Jesuit house at the latter place.[116] A subscription was begun,[117] and Don Manuel Romero offered the use of a house until such a time as they might build their own. Accordingly, in August Father D'Aponte and Brother Michael Cofano officially opened the Las Vegas residence.[118]

Upon their arrival in New Mexico, with its isolated ranchos and scarce printed material, the fathers realized the need for a Spanish language press; and when Father Leone first opened his grammar school the need for textbooks was acute. Accordingly, Father Gasparri secured permission in 1871 to install a printing press at Albuquerque, and in the following year he began soliciting funds among the New Mexican clergy.[119]

---

[116] Giovanni D'Aponte, "Lettera VII, Las Vegas, Aprile, 1874," LEPN, I (1875), 11-13. Commenting on their reception in a letter to the provincial, the Very Rev. D. Palomba, Father D'Aponte remarked that they had been met at San Miguel by fifty riders shooting pistols in the air. At Las Vegas a procession was held, and "Protestants who witnessed it, although irritated by the success of the mission, had to confess that such an inposing ceremony had never taken place in New Mexico." "Las Vegas, April, 1874," Woodstock Letters, IV (January, 1875), 75, 77.

[117] The Republican Review, June 20, 1874.

[118] Sorrentino, 53; "Albuquerque Diario," August 29, 1874, and "Las Vegas Diario [1874-1878]," August 31, 1874, cited in Jesuit Beginnings, 69.

[119] Sorrentino, 50-52; Tromby, 25.

The necessary $1,650 in gold having been raised, a small press and supplies were brought from the "States" in the fall of 1872,[120] and by February, 1873, printing was under way. The Imprenta del Rio Grande, as the new press was called, was set up in San Felipe rectory, and in the absence (and unavailability) of a trained printer, Father Ferrari took charge of operations.[121] It is noteworthy that Father Ferrari, who otherwise might have held a faculty post, devoted the rest of his life to the Jesuit press in New Mexico, and was active to the time of his sudden death in 1906.[122]

The first and only book to be published in 1873 was a tiny 110-page, 16mo. volume, Balmes' La Religion Demostrada.[123] In 1874, however, several textbooks prepared by Father Tromby were issued under the Albuquerque imprint: a 47-page, 16mo. English speller, Spelling Book for the Use of Public Schools of N. Mex.,[124] and a 126-page, 16mo. Spanish grammar, Diego Narciso Herrainz y

---

[120] The Republican Review, October 26, 1872.

[121] "Albuquerque Diario," February 24, 1873, cited in Jesuit Beginnings, 64-66; Tromby, 25.

[122] Sorrentino, 190; see also, Giuseppe Marra, "Dalla Nostra Missione," LEPN, n. v. (1911), 210-211.

[123] Hubert Howe Bancroft, Arizona and New Mexico [Vol. XVII of Works] (San Francisco: The History Company, 1889), 775, n. 11.

[124] Ibid.

Quiroz, Elementos de Gramática Castellana.[125] A work of a religious nature, the 151-page, 16mo. Los Protectores de la Juventud; and a thin 37-page octavo by Bishop Lamy, Constituciones Eclesiásticas para la Diócesis de Sta Fé, followed.[126]

On May 23, 1874, the Rio Grande overflowed its banks,[127] endangering the installation, and Father Gasparri ordered the press dismantled.[128] Rather than continue operations at Albuquerque, where all their paper and equipment might be subject to further floods, it was all moved to Las Vegas, Father Ferrari included.[129]

Once the press had been moved to Las Vegas, plans could go forward for a Spanish language publication, and

---

[125] Historical Records Survey, Inventory of American Imprints, No. 25, Check List of New Mexico Imprints and Publications, 1784-1876 (Michigan Historical Records Survey, 1942), 87. See also, Marra, 211.

[126] Bancroft, 775, n. 11. Los Protectores de la Juventud is also listed in Historical Records Survey, 90.

[127] The Republican Review, May 23, 30, 1874; Santa Fe Weekly New Mexican, June 2, 9, 1874; Gasparri, "Lettera XI," LEPN, I (1875), 17.

[128] The Republican Review, May 30, 1874.

[129] Ibid., September 12, 1874; Sorrentino, 43-44, 53. Sister Lilliana, in Jesuit Beginnings, 68, and Most Reverend Anthony J. Schuler, S. J., D. D., First Bishop of El Paso, And Some Catholic Activities in the Diocese Between 1915-1942, Jesuit Studies - Southwest, Number Three (El Paso: Revista Católica Press, 1953), 186 [hereinafter cited as Owens, Schuler], incorrectly cites the year as 1873.

on December 8, 1874, the fathers issued a program announcing the first edition of Revista Católica, which appeared as a twelve-page weekly on January 2 of the new year.[130] Fathers Gasparri and Fede wrote the material for the journal, and it was distributed to an initial subscription list of 250.[131] By June the number of subscribers had risen to 700, and by August the press was printing about 800 copies per issue. The size of the run required the installation of a larger press, and one was bought that could be run either by hand or steam.[132]

The Revista was not the first Spanish publication in New Mexico. In 1835 Father Martínez published a newspaper, El Crepúsculo, but this lasted for only four editions. In Santa Fe El Nuevo Mexicano began publishing in 1849, and La Revista Republicana in Albuquerque in 1870. Others started during the early 1870's were El Fronterizo and El Eco del Rio Grande in Las Cruces, the Mesilla News (in English and Spanish), the Santa Fe New Mexican Union

---

[130] This program is reprinted in The Republican Review, December 19, 1874.

[131] "Las Vegas Diario," January 2, 1875, cited in Jesuit Beginnings, 69; Tromby, 38; Defouri, 127; Sorrentino, 54-55; Revista Católica, IX (January 6, 1883), 7-9; Vollmar, "Donato Gasparri . . . ," 100; Crocchiola, The Las Vegas Story, 257.

[132] "Las Vegas Diario," March 6, 1875, cited in Jesuit Beginnings, 69-70; for another history, see, Owens, Schuler, 183-201.

and Post (both in English and Spanish), and in Las Vegas the Advertiser (published as El Anunciador in Spanish) and La Gaceta. Some of these were short-lived, but they point up Revista's immediate success. In 1870 there were only five newspapers of any description in New Mexico, with about 1,500 subscribers in all. By 1880 this number was increased to eighteen and 6,355, respectively.[133] Although the latter figure reflects an influx of immigration, a comparison of the figures only underlines the need which the Revista began to satisfy.

With the movement of the press to Las Vegas, and the establishment of a separate house there, the Neapolitan Jesuits' mission reached a division point. Beginning in 1867 with three priests and two lay brothers, they reached out from their headquarters to other areas through the medium of preaching missions. By the end of 1874, with thirteen priests and nine lay brothers, they had established or taken over churches in Bernalillo, Socorro, Las Vegas, and Tiptonville, New Mexico; and at Conejos, and Pueblo, Colorado. This was still "thin" coverage, even by nineteenth century standards, although the Reverend Thomas Harwood, a Methodist missionary, excitedly reported to his superiors, "The country has been stirred from center to circumference by the recruits to the priesthood of tar-

---

[133] Bancroft, 776-777, and n. 12.

and Rose (both in [illegible]
the Adventures (including [illegible]
and La Guerra. Some of [illegible]
points up Revilagigedo's [illegible]
only five seaworthy [illegible]
with about 1,800 [illegible]
was increased to [illegible]
Although the latter [illegible]
tion, a surprise or [illegible]
mand which the Revilagigedo [illegible]

With the movement [illegible]
the establishment of a [illegible]
Jesuits' mission [illegible]
1867 with three priests [illegible]
out from their headquarters [illegible]
medium of preaching missionaries [illegible]
thirteen priests and five [illegible]
or taken over churches in [illegible]
and Tipton'ville, New [illegible]
Colorado. This was still [illegible]
teenth century standard, [illegible]
Bancroft, a Methodist missionary [illegible]
superior, "The country [illegible]
characterized by the [illegible]

---

[35] Bancroft, [illegible]

nished Jesuits from other countries. They come in flocks like blackbirds to a cornfield, twenty-five or more can be seen in a single village."[134]

From this point forward Las Vegas tended more and more to become the political and intellectual headquarters of the mission as it related to the entire Territory, while Albuquerque became more concerned with its immediate local problems of the coming of the railroad and the accompanying influx of "Anglos." Accordingly, these areas are treated separately in the following two chapters.

---

[134] Report, Elizabeth City, New Mexico, January 2, 1874, in Harwood, I, 205.

CHAPTER III.

LAS VEGAS, 1875-1919

The establishment of the Revista at Las Vegas in 1875 coincided with the opening of a period of Territory-wide controversy over the separation of church and state in the public school system. Father Gasparri (now with his headquarters at Las Vegas) and the Revista promptly took the lead in defending the Roman Catholic Church's position over the next five years. In doing so it became involved rather deeply in politics, although at first it avoided stands along party lines.[1]

In 1875 each county had its own public school system, more or less rudimentary in nature.[2] From none in 1870,[3] 138 public school were now established in the

---

[1] See, for example, editorials, Revista Católica, I (June 19, 1875), 198; I (July 3, 1875), 213-214; I (August 7, 1875), 252-254. The journal even suggested the feasability of a fusion ticket, I (August 14, 1875), 261-262.

[2] An article in The Republican Review describes one such school in Alameda. When one ragged urchin was asked where his school was, he answered, "Over there," and pointed to a crowd of children gathered about a fire sheltered by a corner of a ruined building. The Republican Review, November 4, 1871.

[3] United States, Department of the Interior, Report of the Commissioner of Education . . . 1870 (Washington: Government Printing Office, 1875), 326.

CHAPTER III.

LAS VEGAS, 1875-1919

The establishment of the *Gazette* at Las Vegas in 1875 coincided with the opening of a period of territory-wide controversy over the separation of church and state in the public school system. Father Gallegos (now with his headquarters at Las Vegas) and the *Gazette* promptly took the lead in defending the Roman Catholic Church's position over the next five years. In doing so it became involved rather deeply in politics, although at first it avoided stands along party lines.[1]

In 1875 each county had its own public school system, more or less rudimentary in nature.[2] From none in 1870,[3] 132 public school were now established in the

---

[1] See, for example, editorials, *Revista Católica*, I (June 19, 1875), 1; I (July 3, 1875), 213-214; I (August 7, 1875), 292-294. The journal even suggested the feasibility of a ticket ticket. I (August 14, 1875), 261-262.

[2] An article in *The Republican Review* describes one such school in Alameda. Here one ragged urchin was asked where his school was, he answered, "Over there," and pointed to a crowd of children gathered about a fire sheltered by a corner of a ruined building. *The Republican Review*, November , 1871.

[3] United States, Commissioner of the Interior, *Report of the Commissioner of Education . . . 1870* (Washington: Government Printing Office, 1875), 326.

Territory, with 5,151 pupils. In addition, New Mexico had 33 private schools--the denominational ones almost equally divided between Roman Catholic and Protestant--which served 1,359 students.[4]

Nevertheless, with the influx of "Anglos" in the 1870's, pressure for more public schools was increased. As these were opened, they tended to come under the direct or indirect control of the Roman Catholic Church, usually by default. School boards were organized in each county, but their membership was often composed of "natives" who were unfamiliar with American public school systems. In some cases, contrary to statute,[5] priests sat as board officials.[6] The textbooks in a majority of the schools were those published by the Revista.[7] (In 1875, the English speller and Spanish grammar were joined by Father Tromby's Elementos de Aritmética para los Niños de Primera Enseñanza, a 146-page, 16mo. volume.)[8]

---

[4] Id., Report of the Commissioner of Education . . . 1875 (Washington: Government Printing Office, 1876), 503, 506-507.

[5] New Mexico Laws (1872), Chapter 28.

[6] See, "El Clero Católico y las Escuelas," Revista Católica, II (April 8, 1876), 174-175.

[7] Report of the Commissioner of Education . . . 1875, 500-501; see also, Sorrentino, 74; and an editorial acclaiming these books in The Republican Review, January 2, 1875. The Review and the Revista represented the pro-Roman Catholic view in the New Mexican press.

[8] Bancroft, 775, n. 11; Historical Records Survey, 90.

Teachers, qualified or not, were almost non-existent in New Mexico; and in their absence members of the clergy and religious orders were regularly called upon to fill this need. In several of the counties the public schools were placed under the direct charge of the religious orders, and in ten instances parochial schools were aided with public funds.[9] As has been seen, Gasparri had been made superintendent of schools in Bernalillo County in 1872.[10]

Opposition to this control grew, even though by 1875 the majority of the public schools were taught by laymen.[11] In the territorial legislature's 1875-1876 session reform bills were introduced which would have divorced the public schools from their religious leadership, and curbed certain Church practices. Among the provisions were the prohibition of burial within a church or even within town limits; the elimination of burial and dispensation fees; and the definition of marriage requirements by the state.[12]

---

[9] Report of the Commissioner of Education . . . 1875, 501, 503. See also, Robert A. Moyers, "A History of Education in New Mexico" (Unpublished Ph. D. dissertation, Graduate School of Education, George Peabody College for Teachers, August, 1941), 171-172.

[10] See pages 53-54 above.

[11] See official report on schools in The Republican Review, January 24, 1874; also Report of the Commissioner of Education . . . 1875, 503, 506-507.

[12] New York Evening Post, March 1, 1876, and Milwaukee Sentinel, May 9, 1876, William Gillet Ritch Papers, Huntington Library, Scrapbook VI, 101-104, 130 [hereinafter cited as "Ritch Scrapbook"].

One of the leaders in this movement was the Secretary of the Territory, William Gillet Ritch,[13] and the controversy over the next half-decade often devolved into a personal press battle between Ritch and Gasparri. Both tended to be outspoken in the manner of the times, and provide today's reader with much colorful language, as when Ritch characterized Gasparri as "this carpet-bagger from Naples."[14] When the Revista, soon after its founding, began to take an active part in the school controversy, Ritch saw it as an "insignificant and compareatively [sic] harmless creeping worm . . . transformed into the winged insect of destruction . . . . forced upon the people by means only possible among a bigoted [laity] under an aggressive & exacting priesthood . . . ."[15]

Gasparri just as violently attacked the proposed laws which would have restricted the Church as part of the "cancer which corrodes and consumes the societies . . . of the United States."[16] In a calmer time he had

---

[13] For biographical sketch, see, Twitchell, II (1912), 417, n. 343.

[14] A. Df., 2 pp. fol. [ca. 1878], Ritch Papers, RI 2207 (A & B). Usually his editorial comments appeared in the Santa Fe Daily New Mexican or the Bernalillo Mirror.

[15] Ritch Papers, RI 2212, II, 190b.

[16] Revista Católica, II (June 17, 1876), 296; see also, "La derrota de la ley de escuelas," ibid., II (February 26, 1876), 101-102; cf. Sorrentino, 75.

taken the position that parents should be allowed to choose how their children should be educated; and pointed out that the Protestant denominations had been offered schools as well as the Roman Catholic Church.[17]

When the controversial legislation came up for consideration before the House, Gasparri reportedly appeared in that body's chamber, and was invited to sit with the speaker during debate.[18] The Jesuits also did a certain amount of lobbying;[19] the Cimarron News and Press, no friend of Gasparri's, reported:

> Saturday morning's coach ominously brought from Las Vegas the boss Jesuit [Gasparri]; and the parish priest, [Agustin] Truchard, was on the street yesterday morning button-holing members and impressing that liberty-destroying dogma of their "obligation to the Roman Catholic Church over that of any civil government."[20]

The News and Press columnist, "Junius Secundo," commented on Father Gasparri's visit to the legislature in an article entitled, "A Lobbyist in Sacredotal [sic] Robes":

New Mexico thus distinguishes itself in the

---

[17] The Republican Review, April 11, 1874; also exchange of correspondence with La Gaceta and El Anunciador (both Las Vegas) in ibid., April 25, May 23, 1874.

[18] New York Evening Post, March 1, 1876, Ritch Scrapbook VI, 101.

[19] Sorrentino, 75. Ritch also accuses them of bribery. A. Df. [ca. 1890], Ritch Papers, RI 2236; see also, Revista Católica, IV (January 26, 1878), 40.

[20] Cimarron News and Press, December 31, 1875, Ritch Scrapbook VI, 138.

closing year of the Centennial of Liberty, by a portion of its assembled wisdom coming to their marrow bones with less ceremony than the coming down of Capt. Cuttle's historical coon, on the first ogling of the black gowned lobbyist. It is the same representative of the Scarlet Woman, who has by dint of coaxing and bullying of purgatory, impliedly at least, received the signatures of twelve of the members pledged to vote against the school law.

* * * * *

It developed in the Council today that "Petticoat" [Major José D.] Sena, the Chief Clerk [,] has been atempting [sic] to smuggle a bill through the Council that had passed the House; . . . . This Sena is the sweet perfumed fugleman of the boss Jesuit in his opposition to the free public school laws.[21]

The school legislation failed passage,[22] although the marriage and burial bills were made into law.[23] The Santa Fe Daily New Mexican published its appraisal:

It is also due to history to record that the defeat of the bill was due to sacerdotal impertinence [,] to "Jesuitism" specifically in this instance . . . .

The opposition was led by Señor Jesuit Gasparri, who was first telegraphed and left Las Vegas for Santa Fe on the first coach

---

[21] Ibid., 139. This was a bill to incorporate the Society of Jesus as an educational institution with broad, tax-free powers. Ritch wrote the editor of the Denver Tribune three years later, promising the aid of the Bernalillo Mirror [El Espejo] in helping the Tribune keep the school issue alive. He added, "I also have evidence that the Jesuits are conniving violation of the marriage law with good sound financial results." Ritch to [Herman Beckwith] Editor, Denver Tribune, Santa Fe, March 10, 1879, Ritch Papers, RI 1879.

[22] The Republican Review, January 22, 1876.

[23] New Mexico General Laws (1876), Chs. XXXI-XXXIII. See also, discussion in the Santa Fe Weekly New Mexican, February 2, November 30, 1878.

> after the bill had been introduced, assisted by one or more sycophantic lieutenants. It is safe to say that all the appliances of his order [were] resorted to, to defeat the school [bill] and thereby keep the poor people bound down under the iron heel of ignorance, compromised manhood and slavery of soul, on the plea that the schools would be godless and that the duty of Roman Catholics is first to the Pope. It is doubtless true that Padre Gasparri is very conscientious as well as very wily, in his opposition; and under his obligations to his order deems the object worthy of resorting to any means necessary to secure its defeat and which he accomplished.[24]

This was immediately rebutted by the Revista, which denied the specifications and cited evidence that Gasparri had become a United States citizen on October 15, 1872.[25]

The New Mexican also published in weekly instalments chapters of Monita Secreta (April 13, 1878, ff.).[26] Ritch also made frequent reference to this work, as did

---

[24] Santa Fe Daily New Mexican, January 25, 1876, Ritch Scrapbook II, 149-150; Weekly New Mexican, February 1, 1876.

[25] Revista Católica, II (February 12, 1876), 80; this is reprinted in The Republican Review, March 4, 11, 18, 1876. See also similar charges in "A Dark Colony," editorial in the Boston Advertiser, January 25, 1879, quoted in the Rocky Mountain Sentinel (Santa Fe), February 6, 1879, Ritch Scrapbook VIII, 83-84. A check of the journal of the Second Judicial District Court, District Court Clerk's Office, Bernalillo County Court House, Albuquerque, fails to reveal the issuance of naturalization papers, nor are they filed in the county records. The court records for this period are incomplete, however, as some of them were reportedly sold for waste paper.

[26] Monita Secreta Societatis Iesu, Secret instructions of the Jesuits, faithfully translated from the Latin of an old, genuine London copy. With an historical sketch, &c., &c. By W. C. Brownlee . . . (New York: C. K. Moore, 1841). See also, Sorrentino, 75.

Revista Católica in rebuttal.[27] Ritch collected notes and articles over a period of about five years for use in a projected pamphlet. Much of it appears in other material already cited, other portions are undated and unidentifiable with regard to use or non-use in editorials. The title page which Ritch composed reads:

JESUITS

Opinions
of Eminent Roman Catholics

SECRITA MONITA [sic]
Their Superiority as Educators Explained
Outspoken Sentiments of a
Jesuit Journal in
New Mexico about
the
United States and
American Institutions

Some light on the Condition of Public Schools
and Toleration in New Mexico

ETERNAL INFAMY EXPLAINED

Lobby and Legislation

The Secular Press[28]

On the local scene, there were several points at which the school issue became critical. At La Junta, where the fathers were operating the public school, the question of whether or not they should continue to do so

---

[27] See, for example, their IV (March 16, 1878), 131-132, and (April 13, 1878), 174-176. See also, Ritch to Herman Beckwith, Editor of the Denver Tribune, Santa Fe, March 16, 1878, Ritch Papers, RI 1751.

[28] Title page of 67-page Ms. [ca. 1878-1883], Ritch Papers, RI 2231.

was submitted to the electorate in December, 1875.[29] The next month, however, the school was closed by official orders from Mora, the county seat. The Jesuit historian, Sorrentino, has suggested that the order more probably originated in Santa Fe, where Governor Samuel Beach Axtell needed little urging by Secretary Ritch that the school be taken out of clerical hands.[30] Arie Poldervaart, in his Black-Robed Justice, noted that Axtell's "feelings toward [Gasparri] almost became an obsession,"[31] and there is little doubt that this attitude extended in some measure toward the Order as a whole.

In San Miguel County, a three-way skirmish developed. The county board of school commissioners for 1875-1876 issued a series of regulations, the first article of which states: "Our schools shall not be sectarian, but

---

[29] The Republican Review, January 8, 1876; Revista Católica, II (January 1, 1876), 5; Sorrentino, 48. See also, "Escuelas del Condado de Mora," letter from the Rev. J. Guerin to Revista Católica, I (August 28, 1875), 276-277, and another letter by him, "Escuelas in La Junta, N. M.," ibid., I (December 11, 1875), 396-397; Pasquale Tomassini, "Lettera VII, La Junta, N. M., maggio 1876," LEPN, II (1876-1877), 30-31. (Series II carries the title, Raccolta di Lettere Edificanti [n. p., n. d.], but will continue to be cited as LEPN.) For contra, see, S. B. Watrous to the editors, The Cimarron News and Press, August 7, 1875.

[30] Sorrentino, 48. There is no direct evidence of this in the Ritch Papers, except the secretary's attitude in the San Miguel school matter below.

[31] Arie Poldervaart, Black-Robed Justice (Albuquerque: University of New Mexico Press, [c. 1948]), 122.

essentially American; and it shall be the duty of the teachers to instil into the minds of each one of their pupils a just appreciation of the dignity, rights and duties of the citizens of the United States."[32] Revista Católica, in its June 17, 1876, issue, reprinted this statement and remarked editorially, "We quote to the eternal infamy of this plan of teaching."[33]

There followed another election, in which Revista Católica reportedly took an active part, by which a new school board for 1877-1878 and members of the territorial legislature were selected. The new board authorized the opening of public schools taught and administered by members of Roman Catholic orders, and supported by public funds. The legislators were among those who voted for the Jesuit incorporation bill.[34]

This state of affairs met with the scathing disapproval of Secretary Ritch, who charged that the Roman Catholic clergy were attempting to monopolize education, and that the "very poor school system . . . [was] . . . directly or indirectly the result of Jesuit and Jesuitical scheming & interference."[35] Continuing, he exhorted, "We

---

[32] Santa Fe Weekly New Mexican, November 30, 1878, reprint.

[33] Revista Católica, II (June 17, 1876), 295-296.

[34] Cf. "A la 'Revista Evangélica,'" Revista Católica, III (October 13, 1877), 489-490.

[35] Ritch, second draft of article, "Which! Stagnation or Progress?" A. Df., 16 pp. [1878], Ritch Papers, RI 1868, p. 7.

say to you that these Italien [sic] Jesuits and every person who sympathises with them is the enemy of the masses of the people personally & collectively."[36]

To complicate the situation further, the Rev. James A. Annin, a Presbyterian missionary who had opened a denominational school in Las Vegas, began publishing a journal. Similar in format to Revista Católica, it was called Revista Evangélica. He not only rejected the idea of public schools conducted by Roman Catholic religious, but also the concept of a public school in which the moral teachings would be confined to citizenship training.[37]

This divided San Miguel County roughly into three camps: those advocating Roman Catholicism in the public schools, those seeking to promote Protestant teachings, and a rather small minority plumping for nonsectarianism in its stricter sense. The resulting deadlock reportedly led to a breakup of the public school system and misappropriation of the school fund by "peculating officials."[38]

For the next two years, relative peace reigned on the school front in New Mexico. The Revista Católica

---

[36] Ibid., unnumbered page of first draft.

[37] Cf. Albuquerque Review, September 9, 1879; also Ritch to Annin, Santa Fe, September 13, 1879, Ritch Papers, RI 1880.

[38] Ritch, "The Ecclesiastic Meddling with San Miguel Schools," article prepared for the Las Vegas Gazette [September, 1879?], A. Df., 3 pp., Ritch Papers, RI 1881. See also, "La disculda del Sr. Annin," Revista Católica, V (October 11, 1879), 487-489.

staff was augmented by the addition of Father Giuseppe Marra, whose reputation as a critic soon earned him the nickname, "The Scalper."[39] His use of the Spanish idiom suffers in translation, but a few examples of his colorful language will suffice. Attacking the Bernalillo Mirror's stand on the school issue, he exploded, "What brazen impudence [literally, "face of cork"] . . . Mighty God! . . . Do you joke, Mr. Mirror? . . . . This multiplying insults without reason is the art of all those clodhoppers that from yesterday until this moment we have seen to exalt themselves on stilts."[40]

Then, in 1878, the school question was reopened violently when the Society moved to establish itself further in the New Mexican educational field by attempting to make itself a territorial corporation.[41] This came

---

[39] Segale, 80, 178, 180. Father Marra was born Giuseppe Cacozzi, in Catanzaro in 1844. Educated in Naples, he continued his novitiate in Ireland, took his first vows at Aix, in Provence, and later studied at Laval, France; and in Spain. He was ordained at Woodstock, Maryland, in 1874, and was made director of the Revista Católica Press in 1877. "San Felipe, Historical Data," unn. 10; Sorrentino, 114, 269. Father Rafaelle Tummolo joined Marra on the staff at this time (Tromby, 44; Jesuit Beginnings, 70), and Father Diamare was transferred from Albuquerque to be the Revista's business manager. Woodstock Letters, XIII (March, 1884), 45-46.

[40] Revista Católica, V (February 22, 1879), 87-88; contemporary English translation from Ritch Papers, RI 1877.

[41] See, "Jesuits in New Mexico," New York Times, February 26, 1879, quoted in El Espejo (Bernalillo), March 29, 1879, Ritch Scrapbook II, 54-55.

about in the following manner: In 1877, Father Baldassare, the superior of the mission,[42] and Gasparri had agreed that it was once more time to try opening a full-fledged college in New Mexico. In Las Vegas the fathers were living in Don Manuel Romero's "Casa Redonda" on Pacific Street.[43] For two years they had been operating St. Mary's College there, with Father Ferrari as its president. This was apparently a "paper" organization, for there is no indication that it had any students.[44] Don Francisco Lopez now offered the use of a house across the street for a school, and on November 5, 1877, the fathers began sandwiching classes in between their duties as editors and publishers.[45] There were twenty-five boarders, four half-boarders, and eighty-five day scholars recruited for the opening of school.[46] Beginning in Feb-

---

[42] In the spring of 1876 Gasparri had been relieved of his duties as superior in order to allow him more time for his other activities. Sorrentino, 67-68; Vollmar, "Missionary Life in Colorado, 1874," 176.

[43] This house, at 1409 South Pacific, is still standing (1958), and is occupied by Tony Serna. Interview with Leo C. de Baca, proprietor of Leo's Pharmacy and member of a pioneer West Las Vegas family, January 22, 1958.

[44] Sadlier's Catholic Directory . . . 1875, 317.

[45] Revista Católica, III (November 3, 1877), 517; ibid., (November 17, 1877), 541. The Republican Review, September 9, 1877, and ff., carried weekly announcements of the opening.

[46] [Michael Hughes?], "New Mexico," Woodstock Letters, XII (November, 1883), 299-300; Crocchiola, The Las Vegas Story, 244; Tromby, 56-58; Troy, 81-84; Defouri, 127-128.

ruary, 1878, advertisements for the institution began using the name, "Las Vegas College," instead of "St. Mary's."[47] Apparently the name was changed to avoid confusion with the Christian Brothers' school by that name at Mora, New Mexico.[48]

A few months before, however, the fathers decided to form a corporation to protect their educational activities, and a bill for this purpose was introduced in the New Mexico Territorial Legislature.[49] It was duly passed[50] and promptly vetoed by Governor Axtell[51] in a stinging message. Calling Gasparri a "Neapolitan adventurer," he pointed out the unconstitutionality of an act which would create in perpetuity a tax-free organization with powers

---

[47] The Republican Review, February 9, 1878, ff.

[48] Vollmar, "History," 15.

[49] This was actually their second effort. An incorporation bill passed the lower house in 1876 with Gasparri "within the bar and by the speaker's side," but was defeated in the legislative council. New Mexico, Territory, 1878, Governor's Messages and Journals of the Council and House, Twenty-Third Session (Santa Fe: Manderfield & Tucker, [1878]), 50; Moyers, 218; Tromby, 59, Troy, 75-77.

[50] Secretary Ritch commented, "[Gasparri] cracks his whip and the Sublime bigotry called the Legislative assembly of New Mexico come[s] tumbling down as direct as a shot." Notes, Santa Fe, [ca. January 11, 1878], A. D., Ritch Papers, RI 1730.

[51] For biography, see sketch by Robert Glass Cleland in DAB, I (1928), 446-447. Axtell was appointed governor of Utah in 1874, but failed to identify himself with the anti-Mormon faction there, and was shifted to New Mexico in 1875. Ibid., 446.

in the educational field which were set outside the regulation of the state.[52] The act was repassed over his veto, and became law on January 23, 1878.[53] The Roman Catholic clergy, in turn, had long speculated on rumors that Axtell was a Mormon bishop (which he denied), and was therefore opposed to having members of the religious orders teaching in the public schools.[54]

The matter was promptly taken before the United States Congress by the Territory's delegate, Trinidad Romero, who promised to have Congress "repudiate it, disapprove it, and thereby teach those Crafty scoundrels

---

[52] New Mexico, Territory, 1878, Governor's Messages . . . [January 18, 1878], 50-51. For opinion of the attorney-general on which the veto was based, see, ibid., 51-52. For the Jesuits' reaction, see, "Los Jesuitas y el Sr. Axtell," Revista Católica, IV (January 26, 1878), 81-82. See also, Santa Fe Weekly New Mexican, January 19, 1878.

[53] New Mexico, General Laws (1878), Ch. XXII. See also, History of New Mexico, Its Resources and People (2 vols., Los Angeles: Pacific States Publishing Co., 1907), I, 249-250; Poldervaart, 121-124 (which includes the text of the veto message); Tromby, 60; Troy, 77-79. See also, "Las Vegas College," Woodstock Letters, XVII (March, 1888), 40-43; editorial, "El Gobernador Axtell y La Soberania de Nuevo Mexico," which concludes, "Por ahora,--'Exit Axtell.'" The Republican Review, February 23, 1878; reprinted in Revista Católica, IV (March 9, 1878), 120.

[54] Tromby, 38-41; see also, Antonio Minasi, "Lettera XLV, United-States, Las Vegas, N. M. maggio 1878," LEPN, II (1876-1877), 134; Salvatore Personè, "Lettera LI, Las Vegas, 24 maggio, 1878," ibid., 141-142; Sorrentino, 76-77; The Republican Review, June 3, 1876; Revista Católica, II (June 17, 1876), 293-294; Weekly New Mexican, April 10, 1877. For contra, see, Weekly New Mexican, April 24, 1877.

called Jesuits, a lesson and keep them out of future politics!"[55] By February, 1879, the Congress had taken the necessary action, one of the few times that body has ever annulled a territorial measure through direct legislation.[56]

While Congressional action was in process, President Rutherford B. Hayes removed Governor Axtell from office, ostensibly because Axtell had taken sides in the so-called "Lincoln County War,"[57] and replaced him with the famed General Lew Wallace.[58] In an interview with the correspondent for the Cleveland [Ohio] Leader, however, Axtell attributed his removal to "these controversies with Donattie Gasparre [sic] and his gang . . . ."[59]

---

[55] T[rinidad] R[omero] to S[amuel] B[each] Axtell, Washington, D. C., February 25, 1878, L. S., 2 pp., Ritch Papers, RI 1750. See also Romero to Axtell, February 3, 1878, contemporary copy, 1 p., loc. cit., RI 1748.

[56] 20 U. S. Statutes at Large, 280, Ch. 41; see also, Poldervaart, 124. For debate, referral, and passage of these bills, H. R. No. 3957 and S. No. 878, see, Congressional Record, 45th Cong., 2nd Sess., VII, 1626, 1838, 1929, 2763, 3011; ibid., 45th Cong., 3rd Sess., VIII, 734, 789, 801, 932. See also, Bernalillo Mirror, February 15, 1879, which credits Romero for the abrogation. Ritch Scrapbook VIII, 86.

[57] See, William B. Keleher, Violence in Lincoln County (Albuquerque: University of New Mexico Press, 1957).

[58] Albuquerque Review, September 14, October 5, 1878; DAB, I (1928), 447; Poldervaart, 124.

[59] Cleveland Leader, November 5, 1878, in Ritch Scrapbook VIII, 101. In a marginal comment on a manuscript copy of a newspaper article appearing in the New Mexican,

The Revista denied all charges of Jesuit complicity.[60]

Despite this legal setback, the Las Vegas College seemed to prosper. The enrollment increased rapidly, as anticipated, for even before the college was officially opened the fathers began building new quarters for it on La Calle de la Acequia (later renamed South Gonzalez Street) adjacent to their old ones on Pacific. Beginning with a donation of three thousand dollars from Estanislao Chavez, Father Gasparri--as architect, contractor, bricklayer, and carpenter--started construction at the new site. The structure consisted of a two-story main building, 40'x 200', with two wings about 30'x100' each, all made of adobe.[61] It contained a chapel, dormitories for two hun-

---

October 6, 1878, entitled, "Jesuits and Domestic Treason," [concerning Revista Católica's use of some of the personal correspondence of General William Tecumseh Sherman during his visit to New Mexico] Secretary Ritch wrote, "On dit. A Colorado Jesuit [the Rev. J. M. Finotti] lays claim to being instrumental in having Governor Axtell suspended." A. Df., 3 pp. and 2 fragments, Ritch Papers, RI 2205. See also, "Jesuitism in New Mexico, An Answer to Father Finotti by Hon. W. G. Ritch," letter dated Santa Fe, October 30, 1878, Denver Tribune, November 8, 1878, reprinted in the Rocky Mountain Sentinel, November 21, 1878, Ritch Scrapbook VIII, 41-49; Santa Fe New Mexican, November 30, 1878, Ritch Scrapbook II, 152-158; and Albuquerque Review, November 23, 1878. See also, the delightful "Axtell's Lament," a parody on the biblical Lamentations of Jeremiah (reprinted from The Cimarron News and Press) in the Albuquerque Review, September 21, 1878.

[60] Revista Católica, IV (November 2, 1878), 524-526; translation in Albuquerque Review, December 21, 1878.

[61] When the rafters were placed in the summer of 1878, some 26,000 square feet of sheet iron was used on the roof. The Republican Review, August 17, 1878, citing the Las Vegas Gazette.

dred students, kitchen, dining hall, and sufficient space to house the Revista press operations. The foundation was laid in June, 1877, and in November, 1878, the structure was blessed and its occupants began moving in, even though they had to stand in the dining hall because they lacked chairs.[62] Some of the bedrooms and all of the halls were unheated in sub-freezing weather, because the stoves also had not yet arrived. Further, the corridors echoed so (complained one of the fathers) that the superior prohibited the usual saying of offices while walking up and down them. One of the chapels was so cold that the priest's fingers would freeze to the chalice. "The other," wrote Father Antonio Minasi, "had the advantage of causing tears without devotion, because the room was always filled with smoke."[63]

The Rev. Camillo Mazzella, the Society's provincial visitor, had inspected Las Vegas College in the fall of 1877, found it to his liking, and arranged to have the staff expanded promptly. Father Salvatore Personè was brought from Conejos to be president of the new institu-

---

[62] Vollmar, "History," 14-20; Woodstock Letters, XII (November, 1883), 303-304, and IX (May, 1880), 134. See also, Vollmar, "Donato Gasparri, New Mexico-Colorado Mission Founder," 100; Crocchiola, The Las Vegas Story, 244, and Jesuit Beginnings, 71 [note discrepancies in both]; Sorrentino, 72-73.

[63] Antonio Minasi, "Lettera LXIX, Las Vegas, N. M., 5 gennaio 1879," LEPN, II (1876-1877), 179.

tion, and several new faculty members were added.[64] These were Fathers Minasi and Alfonso Rossi, and two seminarians, Alfonso Mandalari and Januarius Lezzi, who had just finished their work in philosophy at Woodstock.[65]

From its beginning, most of the college's boarding students were from Old Mexico, rather than New Mexico, having been recruited by Bishop Lamy on his frequent confirmation trips southward. One of the pupils was Francisco Madero, later (1910-1913) president of Mexico.[66] These pupils, often from as far away as Mexico City, came mainly to learn English. Their instructors, however, were all Italians who usually had an excellent command of their native language, plus Latin, French, and Spanish, but little English. In the midst of Spanish-speaking Las Vegas, it comes as no surprise that the students returned to their homes in much the same linguistic condition as when they arrived.[67]

---

[64] See, Camillo Mazzella, "Lettera LXVI, Pueblo, N. M. [sic], 7 settembre 1878," LEPN, II (1876-1877), 173-174.

[65] "New Mexico," Woodstock Letters, XII (November, 1883), 301; Sorrentino, 72-73. Father Rossi, who also wrote for Revista Católica, was born in Cassano Irpino, a parish of Avellino (near Naples) in 1844, and studied in Spain before coming to New Mexico. Ibid., 187-188. He died in 1908, and is interred in the Jesuits' plot in Santa Barbara Cemetery.

[66] Lester Raines, "Las Vegas" (Ts., May 13, 1936, Historical Society of New Mexico Archives), 5.

[67] Crocchiola, The Las Vegas Story, 243.

The first year's enrollment was twenty-four boarders, three half-boarders, and about a hundred day students.[68] The second year the school had thirty-five boarders, plus a hundred and five day scholars,[69] and the college continued to grow to its capacity, despite financial difficulties. Although the boarding students' and some of the "Anglo" day pupils' tuition was paid in cash, much of it was received in kind. Father Michael Hughes, writing of conditions at Las Vegas in 1880, remarked that the fees were often collected in "oves et boves et pecora campi" rather than "dinero."[70]

Father Ferrari taught music, using a new $600 piano, a second-hand one costing $150, and a harmonium;[71] while the college band, organized and directed by one of the town merchants, an Italian, Paolo Marcellino, gave public concerts.[72] Relations between "Anglos" and "natives"

---

[68] Lorenzo M. Fede, "Lettera XL, Las Vegas, Nuovo Messico, 31 Marzo, 1878," LEPN, II (1876-1877), 126; see also, Salvatore Personè, "Lettera LI, Las Vegas, 24 maggio, 1878," ibid., 143.

[69] "New Mexico," Woodstock Letters, XII (November, 1883), 301.

[70] Woodstock Letters, IX (May, 1880), 135; see also, ibid., XIII (March, 1884), 43.

[71] Personè, "Lettera LI," 143-144.

[72] Sorrentino, 93-94; Troy, 120; Vollmar, "History," 30-31. See also, Revista Católica, IX (June 16, 1883), 273, quoting the Las Vegas Gazette, June 9, 1883; and id., IX (June 30, 1883), 294, translating a recent article about the band from the Las Vegas Optic.

at the school were frequently strained,[73] but Las Vegas College remained popular with the townspeople. All of the Jewish businessmen of Las Vegas reportedly sent their sons to this Jesuit institution.[74]

Through action of the San Miguel County school commissioners, the Las Vegas Public School for Boys was organized as an adjunct to the college not long after its opening,[75] with attendance running as high as three hundred pupils.[76] It is small wonder, therefore, that the fathers made plans to expand their physical plant. That summer they had a local architect sketch a two-story building 220'x40'x50' with a mansard roof and Elizabethan gables, of brick with stone trim, in a Renaissance style of architecture [!]. All of this was to be surmounted by a central tower, 72' high, and completed with two 70' veranda wings. This addition was to cost from ten to fifteen thousand dollars,[77] although a later estimate of sixty thousand was probably more nearly correct.[78] These plans went through

---

[73] Woodstock Letters, IX (May, 1880), 136-137.

[74] Rev. Rafael D'Orsi, S. J., to Edward R. Vollmar, S. J., September 10, 1936, cited in Vollmar, "History," 43. See also, Woodstock Letters, XIII (March, 1884), 46.

[75] Revista Católica, VII (November 12, 1881), 541; Vollmar, "History," 35.

[76] Sadlier's Catholic Directory . . . 1885, 145; id., . . . 1887, 144; Hoffmanns' Catholic Directory . . . 1888, 145.

[77] Las Vegas Daily Gazette, July 20, 1881.

[78] Santa Fe Daily New Mexican, November 30, 1881.

several modifications, including the incorporation of a chapel which would seat eight hundred,[79] but resulted only in continued postponements.[80]

In January, 1883, President Personè was transferred to Albuquerque as superior there,[81] and the Rev. Domenico Pantanella, who had taught philosophy and dogmatic theology at Woodstock for fourteen years, assumed the direction of Las Vegas College.[82] The faculty during that school year consisted of Father Marra as prefect and teacher of Spanish; Father Pietro Pennella, chaplain;[83] and Father Camillo Capilupi, treasurer.[84] Fathers Mandalari and Lezzi, who had been brought to Las Vegas as scholastics and subsequently ordained, taught mathematics

---

[79] Ibid., August 11, 28, 1881.

[80] Vollmar, "History," 33.

[81] Las Vegas Daily Gazette, January 3, 1883.

[82] Revista Católica, IX (January 6, 1883), 1; Sorrentino, 95; Woodstock Letters, XIII (March, 1884), 46. Eugene P. Murphy, S. J., "Dominic Pantanella" (Ms., 1922, Regis College Archives, Box 4), 1-2, is a brief biography.

[83] Father Pennella was born in Ponte (Cerreto Sanità), Italy, in 1841, and studied in Ireland and Spain before his ordination in 1873. He came to New Mexico in 1882, and after serving at Las Vegas was variously assigned at La Junta (New Mexico), in Texas, and finally went to Colorado. Sorrentino, 192-193.

[84] Father Capilupi (1837-1920) served in New Mexico continuously from his arrival in Albuquerque in 1876 to the time of his death. He has been called "one of the chief links between the early days of the New Mexico mission and the modern era." "San Felipe, Historical Data," unn. 11.

and doubled as librarian and music teacher, respectively. Mr. Marcellino, as already noted, conducted the college band.[85]

Father Pantanella added new furnishings, including patent chairs and lighting fixtures,[86] and physics equipment valued at seven to eight hundred dollars.[87] He was also a "landscape artist of considerable note," having planned the grounds of the College of Woodstock before applying his talents to Las Vegas College as well.[88] In the fall of 1883, two classrooms were added to the old building,[89] and the plans for the Elizabethan-gabled, Renaissance-styled building were scrapped. Instead, one of the scholastics recently arrived from Boston, where he had been an architectural student, designed a more modest structure. An old building on the east side of the college was torn down, and in 1884 a three (really two and a half) story hall, 75'x25'x37', arose in its place.[90] Father

---

[85] Las Vegas College, Catalogue . . . 1882-83 ([Las Vegas]: College Press, 1883), 19-20.

[86] Revista Católica, IX (September 22, 1883), 453, quoting a recent article in the Las Vegas Optic.

[87] Ibid., IX (June 23, 1883), 294; Las Vegas Daily Gazette, June 9, 24, 1883.

[88] Albuquerque Morning Democrat, June 2, 1883.

[89] Vollmar, "History," 40.

[90] Ibid., 40, 42-43; Troy, 129.

Pantanella also reorganiced the curriculum into classical and commercial courses, increased the number of boarding students to seventy, and added a cadet rifle corps.[91]

During these few years, however, certain events occurred which led eventually to the demise of the entire Las Vegas operation. Bishop Macheboeuf, the Vicar-Apostolic of Colorado, had long had his eye on the Jesuit school at Las Vegas. He felt that their venture would be far more useful in Colorado than in New Mexico; the Brothers of the Christian Schools presumably could take care of the latter Territory's needs in their St. Michael's College at Santa Fe. Macheboeuf suggested to Father Aloysius Gentile, then the superior of the entire mission, that the fathers open a college in Colorado; and he also discussed the matter with Archbishop Lamy.[92] Pantanella was likewise convinced--despite the progress the college had made--that there was no future for it in Las Vegas.[93]

In 1884 Father Pantanella left for Europe, and Father Salvatore Personè returned from Albuquerque to the presidency of Las Vegas College.[94] During his stay abroad

---

[91] Sorrentino, 96; Vollmar, "History," 40-41. Vollmar credits Father Marra with the curriculum reorganization. Ibid., 125.

[92] Tromby, 92.

[93] For an appraisal of its success, see translation of Las Vegas Optic article in Revista Católica, IX (April 28, 1993), 195-196. The Optic was not pro-Jesuit, as a check of its files will reveal.

[94] Revista Católica, X (August 24, 1884), 394.

Pantanella obtained from Rome permission for a new school, of which he would be president and treasurer.[95] During the summer of 1884 he organized the College of the Sacred Heart in the old Evergreen Hotel building at Morrison, Colorado, about sixteen miles from Denver. It had a completely new faculty and student body. In 1888 the institution was moved to Denver, where it eventually became Regis College, still operated by the Society of Jesus.[96]

The advent of the Atchison, Topeka and Santa Fe Railway from the north and east in 1879 had wrought a major change in Las Vegas. It brought an influx of "Anglos" which strained the town's government and religious facilities almost to the breaking point. Overflowing the "Old Town," the newcomers soon established "New Town," or East Las Vegas. In 1883 the Roman Catholics there formed their own church organization and rented a store building, where a French and an Irish secular priest said mass for them.[97]

The next year, 1884, Archbishop Lamy authorized the establishment of the new parish, but by the Jesuits rather than the secular clergy.[98] Father Biagio Schiffini

---

[95] Troy, 137.

[96] Vollmar, "History," 63-64 ff; Sorrentino, 110-111. See also, Owens, Schuler, 45-46 and n. 7, 53; Jesuit Beginnings, 71-72; and Howlett, 395-396 [all of which contain substantial errors].

[97] Las Vegas Daily Gazette, June 30, 1883.

[98] Vollmar, "History," 38-39.

took up the work (as Sorrentino has put it), "non chiesa, non casa, non cimitero, neppure un soldo . . . ."[99] He had taught philosophy at Valencia, Spain, and at Woodstock, Maryland, from that college's inception to 1883, and this was his first parish.[100]

St. Patrick's Church, according to one report, "looked more like a New England Meeting House than what one would expect to find in New Mexico,"[101] and Professor Schiffini had a polyglot congregation from the beginning. Some hundred and thirty Roman Catholic families represented immigrants from Italy, Germany, Ireland, England, Bohemia, Hungary, and Spain,[102] and Schiffini himself rather ruefully reported, "Io adunque vivo tuttora in hoc terra deserta et invia et inaquosa facendola da Parroco veri nominis, con una parrocchia che in qualche maniera può rassomigliarsi all'Arca di Noè [Noah]."[103]

---

[99] Sorrentino, 97. Schiffini was born at Santa Catarina, Cosenza, Italy, in 1839, and entered the Order in 1855. During the dispersion he went to France, where he finished his studies and was ordained. Ibid., 277-278.

[100] He spent the rest of his life in New Mexico, dying in 1913. Ibid.

[101] Crocchiola, The Las Vegas Story, 282.

[102] Troy, 131.

[103] Schiffini, "Lettera LXV, Las Vegas, N. M., 15 Luglio, 1885," LEPN, IV (1882-1883), 159. See also, Troy, 131.

took up the work (as Borgmeyer has put it), "non chiesa, non casa, non ciascuno ripugna un santo . . . ."[99] He had taught philosophy at Valencia, Spain, and at Woodstock, Maryland, from that college's inception to 1869, and this was his first period.[100]

St. Pantaleo's Church, according to one report, "looked more like a New England Meeting House than what one would expect to find in New Mexico,"[101] and Professor Sobiriani had a priest's congregation from the beginning. Some hundred and thirty Roman Catholic families represented immigrants from Italy, Germany, Ireland, England, Bohemia, Hungary, and Spain,[102] and Sorrentini himself reflect rue-fully reported, "Io adunque vivo tuttora in sos terra deserta et invia et inaquosa lucendolo de Parrocco vera nomina, con una parrocchia che in realtà ristora può ragionalmente all'Arca di Noè (Noah)."[103]

---

[99] Sorrentino, 97. Sorrentini was born at Santa Caterina, Cosenza, Italy, in 1838, and entered the Order in 1855. During the dispersion he went to France, where he finished his studies and was ordained. Ibid., 277-278.

[100] He spent the rest of his life in New Mexico, dying in 1915. Ibid.

[101] Crocchiola, The Lone Ranger Story, 282.

[102] Troy, 131.

[103] Sobiriani, "Lettera LXV, Las Vegas, N. M., 15 Luglio, 1869," LRCE, II (1862-1869), 157. See also, Troy, 131.

The existence of a Jesuit house at Las Vegas, plus the fathers' organization of a new parish there, did not make the local secular clergy any happier. Whereas Bishop Macheboeuf had replaced some of his French priests with Italian Jesuits (and we can only speculate on the Gallic reaction to this), Archbishop Lamy tried to make them work side by side in New Mexico. This was particularly true at Las Vegas, where, whatever the intentions of the Jesuit fathers, the parish priests considered them to be competitors.

At first the newcomers were welcomed and, as has been seen, were invited to preach and give missions in various parts of the Territory. When the Society's priests began to establish themselves, however, there were complaints that parishioners were beginning to prefer the Jesuits to their own pastors, and were giving donations to the newcomers instead of to their own parishes. Further, it was charged that the Jesuits would perform services at the request of individuals, sometimes without the permission of the local priest. The French secular clergy tended to resent the replacement of their countrymen by Italians, and there was also an unmeasurable amount of animosity toward the Jesuits qua Jesuits.[104] In view of

---

[104] See, The Rev. Anthony Brunner, S. J., to Edward R. Vollmar, September 11, 1936, in, Vollmar, "History," 46; also, Troy, 67-70, 115 ff.; Tromby, 55, 100; Sorrentino, 130 ff.

all this, plus the fact that the Las Vegas College was thought to damage the interests of St. Michael's College at Santa Fe,[105] Father Pantanella may well have seen the "handwriting on the wall."

In April, 1884, Bishop Salpointe came from Tucson to assume the position of coadjutor to Archbishop Lamy, and in February, 1885, upon Lamy's retirement, took over the administration of the Archdiocese of Santa Fe.[106] The long-simmering issues between the secular clergy and the Jesuit fathers boiled almost immediately. The specific charge was made to the new archbishop that the Jesuits were usurping the prerogatives of the Las Vegas parish priest, Father Joseph Marie Coudert, by administering first communion to certain Las Vegas children.[107]

Father Marra, succeeding to the charge of the house at Las Vegas in 1887, soon notified the archbishop that he would have to assume that the Jesuits were not wanted, and that he was closing the school at Las Vegas and ordering his priests to leave the East Las Vegas parish

---

[105] Sorrentino, 130.

[106] Sadlier's Catholic Directory . . . 1886, 141. Twitchell, III, 344-346, gives February and October, 1885, respectively.

[107] For a discussion and citation of the legal points involved, see, "De Controversia inter Archiepiscopum Sanctae Fides et Patres Societ. Jes. Collegii Vegani in Novo Mexico [1886]" (Ms., n. d., Regis College Archives, Box 4), 1-19; see also, Vollmar, "History," 48-51. Note their earlier harmony, however, in, Luigi M. Gentile, "Lettera XXVIII, Albuquerque, 22 dicembre 1876," LEPN, II (1876), 98.

as well. The archbishop replied that he would not stand in their way. The exchanges reached the pages of the Revista Católica, where the archbishop replied to charges of enmity: The Jesuits could stay in Las Vegas even after closing the college, if they wished; and he would establish a "sphere of action" for them. He would not, however, tolerate being called their enemy, nor would he become the decoy of their supporters. A petition circulated among the local citizens asked Salpointe not to let the college leave Las Vegas, and at the least allow the Jesuits to remain. The archbishop, amid a heated exchange of letters with Father Marra, refused to continue negotiations, and turned to the Vatican instead.[108]

The Holy See, after instructing Salpointe to let the Jesuits continue their work while the case was under consideration, decided that they could remain at Las Vegas provided they could compose their differences with the archbishop. Whereupon Salpointe left for Rome to take the matter up with Pope Leo XIII personally. There he succeeded in obtaining an order directing that, in order to keep the peace, the Jesuits would have to give up their ministry and teaching at Las Vegas.[109] At this

---

[108] Sorrentino, 133-134. This correspondence is cited in Vollmar, "History," 51-56, but has since disappeared from the Regis College Archives.

[109] Sorrentino, 136-140.

juncture Las Vegas College was closed permanently (1888) without having granted any degrees during its ten-year existence. Father Personè assumed the presidency of Sacred Heart College, now moved to Denver, and Pantanella remained there as treasurer.[110] The school building in Las Vegas was then transferred to the Brothers of the Christian Schools, who conducted both a parochial school (at a different location) and a junior seminary for the La Salle Order.[111] The old college building is now used by the West Las Vegas High School.[112]

Father Marra reportedly was not contented to be just a journalist, but "for the good of all people, not only of the Territory of New Mexico, but also of other parts where Spanish is spoken, made the sacrifice, content to execute in silence the will of God."[113] He did not remain silent for long, however. In 1891 Marra went to Rome to reopen the question, and in 1892 Archbishop Salpointe received instructions to allow the Jesuits to continue

---

[110] Sadlier's Catholic Directory . . . 1889, 215; Vollmar, "History," 51-53, 55-56.

[111] Sadlier's Catholic Directory . . . 1889, 155; Raines, 5-6. For a brief history of the La Salle Order, see, The Southwest Catholic (Santa Fe), December 16, 1921.

[112] Interview with Leo C. de Baca, January 22, 1958.

[113] Sorrentino, 140. See also, order signed by Archbishop Salpointe, January 27, 1890, limiting the Jesuits in Las Vegas to administration of the sacraments in their own chapel and parish only (Archives of the Archdiocese of Santa Fe, 1890, No. 2).

their work at Las Vegas in cooperation with the local clergy. Father Coudert, the original complainant, was then transferred to Bernalillo,[114] and Father Schiffini, the Jesuit priest in charge of the East Las Vegas parish, was also relieved of his post and replaced by one of the secular clergy.[115] In 1894 Archbishop Salpointe retired to Arizona, and an uneasy truce was arrived at which lasted until 1913.[116]

The fortunes of the Jesuit press roughly paralleled those of the house at Las Vegas. Following the transfer of the Imprenta del Rio Grande from Albuquerque, the fathers continued to publish books at a fairly rapid rate. In 1876 they issued Las Devociones Principales del Cristiano (64 pp.);[117] in 1877, Benjamina Franco's Novela Contemporanea (12mo., 140 pp.); the next year, her Los Corazones Populares, another novel (12mo., 167 pp.); and in 1879, her historical novel, La Pobrecilla de Casamari (12mo., 293 pp.). Then there was a lapse of several years, during which apparently nothing was published in the way of new books, except perhaps Los Jesuitas, which carries no date or imprint (16mo., 51 pp.). In 1883, however, two

---

[114] Sorrentino, 140-144.

[115] Hoffmanns' Catholic Directory . . . 1890, 157; id., . . . 1891, 158.

[116] Sorrentino, 263.

[117] Historical Records Survey, 92-93.

volumes came off the presses, Centelas' Diálogos y Cartas (12mo., 156 pp.), and Ambert's El Heroismo en Sotana (12mo., 128 pp.). The following year, 1884, they published a Colección de Cánticos Espirituales (16mo., 198 pp.), and Ripalda's Catecismo (16mo., 87 pp.). That same year a text entitled Classic English Poetry (12mo., 139 pp.) appeared, but this carried the imprint of the Las Vegas College Press rather than that of the Imprenta.[118]

The Revista, of course, continued to be published regularly on a weekly basis. It had begun fairly quietly, as has been noted, but with the advent of Father Marra as director of the press in 1877 it had become rather heavily involved in political and educational controversies. Except for an occasional outburst, as in the controversy with Archbishop Salpointe, the Revista found fewer issues outside the realm of religion from 1884 on. In 1887 Marra was made superior-general of the New Mexico-Colorado mission, and the press was left in charge of Father Rossi.[119] By 1890 Father Marra had transferred his residence to Colorado, where he remained until 1896;[120] while Father Rossi transformed the Revista into what it has remained ever since: a devotional periodical with little

---

[118] Bancroft, 775, n. 11.

[119] Sorrentino, 114, 269-270; Crocchiola, The Las Vegas Story, 258.

[120] "San Felipe, Historical Data," unn. 10.

in the way of news or editorial comment.[121] Around the turn of the century the Revista also went into a financial decline. It had to depend more and more on subscribers in Old rather than New Mexico; Marra attempted to revive enthusiasm, added new members to the staff, and even (reportedly) poured $2,500--part of one of the Jesuit brothers' legacy--into the enterprise.[122]

Marra was named Provincial of Naples in 1896, and left for Europe, but returned as superior at Las Vegas in 1904.[123] He had not yet lost his bite, for he wrote his "Fratelli Novizi": "Che cosa è Las Vegas? È un punto microscopico della carta geografica, senza nessuna importanza, nè politica, nè commerciale, nè industriale, nè agricola, ma con grandi pretensioni di avere tutto ciò e qualche altra cosa ancora . . . . Figurarsi!"[124] He spent the years 1907 and 1908 in Naples again, this time as rector of Sacred Heart College, but in 1909 he returned to New Mexico to become superior of the mission for the third time.[125]

---

[121] Edward R. Vollmar, S. J., to the author, St. Louis, Mo., December 23, 1957. See also, "Las Vegas," LEPN, VIII, n. 1 (1899), 59-60.

[122] Sorrentino, 224, 265.

[123] "San Felipe, Historical Data," unn. 10.

[124] Giuseppe Marra, "Las Vegas, 5 gennaio 1904," LEPN, n. v. (1905), 107.

[125] "San Felipe, Historical Data," unn. 10.

In 1913 the issue of Jesuits versus secular clergy arose once more at Las Vegas. Although the Order had no operations there aside from the press, their chapel was open for public worship, and the local citizenry apparently used it in preference to their regular parishes. The archbishop, now the Most Reverend J. B. Pitaval, reportedly sided with his fellow Frenchmen among the secular clergy.[126] About this time, Marra, in failing health, returned to Naples, where he died in 1915.[127]

The Revista was left in charge of Father Giuseppe Sorrentino, one of the mission's chroniclers, who had just been ordained at Woodstock, and Father Rossi departed. Not long after, Sorrentino, tormented by headaches and faced with canonical examinations, left for a rest in Colorado.[128] In August, 1916, Father Cruz M. Garde, a member of the Jesuits' Mexican Province, became the managing editor of the Revista, and in December, 1917, he moved the entire press to El Paso, Texas, where it has remained ever since.[129]

---

[126] Sorrentino, 263.

[127] Ibid., 244-245, 267; "San Felipe, Historical Data," unn. 10.

[128] Sorrentino, 245, 264, 267-268.

[129] Sorrentino states that the move to El Paso had been planned since 1913, but delayed until Marra's death because he had opposed the transfer. Ibid., 254-255; Jesuit Beginnings, 72-73, and see ff. for the Revista's further history. See also, Crocchiola, The Las Vegas Story, 258-259.

With the departure of the press, the Jesuit residence at Las Vegas was closed, and later passed into the hands of another order.[130] The fathers' church and school at La Junta (Tiptonville) had been turned over to the secular clergy in 1887,[131] and the closing of the Las Vegas house now left the operations at Albuquerque as the only remnant of Jesuit activities in New Mexico.

---

[130] Sorrentino, 268; Crocchiola, The Las Vegas Story, 244.

[131] Sorrentino, 145.

CHAPTER IV

ALBUQUERQUE, 1875-1958

Following the transfer of the press to Las Vegas in the latter part of 1874, and the consequent development of the house there as the political and educational focus of the New Mexico-Colorado mission, Albuquerque continued as its religious and economic center. Missions to various parts of the Territory originated here, and the spiritual welfare of the growing community on the Rio Grande received concentrated attention. As a result, San Felipe Church and the parishes which stemmed from it still remain in charge of the Society of Jesus.

The Neapolitan Jesuits' operations at Albuquerque reflected a steady growth from 1875 on. Father Gasparri had resumed the post of superior which he had relinquished to Father Diamare in 1874,[1] and under his supervision Fathers Diamare and Carlo Personè cared for the parish, while Fathers Tromby and Minasi operated the Holy Family [Public] School for Boys.[2] This latter was now divided

---

[1] As such, Gasparri had the properties originally bought in the name of Father Vigilante and others deeded over to himself. See, Bernalillo County Deed Records, 1875, Book "I," 31-92.

[2] Sadlier's Catholic Directory . . . 1875, 314, 317.

in two, the lower and upper grades being separated, and had a total of some hundred and fifty pupils.[3] In addition to the fine garden, orchard, and vineyard being developed by Brother Pasquale, the fathers' winepress did not gather dust. In 1874 it poured forth 101 of the 262 barrels of native wine tallied in the Albuquerque precinct, and as such was the largest single producer.[4]

The Albuquerque fathers' public relations were fairly good too. Since there were no other Roman Catholic priests closer than Bernalillo on the north and Tomé on the south,[5] there were no charges of "competition." The Albuquerque newspaper, The Republican Review, was published by one of their parishioners, William McGuinness, who supported them solidly. The only apparent brush with the press which the fathers had at this stage was with the Las Vegas Gazette. This resulted in a libel suit, in which the Gazette was accused of publishing in its June 27, 1874, issue that "'convent education in New Mexico is a fraud,'" and declaring that "'the Jesuits of Albuquerque are a lot of hellhounds who for $25 permit concubinage and also re-

---

[3] The Republican Review, September 9, 1874.

[4] Ibid., November 21, 1874. The figure of 101 barrels includes a certain amount of processing which the fathers did for several of their parishioners. See also, New Mexico, Territorial Bureau of Immigration, Report on Bernalillo County (New Albuquerque: Daily Journal, 1881), 9; id., Second Annual Report on Bernalillo County (Albuquerque: [Daily Journal], 1883), 19.

[5] Sadlier's Catholic Directory . . . 1875, 314-316.

fuse to give the sacraments to dying persons, if not on the list of tithepayers.'"[6] The Gazette was ultimately forced to print a retraction.[7]

The New Mexico-Colorado mission was augmented in 1875 by the arrival in July of Fathers Giuseppe Montenarelli[8] and Francesco Gubitosi.[9] They were almost immediately sent to Colorado.[10] In November, 1876, the mission was further strengthened by Fathers Camillo Capilupi, Francesco Durante, and Rafaelle Tummolo, and Brother Vincenzo Novelli.[11] Finally, in 1877, the Rev. Aloysius

---

[6] Quoted in The Republican Review, August 29, 1874.

[7] Ibid., March 13, 1875. More general in its scope in this early period was the letter to the editor of the New York Witness (issue of October 16, 1875) dated Socorro, New Mexico, September 22, [1875], by the Rev. M. Matthieson, a Methodist Episcopal missionary. Entitled, "Romanism in New Mexico," it assailed the operation of public schools by members of religious orders. Reprinted in The Republican Review, November 20, 1875.

[8] Born in Ascoli di Puglia, Province of Foggia, in 1842 or 1843, he entered the Order in 1862 and completed his religious training in Maryland. He had been a teacher and prefect in European colleges also. Most of his western service was in Colorado, but he served several crucial years in Albuquerque, 1888 to 1890. "San Felipe, Historical Data," unn. 12; Sorrentino, 290-291; "Vita et Obitus" (Ms., n. d., Regis College Archives), unn. leaf.

[9] Except for the years 1886 to 1890, he also spent most of his western ministry in Colorado. From 1890 on he taught mineralogy, geology, and music [!] at Sacred Heart College (later Regis), and died there in 1923 at the age of 91. "San Felipe, Historical Data," unn. 14.

[10] Tromby, 44. Tromby dates their arrival as 1874, but see, Sadlier's Catholic Directory . . . 1876, 373; and The Republican Review, June 3, 1876.

[11] Tromby, 44; but see note above.

Gentile came to New Mexico as superior of the Albuquerque houses.[12]

With this increase in staff, the fathers agreed to try once more to operate a novitiate at Albuquerque. Their first attempt, in 1873, had been unsuccessful.[13] Accordingly, in November, 1877, the novitiate was formally opened, with seven novices living in "Residence No. 2." Father Gentile took on the added duty of master of novices, assisted by Father Durante.[14] Although at one time there were as many as nine students in the house, the enterprise was eventually discontinued, reportedly because it lacked financial support. In 1882-1883 the remaining students were distributed between Las Vegas College and the St. Stanislaus Novitiate at Florissant (near St. Louis), Missouri.[15]

---

[12] Gentile was born in Benevento, Italy, in 1838, and studied at the Collegio Maximo Neapolitano, in Naples. He went to Spain during the expulsion in 1860, and spent three additional years there following his ordination at Laval, France. He died at Las Vegas in 1907 of nervous prostration after giving missions in the malarial valleys of Sinaloa, Mexico. "San Felipe, Historical Data," unn. 7; "Summaria Vitae Defunctorum in Residentia Vegana, Annis . . . 1907 . . ." (reprint from unidentified periodical, n. d., n. v., Regis College Archives, Box 4); "An Historical Sketch of the Mission of New Mexico, 1906 [1907?]" (Ts., n. d., Regis College Archives, Box 4), unn. 3; see also obituary, Albuquerque Morning Journal, September 29, 1907.

[13] See pages 55-56 above.

[14] Revista Católica, III (November 13, 1877), 541. See also, Vito M. Tromby, "Lettera LII, Albuquerque, Nuovo Messico, 2 giugno 1878," LEPN, II (1876-1877), 144-147.

[15] Sorrentino, 69-70; Tromby, 52-53; Troy, 71-72;

Gentile came to New Mexico as superior of the Albuquerque Houses.[12]

Upon this increase in merit, the fathers agreed to try once more to operate a novitiate at Albuquerque. Their first effort, in 1897, had been unsuccessful.[13] Accordingly, in November, 1897, the novitiate was formally opened, with seven novices living in "Residence No. 2." Father Gentile took on the added duty of master of novices, assisted by Father Zurmuhr.[14] Although at one time there were as many as nine scholars in the house, the enterprise was eventually discontinued, reportedly because it lacked financial support. In 1898-1899 the remaining students were distributed between San Xavier College and the St. Stanislaus Novitiate at Florissant (near St. Louis), Missouri.[15]

---

[12] Gentile was born in Benevento, Italy, in 1858, and studied at the Collegio Romano Aeropolitano, in Naples. He went to Spain during his expulsion in 1880, and spent three additional years there fulfilling his ordination at Laval, France. He died at San Xavier in 1907 of nervous prostration after giving missions in the mining valleys of Sinaloa, Mexico. "San Felipe, Historical Data," mss. 7; "Memoria Vitae Defunctorum in Residentia Vegasa, Annis . . . 1907 . . ." (reprint from mimeographed periodical, n. d., n. v., Regis College Archives, Box 4); "An Historical Sketch of the Mission of New Mexico, 1906 (1907)" (Ts., n. d., Regis College Archives, Box 4), mss. 3; see also obituary, Albuquerque Morning Journal, September 29, 1907.

[13] See pages 95-96 above.

[14] Revista Gesuitica, VIII (November 18, 1897), 341. See also, Vito M. Trosby, "Letters XLI, Albuquerque, New Mexico, 2 giugno 1898," Lettere, II (1897-1897), 164-167.

[15] Torrentino, 69-70; Trosby, 52-53; Tracy, 71-72;

With Gasparri now in Las Vegas as director of Revista Católica, and engaged in the political aspects of the mission, the fathers continued to expand their physical plant at Albuquerque. In the fall of 1877 they laid the foundation for a new public school building.[16] This was only 85'x25', certainly not on the ambitious scale evidenced at Las Vegas, but adequate for the time being. Brother Michael Cofano shaped and installed the woodwork, and the new structure, at the northwest corner of San Felipe's parish church, was dedicated almost exactly a year after it was begun.[17] This building is still in use, and is now called the "Loyola Club."[18]

In September, 1878, Father Minasi came to Albu-

Jesuit Beginnings, 68. Sorrentino follows Troy and Tromby (whom Troy copied) in dating the novitiate from 1876, but internal evidence favors the later date. Sister Lilliana Owens cites the "Diario del Noviciado, S. J., de Albuquerque, desde Mayo 1873 a Abril 1882" (which has since disappeared) as authority for her dating. She notes that records in the provincial archives at St. Louis, Missouri, show that students arrived at Florissant in 1881, but that the final entry in the "Diario" is April 26, 1883 [sic]. Jesuit Beginnings, 68, n. 141.

[16] The Republican Review, November 3, 1877; Revista Católica, III (August 25, 1877), 397; Victor Westphall, "History of Albuquerque, 1870-1880" (Unpublished master's thesis, University of New Mexico, 1947), 54.

[17] Albuquerque Review, November 23, 1878; Revista Católica, IV (December 7, 1878), 577. For further description and a photograph, see, Westphall, 54-55. See also, Tromby, 58-59; Troy, 89; Sorrentino, 71.

[18] Interview with the Rev. J. M. Gonzalez, S. J., February 11, 1958.

querque from Las Vegas,[19] and Gasparri was transferred back to San Felipe Church in December.[20] There is no record which gives the specific reason for Gasparri's transfer, but his activities in the territorial legislature during the year, capped by Governor Axtell's removal and the pending Congressional action nullifying the Order's incorporation act, may have made him too much of a political liability, particularly as director of Revista Católica. At any rate, Father Baldassare, the mission's superior general, assigned Gasparri to Albuquerque as minister and procurator of the main residence, and as missionary to outlying stations.[21] Father Capilupi was transferred to Conejos, Colorado,[22] and he was replaced by Father F. Di Palma.[23]

It is interesting to note, however, that immediately following Gasparri's return to Albuquerque, the Albuquerque Review renewed its interest in the Ritch-Jesuit controversy. The Rocky Mountain Sentinel (Santa Fe), for which Ritch often wrote, assailed the operators of the Albuquerque

---

[19] Albuquerque Review, September 21, 1878.

[20] Ibid., December 7, 1878.

[21] "San Felipe, Historical Data," unn. 4.

[22] Albuquerque Review, March 29, 1879; "San Felipe, Historical Data," unn. 11.

[23] Sadlier's Catholic Directory . . . 1879, 164; see also, Albuquerque Review, May 31 and October 25, 1879.

public school as "Mephistophalian [sic] Parasites," and this drew a scorching reply in kind.[24] The Review published a series of open letters to Ritch translated from Revista Católica covering many topics, from the definition of the word "Jesuit" and the school controversy, to Axtell's removal and the Territorial laws which the Order opposed.[25] The final article concluded, with the evident satisfaction of the Review, "We await, then, that occasion to clinch an odd nail here and there; and, until then, a happy time to you."[26]

As noted, Gasparri was still allowed to travel on preaching missions; but one of these, a six-week stay in the Las Cruces-Mesilla area with Father Tomassini,[27] provoked a new editorial storm. The Mesilla News & Independent printed an article headed, "More Jesuit Outrages," and Gasparri undertook to defend himself in the Albuquerque Review's pages. The substance of the accusations this time appeared to be that Gasparri, in the course of his mission, had persuaded a number of Mesilla's less solid

---

[24] Albuquerque Review, December 21, 1878.

[25] Ibid., December 7, 1878-February 8, 1879. The originals appear in Revista Católica, IV (November 30, 1878), 572-574; (December 7, 1878), 582-584; (December 14, 1878), 594-596; V (January 4, 1879), 7-9; (January 11, 1879), 19-21; (January 18, 1879), 29-31; (January 25, 1879), 41-43; (February 1, 1879), 55-57.

[26] Albuquerque Review, February 8, 1879; Revista Católica, V (February 1, 1879), 57.

[27] For description, see, Pasquale Tomassini, "Lettera X, Albuquerque, N. M., 8 Maggio 1879," LEPN, III (1879-1880), 26-27.

public school as [illegible]

that drew a stereotypic [illegible]

linked a series of [illegible]

Revista [illegible]

of the word "[illegible] as

Dell'a [illegible]

opposed.[25] The [illegible]

embraceress of [illegible]

to citing an old [illegible]

happy time to you."

As noted, [illegible]

preceding chapter, [illegible]

the Sea Orcess-Kortilla [illegible]

voked a new editorial [illegible]

printed an article [illegible]

separate waterboat, [illegible]

Revista's pages. The [illegible]

tion appeared to be [illegible]

alacion, had persuaded [illegible]

---

24 Albuquerque [illegible]

25 Idem., Dec [illegible]

originals appear [illegible]

1928), 372-374; (Dec [illegible]

1928), 304-375; V (1 [illegible]

1929), 19-21; (Janu [illegible]

1929), 41-43; (Febr [illegible]

26 Albuquerque [illegible]

Gazette, V (Februar [illegible]

27 For descri [illegible]

"Letters X, Albuquerque [illegible]

III (1879-1880), 25-[illegible]

citizens to repent their thievery and restore the stolen jewelry and money to their rightful owners. The News charged, however, that the gold watches and other valuables found their way into the coffers of the Church instead. Gasparri categorically denied the charge, and rebutted it with the argument that one could not very well check the ownership of each gold piece or other gift collected at the offertory.[28]

Another series of editorial exchanges between the Review and the Rocky Mountain Sentinel ensued ("Ranting Mendacious Sentinel" and "Riotous Mud Slinger"),[29] and this culminated in a final printed give-and-take between Gasparri and the Sentinel.[30] From this point forward there was little controversy between Gasparri and his opponents. One can only speculate on the reasons for the "cease fire." It is possible that Gasparri received instructions to that effect, but it is more probable that all parties had more important interests at the moment. In 1879 the railroad came to New Mexico, and this engaged everyone's attention, including Gasparri's.

On July 8, 1879, a number of Albuquerque's prominent

---

[28] Albuquerque Review, May 14, 1879; see also, Tromby, 65-67 (who erroneously dates this mission as 1878); and Troy, 103 ff., for the ecclesiastical aspects.

[29] Albuquerque Review, July 17, 26, 1879.

[30] Ibid., August 2, 1879.

citizens met to consider the possibility of granting the Atchison, Topeka, and Santa Fe Railway a free right-of-way through the town.[31] Gasparri attended, and reportedly pointed out to them that the gift of a two hundred foot right-of-way would work a hardship on the "natives" who had small farms along its path. He suggested that if the railroad required a gift of the land in order to have it come through Albuquerque, then the wealthier townsmen should buy the farmers' strips and present them to the Santa Fe. History does not record how this idea was received. Gasparri offered an alternative: that the railroad be induced to build its line to the east of the acequia, near the bluffs. This land would be more difficult to grade, perhaps, but it was not under cultivation as were the plots closer to the Rio Grande.[32]

The land for the present Santa Fe right-of-way was eventually sold, rather than given, to the railroad. Gasparri may have been instrumental in persuading the North Valley residents to sell reasonably, for they were virtually all members of his parish, and the deed records

---

[31] Albuquerque Review, July 8, 1879.

[32] Westphall, 77. The fathers owned land in this area. See deed, Guadalupe Perea de Lopez and Donaciano Lopez to Donato Gasparri, et al., January 6, 1871, in Bernalillo County Deed Records, Book "F," page 93.

for the period reflect very low prices on these transactions.[33] No effort was made to have the railroad change its chosen route, and the Santa Fe built its roadbed as originally planned.[34] Both Fathers Gasparri and Carlo Personè took part in the mammoth reception accorded the railroad on the arrival of the first train on April 22, 1880.[35]

As with Las Vegas and other towns in northern New Mexico, the advent of the railroad meant a radical change both socially and economically for Albuquerque. The influx of "Anglos" also required an adjustment at San Felipe Church. In January, 1880, the fathers announced that there would be

---

[33] Westphall, 90, and n. 72. According to Westphall, citing an interview with the Rev. Robert M. Libertini, then pastor of San Felipe de Neri Church, March 24, 1947, the Jesuits owned a section of the right-of-way north of Tijeras Road [Avenue], and this was donated to the railroad. See also, Sorrentino, 71. The Santa Fe, however, has a complete title record of its land transactions in the Albuquerque area, but can find no indication of any dealings with either Gasparri or the Society. James P. Reinhold, Assistant to the President, The A. T. & S. F. Ry. System, to the author, Chicago, November 27, 1957. Further, a check of the Bernalillo County Deed Records reveals a number of property sales by Gasparri to various individuals, but none which can be traced even indirectly to the railroad.

[34] Westphall, 78. See also, report of A. A. Robinson, Chief Engineer, to Wm. B. Strong, Vice President and General Manager, A. T. & S. F. Ry., Pueblo, Colorado, November 10, 1879 (copy of original in files of the railroad, Chicago). There is no correspondence (if there ever was any) extant between Gasparri and the railroad. Reinhold to the author, cited above; also, Ralph W. Ater, Amarillo Chief Engineer's Office, A. T. & S. F. Ry., to the author, Amarillo, Texas, December 12, 1957.

[35] Albuquerque Review, April 22, 1880.

a sermon in English once a month.[36] The Jesuits hailed the coming of the railroad as an aid to communication,[37] but they also damned it for its disrupting effects: the construction crews and their camp-followers, and the arrival of hordes of "Anglos" unfamiliar with New Mexico's way of life and anxious to change it at once.[38]

Albuquerque had had a sizeable "Anglo" colony even before the railroad arrived, and the fathers' public school had presented courses in both English and Spanish since its inception. By 1880, however, the grudging concession of one English sermon a month was just the sort of half-measure which brought the superior general, Father Baldassare, into disrepute. The complaints against him resulted in a conference in Naples in June, 1880. Here it was suggested that the New Mexico-Colorado mission be divided into two parts to provide for closer administration, or else be given to one of the Society's other provinces--Mexico or Missouri. In the end it was decided to replace Baldassare with Father Gentile.[39] Baldassare, already afflicted with a partial paralysis, was transferred to lighter work at Albuquerque. He was made master of novices,

---

[36] Albuquerque Review, January 14, 1880.

[37] Tromby, 68-69.

[38] See, for example, Troy, 107-108; and Revista Católica, IV (May 18, 1878), 232-233.

[39] Sorrentino, 85-86.

a sermon in English once a month.[76] The Jesuits hailed the coming of the railroad as an aid to communication,[77] but they also feared it for its corrupting effects: the construction crews and their camp-followers, and the arrival of hordes of "Anglos" unfamiliar with New Mexico's way of life and anxious to change all that.[78]

Albuquerque had had a miserable "Anglo" colony even before the railroad arrived, and the Jesuits' public school had presented courses in both English and Spanish since its inception. By 1880, however, the grudging concession of one English service a month was just the sort of half-measure which brought the character general, rather Baldasarre, into disrepute. The complaints against him resulted in a conference in Mexico in June, 1880. Here it was suggested that the New Mexico-Colorado mission be divided into two parts to provide for closer administration, or else be given to one of the Society's other provinces--Mexico or Missouri. In the end it was decided to replace Baldasarre with Father Cantlie.[79] Baldasarre, already afflicted with a partial paralysis, was transferred to lighter work at Albuquerque. He was made master of novices,

---

[76] Albuquerque Review, January 14, 1880.

[77] Crosby, 68-69.

[78] See, for example, Tony, 107-108; and Revista Católica, IV (May 16, 1876), 2[illegible]-[illegible].

[79] Sonnenstuhl, 85-86.

and when the novitiate was closed he went to open a mission at Ocaté, northwest of Tiptonville. He spent another year as superior at Albuquerque, but in 1885 he suffered another stroke, and as soon as he was able to travel, left for Benevento, Italy. He died at Montefalcone in 1886.[40]

The situation under the new superior general, Gentile, was not much better. By 1882 the authorities in Naples were already considering the advisability of replacing him with someone from headquarters.[41] Father Sorrentino has commented,

> It was evident, furthermore, that in Italy they thought that among the fathers actually attached to the mission, there was not one of them capable of governing it; a judgment that the facts demonstrate are erroneous, but which was an indication of the imperfect understanding and little comprehension of American men on the part of the superiors living in Italy, which, not for the first time now or later, were the cause of several misunderstandings between the mission and the province.[42]

Whatever Gentile's shortcomings, he continued in office for the next five years, and the fathers continued their work.[43]

One of the complaints against Gentile was not, as

---

[40] Sorrentino, 86, 92; "San Felipe, Historical Data," unn. 6; Vollmar, "Missionary Life in Colorado, 1874," 176; Revista Católica, XI (April 11, 1886), 169.

[41] Sorrentino, 112.

[42] Ibid., 113.

[43] Ibid.

in the case of Baldassare, that he did not do enough, but rather that he did too much. Specifically, at the invitation of Msgr. J. B. Salpointe, Vicar-Apostolic of Arizona (and soon to become Archbishop of Santa Fe), he had allowed Fathers Carlo Personè and Giuseppe Montenarelli, accompanied by Brother Priscus Caso, to take over the mission at Ysleta, near El Paso, Texas.[44] The secular clergy there yielded readily enough, but this time the question was one of jurisdiction within the Society itself: the El Paso area lay outside the boundaries of the New Mexico-Colorado mission of the Neapolitan Province, and by right belonged to the Mexican Province (which was not operating there at the time).

Whatever the legal hazards involved, Father Gentile saw here an opportunity that could not be passed up, for a Jesuit mission at Ysleta might lead to the much larger prize, El Paso itself.[45] This was not long in happening. As in New Mexico, the "Anglo" influx forced El Paso's population sharply upward, and in 1882 the Roman Catholics there asked for another church. One was built in 1883, and put in charge of Father Riccardo Di Palma,

---

[44] Carlo Personè, "Lettera XLVII, Isleta (Stati Uniti) 28 Maggio 1882," LEPN, IV (1882-1883), 111-112; Sorrentino, 86-87. Brother Priscus died at Ysleta in 1886, one of the last of the original band which arrived in Santa Fe in 1867. Ibid., 89. (Sister Lilliana gives the year of his death as 1887. Jesuit Beginnings, 84.)

[45] Personè, 111-112; Sorrentino, 88.

In the case of Mathéseans, they did not do enough, but neither just did too much. Specifically, at the invitation of Eager, J. B. Salpointe, First-Apostolic of Arizona (and soon to become Archbishop of Santa Fe), he had allowed Fathers Gerlo Moreno and Giuseppe Martinelli, accompanied by Brother Francisco Saso, to take over the mission at Yaleve, near El Paso, Texas.[44] The secular clergy there yielded readily enough, but this time the question was one of jurisdiction within the Society itself: the El Paso area lay outside the boundaries of the New Mexico-Colorado mission of the Neapolitan Province, and by right belonged to the Mexican Province (which was not operating there at the time).

Whatever the legal hassle involved, Father Cornilio saw here an opportunity that could not be passed up, for a Jesuit mission at Yaleve might lead to the much larger prize, El Paso itself.[45] This was not long in happening. As in New Mexico, the "Anglo" influx forced El Paso's population sharply upward, and in 1882 the Roman Catholics there asked for another church. One was built in 1883, and put in charge of Father Nicasio Di Pelma,

---

[44] Carlo Persons, "Lettere XXVII, Isleta (Stati Uniti) 28 Agosto 1882," [illegible], IV (1880-1883), 111-112; Sorrentino, 86-87. Another Friends died at Yaleve in 1886, one of the last of the original band which arrived in Santa Fe in 1867. Ibid., 89. Father Gallinea gives the year of his death as 1887. Jesuit Backwaters, 63.)

[45] Persons, 111-112; Sorrentino, 88.

who had been minister of the recently closed novitiate at Albuquerque.[46]

By 1886, however, the Jesuits' activities had expanded no further, and Father Marra, then superior general of the New Mexico mission, became embroiled with Msgr. Peter Bourgade, the Vicar-Apostolic of Arizona. This paralleled the previous conflict between Marra and Archbishop Salpointe of Santa Fe, Bourgade's predecessor in Arizona.[47] Ultimately the Jesuits relinquished their mission at Ysleta and moved to El Paso, from which point they served two small posts in New Mexico: Chamberiño and El Nombre de Dios, both in Doña Ana County.[48] Marra's running battle with Bourgade was finally solved in Rome by the expedient of transferring El Paso to the Diocese of Dallas in 1894. El Paso was later made a diocese in its own right. From this point forward, especially after the arrival of Father Carlo Pinto as superior at El Paso, Jesuit success there was assured.[49] The Order's development closely paralled that in Albuquerque, both in its relations to "natives" and "Anglos," and today the Jesuits

---

[46] Sorrentino, 114.

[47] For details, see, Ibid., 114 ff.

[48] Hoffmanns' Catholic Directory . . . 1888, 483.

[49] Sorrentino, 122-123.

continue to play an important part in the religious life of that border city.[50]

Back in Albuquerque Father Gasparri turned, in 1880, to the peaceful and uncontroversial task of building a convent for the Sisters of Charity.[51] A two-story structure was built on the site of the old cemetery next to San Felipe Church. One corner of the building collapsed three times, and the exasperated fathers finally called in Gennaro Di Gneo (Digneo), an "able stonecutter and bricklayer."[52] Digneo, who was one of the Italian stonecutters recently imported by Father Gentile to work on the new cathedral in Santa Fe, succeeded in correcting the defect by installing stonework half-way above the first story. The house was furnished and opened in September, 1881.[53]

Among the nuns who moved in was Sister Blandina Segale, who was appointed music teacher at the public school. That Christmas she directed the choir at San

---

[50] For details, see the two books by Sister Lilliana Owens, et al., Most Reverend Anthony J. Schuler, S. J., D. D., First Bishop of El Paso, And Some Catholic Activities in the Diocese Between 1915-1942, Jesuit Studies - Southwest, Number Three (El Paso: Revista Católica Press, 1953), and Reverend Carlos M. Pinto, S. J., Apostle of El Paso, 1892-1919, Jesuit Studies - Southwest, Number Two (El Paso: Revista Católica Press, 1951), passim.

[51] Albuquerque Review, October 23, 1880; Albuquerque Daily Journal, October 20, 1880.

[52] Revista Católica, IX (September 8, 1883), 421.

[53] Segale, 184, 188; see also, Salvatore Personè, "Lettera L, Albuquerque (Nuovo Messico) 20 Gennaio, 1884," LEPN, IV (1882-1883), 119.

continue to play on [illegible]

of that border city.

Back in Albuquerque [illegible]

1850, to the [illegible]

a convent for the [illegible]

structure was [illegible]

to San Felipe Church [illegible]

three stars, and [illegible]

Gamaro de Gaso (bishop [illegible]

layer.[52] Bignes, [illegible]

recently imported by [illegible]

cathedral in Santa Fe [illegible]

by installing stone [illegible]

The house was [illegible]

Among the [illegible]

Sopela, who was [illegible]

school. That Christ [illegible]

---

50 For [illegible]

Owens, et al., [illegible]

D. D., First Baptist [illegible]

in the Diocese [illegible]

west, Number Three [illegible]

and Reverend [illegible]

1892-1912, Jesuit [illegible]

Navajos Catolica [illegible]

51 Albuquerque [illegible]

querque Daily Journal [illegible]

52 Navajos [illegible]

53 Sopela, [illegible]

"Letters D. Algunos [illegible]

LRPN, IV (1882-1883) [illegible]

Felipe de Neri Church in a Mozart mass--[54] a far cry from the three old men who had accompanied Father Truchard's masses on a violin and two discordant gitarras in 1867, when Fathers Gasparri and Vigilante had taken over the parish.[55]

Sister Blandina had a relatively short but colorful history in New Mexico, which is engagingly told in her book, At the End of the Santa Fe Trail.[56] Born Rosa Maria Segale in the village of Cicagna, near Genoa, in 1850, her parents brought her and her brother and sisters to Cincinnati during the Italian revolution of 1854. In 1866 she and her sister, Maria Maddelena, entered the order of the Sisters of Charity, and assumed the names Blandina and Justina respectively.[57] Sister Blandina was teaching school in Trinidad, Colorado, in December, 1876, when she was ordered to Santa Fe.[58] A year and a half later she was engaged in building an industrial school there--from scratch. With no money on hand, she begged labor, financial aid, and equipment to erect a three-story brick and adobe structure. At her urging the lumber was hand-cut, sawed, and hauled from Glorieta; a brickyard

---

[54] Segale, 183.

[55] Meline, 126.

[56] (Milwaukee: The Bruce Publishing Company, [c. 1948]).

[57] Segale, 1-3.

[58] Ibid., 79.

Felipe de Neri Church in a bizarre mass—[54] a far cry from the three old men who had accompanied Father Escobedo's masses on a violin and two discordant guitarras in 1867, when Padreras Gaspard and Vigilantes had taken over the parish.[55]

Sister Blandina had a relatively short but colorful history in New Mexico, which is sketchily told in her book, At the End of the Santa Fe Trail.[56] Born Rosa Maria Segala in the village of Cremona, near Genoa, in 1850, her parents brought her and her brother and sisters to Cincinnati during the Italian revolution of 1854. In 1866 she and her sister, Maria Madalena, entered the order of the Sisters of Charity, and assumed the names Blandina and Justina respectively.[57] Sister Blandina was teaching school in Trinidad, Colorado, in December, 1872, when she was ordered to Santa Fe.[58] A year saw a half later she was engaged in building an industrial school there—from scratch. With no money on hand, she begged labor, financial aid, and equipment to erect a three-story brick and adobe structure. At her order the lumber was hand-cut, sawed, and hauled from Glorieta; a grotesqued

---

[54] Segala, 183.

[55] Molina, 135.

[56] (Milwaukee: The Bruce Publishing Company, Co. 1948)).

[57] Segala, 1-3.

[58] Ibid., 79.

was started, limekilns fired, and a quarry opened to furnish materials.[59] The fancy carpentry was executed by Joseph Quintella, an Italian whom the sisters had found injured on the plains near Glorieta and brought to their hospital in Santa Fe.[60] Looking ahead, Sister Blandina wrote to her sister, Justina, on June 17, 1878, "We have neither gas nor water works here, but we are going to install pipes for both commodities in case we ever 'wake up.' This place is not a 'Sleepy Hollow [,]' only 'Sunshine Asleep.'"[61]

In her work in New Mexico, Sister Blandina met and was known by many prominent (and notorious) people, among them "Billy the Kid," General Lew Wallace, and others of their period; but she drew the line when given the opportunity of being introduced to the great agnostic, Robert Ingersoll.[62] She left New Mexico again in 1889. After remaining in Trinidad for a while, she finally returned to Cincinnati. There, in 1899, she opened the first organized Italian welfare center in the United States, and worked there until her retirement in 1933. She died in 1941, at the age of ninety-one.[63]

---

[59] Ibid., 108 ff., 158.

[60] Ibid., 139; cf. 154-155.

[61] Ibid., 110.

[62] Ibid., 113-114, 173, and passim.

[63] Ibid., 3-10, 275-276.

In Albuquerque Sister Blandina and her fellow workers not only operated the Old Town Public School and Our Lady of the Angels Private School (both for girls) in their house next door to San Felipe Church, but in 1884 she was given the job of building their New Town Academy in the Armijo Addition. Its public school function was known as Public School, Precinct No. 12.[64] These two systems, public and private, did not compete, but rather complemented each other. Sister Blandina noted, "The subjects taught in both schools were those required by law: writing, spelling, arithmetic, English, Spanish, geography, and United States history. The private schools, in conjunction, offered religion, higher arithmetic, philosophy, botany, physiology, Latin, music, and drawing."[65]

By 1882 plans were well under way for the expansion of the Jesuits' work in Albuquerque through the erection of an American church, for there were now almost ten thousand Roman Catholics in the city and its dependent missions.[66] Now Father Gasparri began to think in terms of a separate church, rather than accommodations at San Felipe, because of changes in the town itself. The new Santa Fe depot and tracks were nearly two miles from "Old"

---

[64] Ibid., 184; Sorrentino, 91.

[65] Segale, 184-185.

[66] Sorrentino, 91; see also, Albuquerque Daily Journal, August 25, September 16, 1881.

Albuquerque, but instead of remaining an outpost, this area showed all signs of growing into an independent town. As a result, several loads of building stone were dumped on a lot at the southeast corner of Stover and Fourth, at the south end of "New" Albuquerque, preparatory to building a church. There was still a certain amount of tugging and hauling between those who wanted the church here, and others who wished it at the north end of the development instead. The "north-enders" won, and construction began on the church's present site on Sixth Street, just north of Copper.[67]

On December 18, the community and the Territory were saddened by Father Gasparri's untimely death at the age of forty-eight. He had been invited to make a preaching mission to Chihuahua, and suffered a stroke of apoplexy while preparing for it. In his delirium he delivered fragments of the sermon he had composed for the cathedral at Chihuahua, and within a few days he was dead. After the requiem he was buried in the side chapel of San Felipe Church, where the place is still marked by a small zinc plate.[68] The stories told about Gasparri range from his

---

[67] William A. Keleher, "History of The Immaculate Conception Parish" ([1947]), unn. leaf.

[68] Sorrentino, 91-92; Segale, 208-209; Jesuit Beginnings, 81-83; Tromby, 86; Troy, 133; Vollmar, "Donato Gasparri . . . ," 101; Defouri, 129-130; "San Felipe, Historical Data," unn. 4. See also obituary, Vito M. Tromby, "Lettera XXXIX, Albuquerque, N. M., 1 gennaio, 1882 [1883]," LEPN, IV (1882-1883), 88-92.

kindness, solicitude, and faith,[69] to his breaking up wedding festivities armed only with a deputy's star pinned to his black cassock.[70] Many have attested to his strong character,[71] and even Secretary Ritch could not be completely unsympathetic when he recorded his opponent's death. Although he still considered Gasparri an "unscrupulous lobbyist," "a Jesuit in the worst sense of the term," and "a revivalist ever aggressive and having no sympathy with Liberty," he acknowledged him to be "A bold outspoken editor having the courage of his opinion. His sentiments would have been revolutionary anywhere else than in the U. S."[72] Probably the words which most exemplified Gasparri's life were his motto, "Let us begin, God will provide."[73]

Work continued uninterrupted on the "Anglo" church, and on St. Patrick's Day, March 17, 1883, Immaculate Conception Church was dedicated. A 40'x84' structure, it reportedly cost fifteen thousand dollars in silver.[74] A

---

[69] Segale, 193-194, 207.

[70] Alfonso Maria Mandalari, S. J., LEPN, n. v. (1911), 219; "An Historical Sketch of the Mission of New Mexico, 1906 [1907?]," unn. 3.

[71] Sorrentino, 35-36; Tromby, 299-303; Troy, 134; Woodstock Letters, XIII (March, 1884), 48-50; Revista Católica, IX (January 6, 1883), 7-9.

[72] Ritch Notebook III, 368, RI 2212.

[73] Vollmar, "Donato Gasparri . . .," 101.

[74] Tromby, 94-95.

kindness, solicitude, and faith,[69] to his breaking up wedding festivities around only with a lamp's wick pinned to his black cassock.[70] Many have attested to his strong character,[71] and even Secretary Fitch could not be completely unsympathetic when he recorded his opponent's death. Although he still considered Zaspara an "unscrupulous lobbyist," "a leader in the worst sense of the term," and "a revivalist over aggressive and having no sympathy with liberty," he acknowledged him to be "A bold outspoken editor having the courage of his opinion. His sentiments would have been revolutionary anywhere else than in the U. S."[72] Ironically the words which most exemplified Zaspara's life were his motto, "Let us begin, God will provide."[73]

Work continued uninterrupted on the "Eagle" church, and on St. Patrick's Day, March 17, 1895, Immaculate Conception Church was dedicated. A 40'x18' structure, it reportedly cost fifteen thousand dollars in silver.[74] A

---

[69] Zaspara, 193-194, 207.

[70] Alfonso Maria Mondaini, S. J., LEPE, n. v. (1911), 219; "An Historical Sketch of the Mission of New Mexico, 1906 [1907?]," mss. 3.

[71] Zaspara, 53-54; Crosby, 299-303; Troy, 134; Kochatosk Letters, XIII (March, 1890), 46-50; Nevada Gazette, IX (January 6, 1893), 2-3.

[72] Ritch Notebook III, 368, HM 2212.

[73] Walker, "Bishop Zaspara . . .," 101.

[74] Crumley, 94-95.

rich American donated a bell, and one Sunday's offering, $180, went to the organ fund.[75]

The growing Italian colony in Albuquerque also took an active interest in the new church. Members of the Digneo, Berardinelli, and Paladino families--all professional stonecutters--built it.[76] Adella Scotti ran the lemonade stand at one of the fetes held to aid the building fund,[77] and John D. Torlina, the owner of "Torlina's Palace" on Gold Avenue, donated a painting specially commissioned as an altarpiece.[78] The Rev. Carlo M. Ferrari, S. J., another member of the Italian nobility and brother of Father Enrico Ferrari, was the church's first priest; and among his first acts was a baptism on March 22, 1883.[79] He was followed within a few years by Father Joseph Montenarelli,[80] and he, in turn, by Father Francesco Fede, brother

---

[75] Sorrentino, 90.

[76] Interview with Mr. Michael Palladino, Albuquerque, February 15, 1958.

[77] Albuquerque Daily Democrat, June 15, 1883. The Scottis were actually from Canton Ticino, in Switzerland.

[78] Ibid., July 18, 1883.

[79] "Register of Baptisms," Immaculate Conception Church, Albuquerque, 1. See also, Salvatore Personè, "Lettera L," 118. For a picture of both San Felipe and Immaculate Conception Churches in this period, see, Albuquerque Morning Democrat, August 25, 1889.

[80] "San Felipe, Historical Data," unn. 12; Albuquerque Morning Democrat, June 18, 1889.

of Lorenzo Fede, one of the early members of the Jesuit band in New Mexico. He began the construction of a parochial school for the "Anglo" children in 1891. Situated right next to Immaculate Conception Church, and built at a cost of fourteen thousand dollars, it was given to the Sisters of Charity to operate.[81] The parochial school was finished despite a financial crisis caused by the nationwide Panic of 1893, but the new pastor of that year, Father A. M. Mandalari, even had the courage to begin construction of a rectory.[82] Prior to that time the parish priest had to live at San Felipe rectory and travel back and forth.[83]

Father Mandalari, it may be remembered, began his career in New Mexico as a scholastic and teacher at the old Las Vegas College. Following his ordination at Woodstock he returned to the West, and eventually became vice-president of Sacred Heart College in Denver.[84] He came to Immaculate Conception Church in 1893 and entered upon a new career as parish priest which was to span three decades. Under his supervision the parish--to which most of the Italian families in Albuquerque belonged--expanded

---

[81] Sorrentino, 128.

[82] Keleher, "History of the Immaculate Conception Parish," unn. leaf.

[83] Interview with Michael Palladino, February 15, 1958.

[84] Albuquerque Morning Journal, August 3, 1927.

of Lorenzo Tede, one of the early workers of the Jesuit band in New Mexico. He began the construction of a parochial school for the "Angle" children in 1891. Situated right next to Immaculate Conception Church, and built at a cost of fourteen thousand dollars, it was given to the Sisters of Charity to operate.[81] The parochial school was finished despite a financial crisis caused by the Baltimore Panic of 1893, but the new pastor of that year, Father A. M. Wendlert, even had the courage to begin construction of a rectory.[82] Prior to that time the parish priest had to live at San Felipe rectory and travel back and forth.[83]

Father Wendlert, it may be remembered, began his career in New Mexico as a scholastic and teacher at the old Las Vegas College. Following his ordination at Woodstock he returned to the West, and eventually became vice-president of Sacred Heart College in Denver.[84] He came to Immaculate Conception Church in 1897 and entered upon a new career as parish priest which was to span three decades. Under his supervision the church--to which most of the Italian families in Albuquerque belonged--expanded

---

[81] Sorrentino, 128.

[82] Kelsher, "History of the Immaculate Conception Parish," mss. leaf.

[83] Interview with Andrew Pedriani, February 15, 1956.

[84] Albuquerque Morning Journal, August 5, 1922.

rapidly. By 1908, at the end of another nationwide depression, the size of the church had to be doubled, at a cost of thirty thousand dollars.[85] This was completed in 1909.[86]

St. Mary's School, as the parochial school was called, also grew under Mandalari's supervision. In 1903 the building was enlarged, and a high school opened.[87] In the ensuing decade the institution was made still larger.[88] After thirty-one years of service here, Father Mandalari was transferred to El Paso in 1924. Following three years of semi-retirement this Sicilian priest returned to Albuquerque, where he died on August 1, 1927, at the age of seventy-five. The day of his funeral became one of almost official mourning for the city, and traffic halted for his cortege.[89]

Father Mandalari was one of the last of the Neapolitan band in New Mexico, and as such represented the end of an era. Following in his tradition, though, Immaculate Conception Church continued its growth. In 1958 plans were drawn for a new $750,000 church and parish

---

[85] Keleher, "History . . . ," unn. leaf.

[86] Albuquerque Morning Journal, May 9, 1909.

[87] St. Mary's Record, I (Christmas Edition, [1922?]), 1.

[88] Keleher, "History . . . ," unn. leaf.

[89] Albuquerque Morning Journal, August 2, 3, 4, 1927.

house to take the place of the stones erected by Italian hands three-quarters of a century before.[90]

The other Jesuit venture in "New" Albuquerque began in 1900, when Father Alessandro Leone built Sacred Heart Church at the northeast corner of Fourth and Stover, on the site originally selected for Immaculate Conception.[91] (The present church and rectory, built in 1921, are located on the southwest corner of this intersection.) This church was designed to serve the Spanish-speaking residents of the area. Father Leone was joined in 1903 by Father Pasquale Tomassini, another old member of the New Mexico mission, who had been working among the "native" population of the city.[92] Leone remained in the parish until his death in 1913,[93] while Father Tomassini finally retired in 1918.[94] From that time forward the parish has been served by "native" priests.[95]

---

[90] Albuquerque Journal, February 14, 1958, p. 44.

[91] This was originally the southeast corner, but Stover Road was realigned in the 1890's. Information furnished by the Rev. J. M. Gonzalez, San Felipe Church, February 18, 1958. See also, L. M. Gentile, "Albuquerque, 8 maggio 1900," LEPN, IX, n. 1 (1901), 106.

[92] Sorrentino, 183-185.

[93] "Baptisms, No. 3," Archives of Sacred Heart Church, Albuquerque, page 19, contains the final entry for one of his offices. He is buried in the fathers' plot at Santa Barbara Cemetery.

[94] "Baptisms, No. 4," loc. cit., 14.

[95] Interview with the Rev. José A. García, Sacred Heart Church, Albuquerque, February 17, 1958.

homes to take the place of the homes erected by Italian banks three-quarters of a century before.[90]

The other Jesuit venture in "New" Albuquerque began in 1900, when Father Alessandro Leone built Sacred Heart Church at the northeast corner of Fourth and Stover, on the site originally selected for immediate consecration.[91] (The present church and rectory, built in 1921, are located on the southwest corner of this intersection.) This church was designed to serve the Spanish-speaking residents of the area. Father Leone was joined in 1903 by Father Ferdinando Tomasini, another old member of the New Mexico mission, who had been working among the "native" population of the city.[92] Leone remained in the parish until his death in 1913,[93] while Father Tomasini finally retired in 1918.[94] From that time forward the parish has been served by "native" priests.[95]

---

[90] Albuquerque Journal, February 14, 1938, p. 4.

[91] This was originally the southeast corner, but Stover Road was realigned in the 1890's. Information furnished by the Rev. J. M. Gonzales, San Felipe Church, February 18, 1938. See also, R. W. Sonnie, "Albuquerque, 8 August 1900," Lamp, IX, n. 4 (1901), 106.

[92] Torreatino, 1897-1903.

[93] "Baptisms, No. 3," Archives of Sacred Heart Church, Albuquerque, page 19, containing the final entry for one of his officiations. He is buried in the Catholic plot at Santa Barbara Cemetery.

[94] Baptisms, No. 4," loc. cit., 14.

[95] Interview with the Rev. José A. García, Sacred Heart Church, Albuquerque, February 17, 1938.

Following Father Gasparri's death in 1882, San Felipe de Neri Church's participation in the life of the community proceeded without interruption. Father Salvatore Personè left the presidency of Las Vegas College to take Gasparri's place as superior at Albuquerque,[96] and almost immediately began making war on the dance hall element in Old Town.[97] History does not record whether or not his campaign met with success; the Albuquerque newspapers of the period certainly do not reflect any particular abatement in the crime rate.

The Sisters of Charity eventually took over all of the fathers' teaching functions, leaving them only the operation of the parish. In 1885 the Holy Family College--the priests' collegium inchoatum experiment--was abandoned, having never outgrown the grammar school stage. The pupils were turned over to the nuns.[98]

During the 1880's, however, San Felipe reached its economic height. The church's towers were refurbished, and in 1885 a second story was added to the storerooms on the west side of the church. This structure was converted

---

[96] Las Vegas Daily Gazette, January 3, 1883; Revista Católica, IX (January 6, 1883), 1.

[97] Las Vegas Daily Gazette, March 22, 1883.

[98] Troy, 40. There are indications that the fathers conducted a boys' school at least for a short time in the fall of 1889. Albuquerque Morning Democrat, October 3, 1889.

into a rectory, and is still in use today.[99] The 1885 manuscript census gives a detailed account of the Jesuits' holdings which had been built up by judicious purchases since 1868, when the fathers bought the Rev. Augustin Truchard's house for $3,600.[100] In June, 1885, they owned 20 acres of tilled land, 10 acres of pasture land (5 of which were mowed, 5 not), 6 acres of orchard planted with 400 apple trees, 6 more acres containing 400 peach trees, and a 12-acre vineyard. The orchards produced a $3,000 crop the previous season, and the vineyard $2,000 in produce and 18,400 gallons of wine. The fathers now valued their land and improvements at $20,000, plus $2,000 in implements, $200 in fences, $100 in fertilizer, and $200 in livestock. The latter consisted of 5 horses, 3 mules, 1 milch cow, and its calf.[101] This was a fine estate, and the fathers admittedly were wine makers "on a considerable scale,"[102] but at no time is there any evi-

---

[99] Interview with the Rev. J. M. Gonzalez, San Felipe Church, Albuquerque, February 11, 1958.

[100] See, Bernalillo County Deed Records, Book "E," pp. 405, 406; Book "F," p. 93, Book "I," pp. 31, 36 ff.

[101] Semi-decennial Territorial Census, 1885 (Manuscript), Bernalillo County, Enumeration District 4, Agricultural Schedule, page 19C. Father Marra credits Gasparri, in particular, with this establishment, and feels that the example set here gave the "natives" the necessary incentive to improve their own lands along the Rio Grande Valley. "Dalla Nostra Missione, . . . 2 Aprile 1910," LEPN, n. v. (1911), 209-210.

[102] Albuquerque Daily Journal, March 21, 1881.

dence of the "great orchards and sheep farms" cited by the Cleveland Leader's editor as an example of the Jesuits' economic grip on the Territory when its correspondent interviewed ex-Governor Axtell in 1878.[103]

The fathers did not avoid local entanglements, however. In 1883 they forbade--with repercussions--their parishioners in the Corrales area from sending their children to a private school run by a "charitable lady."[104] Father Gentile was involved in a forgery case. The "Anglo" wife of Pasquale Cutinola, a member of the local Italian colony, reportedly signed Gentile's name to a check for $1,800, and was ultimately arrested on that charge.[105] Before the case could be settled, however, Father Gentile had to be cleared of charges lodged by the irate husband.[106] Then, in 1892, the Albuquerque Republicans blamed the fathers for meddling in the local election of that year which was won by the Democrats. Others accused the Jesuits of interfering with the selection of teachers for the public schools. The net result of these differences reportedly

---

[103] See, "The Cat in the Meal Tub," Cleveland Leader, November 5, 1878, in Ritch Scrapbook VIII, 103.

[104] Albuquerque Daily Democrat, June 29, 1883.

[105] Albuquerque Morning Democrat, December 8, 1888.

[106] F. X. Tomassini, "Historia Missionis Novi-Mexici et Colorado (ab Oct. 1888 ad 1891)" (Ts., n. d., Regis College Archives, Denver), 10-11.

was the transfer of deceased relatives from Santa Barbara Cemetery![107]

The rapid turnover in superiors at Albuquerque which featured the somewhat turbulent 'seventies continued during the next decade as well. Father Salvatore Personè remained only from 1883 to 1884, when he returned to Las Vegas College. He stayed there as president until its closing in 1888, and then went to Denver to head Sacred Heart College. From 1892 to 1902 he was in Trinidad, Colorado, and then he spent two years in Italy as rector of Argento College in Lecce. Returning to America, he occupied his remaining years at the Las Vegas house (to 1908) and in Trinidad. He died in the latter city in 1923 at the age of eighty-nine.[108]

In 1885, Father Rafaelle Baldassare returned for a brief regime as superior,[109] and Father Gentile then began the second of his three terms as superior at Albuquerque. He had directed operations here from 1877 to 1880, when he became superior-general of the entire New Mexico-Colorado mission. From 1886 to 1889, and again

---

[107] Sorrentino, 127-128.

[108] "Father Salvatore Personè," Woodstock Letters, LIII (October, 1924), 387-389; "San Felipe, Historical Data," unn. 8 (which erroneously sets the date of his death as 1919); F. X. Tomassini, S. J., "Obituary and Life of Rev. S. Personè, S. J." (Pueblo, Colorado, 1923, Ts. in Regis College Archives, Denver), 6-9.

[109] "Ordo Regiminis Parochum, 1868-1953," in, "San Felipe, Historical Data," unn. 1.

was the transfer of deceased volcanoes from Santa Barbara cemetery!"[107]

The rapid turnover in superiors at Alburquerque which featured the nomadic tribulations Salvatore continued during the next decade as well. Father Salvatore Personé remained only from 1885 to 1886, when he returned to Las Vegas College. He stayed there an overnight until its closing in 1888, and then went to Denver to head Sacred Heart College. From 1892 to 1902 he was in Trinidad, Colorado, and then he spent two years in Italy as rector of Argento College in Lecce. Returning to America, he occupied his remaining years at the Las Vegas home (to 1908) and in Trinidad. He died in the latter city in 1923 at the age of eighty-nine.[108]

In 1885, Father Taralle Salinasero returned for a brief regime as superior,[109] and Father Gentile then began the second of his three terms as superior at Alburquerque. He had directed operations here from 1877 to 1880, when he became superior-general of the entire New Mexico-Colorado mission. From 1886 to 1889, and again

---

107 Sorrentino, 127-128.

108 "Father Salvatore Personé," Woodstock Letters, LIII (October, 1924), 397-398; "San Felipe, Historical Data," mm. 6 (which erroneously gives the date of his death as 1919); F. X. Lasserre, S.J., "Obituary and Life of Rev. S. Personé, S. J." (Pueblo, Colorado, 1923, Ts. in Regis College Archives, Denver), 6-9.

109 "Ordo Residentiae Trinidad, 1868-1893," in, "San Felipe, Historical Data," mm., 1.

from 1893 to 1903, he served as superior at Albuquerque, and then went into semi-retirement at El Paso. He died at Las Vegas in 1907 of a fever contracted in Mexico.[110] Father Gentile alternated in office with Father Camillo Capilupi, who was superior at Albuquerque from 1890 to 1892 and again from 1904 to 1912. He then turned over his post to Father Pasquale Tomassini, but remained at San Felipe as porcurator, confessor, operarius, and chaplain for St. Vincent's Academy until the time of his death in 1920. He had spent forty-four years in New Mexico.[111] Father Carlo Personè, who had come to San Felipe in 1870, spent only five years away from there (Ysleta, Texas, 1883-1888). From 1888 on he served for fourteen years in Albuquerque as minister, assistant, prefect, and spiritual father, when he, too, went into semi-retirement at El Paso in 1903. He died there in 1916.[112]

Another long-time member of the San Felipe staff was Father Giovanni Da Ponte, who served in New Mexico from 1872 to 1904. He specialized in missions among the

---

[110] "San Felipe, Historical Data," unn. 7; Sorrentino, 190-191.

[111] "San Felipe, Historical Data," unn. 11. Father Capilupi is buried in the Society's plot at Santa Barbara (Mount Calvary) Cmetery in Albuquerque. See also, obituary in LEPN, n. v. (1914-1920), 154.

[112] "San Felipe, Historical Data," unn. 9; Sorrentino, 256-257.

"natives,"[113] and had little use for most of the Protestant missionaries who competed with him. On one mission to Taos, a deputation of American Protestant ministers wanted a public discussion with him. Their spokesman was reportedly "an ignorant fellow who had been in days not long gone by a herder of sheep and goats."[114] Da Ponte gave him a sharp glance and dismissed the request and the requestor with, "'El caballo no corre con el burro' (the horse does not run with the ass) . . . ."[115] This cavalier treatment, however, was in part responsible for the publication of a periodical at Los Ranchos de Taos called El Anciano, in which the Protestant ministers demonstrated their resentment.[116]

Still others were Fathers Francesco Gubitosi, who cared for "Anglo" parishioners and supervised the music at San Felipe in the late 1880's,[117] and Father Gabriele Massa, a native of Sorrento, who served in virtually every

---

[113] M. J. Hughes, "Labors of Ours at Albuquerque," Woodstock Letters, XXVII (March, 1898), 50; see also, Revista Católica, IX (April 28, 1883), 194.

[114] Hughes, "Missionary Work in New Mexico," letter dated Trinidad, Colorado, June 21, 1898, Woodstock Letters, XXVII (December, 1898), 320.

[115] Ibid., 321.

[116] Ibid., 321-322.

[117] "San Felipe, Historical Data," unn. 14.

Quetzas,"[113] and has little use for some of the Fre-
beacons missionaries who sympathize with him. On one sleepie
to Taos, a deputation of American Freemason sidekicks
wanted a public discussion with him. Their spokesman
was reported by "an ignorant fellow who had been in days
not long gone by a broker of money and goods."[114] He
Ponce gave him a sharp glance and signaled the request
and the requestor with, "Mi caballo no corre sobre el
burro" (the horse does not run with the ass) . . . ."[115]
This cavalier treatment, however, was in part responsible
for the publication of a periodical en los Estados de Taos
called El Angiano, in which the Freemasons vituperous lamen-
ented their condition.[116]

Still others were Padres Francisco Gubiosi, who
served for "Angio" parishioners and supervised the mega
ut San Felipe in the late 1800's,[117] and Mathew Sabrisis
Mesa, a native of Sorrento, who served in virtually every

---

[113] M. J. Hughes, "Labors of Cure at Algodoneque," Woodstock Letters, XXVII (March, 1898), 50; see also, Revista Católica, IX (April 28, 1887), 194.

[114] Hughes, "Missionary Work in New Mexico," letter dated Trinidad, Colorado, June 21, 1892, Woodstock Letters, XXVII (December, 1898), 324.

[115] Ibid., 324.

[116] Ibid., 323-325.

[117] San Felipe, Diocesan Data, 1 was, 1.

parish in the New Mexico-Colorado mission.[118] Father Vito Tromby, who was one of the mission's chroniclers, taught and wrote at San Felipe almost continuously from 1872 to his death in 1904.[119]

Father Ferdinand Troy (Troianek), another writer and one of the few non-Italians in the mission, was identified with the chapels at Armijo and San Jose, and with the Church of the Nativity of Our Lady, which he built at Alameda, just north of Albuquerque, about 1910. There had been a church and fort at the Rio Grande ford here in early Territorial times. Shepherds used it when they moved their flocks from winter to summer pasture, and several soldiers were stationed there to protect the sheep from Navaho marauders. The sheep herders and local farmers used the church, but the entire installation was washed out by the May, 1874, flood. Priests from San Felipe visited the area for many years before a new church could be built, and Father Troy spent almost thirty years there himself. In December, 1936, he was run over and killed

---

[118] Sorrentino, 274-275; see also, "Vita et Obitus . . ." (Ms., n. d., Regis College Archives, Denver, Box 4), unnumbered leaf.

[119] Sorrentino, 168; "San Felipe, Historical Data," unn. 13; "Vita et Obitus, P. Tromby, S. J." (Ms., n. d., Regis College Archives, Denver, Box 4), 1-6. He, too, is buried in the Jesuits' plot at Santa Barbara Cemetery.

in front of his church by an Indian driving an old Essex car.[120]

During the superiorship of the Rev. Giovanni X. Di Pietro (1914-1920), a relatively recent arrival in the state, the New Mexico-Colorado mission of the Neapolitan Province was disbanded. This was by no means a new idea. In 1880 the authorities discussed its feasibility because the territory was thought too sparsely populated to support the Jesuits' work. Again, in 1904-1905, in 1912, and in 1915-1916, some of the churches expressed their desire to join other provinces, because they saw that American provinces were now in a better position to operate in this country than an organization supervised from Naples. The mission now had one college, seventeen parishes, and around one hundred mission chapels and stations scattered over two states and the El Paso area of Texas. In 1917-1918 it was recommended and approved that the Missouri Province of the Society take over Colorado, and the New Orleans Province absorb New Mexico and El Paso.[121] Finally, in 1919, the separation was officially decreed,[122] and

---

[120] J. J. McCarthy, "Fr. Ferdinand Troy" (Ts., n. d., Regis College Archives, Denver, Box 4), 1-5; information furnished by the Rev. J. M. Gonzalez, February 18, 1958; Albuquerque Journal, December 24, 1936, p. 1.

[121] Sorrentino, 296-301; see also, Vollmar, "Donato Gasparri . . . ," 102.

[122] See circular letters, the Rev. J. J. Brown, S. J., Denver, August 10, 1919, and decretum of June 8, 1919, signed by Wlodimirus Ledochowski, Praep. Gen. Soc. Iesu (Regis College Archives, Denver), also in LEPN, n. v. (1914-1920), 155-159; Sorrentino, 302-304.

some 120 Jesuit fathers, brothers, scholastics, and novices were distributed between the two American provinces.[123] Foreign priests were free to return to Europe, and the Neapolitans were in fact urged to do so.[124] Some did, but many had become American citizens or had been in this country so long they had no wish to return to Italy or any other part of war-torn Europe.

While the Las Vegas house had been closed in 1917 (before the separation decree), San Felipe continued under the leadership of several Italians who originally had belonged to the Neapolitan Province. These were Fathers Salvatore Giglio (1926-1928), and Robert M. Libertini (1933-1937 and 1947-1952).[125] Father Libertini, whose administrations bring the history of Italian Jesuits in New Mexico almost up to the present day, is still active at Sacred Heart Church, El Paso.

Probably one of the most colorful of all the members of the Neapolitan Province in New Mexico, Father Libertini was born in Lecce in 1885, a nephew of Fathers Salvatore and Carlo Personè, and also a member of a noble family. He had always wished to be a veterinarian, but his horse's steps led him instead to the Jesuit college,

---

[123] "San Felipe, Historical Data," unn. 2.

[124] Brown, circular letter; see also, Sorrentino, 300-301.

[125] "San Felipe, Historical Data," unn. 1.

and from there to the seminary. He entered the Order in 1904, and studied philosophy at Tortosa, in Catalonia, Spain. Destined for service in the New Mexico-Colorado mission, he talked Catalan at school in Tortosa, and learned Castilian--both of which would have to be modified considerably upon his arrival in the American Southwest.[126]

He finished his education and was ordained at Woodstock, Maryland, in 1914. Following this he studied painting at Fordham University in New York City, was then sent to Colorado, and from there to El Paso. During the next fifteen years he became known as "The Padre of the Rio Grande," for he travelled the entire length of that river from the Colorado Rockies to Brownsville, Texas, not to mention missions in Mexico and British Honduras. He had a big Studebaker equipped with a whistle, and he would use this to announce his arrival at the various missions along the river.[127]

In 1931 he came to Albuquerque as a missionary to the stations in the Sandia and Manzano Mountains, and from 1933 to 1937 served as pastor at San Felipe. On Father Troy's death at Alameda, he took over the church

---

[126] Interview with the Rev. R. M. Libertini, March 8, 1958.

[127] Ibid.

there; he served again at San Felipe from 1947 to 1952, when he rebuilt the Sisters of Charity convent. In World War II he was a chaplain in the United States Army, and was retired as a major; prior to that time he made his regular rounds of the Civilian Conservation Corps camps. Now seventy-three (1958), he not only keeps up his parish work in El Paso, but also finds time for his other interests: painting, geology, and photography. This spring, also, he leads a pilgrimage of some two hundred and fifty persons to Europe, and he will visit his homeland for the first time in over fifty years.[128]

Before leaving the history of Italian activity in New Mexican ecclesiastical affairs, several non-Jesuits deserve mention. The Rev. Joseph Accorsini, an Italian or Italian-American secular priest, began serving St. Joseph's Church in Springer in 1883, and also the Irish settlements at Cimarron, Raton, and Elizabethtown.[129] He built St. Patrick's Church at Raton that year.[130] In 1884 he began holding services at the schoolhouse in Blossburg, where there were both Irish and Italian miners,[131] but there is no subsequent record of him.

---

[128] Ibid.; see also, El Paso Herald-Post, November 16, 1957.

[129] Sadlier's Catholic Directory . . . 1883, 216.

[130] Revista Católica, IX (April 28, 1883), 194; see also, F. Stanley [Crocchiola], comp., Raton Chronicle (Denver: World Press Publishing Co., [c. 1948]), 101-102; Salpointe, 282.

[131] Sadlier's Catholic Directory . . . 1884, 200.

Another, the Rev. Alfonso H. Farini, was ordained at Santa Fe in 1883,[132] and was secretary to Archbishop Lamy in 1884 and 1885.[133] He apparently left the Territory following Lamy's retirement.

Probably the most colorful of all the non-Jesuits, and one whose story has never been adequately told, was Giovanni Maria d'Agostino, sometimes known as Augustiniani, or the "Cimarron Hermit." He was born in the parish of Sizzano, Diocese of Novara, Italy, in 1801. At the age of sixteen he saw a vision of the Virgin Mary with her index finger pointing in the air, and he interpreted this somewhat ambiguous sign as a command that he must follow the life of a hermit in foreign lands. Three years later he walked from Novara (in Piedmont) to Rome. For the next twelve years he travelled all over western Europe, living in mountain caves and visiting the principal shrines.[134]

From this time forward there is practically point-to-point documentation of his amazing travels, for he not

---

[132] Revista Católica, IX (December 29, 1883), 613.

[133] Sadlier's Catholic Directory . . . 1884, 195; id., . . . 1885, 141.

[134] Dr. Giuseppe Cuneo, "Vita, Viaggi e Tragica Fine del Padre Giovanni Maria de Agostino da Sizzano" (Unpublished ms., Archives of the Archdiocese of Santa Fe, [1922]), 8. Cuneo was the Italian consul at Denver, and, according to his own account, spent fifteen years accumulating and verifying his evidence.

only obtained passports and letters of safe conduct, but also collected affidavits for the life he led. All of these he kept in a special book made of deerhide and "fastened with a piece of coarse red-checked cloth, which perhaps was once part of a pair of pants given him by some Indian."[135] He then went to South America, where he was found variously in the desert of Mendoza Province, Argentina; paddling a canoe up the Orinoco; suffering from malaria in Brazil; and in virtually every part of the continent between 1834 and 1860.[136] In the latter year he travelled to Mexico, where he found a cave to live in in Oaxaca Province. In 1861 some soldiers found him living in [sic] Orizaba Volcano, and took him to the local juzgado where he was booked on open charges. He demanded a trial in Mexico City, but instead he was taken to Vera Cruz and hustled aboard a ship bound for Cuba. From there he embarked for New York, and walked from that city to Montreal. Here he headed westward for the Canadian woods to preach to the Indians. He descended the Mississippi as far as St. Louis in a canoe. Here, in 1862, his passport shows that he was going to live in the American deserts without renouncing his Italian citizenship.[137]

---

[135] Ibid., 99.

[136] Ibid., 8-57.

[137] Ibid., 58-66.

In 1863 he obtained one of his many affidavits from a party of travellers:

> John Mary Augustino, the bearer of this, is a Catholic Indian Priest [he claimed to be a member of the Order of St. Anthony, Abbot, but there is no evidence of his training or ordination] about sixty two years of age. He came to Westport, Jackson County, Missouri, last fall and has past [sic] the winter in a cave and hollow tree, which has been his custom for the last thirty six years. He has certificates from the most prominent persons from nearly every part of the globe. He is an Italian by birth and speaks several different languages. He has traveled in various nations and never asks for charity. He has some Spanish books. He lives on a little flower [sic] or meal, and water. When invited will sometime eat with persons, but never asks. He often lives with wild beasts, and gives them a part of his food. This is what we learn from the bearer.
>
> Westport, Missouri, April 9th, A. D. 1863
> (signed) Thomas J. Goforth
> J. Bernard
> Fred Chouteau [138]

He walked with a caravan to Las Vegas, New Mexico, in 1863, and at once looked for a cave to live in. He found one at Kearny's Gap, three miles from Las Vegas, but he needed a place more remote than this. Don Manuel Romero (who later provided the Neapolitan Jesuits with a house) directed d'Agostino to the mountain known as El Tecolote, which he ascended. For three years he lived there in a cave, and there the "natives" and Mescalero Apache Indians visited him for counsel and treatment. The Mescaleros loved him because he fed them and directed

---

[138] Ibid., 168.

them to a valley where they could find deer one winter when they were starving.[139]

There was no water on El Tecolote, and the hermit would gather the dew. Finally, one day, one of the "natives" brought him a ten-gallon barrel which he placed under a hole he dug in the mountainside. Water began flowing from the aperture, and d'Agostino called it the Fountain of St. Theresa. The barrel and the stream continued in use for many years, according to fairly recent reports. The hermit also had a cat, named "El Capitan," which was supposed to guard his cornmeal against robbers. D'Agostino had so many visitors from the surrounding countryside that he organized them into a society known as La Confraternidad de la Santa Cruz, also known as La Sociedad del Eremitano. Many prominent residents of Las Vegas, including Don Manuel Romero, joined this group at its inception in 1866 or 1867.[140]

He finally left the mountain in 1867, and started southward, to Santa Fe, Albuquerque, Las Cruces, Mesilla, El Paso, and into Mexico. He lived in southern New Mexico for the next two years, sometimes near La Mesilla, sometimes in the Sacramento Mountains. In 1869 he was found lying dead near his cave, the victim of a blow on the head

---

[139] Ibid., 71-76.

[140] Ibid., 77-86.

administered by a person or persons unknown--or at least such was the result of the official inquest. He was buried at La Mesilla in April, 1869, leaving some hundred and fifty-two documents, letters, and affidavits as a record of his life.[141] There were rumors that d'Agostino had been murdered by some of the local clergy, but it was generally accepted that the Apaches had been responsible.[142]

A number of legends grew up around the "Cimarron Hermit," based at least in part on fact. Some of them are associated with El Tecolote, the mountain some twelve miles south of Las Vegas, others with Hermit's Peak north of that city, where it is claimed he lived. Certainly, he ranged over the entire area. D'Agostino had three crosses set up near his cave, representing the Crucifixion, and, according to stories, would place a light upon the largest cross each night to indicate that he was safe.[143] Another account vouches for eleven crosses which the hermit erected on the mesa close to his hidden abode.[144]

---

[141] Ibid., 87-99.

[142] Warner, 113.

[143] Ibid., 109-113.

[144] Cuneo, 6. Dr. Cuneo's manuscript is well documented, and illustrated with photographs now in the Archives of the Archdiocese of Santa Fe. See also the fanciful account published in The Cimarron Citizen, February 24, 1909, and quoted in F. Stanley [Crocchiola], comp., One Half Mile from Heaven, or, The Cimarron Story (Denver: World Press Publishing Co., [c. 1949]), 118-119.

The history of Italian churchmen in Albuquerque did not end with the passing of the Neapolitan Jesuits. In 1949 two priests of the teaching order of St. Joseph of Murialdo arrived in the city from Ecuador. Their order had been founded in Turin in 1873, and their activities --mostly in South America--are directed from a mother house in Rome. Father Louis Selmo had been born in the United States, but was taken to Vicenza, Italy, as a small child; and Father Antonio Di Nobile was a native of Rome.[145]

At first Di Nobile was assigned as assistant in San Ignacio Parish, Albuquerque, and Selmo in a similar post at San Jose; but in 1951 Father Di Nobile was made pastor of San Jose Parish, with Selmo as his assistant. Late that same year Archbishop Edwin D. Byrne gave them the old campus of St. Joseph's College some four miles south of the city, and authorized them to open a boys' school. The fathers were joined by Father Natale Perricioni, who had recently arrived from Chile, and in the fall of 1951 they opened Lourdes Vocational School with some forty-five or fifty students. Some of the boys lived at the school and others came from the surrounding

---

Father Crocchiola's own commentary does not square with the evidence either. Ibid., 119. See also the romanticized sidelight by Ann Nolan Clark, "The Hermit and Father Paul," New Mexico Magazine, XXXV (August, 1957), 28, 56-57.

[145] Interview with the Rev. Julius Parise, Lourdes Vocational School, Albuquerque, February 19, 1958.

The history of Italian americans in Albuquerque did not end with the passing of the Depression years. In 1949 two priests of the Salesian order of St. Joseph of Murialdo arrived in our city from Sonora. Their order had been founded in Turin in 1873, and their activities--mostly in South America--had spread from a mother house in Rome. Father Louis Ellero had been born in the United States, but was taken to Mexico, finally, as a small child, and Father Antonio M. Foglia was a native of Rome.[145]

As first M. Foglia was employed as assistant in San Ignacio parish, Albuquerque, and later in a similar post at San Jose, but in 1951 Father M. Foglia was made pastor of San Jose parish, with Ellero as his assistant. Late that same year Archbishop Edwin V. Byrne gave them the old campus of St. Joseph's College and Foor miles north of the city, and authorized them to open a boys' school. The fathers were joined by Father Natale Pertolani, who had recently arrived from Chile, and in the fall of 1951 they opened Juarez Vocational School with some forty-five or fifty students. Some of the boys lived at the school and others came from the surrounding

---

Father Crescentia's own accounts--I am not aware with the evidence--[illegible] 1949. (20). See also the transcribed sketches of Ann Helen Clark, "The Herald and Pioneer Trail," New Mexico Magazine, XXV (August, 1947), 26, 56-57.

[145] Interview with the Rev. Julian Barrio, Salesian Vocational School, Albuquerque, February 19, 1956.

neighborhood. At first the facilities spanned the regular grammar school curriculum from the fourth to the eighth grades, but in addition the boys learned carpentry and farming. The fathers taught all subjects, and at the same time learned English and attended classes themselves at St. Joseph's College on the Rio Grande.[146]

In 1953 they were joined by two brothers, who were natives of Brazil, but of Italian ancestry. These were Brothers Almiro Bisol and Antonio Lorando. (Brother Antonio returned to Brazil in 1957.) Then, in 1954, the Rev. Gaetano Menegatto, a Venetian, was appointed superior of the school, and arrived from Italy. Father Di Nobile, who had held that post since the opening of the school, returned to San Jose Parish. He remained there until 1955 when he was transferred to Austin, Texas.[147]

In 1956 Father Julius Parise, a native of Vicenza, arrived from Ecuador; Father Emilio Martinelli, of Modena, and Father Pietro Prenni, of Rome, both came to Albuquerque directly from Italy. The next year Brothers Alfredo Bosco, from Turin, and Mario Marsetti, from Vicenza, joined the staff. Over the past few years, with the increase in the number of hands available, the shops were remodelled and a junior high school added. Father Martinelli is now

---

[146] Ibid.

[147] Ibid.

(1958) pastor of San Jose Parish, with Father Prenni as his assistant, but the remaining four priests and four brothers (including one American) operate the Lourdes School. About sixty students study the standard grammar and junior high curricula in the mornings, and learn farming, auto mechanics, carpentry, and printing afternoons.[148]

Except for the fact that the members of this order are specifically trained to teach boys, they recapitulate in many ways the experiences of the professors and other specialists among the Neapolitan Jesuits who found themselves teaching grammar school in New Mexico in the last century. Those who came directly from Italy learned Spanish first, and have been perfecting their English since that time. Fathers Selmo and Perricioni are already United States citizens; as for the rest, their initial five-year waiting period has not yet elapsed. The Fathers of St. Joseph, too, are doing pioneering work in a strange country, for their school is the only one of this Italian order in the United States.

Among the some two hundred and forty priests in the Archdiocese of Santa Fe today (1958), both the regular and secular clergy number Italians among their members. Among the former, there are four Fathers of the Foreign

---

[148] Ibid.

Missions of Saints Peter and Paul, whose mother house is in Milan. These are Fathers Luigi Colombo, pastor at Springer; Rinaldo Bossi, at Roy; Dante Carbonari at Cimarron; and Mario Venturini at Maxwell. All of these priests are natives of northern Italy, and have been in this country only about four years. The Rev. Roberto Baldoni is a member of the Order of the Blessed Sacrament in Albuquerque; and Father Salvatore Schilleci, a Jesuit, is a recent arrival at San Felipe de Neri Parish.[149]

Father Peter Schneiberger, despite his name, is a native of Trento, and is the secular priest in charge of the Roman Catholic church at Monticello, New Mexico. Father Salvatore Di Giovanni, a Sicilian, holds a similar post at La Joya. Two brothers, second generation Italians, are Fathers Robert and Clarence Galli. The former is pastor of St. John the Baptist Church in Santa Fe, and the latter is priest at Mosquero. The chancellor and president of the ecclesiastical tribunal of the Archdiocese of Santa Fe is likewise an Italian. The Very Rev. Ottavio A. Coggiola was born in Saluzzo, in the province of Cuneo, and studied at the Civil Universities of Rome, Padua, and Genoa, receiving his doctorate at the last named institution. He took post-doctoral work at King's College,

---

[149] Interview with the Very Rev. O. A. Coggiola, Archdiocese of Santa Fe, February 20, 1958.

Stations of Saints Peter and Paul, whose mother house is in Milan. These are Fathers Luigi Molinone, pastor at Springer; Rinaldo Bassi, at Roy; Louis Carbonari at Cimarron; and Mario Venturini at Maxwell. All of these priests are natives of northern Italy, and have been in this country only about four years. The Rev. Roberto Baldoni is a member of the Order of the Blessed Sacrament in Albuquerque; and Father Salvadore Schiliech, a Jesuit, is a recent arrival as the Pueblo in Fort Sariah.[149]

Father Peter Schmelzinger, despite his name, is a native of Trento, and is the regular priest in charge of the Roman Catholic church at Montezuma, New Mexico. Father Salvatore di Giovanni, a Stigmatine, holds a similar post at La Joya. Two brothers, second generation Italians, are Fathers Robert and Clarence Galli. The former is pastor of St. John the Baptist Church in Santa Fe, and the latter is priest at Kingman. The chancellor and president of the ecclesiastical tribunal of the Archdiocese of Santa Fe is Illustrissimo Italian. The Very Rev. Octavio A. Cogchia was born in Salerno, in the province of Cuneo, and studied at the Civil Universities of Rome, Padua, and Genoa, receiving his doctorate at the last named institution. He took post-doctoral work at King's College,

---

149 Interview with the Very Rev. O. A. Cogchia, Archdiocese of Santa Fe, February 20, 1958.

London, studied philosophy and theology at the College of St. John in the Lateran, Rome, and taught in that city before coming to New Mexico in 1952.[150]

In assessing the place of Italian churchmen in the history of New Mexico, the emphasis must continue to lie on the activities of the Neapolitan Jesuits. They came to the Territory during its formative period, and encountered both the traditional "native" culture with its set of values, and the incoming "Anglos" who had a different way of life. The Jesuits' contribution lies in their ambivalence: as Italians they could understand and adapt to both cultures, and thus provide a "bridge" between the two. This is not to say that other clergy were unable to do so, but the Jesuits' ability is demonstrated in the readiness with which Archbishop Lamy and Bishop Macheboeuf entrusted them with both "native" and "Anglo" parishes.

The Neapolitans did pioneering work. If church statistics of confessions, communions, baptisms, and marriages may be trusted, they were most successful in bringing the "natives" back into formal relations with the Church. Once their work was accomplished, however, it tended to pass into the hands of the secular clergy as the number of these--and the population--increased.

---

[150] Ibid.

The Society was habitually short of clergy, although this may have been due in part to doubts in Naples that the Territory could financially support any more. Most of the fathers' missions were conducted in Spanish, although they soon learned English and used it where required. Father Sorrentino sees the fruit of their works in the generally deeper spiritual life of the populace in the areas where these Neapolitan Jesuits operated.[151]

Whether the Neapolitan Province's mission could have been continued beyond 1919 is a moot question. Sorrentino suggests that, had Father Marra lived, the New Mexico mission might not have been dissolved, or perhaps this would have been done in a manner more advantageous to the Order.[152] With reference to New Mexico, at least, it would seem that the Naples Province had outlived its usefulness. Even admitting the difficulties of expanding during the period of World War I, the separation decree found only a remnant in the state: at San Felipe Church in Old Albuquerque, and at Immaculate Conception Parish in the "New" Town. Even then, "Old Town" was a "'Magni

---

[151] Sorrentino, 293-295. The Territorial newspapers of their period report countless missions, festivals, processions, and other acts of public devotion for which the Jesuits were responsible. These, assuredly, provided the outward evidence of this deeper spiritual life, but are peripheral to this study. See also, for examples, LEPN, passim, and especially Father Mandalari's survey, LEPN, n. v. (1911), 222-223.

[152] Sorrentino, 272.

nominis umbra,'"[153] although San Felipe de Neri is certainly a shining example of what the place of a church in a community should be.

The fathers' influence in the social and political life of the Territory, however, was far greater than their numbers.[154] Their private and public grammar schools, the Revista Católica, Las Vegas College, and their political activities of the 1870's and 1880's, are all history. Without passing judgment on the moral issues involved, it seems evident that they filled a need during that state of the Territory's development. As an organized group, they provided education when the Territorial public school system had not yet been perfected, and by providing teachers helped that system to get started. They published a periodical which was widely read, and which crystallized opinion at a time when public newspapers were few. Their press published school books when there were few, if any, in New Mexico. Within the framework of the Church itself, the Jesuits were on the scene and ready to accommodate the "Anglo" influx, and they, more than any others among the New Mexico clergy,

---

[153] "San Felipe, Historical Data," unn. 9.

[154] See, for instance, the objective discussion by an Episcopal priest, The Rev. H[enry] Forrester, "New Mexico," Supplement to The Church Eclectic, VIII (February, 1880), 1-14.

were able to "hold the line" over several decades, until American priests arrived to take their place.

In the present, those Italians who are members of the regular and secular Roman Catholic clergy in New Mexico continue to demonstrate their ability to act as a "bridge" between two cultures. The Fathers of St. Joseph of Murialdo teach boys of all backgrounds at Lourdes School, the priests serving in other parts of the state have "mixed" congregations, and even the chancellor of the archdiocese is in the critical position of harmonizing the activities of both "native" and "Anglo" clergy.[155] That Italians are found in these positions bespeaks their importance in New Mexico's history.

---

[155] Interview with the Very Rev. O. A. Coggiola, Archdiocese of Santa Fe, February 20, 1958.

CHAPTER V.

ALBUQUERQUE

Albuquerque, founded in 1706, was still a sleepy Southwestern village until the coming of the railroad brought new importance. In 1860 there was only one Italian among its inhabitants, one John Stambo, a young tinner from Piedmont.[1] By 1870 he had departed, and the only Italians listed in that year were the Jesuit fathers and brothers (see Chapter II).[2] In 1880, again, they made up the majority, for there were ten priests and brothers at San Felipe.[3] For the rest, there were four railroad laborers (the Santa Fe had arrived that year), and a stonecutter, Ferdinando Selva.[4] Selva later acquired property at the mouth of Tijeras Canyon, and opened a saloon and roadhouse in the early 1890's known as "Selva's Ranch." This enterprise is still in existence, and is called the "Paradise Club."[5]

---

[1] United States, Manuscript Census, 1860, Bernalillo County, Albuquerque, Schedule 1, page 16.

[2] Ibid., 1870, Schedule 1, page 33.

[3] Ibid., 1880, Schedule 1, page 9.

[4] Ibid., pages 27, 35, 46.

[5] Interview with Elvira Bonaguidi, Albuquerque, October 26, 1957. Mrs. Bonaguidi remembers being at the ranch as a small girl (about 1900), and hiding behind a

The others found by the census enumerator in 1880 were four gardeners, who were "batching" in one house: Charles Bruno, Antonio Genoti, Louis Masoboti, and John Pedroncelli.[6] Bruno left his wife, his son Pasquale, and his six-months old daughter Rosa, in their native village of Bovia (in the mountains north of Turin) in 1869, to see if he could make his fortune in Nevada. He and his friend, John Pedroncelli, had been small farmers, but immediately turned to mining and prospecting once they arrived in the West. After no great success in Nevada, the pair heard about New Mexico, so they headed eastward in 1878 with two spans of mules. They lost all but one mule in flash floods, but finally arrived in Albuquerque where they began gardening on the Gutierrez Grant at Los Poblanos. The Jesuit fathers owned a considerable tract of swampy land north of Albuquerque, and Bruno managed to obtain some of this in exchange for his labor at San Felipe. In 1882 he sent for his family and settled down to farming. He drained the land, and planted apple trees which are still in existence; he raised vegetables, and made his living for many years by selling his produce in Albuquerque. His son, Pasquale, married a "native" girl, and for some time had a goat ranch in Bear

---

door when bandits rode their horses into the barroom and "shot up" the place. Selva died in 1893, but his interests were carried on by his widow, Secondina, for many years.

Canyon, east of Albuquerque. Their daughter, Rosa, married Battista Toti in 1886, and members of both families still live in Albuquerque.[7] Pedroncelli married into a local Spanish family, as did his descendants. Aside from a wholesale liquor house, they have engaged in farming in the Rio Grande valley.[8]

By 1881 Pietro Bianchi, a bricklayer and contractor, had arrived to take advantage of the building "boom" then going on in the town;[9] Paul Bartoli had a cigar store on Railroad Avenue (later Central);[10] and William Sanguinetti had become the partner of one Halliday (or Halladay) in what was to be one of the major Italian interests in Albuquerque, the saloon business. Theirs bore the title, "Railroad Palace Saloon."[11] Sanguinetti later owned the "Elite Saloon" at Second and Railroad.[12]

---

[7] Interview with Elvira Bonaguidi (née Toti), October 26, 1957.

[8] Interview with Yolanda Marianetti, Albuquerque, March 12, 1958.

[9] Albuquerque Daily Journal, June 20, 1881; see also, A Complete Business Directory of New Mexico . . . 1882 (Santa Fe: New Mexican Printing & Pub. Co., [c. 1882]), 21.

[10] See advertisements, Albuquerque Daily Journal, April 16, May 24, 1881.

[11] A Complete Business Directory . . . 1882, 27, 32. See also, Albuquerque Daily Democrat, June 20, 1883, which gives Sanguinetti's recipe for "Montezuma Punch."

[12] Advertisement, Albuquerque Morning Democrat, October 23, 1888.

The Badaracco brothers, Luigi and Giuseppe, arrived about this time. They came from Santo Stefano d'Avero, in the province of Genoa. Little is known about Luigi, but Giuseppe came to America in 1879, at the age of nineteen. He worked his way westward from St. Louis as a railroad laborer, and settled in Albuquerque in 1882. At first he opened a small grocery, wine, and fruit stand on Railroad Avenue,[13] and later a saloon and restaurant at 225-227 North Third.[14] Luigi died when he was still fairly young,[15] but Giuseppe remained in the saloon business for many more years.[16] He also owned and operated the "Summer Garden," an outdoor cafe and bistro, situated on some fifteen acres on Mountain Road, which was somewhat reminiscent of similar places in the old country.[17] Badaracco and one of the local merchants, Angelo Viviani, reportedly owned some of the first "houses" in Albuquerque's

---

[13] Ibid.

[14] B. R. Cassigoli and H. Chiariglione, eds., Libro d'Oro degli Italiani in America (Pueblo: Tip. L'Unione, 1904), 502-503 [hereinafter cited as Libro d'Oro].

[15] 1890, at the age of thirty-five. Tombstone in Mount Calvary Cemetery, Albuquerque.

[16] See, Albuquerque Morning Journal, May 16, 1907.

[17] The site, at 15th and Mountain Road, is now occupied by "Joe's Inn." Information furnished by Mrs. Yolanda Marianetti, March 17, 1958.

red light district, on Third Street between Copper and Tijeras.[18]

Over the next few years more and more of the local Italian colony went into the saloon business in Albuquerque's "tenderloin." As they prospered and either built or bought their own buildings, the would obtain additional income from rentals. Gambling rooms and dance halls usually took up ground floor area, while upper stories were leased to either hotels or houses of prostitution (and sometimes it was difficult to tell which was which). This type of activity had little if any, opprobrium attached to it at the time.[19] Very few Italians

---

[18] Interview with Elvira Bonaguidi, October 26, 1957. Minnie Carroll, one of the town's more famous "madams," operated the "sporting house" in Viviani's building. Information furnished by Mrs. Yolanda Marianetti, March 17, 1958.

[19] See, for instance, the columns of the Albuquerque Morning Journal during the first decade of the twentieth century. Dance halls operated in connection with saloons were not prohibited until 1895, at which time prostitution came under official ban. Ordinance No. 8, Sections 11-16, Compiled Ordinances, 1895 (Albuquerque: Edward V. Bliss, 1895). In 1905 saloons were limited to the area of the city's "tenderloin," bounded on the north by Tijeras, the east by First Street, on the west by the center of Third Street, and on the south by a line which followed Lead and Silver Avenues. City of Albuquerque, Ordinances, 1905 ([Albuquerque: Daily Citizen, [1905]), Ch. XXXVI, Sec. 363. Chapter XXV, Sections 233-237, made the property owners liable for permitting prostitution on their premises. Gambling was outlawed in the city in 1910, Revised Ordinances, 1910 (Albuquerque: Morning Journal, 1910), Chapter XXVI, Sec. 551, but it was not until 1921 that it was banned in the entire state. New Mexico, Laws of 1921, Chapter 86 (Senate Bill No. 67, signed March 10, 1921). This is not to say that these activities came to a complete halt immediately upon passage of the particular ordinances.

had more than a landlord's interest in these operations. The 1885 city census lists a "Miss Raphaelle" as the operator of a "wine room,"[20] yet she is the only one presumed to be an Italian so engaged. In later years the famed Joe Barnett owned the "White Elephant," which featured gambling, drinking, and other pleasures; and he reportedly had more than a passing interest in the latter part of his business, which his wife, Lucille, managed.[21] Other saloon keepers included Lorenzo Azario (who married Ferdinando Selva's daughter, Secondina),[22] and Frank Fracarolli, whose place of business was at South Second and Atlantic.[23] (His son, Louis, now has a poolroom in the Armijo Building.)[24] Giusuè Zanone combined his saloon with a general store following his arrival in Albuquerque from St. Louis in 1899. A native of Sopra La Croce, Commune of Borzonasca, Province of Genoa, he had come to America in 1865. After running a fruit stand in Cincinnati, he advanced to the ownership of a beer par-

---

[20] Special Manuscript Census, 1885, City of Albuquerque (County Clerk's Office, Bernalillo County Court House), II, unn. leaf. For an overview of Albuquerque as a commercial center (but which ignores the Italians entirely), see, Lucille Boyle, "The Economic History of Albuquerque, 1880-1893" (Unpublished master's thesis, University of New Mexico, 1948).

[21] Information furnished by Mrs. Yolanda Marianetti, March 17, 1958.

[22] Interview with Elvira Bonaguidi, October 26, 1957.

[23] Albuquerque Morning Journal, August 25, 1907.

[24] Interview with Michael Palladino, February 15, 1958.

lor both there and in St. Louis.[25] The Trossello family, originally in Gallup, moved to Albuquerque in the 1890's and operated a saloon and rooming house which catered to railroad workers. In 1912 they moved to Corrales and engaged in farming; the name is still represented in the area.[26] Pete Zito (whose wife is still living) owned the New York Saloon at Second and Silver around the turn of the century.[27] Luigi Donese owned the Glorieta Saloon on North First Street, of which the Albuquerque Morning Journal reported, "[It] has for a long time figured prominently in police circles. Of late it is becoming more than ordinarily celebrated, so much so that it bids fair to become a first class nuisance."[28]

Nicola Di Mauro had a wine shop on the west side of the Old Town plaza in the 1880's,[29] and one of his countrymen, A. Muzio, manufactured and sold native wines opposite the new courthouse nearby, but Di Mauro branched out into the musical field. Known as "Professor" Di Mauro,

---

[25] Libro d'Oro, 505-506.

[26] Interview with Elvira Bonaguidi, October 26, 1957.

[27] The Albuquerque Morning Journal, February 23, 24, and March 5, 1907, reports a foiled holdup by a masked robber, in which Zito was grazed by a bullet.

[28] Ibid., March 19, 1907.

[29] Advertisement, Albuquerque Morning Democrat, October 23, 1888.

he teamed up with one "Doctor" Von Meyerhoff to provide entertainment.[30] For many years he taught music and conducted an orchestra.[31] Married to Rosa Berardinelli, their son Vidal served in World War I,[32] and their daughter, Ida, married into the Morelli family.[33]

Among the other Italian residents of Albuquerque in 1885 were Angelo Brattina and Amadeo Marchi, merchants; William B. Di Garmo, a dancing master; Joseph Scotti, a house painter; and Daniel Morelli, a merchant tailor.[34] Scotti, really a Swiss from Canton Ticino, had been a fresco painter in Italy and Switzerland before coming to Albuquerque in 1882. After painting for several years, he opened a grocery at 607 South First Street, which he operated to the time of his death in 1900. His son, Frank, who died in 1940, was a railroad engineer; and his daughter, Rachel, married a prominent Albuquerque liquor dealer, W. G. Mearns. Joseph, Junior, attended Regis College in

---

[30] Ibid., November 29, 1888; July 9, 1889.

[31] See advertisement, Albuquerque Morning Journal, April 16, 1907.

[32] World War I records in the archives of the New Mexico State Museum, Santa Fe.

[33] Interview with Elvira Bonaguidi, October 26, 1957.

[34] Special Manuscript Census, 1885, City of Albuquerque, II, III, unn. leaves. See also, Albuquerque Morning Democrat, November 1, 1888, for advertisement of Morelli's tailor shop on Railroad Avenue.

Denver, and Stanford University. After spending most of his active life managing local theaters, he is now retured.[35]

The Morelli family, many of whom still live in the city, included Americo J.[36] and Joseph P., both of whom were tailors as well. Joseph was also president of the colony's Colombo Lodge.[37] Joseph Torlina sold carpets, shoes, etc., in "Torlina's Palace" on Gold Avenue, later moving to Third and Railroad (Central), where he changed its name to "Torlina's Bazaar."[38] In 1889 he erected a new building at Third and Atlantic, the raising of which was celebrated with a keg of "Anheuser's 'Champagne,'"[39] and he also had an interest in the San Pedro Town Company.[40]

Another of these was Battista Toti, who arrived in Albuquerque from Nevada around 1884. Born in Fornovolasco, Lucca, he attended a Roman Catholic seminary to prepare for the priesthood, being financed by an uncle

---

[35] Interview with Joseph Scotti, Albuquerque, November 9, 1957.

[36] See advertisement, Albuquerque Morning Journal, September 24, 1907.

[37] For obituary, see, Albuquerque Journal, February 20, 1957.

[38] Albuquerque Daily Democrat, August 9, September 29, 1883; Albuquerque Morning Democrat, November 23, 1888.

[39] Albuquerque Morning Democrat, June 12, 30, 1889.

[40] Ibid., May 28, 1889.

in South America. In 1874 he tied his seminarian's collar around his pet dog's neck, sent the dog home to signify his resignation, and headed for California to seek his fortune. He worked as a ranch hand there, and later in the silver mines in Nevada, before coming to New Mexico. In Albuquerque he opened a grocery, liquor, and wine shop in partnership with Angelo Viviani, and married Rosa Bruno, the daughter of another early resident. About 1887 he moved to the small mining town of San Pedro, where he opened a commissary and general store with his brother, Gaudenzio.[41]

Returning to Albuquerque in 1892 or 1893, Battista Toti worked for his former partner, Viviani, until, with Lorenzo Gradi, he was able to buy out Viviani. They were the first dealers in imported Italian foods in Albuquerque, and operated their grocery, saloon, and feed store in a brick building on Third Street between Copper and Tijeras.[42] In 1909 Toti dissolved the partnership and took his wife and six children back to Lucca, where he died in 1912. Gradi then moved the business into the building which bears his name at the corner of Third and Copper, where he oper-

---

[41] Libro d'Oro, 509; interview with Elvira Bonaguidi, Albuquerque, October 26, 1957.

[42] See advertisement, Albuquerque Morning Journal, January 18, 1907.

ated the Montezuma Grocery in partnership with Antonio and Cherubino Domenici from 1911 to 1940.[43]

While the saloon business was always popular, the construction "boom" also attracted many Italians. The Paladino and Digneo families of Santa Fe erected a number of brick and stone buildings, including the old courthouse (1886) and the first unit of the University of New Mexico (1889). They recruited other Italian workers. Among these was Enrico Maurino, a stonecutter from Piedmont. He had gone originally to South America, and then to Mexico, where he married a Frenchwoman. They were en route to California via New Mexico when he found work on the courthouse in Albuquerque and remained until his death in 1912.[44]

His son, Henry, was born in Albuquerque and educated locally. After working in the Santa Fe railroad shops, he opened a welding business in an old adobe building here which had a flower garden on its roof.[45] He still operates the New Mexico Boiler and Welding Works.

---

[43] Interview with Elvira Bonaguidi, October 26, 1957; and Antonio Domenici, Sr., Albuquerque, October 28, 1957.

[44] Interview with Miss Raphaella Maurino, Albuquerque, March 28, 1958.

[45] Ellis Arthur Davis, ed., The Historical Encyclopedia of New Mexico (2 vols., Albuquerque: New Mexico Historical Association, 1945), II, 1601.

He has two married sisters, Mary and Guadalupe; and another sister, Raphaella, a retired nurse, lives in Albuquerque.[46]

Another stonecutter, Nick Damiano, left his native Naples in the 1880's and went to Trinidad, Colorado. Hearing of the construction work in Albuquerque, he, too, brought his family to the Territory. A son, Henry, is a local plumber, and a daughter, Adella, is married to Pedro Arrese, of Albuquerque.[47]

Nick Damiano's partner, Benedetto Berardinelli, was shot and killed in front of Toti & Gradi's feed store on North Third Street in 1907. His murderer, Antimo Pettine, another stone mason, was believed to have a vendetta with Berardinelli, and Berardinelli was possibly the third victim. At any rate, Pettine fled the scene on a bicycle, a smoking .32 in his hand. He was later captured, but released on a $10,000 bond. He was defended by T. B. Catron, one of the Territory's most prominent attorneys,[48] and was subsequently acquitted.[49]

---

[46] Interview with Miss Raphaella Maurino, March 28, 1958.

[47] Interview with Adella Arrese, Albuquerque, March 26, 1958.

[48] Albuquerque Morning Journal, February 5, 7; March 5, 21; June 23, 1907.

[49] Interview with Antonio Domenici, Sr., October 29, 1957.

Another stone contractor, Cesare Grande, was also involved in a local fracas: he was fined $25 in 1907 for beating Carlo Picchioni with a club after a "convivial glass." After an exchange of words and a blow by Picchioni, "Mr. Grande then arose, went behind the bar and secured a billy-club, and came forth and applied the same with the skill of an experienced stone mason to Picchioni's head."[50]

The 1885 census listed two families living in the "Ranchos" area: those of Carlo Poletti, a farmer; and Carlos Vianki (Bianchi), a merchant, whose wife, Maria, was a dressmaker.[51] Although it is evident that most of the Italians preferred town life, the Ghirardi and Giardetti families farmed in the Isleta area for several decades. Corrales, a settlement just northwest of Albuquerque, across the Rio Grande, also attracted several others. The Moretto family had a small grocery there, and the Trossellos farmed some acreage in the area for many years.[52]

Enrico and Dominic Aira came from Castellamonte, in Piedmont, where they were farmers and tunnel workers.

---

[50] Albuquerque Morning Journal, April 12, 1907.

[51] Manuscript Census, 1885, Bernalillo County, Ranchos Precinct No. 4, page 75.

[52] Interview with Elvira Bonaguidi, October 26, 1957.

At first employed in the mines at Gallup and Madrid, New Mexico, they moved to Corrales about 1900. Here they had a small homestead on which they raised sweet potatoes and cabbages, and cultivated ten or fifteen acres of grape vines. Enrico died in the 1920's, and Dominic returned to Italy in the 1930's. A third brother, Valentino, farmed in the area for about three years, and then worked for the Santa Fe Railway for almost two decades prior to his death.[53]

Angelo Salce, born in the province of Belluno in 1859, travelled in Europe beginning with his seventeenth year. He learned shoemaking in France, then went to Spain, and from there to Mexico. He worked his way northward into New Mexico, and after working on the Albuquerque courthouse in the mid-1880's opened a small shoe repair shop--first on his own, and then in partnership with one Chaplin. In 1902 he turned to farming in the Corrales district, by purchasing a plot in the Fernandez Grant which included some forty acres of cultivated land plus a grazing strip one hundred varas wide reportedly extending from the Rio Grande to the Rio Puerco. (A vara is approximately 2.8 feet.) He then sent for his brother, Louis, and his fiancée, whom he married in 1903. Salce was among the first to import vines from Europe, and had

---

[53] Interview with Teresa (Mrs. Valentino) Aira, Albuquerque, March 17, 1958.

such varieties as Malvoise and Zinfandel. They produced from fifteen to twenty barrels of wine a year, and also sold grapes, their main source of income. Angelo was the father of eight children, four of whom still live in or near Corrales: Virgil, a farmer; Dulcenina (Curtis), Ida (Gutierrez), and Lena (Apodaca).[54]

The movement of these people into Albuquerque exemplifies the effectiveness of the "letter home" and word-of-mouth advertising, for the influx of Italians in the 1880's was largely the work of those few who were already here. Oreste Bachechi was probably the most active and best known, and is certainly acknowledged as the one person responsible for more Italians coming to Albuquerque than anyone else.[55]

Bachechi, "il padre della colonia di Albuquerque,"[56] was born in 1860 in Bagni di Lucca, near Florence, in 1860, where his father was engaged in merchandising. He was orphaned at the age of thirteen, however, and was then on his own. After his military service obligations were fulfilled, he went to France, and from there worked

---

[54] Interview with Dulcenina (Mrs. Vincent) Curtis, Corrales, March 11, 1958.

[55] Zopito Valentini, comp., Attività Italiane nella Intermountain Region (Salt Lake City: International Publishing Company, [c. 1930]), 272; see also, article by Amy Passmore Hurt in Albuquerque Journal, ca. 1930, Franchini Scrapbook, Albuquerque.

[56] Valentini, 272.

his passage as a stoker on a ship to Cuba. He then went to Vera Cruz, Mexico, where an outbreak of malaria cut short his stay. In Mexico City he heard about New Mexico. In 1885 he arrived in Albuquerque, and opened a small saloon in a tent rented for the purpose.[57]

From these small beginnings his business grew. In 1889 (the year that the first Italian organ-grinder and monkey arrived in town)[58] he married Maria Franceschi, who had been born in Petrogniano, near Lucca, in 1867, and had recently come to Albuquerque to join a brother and sister already here. The new Mrs. Bachechi was an excellent businesswoman in her own right, and between them they expanded their holdings as rapidly as finances would permit. Mrs. Bachechi operated a dry goods store and the Elms Hotel by herself, and at the same time bore Oreste six children.[59]

Meanwhile, Bachechi expanded the saloon (now a partnership with Girolamo Giomi) into a wholesale and retail liquor business, the Consolidated Liquor Company, by forming a corporation consisting of J. D. Eakin, Charles Melini, Giomi, and himself.[60] This organization was in

---

[57] Twitchell, III (1917), 37; Davis, I, 560; interview with Iola (née Bachechi) Puccini, November 11, 1957.

[58] Albuquerque Morning Democrat, June 19, 1889.

[59] Interview with Iola Puccini, November 11, 1957; Davis, I, 565.

[60] Albuquerque Morning Journal, January 24, 1907.

existence for thirty-three years, and extended over the entire Southwest. In 1900 he built his home and an apartment house, and in 1905 the Savoy Hotel, of which he was part owner. At the time the Savoy (now the "Milner"), at First and Silver, was the leading hotel in Albuquerque. In 1909 he built the Bachechi Block at First and Tijeras, and later acquired the New European Hotel, a 56-room "hostelry."[61]

By 1917 Colonel Ralph E. Twitchell, one of New Mexico's foremost historians, was able to write of him,

> [Bachechi] is interested in New Mexico and her progress and contributes in substantial measure to plans and projects for the upbuilding and development of Albuquerque. He is considered the wealthiest of the Italian residents of Albuquerque and is a recognized leader among his countrymen and others of the city. His success in business has all been won since his arrival here and has resulted from capable management and judicious investment.[62]

In 1922 he and his sons, Arthur O. and Victor, bought the old Pastime Theatre from a son-in-law, Luigi Puccini, and under Victor's management this was developed into the KiMo Theater, built in 1927.[63] With his son, Arthur O., and Ettore Franchini, he opened the Bachechi Mercantile Company in the early 1920's which remained one of

---

[61] Davis, I, 560; Twitchell, III, 37.

[62] Twitchell, III, 37.

[63] Davis, I, 560; interview with Luigi Puccini, Albuquerque, November 11, 19, 1957; see also, Albuquerque Morning Journal, September 25, 1927.

his business interests, as did the management of his various real estate holdings, until the time of his death in 1928. Bachechi took out his United States citizenship papers in 1892, and in that year he was one of the founders of the Associazione Italiana di Mutua Protezione Cristoforo Colombo. Usually known simply as the "Colombo Society," he was its president for nineteen years.[64]

Arthur O. Bachechi, son of Oreste, was born in Albuquerque in 1890, and attended St. Michael's College in Santa Fe. In 1909 he became associated with his father and Ettore Franchini in A. O. Bachechi & Co., a wholesale and retail grocery and liquor concern, which he operated until 1918. After serving in the air service of the United States Army in 1918-1919 he returned to Albuquerque, and he, Franchini, and his father again went into business. The Bachechi Mercantile Company, mentioned above, then built the Anchor Milling Company, the largest flour mill in the state at the time; and in 1922 (the year of his marriage to Mary Morelli) the two businesses were consolidated into the Anchor Milling and Grocery Co. Arthur Bachechi was secretary and sales manager of this concern until 1927, when he became active

---

[64] Davis, I, 565 (note on 562); interviews with Luigi Puccini, November 11, 19, 1957, and Antonio Domenici, Sr., October 28, 1957.

in the management of the KiMo Theater. Following the repeal of prohibition in 1933, he relinquished his theater holdings, sold his grocery stocks, and reentered the wholesale liquor business. As president and manager of the Anchor Liquor Company, and partner in the Bachechi Brothers Investment Holding Company, he remained active until the time of his death in 1952.[65]

Maria (Mrs. Oreste) Bachechi carried on the family interests for many years, both in the business world and in public affairs. In 1923 she was one of the organizers of the Italian Women's Club, a charitable organization,[66] and her many public contributions included a donation of ten thousand dollars toward the new building of the Bernalillo County Indian Hospital.[67] She is now living in retirement, but her children, Mario, Victor, and Carlo, are active in Albuquerque business affairs, especially the corporation organized in 1948, Albuquerque Exhibitors, Inc., which operates the combined theater interests of the Bachechis and the late Joe Barnett. This is one of the largest theater chains in the Southwest.[68]

---

[65] Davis, I, 560, and photo, 561.

[66] Elvira Bonaguidi, "History of Italian Women's Club, 1923-1956" (Unpublished ts., 1956), 1.

[67] Albuquerque Tribune, September 28, 1953.

[68] Ibid., January 31, 1952.

in the management of the KiMM Theater. Following the repeal of prohibition in 1933, he relinquished his theater holdings, sold his grocery stores, and resumed the wholesale liquor business. As president and manager of the Anchor Liquor Company, and partner in the Macleod Brothers Investment Holding Company, he remained active until the time of his death in 1944.[65]

Maria (Mrs. Oreste) Sadenghi centered on the family interests for many years, with the business world and in public affairs. In 1929 she was one of the organizers of the Italian Women's Club, a charitable organization,[66] and her many public contributions included a donation of ten thousand dollars toward the new building of the Bernalillo County Indian Hospital.[67] She is now living in retirement, but her children, Mario, Victor, and Carlo, are active in albuquerque business affairs, especially the corporation organized in 1949, Albuquerque Exhibitors, Inc., which operates the combined theater interests of the Sandoval and the Lobo Theaters. This is one of the largest theater chains in the Southwest.[68]

---

[65] Davis, I, 360, and photo, 361.

[66] Elvira Bonaguidi, "History of Italian Women's Club, 1923-1956" (Unpublished ms., 1956), 1.

[67] Albuquerque Tribune, December 28, 1952.

[68] Ibid., January 21, 1952.

Joe Barnett, who had arrived in Albuquerque two years before Oreste Bachechi, has been called "one of the real builders of Albuquerque."[69] Barnett, whose father had anglicized the family name, was a member of the second generation, for he was born in New York City in 1866. At the age of twelve he went to St. Louis to work on a farm, but soon decided to go west "to see the Indians." As his late employer broadcast a reward offer for his return, he travelled westward to Leadville and Cripple Creek, Colorado; from there to Silver City, New Mexico, and Globe, Arizona; finally arriving in Albuquerque in 1883.[70]

Beginning as a musician in one of the local dance halls, he also perfected his skill with a deck of cards. He became part owner, with John Wickstrom, of the St. Elmo Saloon, and soon expanded into allied interests, including the "White Elephant," a bar-dancehall-gambling-sporting establishment. When gambling was outlawed, he invested in real estate, and the Eighteenth Amendment officially ended his liquor career in 1918.[71] By 1900,

---

[69] Davis, I, 382.

[70] Interview with Joseph Scotti, November 9, 1957.

[71] Ibid.; Meldrum K. Wylder, Rio Grande Medicine Man (Santa Fe: The Rydal Press, [c. 1958]), 148. Wylder refers to him merely as "Joe B.," but see book review in the Albuquerque Journal, February 7, 1958, p. 21.

however, he had become interested in "show business," and in 1910 this was logically extended to include the new medium, motion pictures. He owned the Crystal Theater, at Second and Silver, and soon expanded his holdings to several others.[72] In later years these included the $200,000 State Theater, the $500,000 Hiland, and the Sunshine Theater and its building. All of these became the property of Albuquerque Exhibitors, of which Barnett acquired the controlling interest in 1952.[73] He developed some of Albuquerque's finer residential subdivisions, and owned other downtown properties. He was one of the interested parties in the building of the ten-story Hilton Hotel in 1938-1939.[74] His wife, Lucille, died in 1936, but Barnett lived until 1954, when he left an estate valued at $2,584,969.[75]

Charles Melini was another prominent Albuquerque Italian. Born in Malesco, Province of Novara, in 1864, he was the son of a Parisian dealer in mosaic work. Following his education in Italy he came to the United States in 1885, and to Albuquerque in 1886.[76] He was

---

[72] Interview with Joseph Scotti, November 9, 1957.

[73] Albuquerque Tribune, January 31, 1952.

[74] Davis, I, 382; Albuquerque Journal, March 3, 1938.

[75] Albuquerque Tribune, December 29, 1955.

[76] Twitchell, III, 54.

however, he had become interested in "new business," and in 1910 this was logically extended to including the new medium, motion pictures. He owned the Crystal Theater, at Second and Silver, and soon expanded his holdings to several others.[72] In later years these included the $250,000 Rhodes Theater, the $300,000 Hilland, and the Sunshine Theater and its building. All of these became the property of Albuquerque Exhibitors, of which Barnett acquired the controlling interest in 1952.[73] He developed some of Albuquerque's finest residential subdivisions, and owned other downtown properties. He was one of the innovated parties in the building of the ten-story Hilton Hotel in 1928-1929.[74] His wife, Lucille, died in 1956, but Barnett lived until 1974, when he left an estate valued at $3,564,959.[75]

Charles Zalini was another prominent Albuquerque Italian. Born in Malcesco, Province of Novara, in 1894, he was the son of a Tyrolean dealer in mosaic work. Following his education in Italy he came to the United States in 1913, and to Albuquerque in 1924.[76] He was

---

[72] Interview with Joseph Scott, November 9, 1972.

[73] Albuquerque Tribune, January 24, 1952.

[74] Davis, I., 1929, Albuquerque Journal, March 3, 1929.

[75] Albuquerque Tribune, December 29, 1956.

[76] Twitchell, III, 94.

vice-president of the Albuquerque Pressed Brick Company around the turn of the century,[77] and was also in the wholesale liquor business. In 1912 he was appointed Italian consular representative in Albuquerque, and always maintained close ties with his homeland. Before returning to Italy in the 1920's, where he spent the rest of his life, he acquired considerable property in the downtown business district. He had been one of the charter members of the Colombo Society in 1892, had married Emma Dinelli--a member of another Albuquerque family--in 1903, and was an active Republican and Elk.[78]

Melini's predecessor as Italian consular representative was Dr. Vittorio Nacamuli, a physician. He came to Albuquerque about 1907, and tried to interest some of his countrymen from the area around Padua in setting up an agricultural colony in the Rio Grande Valley.[79] This proved unsuccessful, and in 1912 Dr. Nacamuli departed for Denver.[80]

With one or two minor exceptions, these names complete the roster of Albuquerque's Italian colony in

---

[77] Albuquerque Journal, "Fifty Years Ago Today," October 4, 1957.

[78] Twitchell, III, 54; interview with Michael Palladino, Albuquerque, February 15, 1958.

[79] Albuquerque Morning Journal, March 17, 1907.

[80] Interview with Michael Palladino, February 15, 1958.

the mid 1880's. From twenty listed in the 1880 Census,[81] Bernalillo County's Italian population rose to 170 in 1890,[82] and to a peak of 376 in 1900.[83] It then sank to 226 in 1910,[84] and increased once more, due to an influx just prior to World War I, to 279 in 1920. Of this figure, 227 were residents of Albuquerque, and the rest lived in the surrounding county.[85] From 1890 on, therefore, the history of the Italians in and around Albuquerque can only be told in terms of outstanding individuals and representative families.

Two names prominent in Albuquerque today are those of Franchini and Matteucci, and both date from 1899.

Ettore Franchini was born in Uzzano, Province of Pistoia, in 1880, and came directly to Albuquerque in 1899, where his widowed aunt, Minechina Benedetti, was already living. He worked for Oreste Bachechi and Girolamo

---

[81] United States, Department of the Interior, Bureau of the Census, Tenth Census . . . 1880 (Washington: Government Printing Office, 1883), I, Table XIV, 521. Published census reports will be cited hereinafter simply by number and year.

[82] Eleventh Census . . . 1890, I, Table XXXIII, 645.

[83] Twelfth Census . . . 1900, I, Table XXXIV, 771-772.

[84] Thirteenth Census . . . 1910, II, "Population of New Mexico," 176, 178, 180.

[85] Fourteenth Census . . . 1920, III, "Population of New Mexico," Table II, 672.

Giomi, cleaning their saloon and doing odd jobs for twenty dollars a month until 1902, when he started working for the Santa Fe Railway as a wiper (later machinist). In 1903 he returned to Italy and married Primia Bartolini, bringing his bride back to Albuquerque. He continued in his job with the railroad until 1910, when he resigned to join Arthur and Oreste Bachechi in the grocery business they had begun at the northeast corner of First and Tijeras.[86]

In 1906, his brother Ovidio (b. 1888) joined him, and four sisters followed within the next few years. Ovidio worked in the Santa Fe shops as his brother had until 1915. In 1916 he joined Ettore in the grocery business, which was later moved to the northwest corner of First and Tijeras, and is now "Franchini Bros." In 1956 Ettore sold his interest to his brother, and the business is now in the hands of Ovidio's sons, Oreste and Frank. Ettore's sons are all in business in Albuquerque: Mario is secretary-treasurer of the Southwest Distributing Company (wholesale liquor), Henry is a solicitor for a trucking company, and John is an insurance agent, in partnership with Ray Vaio. Of three daughters, two are married to other Italian-Americans.[87]

---

[86] Interview with Ettore Franchini, Albuquerque, November 5, 1957. See also biographies in Davis, I, 877; and Valentini, 274, 280.

[87] Interview with Ettore Franchini, November 5, 1957.

Ettore Franchini now operates the Franchini Travel Service, and looks back on an active life in public affairs. In 1927, when the flying boat "Santa Maria" crashed and sank in Roosevelt Lake, Arizona, Franchini organized a crew of Albuquerque Italians to salvage it. He and his friends were able to raise the motors and send them to the Italian consul general in New York, and for this he was made a Knight [Cavaliere] of the Crown of the King of Italy.[88] He went to Italy to receive this decoration, and, accompanied by Charles Melini, was introduced to Il Duce, Benito Mussolini.[89] In 1933, when Marshal Italo Balbo visted the United States, Cavaliere Franchini, now consular representative in Albuquerque, went to meet him in Chicago. The Albuquerque paper's wire service reported, "[Balbo's] warmest greeting, nevertheless, went to a modestly dressed, little white-haired man from a town in the far Southwest--Ettore Franchini of Albuquerque."[90] When Italy entered World War II Franchini resigned his post as consular agent, and offered to return his medal; but in 1947, after the war

---

[88] Albuquerque Tribune, April 12, 1927; Il Progresso (New York), April 4, 1927; Ettore Franchini's Scrapbook, Albuquerque.

[89] Albuquerque Morning Journal, November 3, 1927, Franchini Scrapbook.

[90] Ibid., July 27, 1933; see also photo of Franchini with Balbo taken in New Mexico in, Valentini, 280.

was over, he became consular correspondent once more and held this post until 1950. An active Democrat, he served as a penitentiary commissioner and a member of the state parole board.[91]

The Albuquerque history of the Matteucci family begins with the arrival of Alessandro and Amadeo Matteucci in this city in 1899. Alessandro was born in Lammari, Lucca (Tuscany), in 1872, and served in the Italian army during the Abyssinnian War before coming to the United States in 1896.[92] At that time he went to Winnemucca, Nevada, where a cousin, Carlo Matteucci, was employed by the Union Pacific Railroad. Alessandro got a job on a tracklaying crew at $1.60 per day. Three years later he decided to come to Albuquerque, where his uncle, Frediano Alessandri, had the "Porto Rico," a bar and grocery in Old Town.[93] Alessandri, a bankrupted millionaire in Italy, had come to New Mexico a few years before, and was given his start in business by Father R. Di Palma, then at San Felipe Church.[94] Alessandro Matteucci clerked

---

[91] Interview with Ettore Franchini, November 5, 1957.

[92] Alessandro Matteucci, pocket notebook (Ms., in possession of Mrs. Yolanda Marianetti, Albuquerque).

[93] Albuquerque Tribune, November 8, 1949, and September 6, 1956. The Will Rogers Highway Court, at 1824 West Central, is now on the site.

[94] Interview with Mrs. Yolanda Marianetti, March 12, 1958; information furnished by Amadeo Matteucci, March 20, 1958.

in the store at twenty dollars a month for about a year, when his uncle lent him $900 to go into business for himself. With his brother Amadeo, newly arrived from Italy, and a cousin, Pio Lommori, he opened a small grocery and butcher shop called "La Tienda Barata."[95]

Alessandro Matteucci suffered an attack of typhoid fever, and briefly returned to Italy in 1901 to recuperate. His uncle died in 1902, leaving him to manage the "Porto Rico" for his aunt. Meanwhile, he and his brother Amadeo relinquished their interests in "La Tienda Barata," and opened another store, the Champion Grocery and Meat Market, at 622-24 West Tijeras, in 1903.[96] This was put under the management of Amadeo, who had just returned from Italy with his bride, Ancilla Petroni. A third brother, Pompilio, arrived in 1904, bringing with him Alessandro's fiancée, Maria Stefani, from her native town of Segromigno, Lucca, and their marriage took place immediately. On the death of their aunt in 1908, the two older brothers severed their business relationship. Alessandro kept the

---

[95] Ibid.; see also, Albuquerque Tribune, November 8, 1949, and September 6, 1956 [discrepancies noted]; Libro d'Oro, 503 [discrepancies noted]. Lommori died in 1957 after a long retirement. Albuquerque Journal, November 19, 1957. His brother, Agostino Lommori, operated the "White House" restaurant and bar for about fifteen years, but departed for Juarez, Mexico, when prohibition curtailed his business. Interview with Mr. Joseph Schiffani, Albuquerque, March 14, 1958.

[96] See advertisement, Albuquerque Morning Journal, March 17, 1907.

Champion Grocery, and Amadeo got the Porto Rico Bar. Alessandro then continued to operate the Champion Grocery until 1938, when he retired to devote his time to the management of the various properties he had acquired in Albuquerque. When he died in 1956, he left an estate valued at $257,465, the bulk of which was in Albuquerque real estate.[97] Active in public affairs, he ran (unsuccessfully) for sheriff on the Republican ticket in 1920; he served for many years on the board of directors of the Los Lunas Training School; and he was a member of both the Colombo Society and Immaculate Conception Church. One of his closest friends was Father Roberto Libertini of San Felipe Church, with whom he would play briscola, an Italian card game. Alessandro and Maria Matteucci had two children, Pete, formerly the owner of the State Distributing Company in Albuquerque, but now (1958) the Pecos Beer Company, in Roswell, New Mexico; and Yolanda Marianetti, who manages their estate.[98]

Amadeo Matteucci, now retired, is the father of Gino, a local attorney who married Lydia Giacomelli; Nello and Lawrence, both in the retail liquor business;

---

[97] Interview with Mrs. Yolanda Marianetti, March 12, 1958; Albuquerque Tribune, June 4, July 11, 1957.

[98] Interview with Mrs. Yolanda Marianetti, March 12, 1958; Albuquerque Journal, September 6, 1956; see also, biography in, Valentini, 286.

and a married daughter, Lydia.[99] Pompilio ("Pete" Senior) arrived in Albuquerque in 1904 with a hundred dollars capital, leaving his wife and a small son, "Pete" Junior, in Lucca. At first employed at the local sawmill, he opened the "Green Front," a small shoe repair shop at 105 North First, in 1905.[100] He subsequently opened the first Paris Shoe Store at 121 West Central. Pompilio has five sons: "Pete" (Pompilio, Junior), Albert, Louis, and Henry, all of whom are active in the operation of the two shoe stores, and Roland, a local attorney. A daughter, Annunziata, is married to Luigi Del Frate, of Albuquerque's "Palms Bar."[101]

A fourth and younger brother, John, served in the United States Army in World War I, worked for Alessandro, and later entered the service station business with Julio and Americo Menicucci. His son, Pete, is associated with him, and his other children, Fred, Norma, and Richard, are either students or employed locally.[102]

Antonio and Cherubino Domenici came to Albuquerque

---

[99] Interview with Mrs. Yolanda Marianetti, March 12, 1958.

[100] Albuquerque Tribune, August 12, 1951; see also, Albuquerque Morning Journal, September 6, 1907.

[101] Valentini, 290; Albuquerque Tribune, August 12, 1951.

[102] Interview with Mrs. Yolanda Marianetti, March 12, 1958.

in 1906 from their native Lucca, where they owned a farm. At the time they were twenty-one and fourteen, respectively. They were two of a party of eleven, all coming to Albuquerque from Lucca. The others were Tony Morelli, whose father, Daniel, was already a tailor here; John Azario, whose brother, Lorenzo, was a partner in the firm of Mori & Azario, a bar; Mrs. Gaudenzio Toti and her daughter (who married into the Lommori family); Alex Nottoli, now of the Albuquerque Police Department, his mother, and his sister, Mary, now Mrs. Louie Del Frate (Ritz Bar); "Tercero" Domenicali; and one Piccinini, who continued on to California.[103]

At first Antonio Domenici worked for Elia Gradi, who was his first cousin, and Cherubino worked for Lorenzo Gradi. In 1911, as noted above, both became partners with Lorenzo Gradi, and maintained this business relationship until 1940 when the brothers bought his interest. In that year they built a warehouse at First and Lomas where they operated a wholesale grocery firm for eleven years, or until their retirement in 1951.[104]

In 1914 Antonio Domenici married Emma Giomi, the daughter of another San Pedro and Albuquerque merchant, and they have eight children: Charles and Antonio, Jr.

---

[103] Interview with Antonio Domenici, Sr., October 28, 1957.

[104] Ibid.

(who are in the sporting goods business), Lawrence, George, Ida (Mrs. Albert Matteucci), Teresa (Mrs. Mario Menicucci), and Lillian (Mrs. John Tomasi).[105]

Cherubino is married to the former Alda Vichi, another Albuquerquean, and they have four children: Pete, a law student at the University of Denver; Rosanne, married; and Thelma and Nella, both Roman Catholic nuns.[106] Alda Vichi's father, Pietro, came to Albuquerque from his native Fornovolasco, Lucca, about 1900, and operated a grocery store for many years. He was a member of the "Santa Maria" rescue party with Ettore Franchini in 1927 (see above), and is also survived by two sons, Vince and Willy.[107]

Several other Albuquerque businessmen arrived in this country in the first decade of the twentieth century. Attilio Santori, a nephew of Mrs. Maria Bachechi, was born in Lucca in 1891, and came to New Mexico in 1905 with his aunt, who was returning from one of her trips abroad. At first he worked in the Santa Fe railroad shops, but in 1914 he transferred to the line's local

---

[105] Ibid. The Domenici and Giomi families formed the D & G Investment Co. to manage their property holdings. See, Albuquerque Journal, March 14, 1957.

[106] Interview with Antonio Domenici, Sr., March 20, 1958.

[107] Interview with Ettore Franchini, November 5, 1957.

Harvey House. He later opened the Metropolitan Restaurant and also the Club Bar. In 1919, he and his brother-in-law, James Giomi, established the Union Baking Company; Santori subsequently acquired his partner's interest, and operated it until the time of his death.[108]

James Giomi, prior to the Eighteenth Amendment and his entry into the baking business, had been a partner with Pete Zito in the Metropolitan Bar; he has been retired for many years. The Giomi family here was headed by his uncle, Girolamo Giomi, who came to Albuquerque in 1888. Girolamo was born in Marlia, Lucca, in 1864, where he went to school and worked on the family farm. His sister, Isola Bambini, whose husband was a tailor, was already in Albuquerque; and she encouraged him to bring his wife to New Mexico. Girolamo was injured while working in the mines at San Pedro, and returned to Albuquerque to enter a less strenuous business. He went into partnership with Oreste Bachechi, and their wholesale liquor business was later incorporated in the Consolidated Liquor Co. (See pages 164-165 above.) With the advent of Prohibition, their corporation was dissolved: Bachechi devoted his time to his theatre and property interests, and Giomi began buying and selling real estate. He became a prominent owner of downtown property, and was active

---

[108] Valentini, 291; Davis, II, 2010.

in its management for the rest of his life. He died in 1956, at the age of ninety-one.[109]

Giomi's eldest son, Charles, was born in Albuquerque in 1889, and prior to World War I owned and operated the Alamo Bar at First and Silver. From 1914 to 1936 he lived in Europe, but returned to Albuquerque to enter the amusement machine business with his brother Hugo. This firm, Giomi Brothers, was dissolved in 1951, and Charles has since been a partner with Coit White in the Mint Bar. Charles Giomi's son, Marcello, is a local consulting engineer, and holds a doctorate from the University of Milan. Girolamo Giomi's daughter, Emma, is married to Antonio Domenici (see page 178 above); and his son, Guido, is now in the real estate business with Charles Balduini.[110] Girolamo's other sons, John and Hugo, operated a cigar store in downtown Albuquerque, but are now both retired.[111]

Giulia Balduini, a native of Stazzema, Lucca, came to Albuquerque in 1904. Termed "molto ricca" by

---

[109] Interview with Charles Giomi, Albuquerque, March 25, 1958.

[110] Ibid. A former vice-president of the Albuquerque National Bank, Guido Giomi was sentenced to two years in the penitentiary on three counts involving unauthorized promissory notes. Albuquerque Tribune, February 12, 1951.

[111] Interview with Charles Giomi, Albuquerque, March 25, 1958.

her admiring biographer, she owned the Balduini Block and many apartment houses (caseggiati) in the early 1930's.[112] Her daughter, Margherita, is married into the Matteucci family, and sons Carlo and Luigi are variously engaged in the real estate and liquor businesses.[113]

Pietro Dinelli, from Lammari, Lucca, operated the Rico Cafe and Bar, at 119 North First, from 1910 to 1952, in the three-story building which he owned.[114] The family is still represented in Albuquerque; one daughter is now Mrs. Dino Bonaguidi, and another is married into the Matteucci family.[115]

Giacomo Dolzadelli came to New Mexico from his native Lombardy in 1890 at the age of twenty. After working on a farm near San Antonio, New Mexico, he moved to the mines of Gallup and Madrid. He worked as a bartender in Albuquerque, and in 1905 married Argentina Michi here. For years he worked as a boilermaker's

---

[112] Valentini, 274.

[113] Information furnished by Yolanda Marianetti, March 12, 1958.

[114] See biographical sketch in Valentini, 276; also, Albuquerque Journal, March 14, 1957. See also, advertisement, Italian-American News (Albuquerque), November 26, 1937.

[115] Information furnished by Yolanda Marianetti, March 12, 1958.

her adventure photographer, she owned the Valentini Block and many apartment houses (casas-vecindad) in the early 1930's.[112] Her daughter, Marguerite, is married into the Matsuura family, and some cousin and uncle are variously engaged in the real estate and liquor businesses.[113]

Pedro Minelli, from Amazul, Lucca, operated the Rico Cafe and Bar, at 119 Romero Street, from 1910 to 1932, in the three-story building which he owned.[114] The family is still represented in Albuquerque; one daughter is now Mrs. Pluto Donadini, and another is married into the Mazzanovi family.[115]

Giacomo Polvadelli came to New Mexico from his native Lucchesia in 1890 at the age of twenty. After working on a farm near San Antonio, New Mexico, he moved to the mines of Madrid and Waldo. He worked as a bartender in Albuquerque, and in 1905 married Argentina Miani here. For years he worked as a boilermaker's

---

[112] Valentini, 274.

[113] Information furnished by Yolanda Matsuura, March 12, 1958.

[114] See biographical sketch in Valentini, 275; also, Albuquerque Journal, March 14, 1957. See also, advertisement, Italian-American News (Albuquerque), November 26, 1932.

[115] Information furnished by Yolanda Matsuura, March 12, 1958.

helper in the Santa Fe shops, and then operated a second-hand store for some years prior to his death in an automobile accident in 1942. His son, John, is business manager for the athletic program at the University of New Mexico.[116]

Leo Bonaguidi, who was born in Lucca in 1890, came to Albuquerque in 1905 and attended night school while working days. In 1909 he went to California where he was employed in the Italian-Swiss Colony wineries; but returned to Albuquerque the following year, and acquired an interest in the Arcade Saloon. In succeeding years he had various investments and employment in the Bachechi Mercantile Co., the Albuquerque Mercantile Co., a building and a market on North First Street, a partnership with Luigi Pucci in a beer distributorship, the Liberty Coal Company (which he owned), a three hundred acre bean and alfalfa farm, and a coal mine at Canon City, New Mexico. He died in 1954, and is survived by his widow, Elvira (née Toti).[117] Two other brothers, Dino

---

[116] Interview with John Dolzadelli, Albuquerque, March 25, 1958. Another Dolzadelli--Joe--(no relation) arrived in Albuquerque in July, 1907, and was involved in three fires within a month at the rooming house where he was staying. He claimed he was the intended victim of the New York branch of the Mafia, which reportedly had a grudge against him. Albuquerque Morning Journal, August 17, 1907. Apparently he left for parts unknown shortly thereafter.

[117] Davis, I, 908, 913; photos, 910-911.

and Giuseppe, came to Albuquerque in the 1920's. Dino is a local merchant, and Giuseppe died in 1957 following a long illness. Their sister, Mrs. Angelo Bandoni, also lives in Albuquerque.[118]

Luigi Pucci, who had married Ida Toti, Elvira Bonaguidi's sister, was born in 1893 in Fornovolasco, Lucca, where his father was a wholesale merchant. He came to Albuquerque in 1912, and variously worked in a grocery owned by a cousin, as a wiper and boilermaker in the Santa Fe shops, and as a partner in a saloon (Balduini and Pucci). Following the saloon's closing in 1918, he held several positions, including that of manager of his brother-in-law's Liberty Coal Co., and was a partner with him in the Schlitz beer distributorship.[119] Active in civic affairs, he is still in the liquor business in Albuquerque.[120]

The years immediately prior to World War I represented ones of heavy Italian immigration, and a number of these people came to Albuquerque at this time. Among these was Siro Chiordi, who had been born in Lucca in 1888. Following his arrival in New Mexico in 1911

---

[118] Albuquerque Journal, October 5, 1957. See also, Who's Who in New Mexico, 1957, 45.

[119] See advertisement, Italian-American News, November 26, 1937.

[120] Davis, II, 1151; interview with Elvira Bonaguidi, October 26, 1957.

he worked for the Santa Fe Railway for a year, and then entered the bakery business. At various times he operated the Union Bakery (which he sold to one Benedetti and then passed into the hands of Santori and Giomi), the Sanitary Bakery, and the Chiordi Baking Company. He also had a large bar and retail liquor business, and in 1934 he opened the United Wholesale Company, a beer distributorship. In 1956 he retired, leaving the operation of this firm to his son, John, and a nephew, Frank Devoti; the bakery is in the hands of his sons, John and Tito. Chiordi is married to the former Fiore Franchini, sister of Ettore, is a member of the Colombo Society, and has been active in civic affairs.[121]

Aladino Viviani, another lucchese, came directly to Albuquerque in 1915, and was employed in the Santa Fe shops. In 1928 he opened the Viviani Grocery on North Seventh Street,[122] which is now operated by his son, Paul. Married in 1923 to Isola Santori (daughter of Attilio), he has been a leading Democrat, and was county commissioner in 1945. He is now retired.[123]

Oreste Ganzerla was born in San Giacomo delle

---

[121] See biographical sketches, Valentini, 275; Davis, I, 503; Albuquerque Tribune, July 16, 1956.

[122] See advertisement, Italian-American News, November 26, 1957.

[123] Davis, I, 805; interview with Yolanda Marianetti, March 12, 1958.

Segnate, in the province of Mantova, in 1885. At the age of 22 he came to Des Moines, Iowa, where his uncle lived. At first he worked with a pick and shovel on a street gang, but soon found the kitchen in his uncle's restaurant more inviting. After working there as a cook for several years, he returned to Italy and married. In 1914 he came to Albuquerque, where he entered the wholesale grocery business as a salesman. He is now retired here; his son, Oreste, Jr., has gained some note as an artist on the New Mexico scene.[124]

Luigi Puccini, a son-in-law of Oreste Bachechi and a distant relative of the famous composer, Giacomo Puccini, was born in Lucca in 1888. In 1906 he came to Philadelphia, where his father had lived years before, and some cousins still resided. After several months there, his uncle, Agosto Mattei, sent him money to come to Denver, Colorado. There Puccini worked in the Italian consulate, in a bank owned by one Cesare Frazzini, and also helped edit La Capitale, a small Italian-language newspaper. In 1908 he returned to Italy, and was promptly conscripted for six months' army service at Pisa. Returning to America in 1909, he became a reporter for Il Giornale Italiano, a New York newspaper. He travelled

---

[124] Valentini, 292; interview with Oreste Ganzerla, December 12, 1957.

over Canada and the western United States, writing his impressions and selling subscriptions to the Giornale.[125]

In September, 1911, on a trip from western Canada to the East Coast via the Pacific, he stopped in Albuquerque and met a number of the local Italian residents. The next year he visited the city again, met, and became engaged to Iola Bachechi; and in 1914, following further trips to Canada, they were married. After several years as a salesman in Albuquerque, El Paso, and San Diego, plus a short-lived career as a saloon keeper in the latter town and as a restauranteur in Deming, New Mexico, he bought the Pastime Theatre, Albuquerque, from the Papini Brothers in 1919. In 1921 he transferred this property to his father-in-law, Bachechi, and took his wife to Italy.[126]

While there in 1922, he purchased the exclusive distribution rights for a religious film, "The First Acts of Pius XI," for $27,000.[127] On his arrival in America, however, he discovered that another copy of the film, under a different title, had already appeared in the United States, and Puccini's reels were virtually worth-

---

[125] Interviews with Luigi Puccini, November 11, 19, 26, 1957.

[126] Ibid.

[127] See clipping from Variety, n. d., in Puccini's possession.

less. In ensuing years he bought two theaters in Durango, Colorado, and the Rex Theater in Gallup. Now retired, he spends his time managing his downtown Albuquerque properties.[128]

There are few families from southern Italy in Albuquerque. The Napoleones, Gaetano, Luigi, and Nuncio, came from their native Abruzzi to Santa Fe around 1890. Gaetano, who had served as a member of the Bersaglieri (a crack Italian infantry regiment), was a shoemaker. Luigi, who cut stone for Michael Berardinelli, later opened a grocery and liquor store in Santa Fe. Nuncio worked in the Santa Fe Railway shops in Albuquerque, and his son, Nick, is now retired in Albuquerque. The second and third generations are represented here also, and include several school teachers and motel operators.[129]

Probably the most prominent southern Italian family is that of the Schifanis. Giuseppe Schifani came from his native Chiusa Slafani, Sicily, to the United States in 1904. He learned the barbering trade in Louisiana, and followed it in New York and Pennsylvania until his health failed in 1918. Coming to New Mexico, he entered the life insurance business in 1919, and has

---

[128] Interviews with Luigi Puccini, November 11-26, 1957.

[129] Interview with Edward Berardinelli, Santa Fe, January 9, 1958.

been in it ever since. Made a member of his company's "Millionaire's Club" in 1957, he is also an active Republican, and served on the board of trustees of the New Mexico State Penitentiary. Schifani has three daughters, Marion, Anna (Eggert), and Pearl (McKenzie); and six sons, all of whom served in the United States forces in World War II. Louis, the eldest, and Joseph Daniel, the youngest, are both active in the Schifani Printing Company, a Santa Fe corporation owned by all of the Schifani sons. Emmanuel is president of the Springer Transfer Company of Albuquerque.[130] Emmanuel trained with the Royal Air Force in World War II, but transferred to the United States Army Air Corps in 1942. A senior pilot, he rose to the rank of lieutenant colonel, and was the recipient of a number of decorations, among them the Distinguished Flying Cross, and the Air Medal with nine clusters. He is now a major general in the New Mexico Air National Guard, and is adjutant general of the state's forces.[131] Joseph Schifani's son Frank heads the repair deprtment of Springer Transfer Company, Dante is a teacher and television technician, and Theodore R. is vice-president of the Thunderbird Lumber Company, in Albuquerque.[132]

---

[130] Interview with Joseph Schifani, Albuquerque, March 17, 1958.

[131] Ibid.; see also, Albuquerque Journal, March 10, 1957; February 9, 1958.

[132] Interview with Joseph Schifani, March 17, 1958.

The 1920's are represented by Giuseppe Massaglia and Marinello Cinelli. Massaglia, a native of Piazzo, Province of Torino, where he was born in 1877, came to America in 1925. He owned the City Feed Store on North First Street, acquired a substantial equity in downtown property, and was one of the group which was interested in the Hilton Hotel built in Albuquerque in the late 1930's.[133] Cinelli was born in Lucca in 1895, and was decorated for bravery during his service in the Italian army in World War I. He met and married Lina Franchini, another sister of Ettore, who was visiting in Italy at the time, and returned to Albuquerque with her in 1923. Mrs. Cinelli had owned the Santa Fe Grocery, at 901 South Second Street, Albuquerque, since 1921, and they jointly operated the business. In 1937 they moved the store to 901 South Third Street, where Mrs. Cinelli still conducts it. Cinelli was also a partner with Siro Chiordi in various enterprises, including the Four Roses Saloon on South Second Street, as well as working for the state highway department. He died in 1953.[134]

"Latecomers" from Italy have been few, for the quota system set up by the United States immigration laws

---

[133] Valentini, 289; interview with Michael Palladino, February 15, 1958.

[134] Valentini, 276; interview with Mrs. Lina Cinelli, Albuquerque, April 14, 1958.

of the 1920's curtailed this flow rather sharply. Consequently, the main additions to Albuquerque's colony have been first or second generation Italians from other parts of the United States. Representative of this group is the Brunacini family, of which Charles Brunacini is the head. His parents came to Pennsylvania from their native Sicily in 1900, where his father was a coal miner. Charles (born in 1901) came to New Mexico in 1934, and was state director of employment for the Works Progress Administration from 1936 to 1940, and district manager for the New Mexico State Bureau of Revenue from 1941 to 1947. He was county manager of Bernalillo County in 1949-1950 and again in 1956-1957; during interim periods he was active in Democratic party politics and engaged in the insurance business. He is now secretary-treasurer of the Western Utility Corporation, with which his son, Vincent, is also associated. Another son, Raymond, operates the Brunacini Appliance Co., a family concern.[135]

Luigi Vaiani, a native of San Giovanni alla Vena, near Pisa, died in 1958 after almost two decades in New Mexico. Formerly music and art editor of the Kansas City Journal-Post, he opened a music studio in Albuquerque, and

---

[135] Interview with Charles Brunacini, Albuquerque, March 27, 1958.

managed an art collection in Santa Fe. Nationally known in these circles, he helped this area's cultural advancement.[136]

As in other cities where there are concentrations of Italians, Albuquerque has its fraternal and social organizations. The Associazione Italiana di Mutua Protezione Cristoforo Colombo, commonly known as the Colombo Society, was the first of these, being organized on April 24, 1892, with sixty-two charter members.[137] The Society built a club house on Second Street near Marquette shortly after its organization; this building was sold to the Veterans of Foreign Wars in the 1940's,

---

[136] Albuquerque Journal, March 5, 1958.

[137] Interview with Antonio Domenici, October 28, 1957. For the record, these were: Lorenzo Azario, Oreste Bachechi, Ostilio Bambini, Agostino Barone, Benedetto Berardinelli, Battista Bertoni, C. Antonio Cacciavillani, Carlo Campo, Vincenzo Cecchini, Niccola Damiano, Francesco Delucchi, Paolo De Blassi, Michele Digneo, Nicola Di Mauro, Marco Dragoie, Luigi Ferraro, Francesco Fracaroli, Antonio Farina, Oreste Gatto, Federico Gennaro, Felice Gianotti, Girolamo Giomi, Ercole Gismondi, Lorenzo Gradi, Cesare Grande, Carmine Grande, Raffaele Granito, Sebastiano Lencioni, Angelo Lombardo, Angelo Marino, H. Q. Maurino, Carlo Mellini, Michele Mauro, Luigi Napoleone, Matteo Pagano, Gaetano Palladino, Pietro Palladini, Pietro Parenti, Celestino Pasquinelli, Celestino Petrini, Giovanni Pedroncelli, Antonio Pizzuti, Giovanni Pusterla, Pompeo Rusconi, Lorenzo Rolando, Francesco Rossi, Angelo Rosellini, Angelo Salce, Francesco Sarli, Giuseppe Scotti, Ferdinando Selva, Ignazio Selva, Giacomo Selva, Giacinto Serra, Rocco Silvestri, Alessandro Stack, Felice Speronelli, Francesco Tomei, Battista Toti, Gaudenzio Toti, Angelo Viviani, and Ferdinando Valentini. List of charter members, Colombo Hall, Albuquerque.

and the Colombo Society moved to its present home at 709 North Second. In years past its quarters were used for dances, dinners, recitals, and even a public exhibition of Marconi's wireless when it was still a novelty,[138] but today's social functions are largely limited to card playing by retired members. The Society has its more serious purpose also: The $12 a year dues are used in a sickness and accident fund which for decades paid benefits of one dollar a day. For the last ten years, however, the rate has been a dollar and a half per day for sickness, plus $150 for funeral expenses. The membership which reached some hundred and fifty in 1953, has continued to decline, and numbered about a hundred in 1957. These are primarily old first generation residents.[139]

Younger first and second generation Italians interested in maintaining their national ties have gravitated to the newer Italamer Club. Originally begun in the 1930's with Gino Matteucci as its first president, it used Colombo Hall as its base of operations. During World War II the club was virtually disbanded due to the scattering of its members, but it has recently been re-

---

[138] See advertisements, Albuquerque Morning Journal, March 26-29, 1907.

[139] Interview with Antonio Domenici, October 28, 1957.

activated. Under the leadership of Charles Brunacini, the organization bought land on the "West Mesa" near St. Joseph College in 1957, and its clubhouse, swimming pool, tennis courts, and other facilities are now in the planning stage. The Italamer Club now has some eighty members.[140]

The women have also had their organization, the Italian Women's Club. Begun in 1923 by Maria O. Bachechi and Agnes Dinelli, it was originally intended as a charity group and an English language school for its membership. Interest flagged, however, and in 1931 it was reorganized to include social activities, but with its major aim being "to help the needy and to keep the Italian Colony, young and old, together."[141] The club provided welfare aid, and supported one case for twenty-five years, another for fifteen. It contributed prosthetic devices, clothing for children in World War II relocation centers as far away as Canada, and rosaries for Italian prisoners-of-war encamped in New Mexico. It purchased bonds, and sent boxes to Italian boys in the United States service overseas. Using Colombo Hall and various homes to meet in,

---

[140] Albuquerque Journal, October 26, 1957. See also, "Twenty Years Ago," ibid., October 23, 1957. Interview with Gino Matteucci, Albuquerque, April 11, 1958.

[141] Elvira Bonaguidi, "History of Italian Women's Club, 1923-1956" (Unpublished ts., Albuquerque), 1.

it had a recent membership of 108.[142] For the past seven years, one of the club's annual activities has been a St. Patrick's Day spaghetti dinner![143]

Politically, Albuquerque Italians have followed no pattern, for many have been and are active in both major parties. As early as 1897 (the year the first Italian was elected to public office in New York City),[144] Angelo Lombardo, a local grocer, was one of Albuquerque's aldermen.[145] Except for Charles Brunacini, who was county manager, and Joseph Schifani, Alessandro Matteucci, and Ettore Franchini, who served on various boards, the local Italians have left the actual office-holding to the "natives" and "Anglos," contenting themselves with "politicking."

Since 1880, therefore, Albuquerque has been the center of an Italian colony which not only grew with the years numerically, but even more so in influence. Those members of it who had groceries, wine shops, and saloons, catered to both "natives" and "Anglos." Almost without exception, the new arrivals--if they did not already speak

---

[142] Ibid.

[143] Albuquerque Journal, February 14, March 16, 1958.

[144] Carl Wittke, We Who Built America (New York: Prentice-Hall, 1950), 443.

[145] Gladys Neel, "History of Albuquerque" (Unpublished master's thesis, University of New Mexico, 1928), Appendix II. Lombardo moved to California about 1900. Interview with Michael Palladino, February 15, 1958.

it had a record membership of 108.[142] For the past seven years, one of the club's annual activities has been a St. Patrick's Day spaghetti dinner![143]

Politically, Albuquerque Italians have followed no pattern, for many have been and are active in both major parties. As early as 1897 (the year the first Italian was elected to public office in New York City),[144] Angelo Lombardo, a local grocer, was one of Albuquerque's aldermen.[145] Except for Charles Brusaschi, who was county manager, and Joseph Bonifant, Alessandro Mattucci, and Ettore Franchini, who served on various boards, the local Italians have left the actual office-holding to the "native" and "Anglos," concerning themselves with "politicking."

Since 1880, therefore, Albuquerque has been the center of an Italian colony which not only grew with the years numerically, but even more so in influence. Those members of it who had prospered, mingled and relocated, catered to both "native" and "Anglos." Almost without exception, the new arrivals--if they did not already speak

---

142 Ibid.

143 Albuquerque Journal, February 14, March 16, 1958.

144 Carl Hacker, We Are Built America (New York: Prentice-Hall, 1950), 445.

145 Gladys Peel, "History of Albuquerque" (unpublished master's thesis, University of New Mexico, 1938), Appendix II. Lombardo moved to California about 19[illegible]. Interview with Michael Vallaire, February 15, 1958.

it--used Spanish as fluently as their native tongue within six months to a year. Again, almost without exception, they learned English, and were often called upon to translate for customers and friends of both cultures. While a majority of the first generation married within their national group, a significant number married outside of it. The following generations moved easily in either direction, although increasingly in the "Anglo" direction as Albuquerque filled with people from other parts of the United States. In Albuquerque, with both an "Hispano" and an "Anglo" culture, the Italians have suffered very little from "social visibility"--being accepted more readily by either culture than the one culture accepted the other. The Italians' affinity for the liquor business, in all of its aspects, seems to be a local phenomenon; through tight organization and rigid control they have made it both respectable and profitable.

Commendatore Valentini, usually given to high-flown praise, concludes with only slight exaggeration: "La colonia di Albuquerque non è solo la migliore--senza paragoni--della Intermountain Region, ma è fra le più intelligenti [,] fra le più attive, fra le più omogenee e fra le più onorate colonie italiane d'America."[146]

---

[146] Valentini, 270. ("The colony of Albuquerque is not only the best--without equal--of the Intermountain Region, but it is among the most intelligent, the most active, the most homogeneous, and the most loyal [to its ideals] Italian colony in America.")

CHAPTER VI.

SANTA FE AND LAS VEGAS

Santa Fe, the oldest settlement in New Mexico, founded in 1610, had an "Anglo" colony with the development of the Santa Fe trade in the early nineteenth century. Few Italians were there, however, until the coming of the railroad. The 1870 manuscript census lists only two: Brother Filbert, a mathematics teacher at the Christian Brothers' St. Michael's College, and Rocado Tudesque, a pawn broker. Tudesque, who declared at the time that he owned $2,500 in personal property,[1] was born in Italy, the son of Juan Bautista (Giambattista) and María Ana Arabatania [?]. He married María Ignacia Larrañaga, a native of New Mexico, in 1842. Their son, José Gabriel (also a pawn broker), married Petra Salas of Santa Fe in 1866. The family name, Tedeschi, had by then been modified to "Tudeschi,"[2] and the hispanicized version appeared as "Tudesque." The name does not appear again within the memory of informants.

---

[1] Manuscript Census, 1870, IX, Santa Fé County, pp. 43, 57.

[2] Fray Angelico Chavez, "New Names in New Mexico, 1820-1850," El Palacio, LXIV (November-December, 1957), 377.

By 1880, however, a few other Italians had arrived. Francesco Rosano was a teacher at St. Michael's College (Brother Filbert had apparently left), and Sister Blandina worked at St. Vincent's Hospital and Asylum.[3] Charles Capelle, a miner, kept a bachelor establishment in one Santa Fe house with Frank Cori, a miner;[4] and Michael Mouro, a Piedmontese railroad worker, lived at nearby San Ildefonso Pueblo.[5]

The rest listed in the 1880 census consisted of the several Paladino and Digneo families of stonecutters who had recently arrived to work on the new Cathedral of St. Francis.[6] These people had been brought from their native Izernia, in Abruzzi, to Woodstock, Maryland, in the 1870's, to design and build part of the College of Woodstock campus for the Jesuit fathers. Gaetano Paladino (the family now spells the name Palladino) was an architect as well as a stone mason, while Michael, Gennaro, and Carlo Di Gneo (again, original spelling) were professional stonecutters. Archbishop Lamy heard about them through Father Salvatore Personè, and sent for

---

[3] Manuscript Census, 1880, Santa Fe County, Santa Fe, pp. 25A, 43A.

[4] Ibid., p. 74B.

[5] Ibid., p. 15B. For a description of Santa Fe in 1886, see, Bancroft, 790-791.

[6] Manuscript Census, 1880, Santa Fe, p. 26A.

them; so instead of returning to Italy once their work at Woodstock was done, these men brought their families to Santa Fe. The names have been represented there and in Albuquerque ever since.[7]

Gaetano Paladino (1840-1907) entered the contracting business with a countryman of his, Michael Berardinelli, following a halt in the cathedral's construction in 1885. Berardinelli was an engineer by profession, and their partnership lasted for eight years. Paladino, either alone or together with his partner, designed and built such public structures as the original buildings of the New Mexico School of Mines at Socorro,[8] the Catron Block in Santa Fe, Whitin Hall (the site of the original University of New Mexico [at Santa Fe]), began the Normal School at Las Vegas (now New Mexico Highlands University), and participated in the construction of the Three-Mile Reservoir. Paladino was also the builder of jails and courthouses at Mora,[9] Las Vegas, Gallup, Bernalillo, and Albuquerque.[10] (The old court house at Albuquerque is now used as a public school.) He also constructed the Armijo Building at Second and Central, in

---

[7] Interview with Edward Berardinelli, Santa Fe, January 9, 1958.

[8] The Chieftain (Socorro), January 29, 1892.

[9] Santa Fe Daily New Mexican, April 25, 1905.

[10] Ibid., March 5, 1886.

Albuquerque. In 1898 Paladino moved to El Paso for three years, and then to Albuquerque, where he died.[11]

Gaetano's wife, Filomena, died in 1921;[12] two members of the second generation survive. Horace entered the wholesale grocery business in Albuquerque, but lived in Denver most of his life. He married Lisa Damasio, the first woman member of the Denver city council, and died in 1955. A daughter, Anita, married a resident of Albuquerque, Elia Gradi, but they subsequently moved to a villa in Vicopelago, near Lucca, Italy, and she died there several years ago. Son Michael worked with his father until 1914, when he joined Alessandro Matteucci as a partner in the Champion Grocery at Seventh and Tijeras, in Albuquerque. He retired in 1949, and has since devoted himself to his hobby of woodcarving.[13] A son, Nicholas, operated the Montezuma Wholesale Grocery Company in Albuquerque for many years, and is now retired in California.[14]

Of the Digneos, Carlo and Gennaro formed a partnership in 1885, and built homes, business buildings, and the

---

[11] Interview with Edward Berardinelli, January 9, 1958; interview with Michael Palladino, February 15, 1958.

[12] Albuquerque Morning Journal, September 24, 1921.

[13] See, Albuquerque Tribune, December 8, 1956.

[14] Interviews with Edward Berardinelli, January 9, 1958, and Michael Palladino, February 15, 1958.

Albuquerque. In 1898 Valerio moved to El Paso for three years, and then to Albuquerque where he died.[11]

Gaetano's wife, Rosanna, died in 1921;[12] two members of the second generation survive. Horace entered the wholesale grocery business in Albuquerque, but lived in Denver most of his life. He married Elsa Bonasio, the first woman member of the Denver city council, and died in 1959. A daughter, Anita, married a resident of Albuquerque, Elia Grado, but they subsequently moved to a villa in Vicopisano, near Lucca, Italy, and she died there several years ago. Son Miguel worked with his father until 1914, when he joined Alessandro Bevereni as a partner in the Chapelon Grocery at Seventh and Tijeras, in Albuquerque. He retired in 1949, and has since devoted himself to his hobby of woodcarving.[13] A son, Nicholas, operated the Bonasera Wholesale Grocery Company in Albuquerque for many years, and is now retired in California.[14]

Of the Bigneos, Carlo and Gaetano formed a partnership in 1895, and built homes, business buildings, and the

---

[11] Interview with Miguel Bevereni, January 3, 1958; interview with Michael Pallanino, February 15, 1958.

[12] Albuquerque Morning Journal, September 24, 1921.

[13] See, Albuquerque Citizens, December 8, 1959.

[14] Interviews with Steve Bevereni, January 9, 1958, and Michael Pallanino, February 15, 1958.

original buildings of the United States Government Indian School in the Santa Fe area. They later operated independently.[15] Gennaro retired about 1900, and died in 1917.[16] Carlo was active until his death, and built parochial schools and Hodgin Hall, the first building of the new University of New Mexico at Albuquerque. This building, erected in 1889, is still in use. (Originally built in the traditional "Nineteenth Century Academic Brick," it was later remodelled to conform with the campus' present-day "Pueblo" style of architecture.) Two other brothers, Michelangelo and John (Gennaro), followed their profession of bricklaying and stonecutting. John died in Santa Fe, and Michelangelo in Albuquerque, where he worked for Gaetano Paladino.[17]

There are many other Digneos among the second generation. Of Carlo's children, Joseph operated a grocery and died in California; Charles is an independent contractor in Santa Fe; Fred worked with his father and brother Charles, and is now retired in California; and Americo is a retired painting and decorating contractor, living in Santa Fe. Americo's son, Edward, was a lieu-

---

[15] Interview with Edward Berardinelli, January 9, 1958.

[16] Albuquerque Morning Journal, September 23, 1917.

[17] Interview with Michael Palladino, February 15, 1958.

tenant commander in the United States Navy during World War II, is a graduate sanitarian (Stanford University), and is now a lease broker in Santa Fe.[18]

Gennaro Digneo had five children. Louis, the eldest son, born in Italy, worked in the contracting business with his father, and has since died. Josephine became Mrs. Gabriel Popp, and the holder of extensive sheep ranches managed by her brother, Ernest (d. 1918). Melinda is now Mrs. Felipe Valdez, living in Santa Fe, and Oswald (deceased) had his own orchestra in that city.[19]

The Berardinelli family dates its New Mexico history from the early 1880's. Michael Berardinelli came to Santa Fe from Izernia, the native village of the Digneos and Paladinos, and married Giulia Paladino, Gaetano's daughter. As noted above, Berardinelli joined Paladino in the contracting business, and following the dissolution of their partnership in 1893, continued on his own in Santa Fe until about 1903. He then entered the liquor and general merchandise business, and was so engaged at the time of his death in 1910.[20]

The Berardinellis had nine children (six boys,

---

[18] Interview with Edward Berardinelli, January 9, 1958.

[19] Ibid.

[20] Ibid.

tenant commander in the United States Navy during World War II, is a graduate San Quentin (Stanford University), and is now a lease broker in Santa Fe.[18]

Gaetano Bernardo had five children. Louis, the eldest son, born in Italy, worked in the construction business with his father, and has since died. Josephine became Mrs. Charles Tripp, and the mother of extensive sheep ranches managed by her brother, Ernest (d. 1918). Melinda is Mrs. Felipe Valdez, living in Santa Fe, and Gerald (deceased) had his own contractor in that city.[19]

The Bernardinelli family dates its New Mexico history from the early 1880's. Nicomedi Bernardinelli came to Santa Fe from Isernia, the native village of the Dignora and Poladtrone, and married Emilia Paladino, Gaetano's daughter. As noted above, Bernardinelli joined Paladino in the contracting business, and following the dissolution of their partnership in 1893, continued on his own in Santa Fe until about 1903. He then entered the liquor and general merchandise business, and was so engaged at the time of his death in 1910.[20]

The Bernardinelli had nine children (six boys,

---

[18] Interview with Edward Bernardinelli, January 9, 1958.

[19] Ibid.

[20] Ibid.

three girls), all born in Santa Fe. Seven are still living, and represent a remarkable record of public service. Peter, now retired, was vice-president of the First National Bank of Santa Fe, Santa Fe County treasurer, and president of the Santa Fe city council. Joseph has been a police magistrate there for twenty years. Edward served for six years as clerk-treasurer of the City of Santa Fe, and following twenty years in business in Washington, D. C., became postmaster of Santa Fe in 1955. Michael is a practicing dentist in Santa Fe. Margaret is married to Americo Digneo, and Sophia and Anita are also married and live outside the state. Of the third generation, just as examples, Joseph's son, Joseph Jr., is a chemist in Palo Alto, California, and his son Robert is a mortician in Santa Fe.[21]

Several other families virtually complete the roster of Italians in Santa Fe: Caesar Sebastian[i] is an accountant and has served as state comptroller, and his father, a native of Italy, is also an accountant. Vincent Di Lorenzo (first generation) was a painting contractor, as is one son, Leo. Another son, Edmund, is a partner in the Chief Motor Company, Albuquerque. Vincent was married to Carmen Campanoli, a member of another long-time Santa Fe Italian family. The father had come

---

[21] Ibid.

from Naples, and operated a shoe repair shop for over thirty years. His son, Nicholas Campanoli, served as a water boy and later as a bugler in the United States forces in the Spanish-American War. He made the army his career and was retired as a brigadier general shortly before his death several years ago.[22]

Two professional men make a brief appearance in the 1880's: Dr. J. Del Amo (who may or may not have been an Italian) was a physician in Santa Fe in 1882.[23] One Dr. Pietri-Baldacci had a clinic in that city in 1884, where he dispensed artificial eyes, and treated eye diseases and female disorders (on different days). He was also editor-in-chief of La Aurora, a weekly newspaper in Spanish published from June to November, 1884. It dealt primarily with the political issues of that election year, but solemnly claimed its independence.[24]

There was a certain amount of Italian activity in the small mining communities of Santa Fe County. Berardinelli built the coke ovens at Lamy in the early 1890's,[25] and a number of his countrymen worked there,

---

[22] Ibid.

[23] A Complete Business Directory of New Mexico and Gazetteer of the Territory for 1882 (Santa Fe: New Mexican Printing & Pub. Co., [c. 1882]), 125.

[24] La Aurora, June 15, 1884, and professional advertisements, October 11, 1884, ff.

[25] Interview with Edward Berardinelli, January 9, 1958.

and in the mines at Madrid, Golden, and San Pedro.[26] Many more were miners at Cerrillos, where The Colorado Fuel & Iron Company opened anthracite shafts in 1892. Operations here reached their height from 1893 to 1897, and decreased thereafter.[27] This group was large enough to have a branch of the Columbian Federation, and its Camillo Cavour Lodge No. 35 was represented at that organization's Chicago convention in 1894 by its secretary, E. Deyro.[28] Others active in this lodge were Carlo Bonino, a piemontese, and John Leonati.[29] Several families got their start in New Mexico here. Joseph and John Granito began as miners, and later opened a general store; Tom DeLallo became quite wealthy operating saloons; and the Zucal family is now represented by Dr. Louis H. Zucal, a Santa Fe physician.[30]

The Italians in the Santa Fe area were a closely-knit group, in that they were related by marriage or blood ties. One or more of the families subscribed to the Giornale d'Italia (New York), and this was passed

---

[26] Some Italians were killed in a disaster at the Cook & White Mine at Madrid in April, 1899. L'Unione (Pueblo), April 28, 1899.

[27] Charles F. Coan, A History of New Mexico (3 vols., Chicago: The American History Society, Inc., 1925), I, 459.

[28] L'Italia (Chicago), September 29-30, 1894.

[29] America (Chicago), October 26, 1895.

[30] Interview with Edward Berardinelli, January 9, 1958.

from house to house in the early days. As time went on, however, this was replaced by the local newspapers (in Spanish and English), and from there these people progressed to national periodicals. All became citizens as soon as the law would allow, and moved readily into public life. Quite naturally they learned Spanish, and almost all had perfected this as a second language within six months of their arrival. English came more slowly, but with it came freedom of movement in the "Anglo" society as well as that of the "natives." Most of the Santa Fe Italians, being educated people, found they could mingle with ease in either group, and many married into one or the other as well. Their acceptance in both cultures allowed them to act as a "bridge," and they aided mutual understanding between the two.[31]

The Las Vegas area, some seventy-five miles northeast of Santa Fe, likewise showed few indications of Italian activity until the advent of the Santa Fe Railway in 1879.[32] The 1870 manuscript census lists but two: Serafin Polacco and Felix Papa. At the time Polacco was a farm laborer, married to a "native," and already a citizen. He listed an investment of $200 in real estate

---

[31] Ibid.

[32] For a general description of Las Vegas and San Miguel County (as of 1886), see, Bancroft, 792-793.

and $350 in personal property.[33] Ten years later, in 1880, he had a ranch on the Sapello River, about six miles from Las Vegas, and had fathered five children.[34] Papa, in 1870, was a tinner in Lower Las Vegas, and was married to a washerwoman from Mexico. He declared at the time that he owned tools and materials valued at $250, and that his annual income amounted to $300.[35] By 1882 he owned the Pacific House, a hotel at the northeast corner of the Old Town plaza;[36] and the next year he became a citizen,[37] and owner of the Exchange Hotel.[38]

Aside from the faculty and staff of Las Vegas College (see Chapter III),[39] the 1880 manuscript census listed only four other Italians, all musicians: José Anton, Tomas Casino, Dominic Di Boffa, and Paul A. Marcellino.[40] Nothing is known of the first two, but Mar-

---

[33] Manuscript Census, 1870, VII, San Miguel County, Upper Las Vegas, p. 8.

[34] Ibid., 1880, p. 339B. See also, Crocchiola, The Las Vegas Story, 167.

[35] Manuscript Census, 1870, VII, Lower Las Vegas, Schedule 1, p. 34; Schedule 4, p. 3.

[36] See advertisement, The Political Comet (Las Vegas), November 4, 1882.

[37] Las Vegas Daily Gazette, August 25, 1883.

[38] Ibid., November 21, 1883.

[39] Manuscript Census, 1880, San Miguel County, Las Vegas, pp. 290C, 290D.

[40] Ibid., pp. 292C, 321A.

and $350 in personal property.[33] Ten years later, in 1880, he had a ranch on the Gallinas River, about six miles from Las Vegas, and had reputed five children.[34] Pepe, in 1870, was a tinner in Lower Las Vegas, and was married to a washerwoman from Mexico. He declared at the time that he owned tools and materials valued at $250, and that his annual income amounted to $500.[35] By 1882 he owned the Pacific House, a hotel at the northeast corner of the Old Town plaza;[36] and the next year he became a citizen,[37] and owner of the Montezuma Hotel.[38]

Aside from the faculty and staff of Las Vegas College (see Chapter III), the 1880 manuscript census listed only four other Italians, all musicians: José Anton, Tomas Garino, Domingo Di Berla, and Fred A. Mercellino.[40] Nothing is known of the first two, but Mer-

---

[33] Manuscript Census, 1870, VII, San Miguel County, Upper Las Vegas, p. 8.

[34] Ibid., 1880, p. 33[illegible]. See also, Crooksbola, The Las Vegas Story, 107.

[35] Manuscript Census, 1870, VII, Lower Las Vegas, Schedule 1, p. 34; Schedule 4, p. 3.

[36] See advertisement, The Political Comet (Las Vegas), November 4, 1882.

[37] Las Vegas Daily Gazette, August 25, 1883.

[38] Ibid., November 21, 1883.

[39] Manuscript Census, 1880, San Miguel County, Las Vegas, pp. 290C, 290D.

[40] Ibid., pp. 29[illegible], 32A.

cellino and Di Boffa (now called simply Boffa) were associated with one D. Perez in the "Temple of Music" located in the Rosenwald Building on the plaza. In addition to musical instruments, they handled "cuerdas Italianes," books, and imports.[41] This partnership was apparently able to survive the great Las Vegas fire of September, 1880, despite an uninsured loss.[42] Marcellino was also bandmaster and instructor of the "Las Vegas Brass Band," of which Boffa was a member. The local newspaper reported that they appeared in "elegant" uniforms.[43] As noted elsewhere, Marcellino instructed the band at Las Vegas College,[44] and was responsible for the pressing of over five hundred gallons of wine in 1883 alone.[45]

Several other Italians arrived after the census-taker had made his rounds. P. P. Molinelli, an old hotel man, opened a restaurant and hostelry called, appropriately enough, "Molinelli's," in a new stone building on Bridge Street in 1883.[46] William B. Di Garmo, who

---

[41] Advertisement, The Political Comet (Las Vegas), November 4, 1882. See also, A Complete Business Directory of New Mexico . . . 1882, 110, 115.

[42] Las Vegas Daily Optic, September 20, 1880.

[43] Ibid., December 31, 1880.

[44] Las Vegas College, Catalogue . . . 1882-83, 20.

[45] Las Vegas Daily Gazette, November 3, 1883.

[46] Ibid., March 6, April 27, 1883.

later located in Albuquerque, opened a dancing academy at Ward & Tamme's Opera House in 1884.[47] Fruit vendors popped up all over the place, as demonstrated by an item in the Las Vegas Daily Gazette: "Las Vegas can sport more and better fruit stands than any other city in the west. If you don't believe it [,] just go and examine the handsome fruit stands kept by Marcellino, Boffa & Perez, Roco Amelio [Rocco Emillio], Little Ben Decunto, the new stand east of the bridge, Carlos Banca's and Mario Repette's, on Center Street."[48]

While the moral values of the town were represented by the Neapolitan Jesuits at Las Vegas College, and Mother Rosini, the superior of the Sisters of Loretto Convent,[49] two Italians were shot in a bawdy-house brawl. The murder of Giuseppe Perfecto and the wounding of Pasquale Esperanza on July 4, 1883,[50] resulted in a spectacular trial, in which Paul Marcellino acted as Italian-Spanish-English interpreter.[51] This was no doubt

---

[47] Advertisement, Las Vegas Daily Optic, March 8, 1884.

[48] Las Vegas Daily Gazette, March 9, 1883; see also, ibid., March 11, 24, 1883.

[49] T. B. Mills, New Mexico, San Miguel County (Las Vegas: J. A. Carruth, 1885), 43.

[50] Las Vegas Daily Gazette, July 6, 1883.

[51] Ibid., August 17, 1883; see also account in Crocchiola, The Las Vegas Story, 151-153.

partly responsible for the sentiments expressed in the Daily Optic: "There are a number of idle, worthless Italians in the city and it would be well for the police to keep an eye on them. The dagos hate work worse than death, and a week's work on the streets might have the effect of causing them to leave the city."[52] The Daily Gazette, however, rebutted this:

> The above uncharitable item appeared in the evening paper, and out of justice to the Italians we are induced to say there is not a word of truth in it. There are some fourteen Italians in the city, each of whom is engaged in honorable employment and making a comfortable living. Among them we will mention Felix Papa, Molinelli, Marcellino, Boffa, DeCunto, Rocko Amelio [Rocco Emillio], Thomas Seri, Charles Manca and a few others--all engaged in legitimate occupations.[53]

Emillio operated a grocery store and wineshop on the south side of the plaza, opposite the First National Bank,[54] but not long thereafter moved to Lincoln County. Marcellino is next found in Socorro (see Chapter VIII), and the others apparently left the area within a few years. According to informants, there have been few, if any, Italians around Las Vegas since.[55] The 1880 manu-

---

[52] Quotation in Las Vegas Daily Gazette, August 24, 1883.

[53] Ibid.

[54] Las Vegas Daily Optic, advertisement, January 3, 1882.

[55] See, for instance, Marjorie Shortle Botts, "Las Vegas in 1890, through the Daily Optic" (Unpublished master's thesis, University of New Mexico, 1939), which makes no mention of them at that time.

script census listed the Neapolitan Jesuits at Tiptonville, northeast of Las Vegas in Mora County (see Chapter III),[56] and the Martino Arizi family at Santa Gertrudis. (Arizi was a laborer from Lombardy.)[57] John P. Bellino, the owner of the Basin Mortuary in Farmington, was born in Mora, the son of Nick and Maddalina Bellino,[58] but these are the only traces found in that portion of the state.

Aside from the mining communities of Cerrillos, Golden, Madrid, and San Pedro, Italian activity in Santa Fe and San Miguel Counties tended to concentrate in the two towns of Santa Fe and Las Vegas. In both places these people participated in the rapid expansion which followed the advent of the railroad; and the families which came to Santa Fe put their architectural imprint not only on that city, but on other parts of the Territory as well.

---

[56] Manuscript Census, 1880, Mora County, Precinct No. 11, p. 85C.

[57] Ibid., Santa Gertrudis, p. 1B.

[58] Who's Who in New Mexico, 1957, 38.

CHAPTER VII

NORTH AND WEST

Considering the fact that mining had begun in northern New Mexico in the 1860's, the Italians were late arrivals here. Elizabethtown, for instance, had developed in the late 1860's in the Moreno gold fields, in 1870 was a boom town with some seven thousand population, and was already in a decline after 1875.[1] Only one Italian is found there, and then only at the end of Elizabethtown's existence: Carlo Prando, a servant.[2] However, when the Raton Coal & Coke Co. was incorporated in 1881 and developed the coal mines at Blossburg,[3] Italians streamed in by the dozens. The 1885 manuscript census showed that there were 546 inhabitants in Blossburg, of which 176 were miners and 79 laborers, most living in barracks. Of the miners, 81 were young Italians, but only five of the laborers were countrymen of theirs. It is also interesting to note that while all of these

---

[1] Coan, I, 394-395. For a general description of Colfax County (as of 1886), see, Bancroft, 779-782.

[2] Manuscript Census, 1880, Colfax County, Elizabethtown, p. 210B.

[3] Coan, I, 459.

miners were listed as literate, the majority of the laborers were not.[4]

Other Italians are first found in the general area of Raton in 1885, but these were a saloonkeeper, two musicians, two laborers, two railroad workers, a painter, and a clerk.[5] (Raton dates only from the advent of the railroad in 1879.)[6] One of the two musicians, with the un-Italian name of "James Mason" moved so fast that he was enumerated by the census taker both in Raton and in Springer.[7] Springer had two other Italians at the time, a twenty-year-old machinist, Frank Ninato, and a sixteen-year-old tailor, Charles Calabrese.[8]

Except as noted below, none of this 1885 group figured in later northern New Mexico history. One of them, Andrew Bartolino, established a ranch near Raton in the late 1880's. His son, Andrew "Babe" Bartolino, was born in Blossburg in 1885, and expanded the family ranch to include some 26,000 acres of leased land. He

---

[4] Manuscript Census, 1885, Colfax County, Blossburg Precinct 16, pp. 35-42.

[5] Ibid., Precinct 6 and Raton, pp. 5-34.

[6] For a popular history, see, F. Stanley [Crocchiola], comp., Raton Chronicle (Denver: World Press Publishing Co., [c. 1948]), especially pp. 15 ff.

[7] Manuscript Census, 1885, Springer, p. 19.

[8] Ibid., p. 21; and Precinct 12, p. 62.

raised Hereford cattle in partnership with his sisters, Mary (Black) and Rose (Marchetti). "Babe" was a Colfax County commissioner in 1929-1930, participated in local politics, and was interested in riding and horse racing. The three also operated the Phillips Oil Company bulk plant in Raton. Mary was assistant state comptroller of New Mexico from 1927 to 1930, and is still active in Republican Party circles. Andrew Bartolino, Senior, died at Blossburg, and "Babe" and Rose have since passed away. The ranch is now in charge of the third generation of Bartolinos.[9]

Another pioneer cattleman of northern New Mexico is Sam David, who was born in Piedmont in 1882. He came to the United States with his parents at the age of ten. While his father worked as a miner in Colorado, Sam attended school, began "punching cattle" at twelve, and was a rancher in his own right at eighteen. His ranch, eleven miles north of Folsom, in Union County, New Mexico, extended over some ten thousand cares. David, a member of the New Mexico Cattle Growers Association, sold his ranch in 1956 and is now retired, living in Folsom.[10]

There are only scattered traces of other Italians

---

[9] Davis, II, 1614; interview with Mr. Joseph Di Lisio, Raton, December 1, 1957.

[10] Davis, II, 1615, and photo, 1617; interview with Joseph Di Lisio, December 1, 1957.

in this part of the Territory. In 1870, a Piedmontese cook by the name of Carlos Prando lived at Arroyo Seco, in Taos County. He was married to a "native," and was the father of four children.[11] Prando later moved to Elizabethtown (see page 212, above). Juan Mestin [?] was a considerably more prosperous resident of Fernando de Taos. In 1870 this Milanese merchant listed real and personal property valued at $2,000.[12] This man does not appear again, and in 1880 the only Italian in the north central counties is one Francisco Luis, a laborer working near Huique (or Guique) in Rio Arriba County.[13]

The real development of Italian settlement in northern New Mexico did not occur until about 1900. The Raton Coal & Coke Company opened additional mines in the Raton area from 1897 to 1903; and this development was continued by its successor, the St. Louis, Rocky Mountain and Pacific Company (1905 on). At the same time the Dawson Fuel Company (incorporated in 1901) began operations on the nearby lands which John B. Dawson sold it, and also established a town bearing his name.[14] There

---

[11] Manuscript Census, 1870, XI, Taos County, Arroyo Seco, Schedule 1, p. 8.

[12] Ibid., Fernando de Taos, Schedule 1, p. 17.

[13] Manuscript Census, 1880, Rio Arriba County, Ancon & Estaca Precinct of Huique, p. 158C.

[14] Coan, I, 459.

are no official accounts of conditions in these mines in the last decade of the nineteenth century, but considerable evidence was collected by a federal inquiry on coal mining operations in Colorado. As the Colfax County mines abutted on the southern Colorado coal fields, and The Colorado Fuel and Iron Company operated mines both there and in New Mexico, close similarities may be inferred. In 1899 the average miner's wage was approximately two dollars a day, and board in the company boarding houses about eighty cents. Under full production the individual miner might save a considerable percentage of his earnings, but he often averaged only 11¾ days work per month, while his board bill continued as usual.[15]

Some Italians, most having come directly from Abruzzi around 1900, lived in the little mining communities of Brilliant and Gardiner, just outside Raton. There they began the pattern followed elsewhere in New Mexico: work-

---

[15] Report of the Industrial Commission on the Relations and Conditions . . . in the Mining Industry . . ., 57th Cong., 1st Sess., House Doc. No. 181 (Washington, 1911), XII, 336, 570. For a discussion of the operation of company stores, see, ibid., xii-xiii, cxxvi, 276-277; company houses and boarding houses, xiii, lxxi, 265, 353. For a discussion of the latter's social implications, see, Schermerhorn, 247. For Italians' adaptation to the coal mines in Oklahoma and Texas, with which New Mexico parallels may be inferred, see, Eliot Lord, ed., The Italian in America, 108-113. For a description of the company store at Dawson, see, Daily New Mexican, December 30, 1911.

ing in the mines for several years, returning to Italy, and then locating once more in New Mexico. Typically, those Italians already in the area recruited others among their countrymen.[16] Marco Sebastiani, of Gardiner, succeeded in attracting miners not only from Trinidad, Colorado, but from Italy as well. Tony Marchiando, for example, came from his native Pacentro, in the province of Aquila, in 1908 or 1909. By 1911 he was able to leave the mines and set himself up in business. He had seven sons in World War II, all serving in the United States forces.[17] Another, Salvatore La Rocca, also came from Pacentro in 1907, worked as a miner, and then for many years operated the People's Bargain Store in Raton. He is now retired, and his business is run by a nephew.[18] Two piemontesi, Enrico Chiado and Luigi Guisardi, followed a similar pattern and were partners in the National Meat and Grocery Company. Both are now dead.[19]

Probably the outstanding "success" story which may be told about the Italians in northern New Mexico

---

[16] Interview with Joseph Di Lisio, December 1, 1957; see also, R. L. Hair to A. M. Riddle, March 11, 1958, and cover letter, Riddle (Executive Assistant to the President, The Colorado Fuel and Iron Corporation) to the author, Denver, March 12, 1958, which confirms the recruiting procedure.

[17] Interview with Joseph Di Lisio, December 1, 1957.

[18] Ibid.; see also advertisement in the Italian-American News (Albuquerque), November 26, 1957.

[19] Interview with Joseph Di Lisio, December 1, 1957.

is that of Joseph Di Lisio, a long-time resident of Raton. He was born in Pacentro, Province of Aquila, in 1885, and received an elementary education there. In 1904 he came to the United States, spending two months in Hartford, Connecticut, before coming west. His uncle, Mike Sebastiani (brother of Marco, already mentioned), had a store at El Morro, near Trinidad, Colorado, and Di Lisio spent a year and a half there. After accumulating a small amount of capital working for his uncle, he took over a saloon in Gardiner. His success led to an offer from the St. Louis, Rocky Mountain and Pacific Company to run their company store, the Blossburg Mercantile Company, in addition to his saloon. This he did from 1907 to 1910, when the coke plant at Gardiner was shut down.[20]

Di Lisio then operated a saloon in Brilliant for about three years, taking time out only for a quick trip to Italy to get his bride. He became a citizen of the United States and a member of the Elks' Lodge during this period also. In 1913 he moved to Suffield, near Ludlow, Colorado, where he bought a saloon. The violent strike at Ludlow caused all the miners to leave, and Di Lisio was broken financially. In 1914, however, he managed to borrow sufficient capital to open a saloon

---

[20] Ibid.

in Raton, and this was followed in short order by a small department store, the Raton Mercantile Company.[21] His affairs prospered, and in 1917 he founded the International State Bank of Raton, with himself as president.[22] In 1929 he built the Swastika Hotel, and used this name until World War II, when for obvious reasons it was changed to "Yucca." He continues as president of the corporation which owns the hotel, and he has been chairman of the board of the bank since 1956. Although he is now seventy-three years of age (1958), he still operates the department store, called "Di Lisio's" since 1922, and only sold his interest in the Raton Wholesale Liquor Company (established on the repeal of Prohibition in 1933) in 1955.[23]

Always active in civic affairs, Di Lisio has been a director of the Raton Chamber of Commerce, is a past president of the local Kiwanis Club, is a member of the Knights of Columbus, and an honorary member of the Foresters (forestieri). In World War I he spearheaded a subscription drive for the Italian Red Cross, for which he subsequently

---

[21] Raton Range, November 2, 1917.

[22] This was advertised as the "Banca Abruzzese al servicio dei corregionali, Unica Banca Italiana nel New Mexico." Abruzzo-Molise (Rochester, N. Y., and Pueblo, Colorado), January 15, 1924, ff.

[23] Interview with Joseph Di Lisio, December 1, 1957.

received a gold medal,[24] and in the mid-1920's he was made a Knight of the Order of the Crown of Italy. He and his wife, the former Cristina Ponne, have eight children, all of whom are now grown. Their youngest son attends Regis College, in Denver.[25]

Celestino Vincioni, Di Lisio's partner in the Raton Wholesale Liquor Company, is another example of the pattern. Born in Sassoferrato, Italy, in 1886, and educated there, he came to the United States in 1913. After two years in Minnesota and Oklahoma, he came to Dawson, New Mexico, where he worked as a miner and machine operator. In 1919, having accumulated some capital, he moved to the town of Meanwell, where he owned and operated a grocery for four years. From 1923 to 1929 he was manager of the Folsom Supply Co., in Folsom, and in 1929 he joined the Raton Mercantile Company. Following a trip to Italy in 1932 he became a loan inspector for the International State Bank, and in 1933 joined Di Lisio in partnership. With a branch opened in Albuquerque in 1936, this business continued until 1955, when he and Di Lisio

---

[24] Marsica-Nuova (Pueblo, Colorado), March 27, 1923.

[25] Interview with Joseph Di Lisio, December 1, 1957. Biographical sketches may be found in, Davis, I, 210, and photo, 211; Valentini, 277-278; Italian-American Who's Who, II (1936), 147; ibid., X (1945), 135-136; ibid., XIV (1955), 148-149; Marsica-Nuova, December 4, 1923; and he is mentioned in Crocchiola, Raton Chronicle, 130.

sold their interests and Vincioni retired. In 1910 he married Fiore Bernardi of Sassoferrato, and they have three children: Lucia (Ottaviani) lives in Italy, and Giuseppe and Julius are active in business in Raton. Vincioni is also a Scottish Rite Mason and Knight Templar.[26]

Other Italians turned to ranching after their stint in the coal mines. The Pompeo family, which lived first in Gardiner, later had a store and farmed in the Maxwell area.[27] The Bonomos, from Asiago, in Venezia, near the Austrian boarder, patented a homestead northeast of the town of Roy. John B. Bonomo, a member of the second generation, is now a county agent at Lovington, New Mexico. Asiago, originally a German settlement, was also the home village of another Italian family in northern New Mexico, the Cunicos (whose name had at one time reportedly been König).[28]

John, Joe, Angelo, Fred, Dominic, and Chris Cunico were all miners at Van Houten, near Raton, for the St. Louis, Rocky Mountain and Pacific Company. John had been the first to arrive, and he was soon followed by his

---

[26] Davis, I, 917; interview with Joseph Di Lisio, December 1, 1957.

[27] Interview with Joseph Di Lisio, December 1, 1957.

[28] Interview with Fred Cunico, Albuquerque, March 3, 1958.

brothers. Chris, as an example, had been born in 1877, received the equivalent of a fourth grade education, and worked as a stonemason, part of the time in Germany. About 1905 he came from his native Italy direct to Van Houten. As soon as he had taken out his first citizenship papers he applied for a 320-acre homestead southeast of Raton and sent for his wife. He later added an additional 320 acres, raised cattle on his section, and is now retired. The other brothers also homesteaded in the same area, and up to about ten years ago even had a post office in their midst, Cunico, New Mexico. Chris Cunico and his wife Antonia (née Basso) had eleven children: some daughters married and live in other parts of the country, several sons are in Colorado, one is a builder in Raton, and a son, Fred, is the chief of the collection division of the Internal Revenue office in Albuquerque.[29]

John Cunico, who died in 1911, left Van Houten after five years in the mines, operated a dairy in Raton for a while, and then turned to raising cattle and horses on his homestead. The most famous of his children is Marco, or "Mike," Cunico, "one of the showiest, most daring, most popular bronc riders in the Southwest . . . ."[30]

---

[29] Ibid.

[30] Rebecca Salisbury James, Allow Me to Present 18 Ladies and Gentlemen and Taos, New Mexico, 1885-1939 ([Taos: El Crepúsculo Press, 1953]), 49.

He won the "Championship of the Southwest" at Las Vegas in 1926 and 1928. From 1929 to 1936 he and his wife Mary lived in the then-famous "Vine Covered House" near Taos, where Mike maintained a hundred-gallon still and the headquarters of a bootlegging ring. They produced a little item known as "Taos Lightning," which sold for a dollar a pint. With the repeal of Prohibition in 1933 the house became "Mike and Mary's," Taos' first night club. In 1936 the Cunicos moved their club to the Santa Fe highway, where it became well known to those with a fondness for the wheel, the card, and the chip. They now live in Eagle Nest, some thirty miles northeast of Taos, where they run registered Aberdeen-Angus and Whiteface cattle.[31] "Mike" Cunico's reputation as a "bronc buster" has become part of literature recently, for he appears as a major character in Frank O'Rourke's semi-fictional The Diamond Hitch.[32]

Another family with a similar background is that of the Federicis. Narciso Federici began working in the mines, then turned to ranching, and was later in the mercantile business at Colfax, near Cimarron, New Mexico. Narciso and his wife, the former Divina Mazzoni, are still living, and have two sons prominent in New Mexico legal circles, Fred J. and William R.[33]

---

[31] Ibid.

[32] (New York: Dell Publishing Co., c. 1956).

[33] Interview with Joseph Di Lisio, December 1, 1957.

Fred J. Federici was born in Cimarron in 1909, and attended local schools and the University of Denver, where he received both his bachelor's and law degrees. After beginning private practice in Taos, he turned to public service. In the 1930's he served variously as assistant attorney general for the State of New Mexico, and as assistant district attorney for the Eighth Judicial District (Colfax, Harding, and Taos Counties). From 1941 to 1948 he was district attorney, and was characterized as a "fearless and able prosecutor."[34] For the past decade he has been the judge for the district he has served so long.[35]

His brother, William R., was born in Cimarron in 1917, and served as a captain in the United States Army in World War II. He followed in his brother's footsteps and served as assistant state's attorney general from 1946 to 1948; since that time he has been a partner in the Santa Fe law firm of Seth, Montgomery, and Federici.[36]

Three other focal points of Italian settlement in northern New Mexico were the towns of Dawson and Van

---

[34] Davis, I, 647.

[35] Interview with Joseph Di Lisio, December 1, 1957; see also, Davis, I, 647-648; Who's Who in New Mexico, 1957, 101; Giovanni Schiavo, Italian American History (New York: Vigo Press, [c. 1947]), I, 555.

[36] Information furnished by Andrew Montgomery, Santa Fe, December 10, 1957; see also, Who's Who in New Mexico, 1957, 101.

Houten (already mentioned), and Koehler. Van Houten's Italian section was known as "Cunico Town" after that family,[37] and it had a town band, of which twelve of the twenty-two members were from that land.[38] Thomas Rigoni, of Van Houten, was one of Colfax County's first two draftees in World War I.[39]

There are no census records available for Dawson and Koehler, for they were born and died within the twentieth century. They reached their height as coal producing centers around World War I, and Dawson at that time had one of the largest groups from the province of Lucca to be found west of Chicago.[40] Not only were Italians the most numerous of all foreign groups, but they held the "elite" jobs in the mines (including foremen and engineers) and received the highest pay, according to a government survey in 1908.[41] Most of these people moved to Raton, Trinidad, and northward as mining operations declined,[42] and production in the area ended when

---

[37] James, 48.

[38] Raton Range, October 9, 1917.

[39] Ibid., September 4, November 20, 1917.

[40] Marsica Nuova, November 26, 1918. For a description of Dawson in 1917, see, Twitchell, III, 92-98.

[41] Reports of the Immigration Commission, Immigrants in Industries, 61st Cong., 2nd Sess., Senate Doc. No. 633 (42 vols., Washington, 1911), Part 25, Vol. III, pp. 271-276.

[42] Interview with John Brentari, Gallup, November 22, 1957.

the Phelps-Dodge Corporation shut down its mine and removed the equipment. Koehler, a ghost town for years, is now the site of the Kaiser Steel Corporation's $2-1/2 million "coal mine reactivation program."[43]

The Italians of northern New Mexico found time both to serve their adopted country and band together in social and fraternal organizations of their own. Many Italian names may be noted among the volunteers at the Raton recruiting office in World War I,[44] and Frank Paradiso, the first of these, died in action.[45] A good proportion of the names listed in the Colfax County draft calls were also Italian,[46] and these people turned out some hundred and fifty marchers in an Italian-American patriotic demonstration in mid-1918.[47] In World War II, Gene Galassini, the son of John and Gaetana Galassini, of Koehler, was the recipient of two Bronze Stars, and is now a mining contractor at Santa Rita.[48]

---

[43] Albuquerque Journal, September 18, 1957, p. 11.

[44] Raton Range, March 26, 1917.

[45] Interview with Joseph Di Lisio, December 1, 1957; see also the miners listed by F. Stanley [Crocchiola], Raton Chronicle, 122.

[46] Raton Range, September 11, 1917-August 20, 1918, passim.

[47] Ibid., May 28, 1918.

[48] Who's Who in New Mexico, 1957, 109.

As usual, where any sizeable group of Italians could be found, the residents of Blossburg organized a Società Colombo di Beneficenza almost as soon as they had unpacked their belongings.[49] When the Columbian Federation of Italian-American Societies was organized in 1892, Cristoforo Colombo Lodge No. 14 at Blossburg became one of the founders.[50] A lodge was not organized in Raton until 1938, however, thus reflecting the gradual movement of Italians from the outlying mining towns into Raton. Loggia Guglielmo Marconi No. 223 had a hundred and forty members at its inception,[51] although this number has declined in recent years due to deaths among the first generation.[52] In Dawson some hundred and fifty Italians organized the Società Beneficenza Corte Alfonso La Marmora around 1910. This social and fraternal group of miners, affiliated with The Forest of America (La Foresta), was later expanded to include all nationalities. Yob and Peter Remigio were among this group's organizers, and following their years in the mines these piemontesi opened a grocery and meat market in Raton.[53]

---

[49] Interview with Vincenzo Massari, September 12, 1957.

[50] Columbian Federation of Italian-American Societies, Rules and By-Laws (Pueblo: Tipo. L'Unione, 1954), 39. See also, L'Italia (Chicago), September 29-30, 1894.

[51] Raton Daily Range, June 9, 12, 1939.

[52] Interview with Joseph Di Lisio, December 1, 1957.

[53] Ibid.

As usual, where any numbers group of Italians could be found, the partisans of Mussolini organized a Società Colonna di Garibaldina almost as soon as they had unpacked their belongings.[49] When the Columbian Federation of Italian-American Societies was organized in 1892, Cristoforo Colombo Lodge No. 14 at Allegheny became one of the founders.[50] A lodge was not organized in Easton until 1898, however, when reflecting the general movement of Italians from the outlying mining towns into Easton, Loggia Garibaldina Mazzini No. 223 had a hundred and forty members as its inception,[51] although this number has declined in recent years due to deaths among the first generation.[52] In Bethlehem some hundred and fifty Italians organized the Società Bersaglieri Conte Alfonso De Marmora around 1910. This social and fraternal group of mirror, affiliated with The Sons of America (Ma Forestal), was later expanded to include all nationalities. Ich and Peter Tempio were among this group's organizers, and following their years in the mines these pioneers opened a grocery and meat market in Easton.[53]

---

[49] Interview with Vincenzo Menenti, September 12, 1957.

[50] Columbian Federation of Italian-American Societies, Anfiza and Su-Dana (Tempio: Tipo. L'Unione, 1934), 30. See also, L'Italia (Chicago), September 29-30, 1934.

[51] Pacse Daily News, June 2, 1939.

[52] Interview with Joseph Di Lieto, December 1, 1957.

[53] Ibid.

The history of Italian settlement in western New Mexico--in fact, of almost any settlement in this area--does not begin until the 1880's, when it is also associated with coal mining.

The 1860 manuscript census shows the name of one soldier stationed at Fort Defiance (just across the "line" in Arizona Territory after 1863) as an Italian. This was Frank Peter, a native of Piedmont, who was an enlisted man in Company "E," 3d Infantry.[54] In 1870, Alexander Poltenghi and Angelo Nebloney are found as a cook and a soldier, respectively, at Fort Wingate.[55] Only one rancher appears in the 1880's: Pietro Siotto, living in the Carrizo-Coolidge area.[56] None of these (even allowing for differences in name transcription) seem to have remained long enough to leave other traces.

From this point forward, Italians concentrated in and around the town of Gallup, which sprang to life with the advent of the Atlantic & Pacific Railroad (now the Santa Fe) moving westward from Albuquerque to the Pacific Coast. Around 1882-1883 several coal mining companies were organized to develop the deposits around

---

[54] Manuscript Census, 1860, II, Bernalillo County, Fort Defiance, 192.

[55] Ibid., 1870, XII, Valencia County, Fort Wingate, 6, 9.

[56] Ibid., 1885, Valencia County, 75.

Gallup for the use of the railroad. The companies, such as the Gallup Coal Co., imported trained miners from Colorado--notably the Trinidad and Leadville areas--and these happened to be recent arrivals from Piedmont and Tyrol.[57]

There were probably a hundred single men in this first group, typical in that they came from northern Italy and that they were saving money to go back to their native land and live well for a while. On the other hand, they were atypical in that the majority had originally been farmers rather than coal miners, and had no knowledge of either that trade or its attendant conditions until they arrived in this country. Many of these men sent for their sweethearts or returned to Italy for them, and then, rather than either remain in Italy or go to California or some other part of the United States, selected Gallup, New Mexico, for their permanent homes. The pattern was thus set: The original miners would work for several years, become citizens, save enough money to go into business (usually a saloon or a grocery), and then encourage relatives or friends either to join them in the business or enter the mines to replace them and repeat the process they had just gone through. Remarkably, few children of these immigrants ever went to work in the mines.[58]

---

[57] Interview with John A. Brentari, November 22, 1957.

[58] Ibid.

With this preface, the history of the Italians in Gallup becomes largely one of the development of individual families from within this framework.

Illuminato Brentari was one of the first group of miners mentioned above. He went from the Tyrol to Leadville, Colorado, in 1880 or 1881, and worked in the silver and lead mines there. At Gallup his first work was as a stonemason, walling off a mine fire. In 1907 or 1908 he began one of the first independent coal companies, although he later purchased, worked, sold, or staked other claims in various parts of McKinley County. His Gallup Independent Coal Co. began as a "wagon" mine, although he later installed a spur line to the railroad.[59] In his later years, before his death in 1913, he sold imported goods on the road. He made occasional trips to Italy, and on these and in his letters home, he encouraged others to leave their native land and come to New Mexico.[60]

Illuminato Brentari had only an elementary school education, but both of his sons--the second generation--are college graduates, and both have married "Anglos."

---

[59] Ibid. Several other small operators once mined the Monero field, and are identified merely by the names Tomasino, Luchetti, and Caranta. J. R. Finlay, Report of Appraisal of Mining Properties of New Mexico . . . 1922-1923 (n. p., n. d.), 42.

[60] Interview with John A. Brentari, November 22, 1957.

With this preface, the history of the Williams in Gallup becomes largely one of the development of individual families from within this framework.

Illuminato Bruscani was one of the first group of miners mentioned above. He went from the Tyrol to Leadville, Colorado, in 1880 or 1881, and worked in the silver and lead mines there. At Gallup his first work was as a stonemason, making out a mine site. In 1907 or 1908 he began one of the first independent coal companies, although he later purchased, mined, sold, or staked other claims in various parts of McKinley County. His Gallup independent coal co. began as a "wagon" mine, although he later installed a spur line to the railroad.[59] In his last years, before his death in 1913, he sold imported goods on the road. He made occasional trips to Italy, and on these and in his letters home, he encouraged others to leave their native land and come to New Mexico.[60]

Illuminato Bruscani had only an elementary school education, but both of his sons--the second generation--are college graduates, and both have married "Anglos."

---

[59] Ibid. Several other small operators once mined the Morris field, and are identified merely by the names Tomasino, Ingoglia, and Cerrano. J. R. Finlay, Report of Appraisal of Mining Properties of New Mexico . . . 1932-1933 (n. p., n. d.).

[60] Interview with John A. Bernard, November 22, 1957.

Dr. Edward Brentari has been a dentist at Belen since 1922, and has held numerous civic and service posts.[61] Illuminato's son John worked for the Santa Fe Railway in his early years, but soon (1923) entered the oil business. He is now the owner of the A. & A. Oil Company, distributor for the Phillips Petroleum Company; was up to recently a vice-president of the First State Bank of Gallup; has been president of the local Kiwanis Club, commander of his American Legion post, vice-commander of the Gallup Veterans of Foreign Wars, and is active in Episcopal Church affairs as well.[62]

A piemontese, Domenico Rollie, was also an early arrival. His son Dominic, now deceased, expanded the family dry goods business, and became a mortician and postmaster at Gallup. The mortuary is still a family concern with three branches, and its head--the third-generation Allen B. Rollie--has widened the family business interests even further.[63]

Several members of the original Gallup colony engaged in politics, with varying success. Carlo Vidal ran for treasurer of McKinley County in 1900, and lost.

---

[61] Ibid.; Who's Who in New Mexico, 1957, 48.

[62] Interview with John Brentari, November 22, 1957; see also, Who's Who in New Mexico, 1957, 48.

[63] Interview with John Brentari, November 22, 1957; see also, Who's Who in New Mexico, 1957, 229-230.

Vincenzo Noce, on the other hand, was elected county surveyor on the same ballot.[64] Noce, a Tyrolean, was a miner and shoemaker, and ran a boarding house in addition to his other activities. His son Joe is now a mining engineer and prospector.[65] The Baudino family, operators of a boarding house in the mining community of Gibson, just north of Gallup, engaged in politics there, and a member of the second generation, Joseph Baudino, served as mayor of Glendale, California.[66] Guido Zecca, a prominent citizen of Gallup, was once state senator from his district.[67] At the local level, Carlo Vidal, who moved from mining to the hardware business in Gallup, was active in politics almost from the start. His son, Steven P., Senior, was mayor of Gallup and is now regional director of the Internal Revenue Service at Albuquerque; and another member of the second generation, P. J. Vidal, is president of the Gamerco Coal Co. Joseph Morella, a member of the first generation, held both city and county offices in addition to operating a saloon.[68]

---

[64] L'Unione (Pueblo), November 30, 1900.

[65] Interview with John Brentari, November 22, 1957.

[66] Ibid.

[67] Horace Moses to the author, Santa Fe, November 18, 1957.

[68] Interview with John Brentari, November 22, 1957.

Vincenzo Rose, on the other hand, was elected county surveyor on the same ballot.[64] Rose, a Tyrolean, was a miner and choremaker, and ran a boardinghouse in addition to his other activities. His son Joe is now a mining engineer and prospector.[65] The Beaudine family, operators of a boarding house in the mining community of Gibson, have much of Calico, engaged in politics there, and a member of the second generation, Joseph Beaudine, served as mayor of Glendale, California.[66] Guido Zecca, a prominent citizen of Calico, was once state senator from the district.[67] At the local level, Carlo Vitali, who moved from mining to the hardware business in Calico, was active in politics almost from the start. His son, Steven F., Sealer, was mayor of Calico and is now regional director of the Internal Revenue Service at Albuquerque; and another member of the second generation, F. J. Vitali, is president of the Demerce Coal Co. Joseph Morelli, a member of the first generation, held both city and county offices in addition to operating a saloon.[68]

---

[64] L'Italiano (Pueblo), November 20, 1900.

[65] Interview with John Imperial, November 22, 1972.

[66] Ibid.

[67] Grande Voiem to the author, Santa Fe, November 18, 1972.

[68] Interview with John Stewart, November 22, 1972.

Others who engaged in both business and public life were the Casna, Cavaggio, and Martinelli families, the last named being bricklayers and stonemasons even to the third generation. A member of the second generation, Louis Roat, a bricklayer, built and ran the small Roat Hotel, while his wife, Arlene, was at one time McKinley County school superintendent. Another arrival from the Tyrol, Oreste Zuccal, opened a grocery, bar, and pool hall in Gallup, after spending the customary couple of years in the mines around 1900. Except for two years spent at Cerrillos, another mining town, in 1910-1912, he passed his life in Gallup and died recently.[69] John Catti, a young member of the second generation, was one of the three McKinley County residents who lost their lives in World War I.[70]

During World War I the Gallup American Coal Co. employed around 750 men, of which some 50 were Italians. The manager and general superintendent of that time reports that they were "no doubt the best miners in the district."[71] The first group, of the 1880's, had been mainly from Piedmont and the Tyrol, and had since moved from the mines to the business world. They were now

---

[69] Ibid.

[70] "New Mexico Men Who Died in Military Service," El Palacio, V (November 25, 1918), 297.

[71] Horace Moses to the author, November 18, 1957.

replaced by this second group around 1915, consisting of miners from the Berwind and Tabasco Canyon region of Colorado. These men originally had been farmers, but from Abruzzi and Calabria, in central and southern Italy, respectively. They, too, followed the pattern set by their predecessors, and got out of the mines as soon as they had enough money to do so.[72] Among their representatives may be found Joseph Ferrari, a wine distributor; John Gregorio (now deceased), operator of a taxicab service; and Donato Di Pomaggio and Basilio Di Gregorio. These last two own the California Super Markets, with two stores in Gallup and two more under construction.[73] Still another is Pete Ricca, who soon entered the hardware business, and during the 1930's was Shell Oil Company agent in Gallup.[74] He now has business property both in that city and in Albuquerque, and sells furniture and other merchandise in Gallup.[75]

The existence of an isolated Italian colony of

---

[72] Interviews with John Brentara, November 22, 1957; and Vincenzo Massari, September 12, 1957.

[73] Interview with John Brentari, November 22, 1957; see also, report of the Vice Consolato d'Italia, Denver, to the Ministero d'Affari dell'Estero, Roma [1954], copy in the possession of the author.

[74] Advertisement, Italian-American News (Albuquerque), November 26, 1937.

[75] Interview with John Brentari, November 22, 1957; see also vice-consul's report cited above.

replaced by this second entry around 1913, consisting of miners from the Ludlow and Tabacco Canyon regions of Colorado. These men originally had been farmers, but from Abruzzi and Calabria, in central and southern Italy, respectively. They, too, followed the pattern set by their predecessors, and got out of the mines as soon as they had enough money to do so.[72] Among their representatives may be found Joseph Perpuni, a wine distributor; John Gregorio (now deceased), operator of a taxicab service; and Donato Di Pomeglio and Emilio Di Gregorio. These last two own the California Super Markets, with two stores in Gallup and two more under construction.[73] Still another is Pete Nicco, who once entered the bakery business, and during the 1930's was Shell Oil Company agent in Gallup.[74] He now has business property both in that city and in Albuquerque, and sells furniture and other merchandise in Gallup.[75]

The existence of an isolated Italian colony of

---

[72] Interviews with John Pesenti, November 22, 1957; and Vincenzo Menegri, September 12, 1957.

[73] Interview with John Bernardi, November 22, 1957; see also, report of the Vice Consolato d'Italia, Denver, to the Ministero d'Affari degli Esteri, Roma [1954], copy in the possession of the author.

[74] Advertisement, Italian-American News (Albuquerque), November 22, 1957.

[75] Interview with John Bernardi, November 22, 1957; see also Vice-Consul's report cited above.

this size gave it a unity not found in places where these people were merely a family or two. The Gallup Italians were further drawn together by bonds of mutual loss in such mine disasters as those of 1900 at the Otero and Gibson Mines.[76] They would subscribe to Italian language papers--usually from San Francisco, Denver, Pueblo, Chicago, or New York--and pass these around from family to family.[77] In 1896 they organized Principe Luigi Lodge No. 76, of the Columbian Federation of Italian-American Societies (which had originated in Chicago only in 1893). Vincenzo Noce was its first secretary, and he was followed in office by Giambattista Pasqualoni.[78] This lodge provided not only a social outlet for the colony, but also operated a fraternal type loan and insurance program for its members. Pete Balocca, a miner who later operated a grocery specializing in imported wines and delicacies, was the Federation's first organizer for the entire Territory of New Mexico in 1903.[79] His son, Henry, is now manager of the Gallup Mercantile Company.[80]

---

[76] L'Unione, May 4, June 22, 1900.

[77] Interview with John Brentari, November 22, 1957.

[78] Interview with Vincenzo Massari, September 12, 1957.

[79] L'Unione, July 31, 1903.

[80] Interview with John Brentari, November 22, 1957.

La Foresta, another fraternal group whose members were known as forestieri, made its appearance among the Italians in Gallup in 1900.[81] In 1912 the Società Regina Elena, Sorelle di Colombo, gave the local Italian women an organization of their own, the second such in the United States. Angiolina Boggio was one of its earliest secretaries, and the present incumbent, Rimina Golino, has held that post for twenty-five years.[83] All of these societies have declined as their members--mostly of the first generation--died. Although some of their sons and daughters have participated in these groups, their interests have tended more toward the purely American organizations found all over the nation: Rotary, Kiwanis, Elks, Lions, American Legion, V. F. W., and others. The third generation has little or no interest in the social and national ties of its grandparents,[84] even though the Italian vice-consul at Denver takes pains to report to Rome on these descendants' economic condition.[85]

---

[81] Ibid.

[82] L'Unione, March 23, 1917.

[83] Interview with Vincenzo Massari, September 12, 1957.

[84] Interview with John Brentari, November 22, 1957.

[85] The vice-consul's report (1954), cited above, includes such businesses as the Bakerite Bakery, the Pepsi Cola-Seven Up Bottling Co., the City Electric Shoe Shop, the Gallup Sales Co., Brunetta Construction Co., Standard Finance Co., Dino Ganzerla's El Capitan Motel, and Louis Bertoti's Ambassador Motel (in addition to those already cited).

Italians came to the coal mines of western New Mexico in the early 1880's, and to those of the northern part of the state some twenty years later. They became part of the economy of those two regions with surprising ease. The hundred and fifty or so first-generation Italians in McKinley County in 1950 (see Table 3, page 23) represent the abruzzesi and calabresi who have lived there since World War I. Colfax County is second only to Bernalillo County in its first-generation populace, with 261 (see Table 3) still living there in 1950. Although many of the younger miners went to Colorado when the coal mines closed in the 1930's and 1940's, the older ones remained in and around Raton. A large percentage bought their own homes in Raton, where some are retired or are variously employed.[86] While in Colorado Italian miners participated in the famous Lake City strike of the 1890's,[87] and in numerous other disorders culminating in the famous "Ludlow Massacre" in 1914,[88] Italian miners in New Mexico led a remarkably peaceful life. Strikes seldom, if ever, got beyond the incipient stage; there were no extremes, and they had little in-

---

[86] Joe Di Lisio to the author, Raton, April 9, 1958.

[87] Fritz, 370.

[88] Giovanni Perilli, Colorado and the Italians in Colorado (Denver: Printed privately, [c. 1922]), 41-42.

Italians came to the coal mines of western New Mexico in the early 1880's, and to those of the northern part of the state some twenty years later. They became part of the economy of these two regions with surprising ease. The number and fifty or so first-generation Italians in McKinley County in 1936 (see Table 5, page 29) represent the adventurous and venturesome who have lived there since World War I. Colfax County is second only to Bernalillo County in its first-generation population, with 261 (see Table 5) still living there in 1950. Although many of the younger miners went to Colorado when the coal mines closed in the 1930's and 1940's, the older ones remained on and around Raton. A large percentage bought their own farms in Raton, where some are retired or are variously employed.[86] While in Colorado Italian miners participated in the famous Lake City strike of the 1890's,[87] and in numerous other disorders culminating in the famous "Ludlow Massacre" in 1914,[88] Italian miners in New Mexico led a comparatively peaceful life. Strikes meaning, if ever, less beyond the incipient stage; there were no extremes, and they had little un-

---

[86] Joe M. Mario to the author, Raton, April 9, 1953.

[87] Fritz, 370.

[88] Giovanni Schiavo, Colorado and the Italians in Colorado (Denver: Printed privately, [c. 1952]), 41-42.

terest in unions.[89] Under these conditions the coal mining areas of New Mexico, both north and west, have benefitted from the enterprise of this immigrant group.

---

[89] Interview with Joseph Di Lisio, December 1, 1957.

CHAPTER VIII

SOUTH

Italians in southern and central New Mexico were never as numerous as in the coal mines and towns of the north and west, but that portion of the Territory also had its attractions. The earliest permanent settlers there probably made their appearance immediately after the Civil War, in the late 1860's. Some Italian laborers were reportedly employed in building Fort Fillmore during the 1850's, but left before the war began.[1]

The only family of Italian pioneers in Doña Ana County,[2] in the southernmost part of the Territory, which is still in existence is that of the Luchinis. Domenico Luchini, its first member, was born in Tuscany in 1838. He came to the United States alone as a boy of thirteen in 1852, and earned his living peddling jewelry in the East. When the Civil War began, he enlisted in the Union Army and served two "hitches" as a private. His regiment was sent to New Mexico, where Luchini, discharged with a

---

[1] Interview with Mr. Adlai Feather, Mesilla Park, December 19, 1957.

[2] For a general description of Doña Ana County (as of 1886), see, Bancroft, 799-801.

foot injury, promptly settled.[3] He was married to a Mexican woman and already a citizen of the United States when the first record is found of his residence in the Territory in 1870. At that time he was employed as a laborer at the Ranches of Tortugas, near La Mesilla.[4] By 1880 he had moved to Las Cruces where he was a gardener and fruit grower.[5]

Soon thereafter Domenico Luchini moved to the old town of Santa Barbara on the Fort Thorn Military Reservation, where he erected a flour mill. During the Rio Grande flood of 1884 the town of Santa Barbara was destroyed, and Luchini, managing to save his mill, moved it to Hatch, then just a railroad siding.[6] Before he died in 1915, he had acquired extensive land holdings, and fathered ten children.[7] Luchini spoke four languages, English, Spanish, French, and Italian; and served for many years as interpreter, justice of the peace, and deputy sheriff.[8] The old town of Luchini was named after him, but the relocated U. S. Highway 85 bypassed

---

[3] Coan, III, 105-106. Coan states that Luchini was born in Sicily and his wife in Texas, but the manuscript census cited below would seem more correct.

[4] Manuscript Census, 1870, III, Doña Ana County, Schedule 1, Ranches of Tortugas, 3.

[5] Ibid., 1880, IV, Las Cruces, Schedule 1, p. 267D.

[6] G. Adlai Feather to the author, Mesilla Park, New Mexico, to the author, December 9, 1957.

[7] Davis, I, 916.

[8] Coan, III, 106.

the town, and it disappeared.[9] He was also instrumental in the development of the Rio Grande valley around the present-day town of Derry, which lies on the boundary between Doña Ana and Sierra Counties. Together with Don Tomas Gonzales and two others, he dug the seven-mile-long ditch which began irrigated farming in the area. Derry then became the family home, and he left several descendants there.[10]

The most prominent of these are Benjamin Luchini, Senior and Junior. Benjamin, Senior, is now retired, and lives at the old Luchini townsite, but once operated some two hundred acres of farmland in Sierra County, and was also one of the two merchants and assistant postmaster at Derry. (His wife was postmistress.) In his youth he attended Mesilla Park College (later New Mexico A. & M.), and taught school for nine years in Sierra and Doña Ana Counties. In 1899 he married Mary Butler, a member of another pioneer New Mexico family.[11]

Later in life Benjamin Luchini, Senior, became a director of the Mesilla Valley Bank and president of the New Mexico Fluorspar Corporation.[12] He also became a

---

[9] Feather to the author, December 9, 1957.

[10] Davis, I, 916. For a brief description of Sierra County (as of 1886), see, Bancroft, 801.

[11] Coan, III, 105-106; Davis, I, 916.

[12] Coan, III, 107.

town, and it disappeared.[9] He was also instrumental in the development of the Rio Grande valley around the present-day town of Derry, which lies on the boundary between Doña Ana and Sierra Counties. Together with Don Tomas Gonzales and two others, he dug the seven-mile-long ditch which began irrigated farming in the area. Derry then became the family home, and he left several descendants there.[10]

The most prominent of these are Benjamin Lindsey, Senior and Junior. Benjamin, Senior, is now retired, and lives at the old Lindsey community, but once operated more two hundred acres of farming in Sierra County, and was also one of the two storekeeps and assistant postmaster at Derry. (His wife was postmistress.) In his youth he attended Mesilla Park College (later New Mexico A. & M.), and taught school for nine years in Sierra and Doña Ana Counties. In 1899 he married Mary Sutler, a member of another pioneer New Mexico family.[11]

Later in life Benjamin Lindsey, Senior, became a director of the Mesilla Valley Bank and president of the New Mexico Pinetapes Corporation.[12] He also became a

---

[9] Teachey to the author, December 9, 1957.

[10] Davis, I. 916. For a brief description of Sierra County (as of 1886), see, Bancroft, 801.

[11] Coan, III, 105-106; Davis, I, 916.

[12] Coan, III, 107.

member of the board of regents of his alma mater, and served as a representative in the New Mexico legislature.[13]

He and his wife had four children, among them Benjamin, Junior. A member of the third generation, Benjamin, Junior, has been active in state political affairs, working at various posts, including that of county assessor of Sierra County and chairman of the State Democratic Committee.[14]

Another prominent Italian of the early period was Chaffee Martinelli (or Martinett), although his history is of much shorter duration. He was already sixty-eight years of age when the census enumerator visited him in 1870. At that time he was a retail dry goods merchant in Las Cruces, and claimed the ownership of real estate valued at $3,000 and personal property of $9,000.[15] He had arrived in New Mexico in the company of several Frenchmen who were also merchants, and identified himself with them under the name of Martinett. Soon after 1876 he moved from Las Cruces to the town

---

[13] Feather to the author, December 9, 1957; see also, The New Mexico Blue Book . . . [1923-24 to 1929-30] (Santa Fe: Secretary of State [imprint varies]).

[14] Coan, III, 107; Davis, I, 916; The New Mexico Bluebook . . . [1931-32 to 1939-40].

[15] Manuscript Census, 1870, III, Doña Ana County, Las Cruces, Schedule 1, p. 4.

of Colorado (now Rodey) where he erected a water-powered flour mill on the irrigation ditch. He ground flour for Forts Selden, Craig, Stanton, Bayard, Cummings, and the Arizona posts established by General James H. Carleton. He grew quite wealthy through this and other enterprises, and was killed in 1879 or 1880 when he was held up by the notorious "Kinney Gang."[16]

There are brief traces of other Italians in Silver City and the mining districts to the north and east. These are largely transient, reflecting the "boom and bust" economy of the mining industry. The Pinos Altos District, just north of Silver City, for instance, was the site of a gold strike in 1860. Indian attacks and the onset of the Civil War forced the miners out, and there was no activity here until 1867, when a quartz mill was erected. By 1869 the town of Pinos Altos had already gone through a boom and was half empty.[17] In 1870, the census taker found one Charles Nouro operating as a dry goods merchant there, and reporting a hundred dollars worth of real estate and a thousand dollars in personal property. Nouro had been born in Italy, but was a United States citizen, and married to a Mexican woman.[18]

---

[16] Interview with G. Adlai Feather, December 19, 1957. For the activities of John Kinney and his outlaws, see, Keleher, Violence in Lincoln County, 153-161.

[17] Coan, I, 395; Bancroft, 798-799.

[18] Manuscript Census, 1870, III, Grant County, Pinos Altos, Schedule 1, p. 2.

Allowing for the garbling of names, but otherwise checking on internal evidence, "Callas Noren" was found in 1880 farming near the town of San Lorenzo, on the Mimbres River,[19] and in 1885 "Carlos Narraro" was still farming along the river.[20] According to an informant, this man was shot soon after while working on his ranch near the old town of Allison (now disappeared).[21]

Silver City itself was the center of considerable mining activity over the years,[22] but few Italians were ever found there. The 1870 manuscript census records the name of Bernardo Mazzuchetto, a teamster and a citizen,[23] but no Italians were here in 1880. In 1885, however, there were four: Aurelius Lusa, a blacksmith; A. T. Zanoni and Louis Dant, miners; and Charles Russell, a laborer. All of these were unmarried aliens.[24] In that year Silver City installed a municipal water-works,[25]

---

[19] Manuscript Census, 1880, Grant County, San Lorenzo, p. 382C.

[20] Ibid., 1885, Grant County, Mimbres River, p. 11C.

[21] Interview with G. Adlai Feather, December 19, 1957.

[22] See, Conrad Keeler Naegle, "The History of Silver City, New Mexico, 1870-1886" (Unpublished master's thesis, University of New Mexico, 1943).

[23] Manuscript Census, 1870, III, Grant County, Silver City, Schedule 1, p. 2.

[24] Ibid., 1885, Grant County, Silver City, pp. 11B, 11C.

[25] Interview with G. Adlai Feather, December 19, 1957.

but one George Regli, presumably an Italian-American, still delivered water by the gallon to his customers.[26] In 1885 several Italians were employed as freighters in the Carlisle Mining District: F. and R. Delponte, and P. Costante;[27] again these were single men, aliens, and do not appear in any other records.

Although the "Italian harp" may have been a fixture of Silver City's better homes,[28] there is only one other trace of an Italian here. "Mike" Candiello came to the United States from Italy in 1902, and in 1914 arrived in Silver City on a stretcher. After sixteen months in a tuberculosis sanitarium, he opened a barber shop which he operated for many years prior to his retirement. He and his wife, the former Mary Plumitallo, had four children: Vincent and Sam (who was lost in the Philippines during World War II) both graduated from Columbia University, and Henry and Mary Frances (now Mrs. J. Dick Laird, of Kilgore, Texas) attended New Mexico Western.[29]

The town of Kingston suddenly appeared about 1882 as a result of a mining strike in the nearby Black

---

[26] Advertisement, Southwest Sentinel (Silver City), November 3, 1885.

[27] Manuscript Census, 1885, Grant County, Carlisle District, p. 11D.

[28] Ross Calvin, Sky Determines (Albuquerque: University of New Mexico Press, [c. 1948]), 308.

[29] Lucile Meriwether Gray to the author, Silver City, December 9, 1957.

but one George Pegli, presumably an Italian-American, still delivered water by the gallon so did customers.[26] In 1889 several Italians were employed as freighters in the Carlisle Mining District: J. and J. Delpinto, and P. Costante;[27] again these were single men, aliens, and do not appear in any other records.

Although the "Italian burg" may have been a fixture of Silver City's better homes,[28] there is only one other trace of an Italian here. "Mike" Cardello came to the United States from Italy in 1902, and in 1914 arrived in Silver City on a stretcher. After sixteen months in a tuberculosis sanitarium, he opened a barber shop which he operated for many years prior to his retirement. He and his wife, the former Mary Pimentello, had four daughters: Vincent and Sam (who was lost in the Philippines during World War II) both graduated from Columbia University, and Mary and Mary Frances (now Mrs. T. Dick Laird, of Kilgore, Texas) attended New Mexico Western.[29]

The town of Kingston suddenly appeared about 1882 as a result of a mining strike in the nearby Black

---

[26] Advertisement, Southwest Pacific (Silver City), November 7, 1889.

[27] Manuscript census, 1889, Grant County, Carlisle District, p. 11D.

[28] Rosa Calvin, My Memories (Albuquerque: University of New Mexico Press, 1, 1947), 308.

[29] Paola Marinello Gray to the author, Silver City, December 9, 1969.

Range, and almost as quickly declined. When the town was only eighteen months old two of its established businesses were presumably run by Italians: Petro's Chop House, and Louis J. Cella's General Store in the Main Street House. In the same issue of the Clipper, Charles Bruno, a cattle rancher living in nearby Georgetown, advertised his "CB" brand as that used on his cattle running on the range near Santa Rita.[30] A bit later, one Gus Saline is found mining the Opportunity shaft in the Hillsboro District.[31] As stated, these are mostly ephemeral traces, for paging of the local newspapers reveals nothing else.

In the next decade, Professor J. C. Carrera of Las Cruces worked mines in southern New Mexico, and had an interest in the Bennett-Stevenson Mine in the Organ District.[32] He was also Territorial Superintendent of Mines and Mining.[33]

Moving eastward, several Italians lived in Lincoln

---

[30] Advertisements, Kingston Clipper, March 8, 1884.

[31] The Chieftain (Socorro), January 15, 1892.

[32] Interview with G. Adlai Feather, December 19, 1957; Rosemary Buchanan to the author, Mesilla Park, New Mexico, March 3, 1958.

[33] See, The Chieftain, January 15, 1892, which claimed he was unfit for his position. See also, Territory of New Mexico, Report of the Governor of New Mexico to the Secretary of the Interior, 1891 (Washington: Government Printing Office, 1891), 31.

County in 1885: two cowhands, Antoine Romoni and Robert Morrow, in the countryside around Ruidoso;[34] and Rocco Millio [Emillio], a merchant, and Rosa, his wife, lived in Lincoln itself.[35] Emillio, whose name was originally Milluccio, came to the United States from his native Piedmont about 1880, having been an officer in the Italian navy. After a short stay in New York he moved to Las Vegas, New Mexico, where he had a fruit stand.[36] About 1884 or 1885 he moved to Lincoln, where he accumulated a saloon, a hotel, a butcher shop, and an orchard. He died there, and his picture hangs in the Lincoln County courthouse. His son, Fred, grew up in Lincoln and worked as a cowhand and construction worker. About 1918 he moved to Tularosa, then to Alamogordo, and finally, about 1922-1923 to Socorro, where he is now retired. His sons, Frank and William, the third generation, own and operate the Capitol Bar in Socorro.[37]

Moving northward once more, there is little evidence of Italians in Socorro County until 1885, although the 1870 census shows a soldier by the name of Samuel Euquo

---

[34] Manuscript Census, 1885, Lincoln County, Woodland Precincts 2 and 14, p. 13D.

[35] Ibid., Precinct No. 1 (Lincoln), p. 14C.

[36] Interview with William Emillio, Socorro, February 27, 1958. See also, Las Vegas Daily Gazette, March 9, 11, 24, 1883.

[37] Interview with William Emillio, February 27, 1958.

stationed at Alamosita,[38] and that of 1880 a painter, Frank Castillo, in the town of Socorro.[39]

The 1885 census is much more fruitful, and lists some twelve Italians, mostly single, but some with families, who were either miners or smelter workers. With only one exception these people were all literate, and probably came from northern Italy. Among the family names--none of which appear in the area again--are Noce, Stag, Bottin, Battista, Rendella, Sembenicio, Solato, Casino, Minelli, Johanny, Cina, and Ferrari.[40] Other Italians mined coal at the town of Carthage. Here the sixteen miners and a cobbler were a minority among the predominantly foreign-born population, but they were almost all single and--in contrast to many of their neighbors--were literate. They include such surnames as Luisa, Jacobini, Paliorati, Verdi, Pagati, Palegonia, Bossola, Fontana, Donato, Ogal, Gripa, Besso, Lonati, Nardelli, Ripamonte, Mestieri, and Vatolo (the cobbler).[41] Activities here closed down about 1895, and these miners presumably left at that time. Their names are not recognized by long-time Italian residents of the area.

---

[38] Manuscript Census, 1870, X, Socorro County, Alamosita, p. 1.

[39] Ibid., 1880, Socorro County, Socorro, p. 132B.

[40] Ibid., 1885, Socorro County, Socorro, pp. 32A-33D.

[41] Ibid., Carthage, pp. 32A-32B. Most of the group lived in one house, probably some sort of barracks.

stationed at Alamosite,[38] and that of 1880's painter, Frank Cantillo, in the town of Socorro.[39]

The 1880's census is much more fruitful, and lists some twelve Italians, mostly single, but more with families, who were either miners or another occupation. With only one exception these people were all Lombards, and probably came from northern Italy. Among the family names--some of which appear in the area today--are Rossi, Tosi, Zoccon, Bertoche, Ronzile, Sandoletti, Solato, Dandro, Vinelli, Tomasny, Cina, and Verzeri.[40] Other Italians mined coal at the town of Carthage. Here the African miners and a cobbler were a minority among the predominantly foreign-born population, but they were almost all single and--in contrast to many of their neighbors--were literate. They include such surnames as Daian, Jacobini, Pallotori, Vardi, Fogetti, Falcomia, Massola, Fortuna, Pecuto, Cogi, Gripe, Bezzo, Lonzi, Partelli, Ripamonte, Mentari, and Vatolo (the cobbler).[41] Activities here closed down about 1895, and these miners presumably left at that time. Their names are not recognized by long-time Italian residents of the area.

---

[38] Manuscript Census, 1870, I, Socorro County, Alamosite, p. 1.

[39] Ibid., 1880, Socorro County, Socorro, p. 1325.

[40] Ibid., 1885, Socorro County, Socorro, pp. 324-325.

[41] Ibid., Carthage, pp. 324-325. Most of the group lived in one house, probably some sort of boarding

San Marcial, a railroad town, listed two Italians: Henry Vitalini, chief cook, and Salvatore Peretti, a gardener.[42] In Socorro itself only three Italians appear who were not identified with mining. These were two young musicians, Tomas Cassino and N. Farini, and a merchant, E. Crezencio.[43] They do not appear again; in fact, the Italians of either the first or second generation to be found in this area at any one time can literally be counted on the fingers of two hands. Several miners operated in the surrounding countryside during the 'nineties. Pio Papa, who had a ranch in Jordan Canyon,[44] worked with Peter and Juanita Strozzi. These people, however, were Italian-Swiss from Canton Ticino, and their descendants still live in the Magdalena area.[45] Papa and Mrs. Strozzi filed their application for a patent in the Perseverance Vein of the Magdalena District in 1892.[46] In early 1893 Papa and Strozzi were arranging to open their Perseverance Mine, but their story disappears there.[47]

---

[42] Ibid., San Marcial, pp. 32A-32B.

[43] Ibid., Socorro, pp. 32A-33B.

[44] The Chieftain, November 25, 1892.

[45] Interview with Vincent Del Curto, Socorro, February 27, 1958.

[46] [No. 580], Application for Patent, U. S. Land Office, Las Cruces, advertised in The Chieftain, May 13, 1892, ff.

[47] Ibid., February 17, 1893.

Strozzi had previously operated the Little Loella Mine in the Kelly District with A. H. Olsen.[48] A third man, presumably Italian, was Max Gardini, who, with Joe Garner, leased the Ida Hill Mine in the Magdalena District, and was reportedly "taking out fine ore."[49]

Two of the townsmen of this period were P. A. Marcellino and Giovanni Biavaschi. Marcellino is almost certainly the same person who lived in Las Vegas during the 1880's, operated a music store, and directed the Las Vegas College band. From 1891 on, however, he was living near Socorro, and was an insurance agent with offices in the Abeytia Block of that town.[50] He also played violin in the Socorro Dramatic Club quartette,[51] whose orchestra conductor was a Captain Morenzi.[52] Marcellino imported a number of pear, peach, apricot, prune, plum, quince, and fig trees from Italy, as an experiment.[53] He reportedly planted several thousand trees at the foot of Socorro Mountain, and watered them from some warm springs nearby.[54]

---

[48] Ibid., January 1, 1892.

[49] Ibid., December 25, 1891; see also, ibid., March 11, 1892.

[50] Advertisements in, ibid., November 27, 1891, ff.

[51] Ibid., December 18, 1891.

[52] Ibid., January 1, 1891.

[53] Ibid., January 29, 1892.

[54] Ibid., March 11, 1892.

Shortly thereafter, when Civil War veterans' pensions were raised from $6 to $12 per month, and there was an avalanche of new claims, Marcellino became involved in the "Box K" pension fraud cases.[55] (These were so called because they involved the use of a post office box in Socorro.) He served a sentence of several years in the penitentiary, after which he returned to Socorro and taught music from about 1900 to the time of his death.[56] His fine orchards passed into other hands, and have since disappeared.[57]

Giovanni Biavaschi came to New Mexico from the town of Cordona, in the Valtellina.[58] He sold beer, wine, and whiskey in Socorro in the early 1890's, and in 1895 opened a distillery in which he manufactured grape brandy.[60] In 1896 he built a two-story business block at the southeast corner of the plaza, including a saloon and restaurant which he operated.[61] (This property is

---

[55] Ibid., August 4, 1893.

[56] Interview with Vincenzo Del Curto, February 27, 1958.

[57] Interview with Carl Dagostino, Socorro, February 27, 1958.

[58] Interview with Vincenzo Del Curto, February 27, 1958.

[59] See advertisements in The Chieftain, December 4, 11, 1891.

[60] Ibid., December 14, 1894; February 22, March 8, 1895.

[61] Ibid., June 12, August 7, November 27, 1896.

Shortly thereafter, when Civil War veterans' pensions were raised from $6 to $12 per month, and there was an avalanche of new claims, Marcellino became involved in the "Box E" pension fraud cases.[55] (These were so called because they involved the use of a rent office box in Socorro.) He served a sentence of several years in the penitentiary, after which he returned to Socorro and taught music from about 1900 to the time of his death.[56] His firm continued passed into other hands, and have since disappeared.[57]

Giovanni Navasoni came to New Mexico from the town of Corvione, in the Valtellina.[58] He sold beer, wine, and whiskey in Socorro in the early 1890's, and in 1895 opened a distillery in which he manufactured grape brandy.[59] In 1896 he built a two-story business block at the southeast corner of the plaza, including a saloon and restaurant which he operated.[60] (This property is

---

[55] Ibid., August 4, 1895.

[56] Interview with Vincenzo Del Curto, February 27, 1958.

[57] Interview with Carl Bogenhio, Socorro, February 27, 1958.

[58] Interview with Vincenzo Del Curto, February 27, 1958.

[59] See advertisements in The Chieftain, December 4, 11, 1891.

[60] Ibid., December 14, 1895; February 22, March 8, 1895.

[61] Ibid., June 12, March 7, November 27, 1896.

now the site of the Capitol Bar, owned by the Emillio brothers.) Biavaschi reportedly "went broke" in the Depression of 1907, and moved to Carthage where he ran another saloon for a short while. From there he moved to Albuquerque where he sold milk from a horse and wagon. Following his death in an auto accident, his second wife--an Italian girl--returned to her native land, and Biavaschi left no relatives in New Mexico.[62]

Biavaschi apparently attracted others from his home town to Socorro. One of these, Bernardo Scartaccini, was a miner in Pinos Altos and later in Socorro. He married a local Italian girl. One of his six children, Thomas Scartaccini, lives in the Albuquerque area. Another townsman of Biavaschi, Carlo Tabacci, operated a saloon in Socorro, but later moved to Kelly, a mining camp west of Socorro. He was killed in a hunting accident about 1915.[63]

Another bar, the "Coronado," is owned by a lucchese, Americo Piccinini, and operated by his son, Mike.[64] Andrea Balatti came to the United States from his native Menarolla, in Sondrio Province, between 1885 and 1890, and took out citizenship papers. A "jack of all trades," he

---

[62] Interview with Vincenzo Del Curto, February 27, 1958.

[63] Ibid.

[64] Interview with Carl Dagostino, February 27, 1958.

worked in the Carthage mines, built Biavaschi's business building, raised goats in the Magdalena area, and returned to Italy in 1913. His son, Erminio, continues to live in Socorro.[65]

The Del Curto family has been represented in Socorro for over sixty years. Domenico Del Curto came to California from the mountain town of Carona, near Sondrio, in 1879. In 1893 or 1894 he moved to Socorro and opened a saloon. In 1898 he was joined by his nephew, Vincenzo, then a young man of nineteen. Vincenzo Del Curto became a citizen in 1904, while he was living in Lincoln County raising sheep--an occupation he had known in Italy and taken up after tiring of the saloon business. In 1909 he returned to Socorro County, and continued to raise sheep until his retirement in 1947. Related to Andrea Balatti by marriage, he lives with his son, Henry Del Curto, a long-time employee in the Socorro post office.[66]

Two other present-day Socorro County ranching families stem from Italian immigrants of the 1890's. Giambattista Bianchi and his wife came from Italy, and gradually accumulated considerable acreage and cattle near the town of San Antonio. Their son, Joseph (born in Socorro in 1905), and his brother, Constancio, took

---

[65] Interview with Vincenzo Del Curto, February 27, 1958.

[66] Ibid.

worked in the cottage mines, Sally Hammond's brothers building, raised sons in the Magdalena area, and returned to Italy in 1913. His son, Marcelo, continues to live in Socorro.[65]

The Del Curto family has been represented in Socorro for over sixty years. Domenico Del Curto came to California from the annual loss of Carona, near Sondrio, in 1871. In 1875 or 1876, he moved to Socorro and opened a saloon. In 1878 he was joined by his nephew, Vincenzo, then a young man of nineteen. Vincenzo Del Curto became a citizen in 1884, while he was living in Lincoln County raising sheep--an occupation he had known in Italy and taken up after tiring of the saloon business. In 1909 he returned to Socorro County, and continued to raise sheep until his retirement in 1927. Related to Andrea Belardi by marriage, he lives with his son, Henry Del Curto, a long-time employee in the Socorro post office.[66]

Two other present-day Socorro County residents stem from Italian immigrants of the 1880's. Grandpietro Biondi and his wife came from Italy, and gradually accumulated considerable acreage and cattle near the town of San Antonio. Their son, Joseph (born in Socorro in 1905), and his brother, Domenico, took

---

[65] Interview with Vincenzo Del Curto, February 27, 1958.

[66] Ibid.

over the management of their father's estates and properties in 1925.[67] Constancio continues to live on the family ranch; but Joseph died in 1957, leaving a widow who operates a grocery in Socorro at the present time.[68]

The Gianera family is represented by Joe Gianera, who was born in the Province of Sondrio in 1891, came to Socorro at the age of seven with his parents, Battista and Maria Pedroncelli Gianera. The family engaged in ranching, and Joe attended local schools and worked on the family property until he was twenty. Beginning with forty head of cattle, he increased his herd to four hundred, when the range depression of 1921 bankrupted him. By the close of World War II, however, he had more than recouped his losses, and was operating a progressive sixty-section Hereford ranch.[69] A large part of his recovery was due to the discovery and development of a manganese mine, the Black Canyon, on his property; and he has since retired on the royalties.[70]

One of Socorro's "latecomers" is Carl Dagostino (D'Agostino, originally), a second-generation Italian-American, who is the town's postmaster. Born in Schenec-

---

[67] Davis, I, 908, and photo, 909.

[68] Interview with Carl Dagostino, February 27, 1958.

[69] Davis, I, 907.

[70] Interview with Carl Dagostino, February 27, 1958.

tady, New York, of parents from Caserta, near Naples, he came to New Mexico in 1932. He attended the New Mexico Institute of Mining and Technology at Socorro, and during the 1930's was a county engineer with the W. P. A. In 1938 Dagostino joined the Post Office Department, and has been postmaster at Socorro since 1948. His son--the third generation--is now (1958) a Ph. D. candidate at the Massachusetts Institute of Technology.[71]

As an inspection of Table 3 will confirm, Italian immigrants in southern and central New Mexico were subject to the vagaries of the mining industry, notably in the areas of Silver City, in Grant County, and Socorro, in the county of the same name. Those few who identified themselves with agriculture or sheep raising became permanent residents, and as such have been a credit to their adopted state.

---

[71] Ibid.

CHAPTER IX

CONCLUSIONS

The Italians in New Mexico have been exemplary citizens, and there is no evidence of any formal political ties with Italy and the Fascist regime locally. In 1923 or 1924, an Alianza Fascista degli Stati Uniti was organized through the various Italian consulates in this country, but it was disbanded due to lack of interest within a year or two.[1] In the 1930's a number of Italian Fascist groups were represented in the United States, such as the Combattenti (Italian war veterans), the Mutilati (disabled veterans), the Dopolavoro, the Dante Aleghieri Society (also promoted by the consulates), the Lictor Federation, and the Fronte Unico groups.[2] None of these--not even the Sons of Italy (Figli d'Italia), a long-respected national organization--found representation in New Mexico. The closest thing here was The Italian-American News, a pro-Fascist newspaper published in Albuquerque

---

[1] Interview with Vincenzo Massari, September 12, 1957.

[2] For a discussion of these, see, Gaetano Salvemini, Italian Fascist Activities in the United States (Washington: American Council on Public Affairs, [1940]), 1-24.

during 1936 and 1937. Its editor, Giacomo Di Tella, was convicted of embezzlement in 1923 and served eighteen months in the penitentiary at Canon City, Colorado. In 1933 he started a pro-Fascist newspaper in Pueblo, Colorado, The Western Eagle, but this was short-lived. The Albuquerque sheet was issued only spasmodically, and Di Tella was deported to Italy during World War II.[3]

While New Mexicans such as Joe Di Lisio in Raton and Ettore Franchini in Albuquerque promoted such financial causes as that of the Italian Red Cross and the erection of memorials in Italy,[4] the local colony's attitude toward Fascism was certainly passive.[5] Both of these men were accused of being members of the Fascist "fifth column" in the West, but La Parola, an Italian-language newspaper published in Chicago, remarked:

> The most outspoken fifth-columnist of them all has been Dr. Rodolfo Albi, of Denver. According to our correspondent, he has directed the activities of all agent propagandists for fascism

---

[3] Interview with Vincenzo Massari, September 12, 1957; see also various newspaper clippings in Massari's files.

[4] Interview with Ettore Franchini, November 5, 1957.

[5] An Italian author, writing during Mussolini's regime, made the statement that the Italian victory in World War I plus the advent of Fascism had caused Italian-Americans to become proud of being Italians. Luigi Villari, "Gli Italiani d'America ieri e oggi," Nuova Antologia, CCCXCIV (December 1, 1937), 283. For a more rational Italian view, see, Giuseppe Prezzolini, America con gli Stavali ([Firenze]: Vallecchi, [1954]).

> in the Rocky Mountain region. A colleague of Albi is Mr. Ettore Franchini, Consular Agent of Albuquerque, New Mexico, who has also been outspoken in extolling Mussolini and his "imperial" adventures. Signor Franchini abandoned the post of Consular Agent immediately after the speech by President Roosevelt, in which Mussolini's entrance into the war was termed a stab in the back against France. From the walls of his office he has removed a picture in which he is photographed with the late Air Marshal Italo Balbo, as well as other fascist paraphernalia.[6]

Vincenzo Massari, a nationally-known anti-Fascist editor, also states, "The paper erred in including Mr. Joe Di Lisio of Raton, N. M., in the list."[7]

With the advent of World War II, local Italians reflected the general attitude which prevailed among their countrymen in the United States: concern over the possibility of United States' intervention in the war (in which Italy would be an enemy), and the attendant conflicts and reprisals.[8] Following Pearl Harbor there was a uniform movement of allegiance toward the United States among the Italians living here.[9] Despite the

---

[6] La Parola (Chicago), November 15, 1941, from files of Vincenzo Massari, Pueblo, Colorado.

[7] Massari to the author, Pueblo, September 24, 1957.

[8] For a discussion of this problem, see, Joseph S. Roucek, "Italo-Americans and World War II," Sociology and Social Research, XXIX (July-August, 1945), 466; also, Constantine Panunzio, "Italian Americans, Fascism, and the War," Yale Review, XXXI (June, 1942), 771-782.

[9] For a discussion of the United States' problem of whether or not to accept the "about-face" of pro-Fascists after Pearl Harbor, see, Max Ascoli, "On the Italian Americans," Common Ground, III (Autumn, 1942), 45-49.

in the Rocky Mountain region. A colleague of Aldi is Mr. Ettore Frandolini, foreman Agent of Albuquerque, New Mexico, who has also been outspoken in extolling Mussolini and his "imperial" adventures. Signor Frandolini abandoned the post of Consular Agent immediately after the speech by President Roosevelt, in which Mussolini's entrance into the war was termed a stab in the back against France. From the walls of his office he has removed a picture in which he is photographed with the late Air Marshal Italo Balbo, as well as other fascist paraphernalia.

Vincenzo Massari, a nationally-known anti-Fascist editor, also states, "The paper erred in insulting Mr. Joe Di Maggio of Baton, N. Y., in the list."[7]

With the advent of World War II, local Italians reflected the general attitude which prevailed among their countrymen in the United States: concern over the possibility of United States' intervention in the war (in which Italy would be an enemy), and the attendant conflicts and uncertainties.[8] Following Pearl Harbor there was a uniform movement of allegiance toward the United States among the Italians living here.[9] Despite the

---

[6] La Parola (Chicago), November 15, 1941, from files of Vincenzo Massari, Pueblo, Colorado.

[7] Massari to the author, Pueblo, September 24, 1957.

[8] For a discussion of this problem, see, Joseph S. Roucek, "Italo-Americans and World War II," Sociology and Social Research, XXIX (July-August, 1945), 408; also, Constantine Panunzio, "Italian Americans, Mussolini, and the War," Yale Review, XXXI (June, 1942), 721-732.

[9] For a discussion of the United States' problem of whether or not to accept the "about-face" of pro-Fascists after Pearl Harbor, see, Max Ascoli, "To the Italian Americans," Common Ground, III (Autumn, 1942), 45-49.

fact that Italians made up the largest portion of the enemy aliens in this country, few of them were interned (between December, 1941, and September, 1942, only 228 out of a total of 599,111 Italian non-citizens),[10] and none of these were from New Mexico.[11]

Virtually all of the older Italians in Albuquerque became naturalized citizens as soon as they were qualified by minimum residence.[12] These people in the state as a whole have consistently had a higher rate of naturalization than the average for all nationalities. Mario de Vergottini's demographic study, based on 1930 statistics collected by the Italian government, indicates that 57.0% of the Italians in New Mexico in that year were citizens of the United States, and that 9.4% had made their application, compared with a national average among Italians of 51.3% and 8.2% respectively.[13] The Fifteenth Census indicates that 54.4% of the Italians in New Mexico were citizens (cf. Vergottini's figures above) in 1930, as

---

[10] Roucek, 470.

[11] Charles M. Rothstein, Director, Alien Enemy Control, United States Department of Justice, to the author, Washington, October 30, 1957.

[12] Index to the Naturalization Records, 1865-1903 [incomplete], Clerk of the District Court, Bernalillo County Court House, Albuquerque, passim.

[13] Mario de Vergottini, "Saggio di Demografia degli Italiani all'Estero," Annali di Statistica, Serie VII, Vol. VI (1940), Table 82, p. 177.

compared with only 36.2% in 1920.[14] The ratio of citizens to non-citizens in New Mexico alone is adversely affected by the large number of Mexican nationals in the state, and it would probably not be proper to compare the figures for Italians to those for all nationalities (only 29.7% naturalized in 1930).[15] The ratio for all foreign-born in New Mexico rose to 49.4% naturalized (40.4% alien, and 10.2% not reporting) in 1950,[16] while that for Italians in the western states (as a region) rose to 76.5%, 18.4%, and 5.1% respectively.[17] The 1950 census does not break down the citizenship statistics by country of birth within each state, but assuming that the figure for foreign-born Italians living in New Mexico in 1951 was the same as that given in the 1950 census (934),[18] the 125 alien Italians who registered with the Immigration and Naturalization Service in 1951 would indicate a naturalization ratio of about eighty-five per cent (allowing for non-registrants) for the state of New Mexico.[19]

---

[14] Fifteenth Census . . . Population, Vol. II, General Report, Table 16, p. 428.

[15] Seventeenth Census . . . Population, Vol. II, Part 31, Table 17, p. 31-23.

[16] Ibid.

[17] United States Census of Population: 1950, Vol. IV, Special Reports, Part 3, Chapter A, Nativity and Parentage, Table 18, p. 3A-133.

[18] Seventeenth Census . . . Population, Vol. II, Part 31, Table 24, p. 31-25.

[19] E. A. Loughran, Assistant Commissioner, United

The following table expresses the number of alien Italians enumerated in New Mexico, as compared to the totals for all nationalities, for the years 1951-1958. (Aliens have been required to register annually only since 1950; from 1940 to 1950 they reported only changes of address, and no detailed annual report was ever made by the Immigation and Naturalization Service.)[20]

TABLE 4.
Aliens Who Reported Under the Alien Address Program in the State of New Mexico[21]

Year	All Nationalities	Italians
1951	6,294	125
1952	not avail.	not avail.
1953	6,728	116
1954	7,414	109
1955	9,462	not avail.
1956	10,477	113
1957	11,668	143
1958 (Jan.)	12,464	122

In 1957 the Immigration and Naturalization Service began compiling its statistics on alien registration on a county basis, and the following table compares the distribution

---

States Department of Justice, Immigration and Naturalization Service, to the author, Washington, April 11, 1958, and tables furnished.

[20] Telephone conversation with Mr. Phil C. Berner, United States Immigration and Naturalization Service, Albuquerque, March 31, 1958.

[21] Figures for 1951-1957, Loughran to the author, April 11, 1958, and tables furnished. See also, "Alien Address Report, 1957," I and N Reporter, VI (July, 1957), 14. Figures for 1958, Marcus T. Neelly, District Director, United States Immigration and Naturalization Service, to the author, El Paso, April 4, 1958, and table furnished. See also, Albuquerque Journal, March 20, 1958.

The following table expresses the number of alien Italians enumerated in New Mexico, as compared to the totals for all nationalities, for the years 1951-1958. (Aliens have been required to register annually only since 1950; from 1940 to 1950 they reported only changes of address, and no detailed annual report was ever made by the Immigration and Naturalization Service.)[20]

TABLE 4.
Aliens Who Reported Under the Alien Address Program in the State of New Mexico[21]

Year	All Nationalities	Italians
1951	6,294	125
1952	not avail.	not avail.
1953	6,728	116
1954	7,414	109
1955	9,462	not avail.
1956	10,472	113
1957	11,658	143
1958 (Jan.)	12,464	122

In 1957 the Immigration and Naturalization Service began compiling its statistics on alien registration on a county basis, and the following table compares the distribution

---

States Department of Justice, Immigration and Naturalization Service, to the author, Washington, April 11, 1958, and tables furnished.

20 Telephone conversation with Mr. Paul O. Barber, United States Immigration and Naturalization Service, Albuquerque, March 31, 1958.

21 Figures for 1951-1957, Longhran to the author, April 11, 1958, and tables furnished. See also, "Alien Address Report, 1957," I and B Reporter, VI (July, 1957), 14. Figures for 1958, Marcus T. Neally, District Director, United States Immigration and Naturalization Service, to the author, El Paso, April 4, 1958, and table furnished. See also, Albuquerque Journal, March 20, 1958.

of Italians to those of all other nationalities (the great majority of which--over seventy-five per cent--are Mexicans):

TABLE 5.

Aliens in New Mexico, By County of Residence and Nationality.[22]

County	1957 All Nationalities	1957 Italians	1958 All Nationalities	1958 Italians
TOTAL	11,668	143	12,464	122
Bernalillo	1,687	59	1,724	52
Catron	1	-	1	-
Chaves	461	2	697	4
Colfax	103	23	96	15
Curry	182	6	245	6
De Baca	3	-	6	1
Doña Ana	4,201	6	4,301	3
Eddy	1,007	4	1,021	3
Grant	859	1	836	-
Guadalupe	24	-	26	-
Harding	4	-	7	1
Hidalgo	305	1	266	1
Lea	177	-	459	-
Lincoln	60	1	50	-
Los Alamos	23	-	26	1
Luna	460	-	462	-
McKinley	325	20	290	22
Mora	5	2	4	1
Otero	796	-	694	-
Quay	26	-	35	1
Rio Arriba	32	3	40	2
Roosevelt	20	-	27	-
Sandoval	37	5	17	-
San Juan	69	1	100	2
San Miguel	179	3	392	3
Santa Fe	229	3	226	3
Sierra	129	-	117	-
Socorro	102	-	108	-
Taos	16	-	18	-
Torrance	7	-	16	-
Union	6	-	5	-
Valencia	133	3	152	1

[22] Marcus T. Neelly to the author, April 4, 1958, and table furnished; E. A. Loughran to the author, April 11, 1958, and table furnished.

During the eight years ending June 30, 1957, some eighty-six Italians were naturalized in the state of New Mexico.[23]

Italians in New Mexico have been somewhat less endogamous than their compatriots in other parts of the United States, possibly because of the freer social mobility in this state. The following percentage table expresses cases of Italian parentage in which both parents are Italian-born:

TABLE 6.
Both Parents Italian if Children of Italian Parentage[24]

Year	New Mexico	United States
1910	83.2%	92.0%
1920	82.6%	90.4%
1930	76.1%	83.7%

It should be noted, also, that proportionately more single Italians came to New Mexico than to the United States as

---

[23] E. A. Loughran to the author, April 11, 1958. As far as published data are concerned, the number of persons from any given country is reported only on a regional basis. The various district courts in New Mexico send their certificates to the Immigration and Naturalization Service's regional office in El Paso, from which point they are transmitted to Washington after being tallied. Telephone conversation with Phil C. Berner, March 31, 1958. For a study of the 8,301 Italians naturalized in the United States in fiscal 1949, see, Hugh Carter and Bernice Doster, "Social Characteristics of Naturalized Americans from Italy," United States, Department of Justice, Immigration and Naturalization Service, Monthly Review, VIII (May, 1951), 145-152. They note that the bulk of the applicants fell in the 40-65 age group (as compared to Mexicans who were naturalized mainly between the ages of 25 and 40) despite the fact that four-fifths of these Italians had entered this country between the ages of 15 and 29. Ibid., 148-149.

[24] Vergottini, Table 54, p. 141.

a whole, if the Italian statistics for 1930 are any indication:

TABLE 7.
Married Italian Immigrants (1930)[25]

	New Mexico	United States*
Male, 1st Generation	68.7%	77.3%
Male, 2nd Generation	33.2%	26.1%
Female, 1st Generation	80.6%	81.6%
Female, 2nd Generation	48.4%	39.7%

*average for the United States, excluding South Carolina and North Dakota, where distribution is unknown.

Interviews made during the course of this study have indicated that those Italians who came to New Mexico (the majority from northern and central Italy) invariably had at least the equivalent of an American fourth grade grammar school education, although few attempted to carry their schooling any further after their arrival. The fact that southern Italian emigrants generally had less education than their countrymen to the north is reflected in Vergottini's study:

TABLE 8.
Illiteracy Among Italian Immigrants, Ten Years of Age and Older, 1930.[26]

	New Mexico	United States
1st Generation	13.1%	25.3%
2nd Generation	1.4%	0.8%

Again, a slightly greater percentage of the Italians in New Mexico were able to speak English than the average for these people in the United States as a whole:

---

[25] Ibid., Table 66, p. 156.

[26] Ibid., Table 74, p. 165.

TABLE 9.
Italian Immigrants Unable To Speak English (1930)[27]

	New Mexico	United States*
Total	10.1%	15.7%
Literate	6.3%	7.2%
Illiterate	35.4%	40.7%
Over-all	13.7%	15.7%

*except South Carolina and North Dakota, where no figures were available.

Throughout the history of their emigration to New Mexico, Italians have tended to be town dwellers rather than farmers:

TABLE 10.
Residence of Foreign-Born Italians in New Mexico[28]

	1930	1940	1950
Total			
All nationalities	23,780 (100.0%)	15,247 (100.0%)	17,336 (100.0%)
Italians	1,259 (100.0%)	1,148 (100.0%)	934 (100.0%)
Urban			
All nationalities	6,354 (26.7%)	6,122 (40.1%)	8,518 (49.1%)
Italians	586 (46.5%)	621 (54.1%)	678 (72.6%)
Rural, Non Farm			
All nationalities	11,717 (49.2%)	5,827 (38.2%)	5,135 (29.6%)
Italians	523 (41.5%)	404 (35.2%)	190 (20.3%)
Rural			
All nationalities	5,709 (24.1%)	3,258 (21.7%)	3,683 (21.3%)
Italians	150 (12.0%)	123 (10.7%)	66 (7.1%)

A valid comparison can be made to the distribution of all families, both native and foreign-born, in the state in 1950. At that time a total of 159,885 families lived as follows: 86,705 (54.2%) urban, 45,115 (28.2%) rural

---

[27] Ibid., Table 78, p. 172.

[28] Figures for 1930 and 1940 from Sixteenth Census . . . Population, Vol. II, Table 14, p. 972; for 1950, Seventeenth Census . . . Population, Vol. II, Part 31, p. 31-25.

non-farm, and 28,065 (17.6%) rural.[29] Bearing in mind that the figures for New Mexico will fluctuate widely because of the migrations of Mexican nationals, it can be seen that Italians--already preponderantly urban dwellers--moved cityward faster than other nationalities, and have maintained a ratio of urban to non-urban residents much higher than the average for the state.

The movement of Italians in and out of New Mexico was highest in 1913-1914, just before the outbreak of World War I, when 303 immigrants entering the United States announced that New Mexico was their destination. That same year 128 Italian aliens living in the state left for Italy.[30] In subsequent years the turnover diminished to a mere scattering, and in the two decades from 1912 to 1932 only two naturalized citizens returned to their native land.[31]

For the past seventy-five or eighty years, therefore, the Italians have constituted an extremely stable group in New Mexico, making a ready adjustment to both "Anglo" and "Hispano" cultures. They became citizens rapidly, learned both Spanish and English, and took places in the business community where they served all

---

[29] Seventeenth Census . . . Population, Vol. II, Part 31, Table 22, p. 31-25.

[30] Annual Report of the Commissioner General of Immigration . . . 1914, Table IX, p. 57; Table IX-A, p. 60.

[31] Ibid. [1913-1932].

people. They have been uniformly loyal to the United States, and have demonstrated their allegiance by service in two world wars. They have made no significant contributions to letters or the arts, but, what is more important for New Mexico, they have promoted understanding among peoples of divergent cultural backgrounds.

Those Italians who came to the Territory as representatives of the Roman Catholic Church from 1867 on, were important in New Mexico's religious life far beyond their mere numbers. Foreign to the country and its ways, they frequently aroused widespread animosity because of their autocratic methods. Through missions, schools, a college, and a press, however, the Neapolitan Jesuits expanded and accelerated the work of their Church in New Mexico, and influenced their parishioners not only spiritually, but socially, economically, politically, and intellectually as well. Their dedication, energy, and intellect provided an example for all, and those Italians who serve in the state now continue to uphold the high standards set by their predecessors.

Italians have been singularly uninterested in the "East side" of New Mexico (see Table 3, pp. 22-23).[32]

---

[32] The only one of any importance there in past years was T. J. Molinari, a member of the second generation. Born in New York in 1862, he came to New Mexico in 1908. He became a mortgage banker in Portales, and served as a member of the Republican State Central Committee from 1909 to 1911. C. S. Peterson, comp. and pub., Representative New Mexicans . . . 1912 (Denver: C. S. Peterson, 1912), 217.

people. They have been uniformly loyal to the United States, and have demonstrated their allegiance by service in two world wars. They have made no significant contributions to letters or the arts, but, what is more important for New Mexico, they have promoted understanding among peoples of diverse cultural backgrounds.

Those Italians who came to the Territory as representatives of the Roman Catholic Church from 1847 on, were important in New Mexico's religious life far beyond their mere numbers. Foreign to the country and its ways, they frequently aroused widespread unpopularity because of their autocratic methods. Through missions, schools, a college, and a press, however, the Metropolitan Jesuits expanded and accelerated the work of their Church in New Mexico, and influenced their parishioners not only spiritually, but socially, economically, politically, and intellectually as well. Their dedication, energy, and intellect provided an example for all, and those Italians who serve in the state now continue to uphold the high standards set by their predecessors.

Italians have been uniquely uninterested in the "East side" of New Mexico (see Table 3, pp. 22-23).[32]

---

[32] The only one of any importance there in past years was T. J. Mollicati, a member of the second generation. Born in New York in 1882, he came to New Mexico in 1903. He became a mortgage banker in Portales, and served as a member of the Republican State Central Committee from 1909 to 1911. O. T. Patterson, comp. and ed., Representative New Mexicans . . . 1912 (Denver: O. T. Patterson, 1912), 247.

In the coal mines, in some of the pastureland, and particularly in the towns of the rest of the state, their influence has been far deeper than a casual glance might suggest. An Italian, writing in the 1930's, displayed contempt for those of his countrymen who would forsake their native land; but he was willing to admit that America owed much to Italian contributions of activity, ingenuity, and imagination.[33] New Mexicans might well admit it too.

---

[33] Villari, 287.

BIBLIOGRAPHY

A number of important manuscript sources pertaining to Jesuit activities in New Mexico have not been available for this study. Sister Lilliana Owens had access to several valuable diaries which she cites in her works as being located at San Felipe de Neri Church in Albuquerque, or at Canisius House in El Paso. These items are no longer there, and she reports that she turned them over to the Rev. Joseph M. Walsh, S. J., who was her superior at the time.[1] At last report, Father Walsh was mentally incapacitated, and unable to speak or write. None of these diaries are in the Society of Jesus' Provincial Archives in New Orleans, nor have they been located elsewhere by the provincial archivist, the Rev. James D. Carroll, S. J. Other than the Lettere Edificanti and the Woodstock Letters, there is no clerical correspondence available concerning New Mexico, as it was and is Jesuit practice to burn each priest's papers following his death.[2]

The archives of Regis College, Denver, have been

---

[1] Sister M. Lilliana Owens, S. L., to the author, St. Louis, November 15, 1957.

[2] Interview with the Rev. James D. Carroll, S. J., Albuquerque, January 10, 1958.

a valuable source of information, but some of the documents used by the Rev. Edward R. Vollmar, S. J., and cited at that location, are no longer there. Fathers Carroll and J. M. Gonzalez both confirm that the San Felipe archives, as well as those at Canisius House, have been stripped. A most important source of New Mexican church history, Father Gasparri's "Historia de la Compañía de Jesús en Nuevo Méjico," has not been seen since 1887.

Certain other materials pertaining to the Neapolitan Jesuits' New Mexico-Colorado mission are housed in Italy, and those items in the Society's archives in Naples will not be available for several years. Other data are in the central archives of the Jesuit Order in Rome, as well as in the Vatican itself. All of this is covered by a hundred year closure rule, and there is no way to obtain authorization for earlier consultation.[3]

As for the Italian settlers in New Mexico, they were not noted for their prolific writing. A very few kept scrapbooks or other mementos of the past, and these have been used wherever available. Most information furnished by the Italian consulate in Denver has been found to be highly unreliable, and this source has therefore been passed up. (Their report to Rome that there

---

[3] The Rev. Ernest J. Burrus, S. J., Institutum Historicum S. I., to the author, Rome, January 24, 1958.

a valuable source of information, but some of the documents used by the Rev. Edward R. Voliner, S. J., and cited at that location, are no longer there. Father Carroll and J. M. Gonzales both confirm that the San Felipe archives, as well as those of Cabalina Horne, have been stripped. A most important source of New Mexican church history, Father Gasparri's "Historia de la Compañía de Jesús en Nuevo México," has not been seen since 1882.

Certain other materials pertaining to the Mexican Jesuits' New Mexico-Colorado mission are housed in Italy, and those items in the Society's archives in Naples will not be available for several years. Other data are in the general archives of the Jesuit Order in Rome, as well as in the Vatican itself. All of this is covered by a hundred year closure rule, and there is no way to obtain authorization for earlier consultation.[3]

As for the Italian settlers in New Mexico, they were not noted for their prolific writing. A very few kept scrapbooks or other mementos of the past, and these have been used wherever available. Most information furnished by the Italian community in Denver has been found to be highly unreliable, and this source has therefore been passed up. (Their report to Note that there

---

[3] The Rev. Kenneth J. Bauman, S. J., Institutum Historicum S. I., to the author, Rome, January 24, 1978.

were some two thousand first-generation Italians in Albuquerque in 1955 certainly does not square with the facts.)

Much of the secondary material cited in this bibliography is useful only as background, as American immigration history often seems to stop at the Mississippi River. Accordingly, this study has relied heavily on local newspaper items and interviews with representative Italians.

I. GENERAL WORKS.

Bancroft, Hubert Howe, History of Arizona and New Mexico [Vol. XVII of Works] (San Francisco: The History Company, 1889).
A standard work, most valuable for its footnotes.

Brown, Francis J., and Joseph S. Roucek, One America (New York: Prentice-Hall, 1945, 1952).
Sociological study; has authoritative chapters on nationalities in America.

Burma, John H., Spanish-Speaking Groups in the United States (Durham: Duke University Press, 1954).
Includes a good description of the "Hispano" culture in New Mexico.

Calvin, Ross, Sky Determines (Albuquerque: University of New Mexico Press, [c. 1948]).
Geophysical approach to the history of New Mexico. More entertaining as a literary work than usable as a scholarly one.

Campbell, Thomas J., The Jesuits, 1534-1921 (New York: The Encyclopedia Press, [c. 1921]).
Standard history which provides European background for the Neapolitan Jesuits in New Mexico.

Carr, John Foster, A Guide to the U. S. for Italian Immigrants, also published as Guida degli Stati Uniti per l'immigrante italiano (New York: Doubleday, Page & Co., 1910).
Lists the places where Italians are to be found in the U. S.

Cassigoli, B. R., and H. Chiariglione, eds., Libro d'Oro degli Italiani in America (Pueblo: Tip. L'Unione, 1904).
A commercial series of biographical sketches. This is listed as "Volume I," but no others were published. Includes several New Mexicans.

Coan, Charles F., A History of New Mexico (3 vols., Chicago: The American Historical Society, Inc., 1925).
A standard history. Volumes II and III are essentially biographical.

I. GENERAL WORKS.

Bancroft, Hubert Howe. History of Arizona and New Mexico [Vol. XVII of works] (San Francisco: The History Company, 1889).
A standard work, most valuable for its footnotes.

Brown, Francis J., and Joseph S. Roucek. One America (New York: Prentice-Hall, 1952).
Sociological study; has authoritative chapters on nationalities in America.

Burma, John H. Spanish-Speaking Groups in the United States (Durham: Duke University Press, 1954).
Includes a good description of the "Hispano" culture in New Mexico.

Calvin, Ross. Sky Determines (Albuquerque: University of New Mexico Press, 1943).
Geographical approach to the history of New Mexico. More entertaining as a literary work than useful as a scholarly one.

Campbell, Thomas J. The Jesuits, 1534-1921 (New York: The Encyclopedia Press, Inc. 1921).
Standard history which provides European background for the Franciscan Jesuits in New Mexico.

Carr, John Foster. A Guide to the U. S. for Italian Immigrants, also published as Guida da Gli Stati Uniti per l'Immigrante Italiano (New York: Doubleday, Page & Co., 1921).
Lists the places where Italians are to be found in the U. S.

Casagrandi, R. R., and R. Ciampiglione, eds., Libro d'Oro degli Italiani in America (Pueblo: Tip. L'Unione, 1907).
A commercial series of biographical sketches. This is listed as "Volume I," but no others were published. Includes several New Mexicans.

Coan, Charles F., A History of New Mexico (3 vols., Chicago: The American Historical Society, Inc., 1925).
A standard history. Volumes II and III are essentially biographical.

I. GENERAL WORKS (Cont'd.)

Columbian Federation of Italian-American Societies, Rules and By-Laws (Pueblo: Tipo. L'Unione, 1954).
Gives an insight into the workings of an Italo-American fraternal organization.

Commons, John R., Races and Immigrants in America (New York: Macmillan, 1907, 1920).
Standard work.

[Crocchiola], F. Stanley, The Las Vegas Story, by F. Stanley [pseud.] (Denver: World Press, Inc., [c. 1951]).
An entertaining compilation which gives a good over-all picture of the history of Las Vegas.

----------, comp., One Half Mile from Heaven, or, The Cimarron Story (Denver: World Press Publishing Co., [c. 1949]).
Another popularization, drawing uncritically from a wide range of sources.

----------, comp., Raton Chronicle (Denver: World Press Publishing Co., [c. 1948]).
A compilation chiefly useful for the detailed treatment of otherwise unimportant individuals.

----------, Socorro, The Oasis (Denver: World Press, Inc., [c. 1950]).
Wretched popularization, again useful for details.

Davis, Ellis Arthur, ed., The Historical Encyclopedia of New Mexico (2 vols., Albuquerque: New Mexico Historical Association, 1945).
Better-than-average collection of short biographical sketches, including many Italians.

Defouri, The Very Rev. James H., Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Bros., 1887).
Somewhat disjointed, properly deferential but objective study by a secular priest in Santa Fe.

Divine, Robert A., American Immigration Policy, 1924-1952 [Yale Historical Publications, Miscellany 66] (New Haven: Yale University Press, 1957).

I. GENERAL WORKS (Cont'd.)

Generally supports restrictive policies, tends to ignore social and intellectual currents behind them.

Erickson, Charlotte, American Industry and the European Immigrant, 1860-1885 [Studies in Economic History published in cooperation with the Committee on Research in Economic History] (Cambridge: Harvard University Press, 1957).
A careful monograph which discusses labor recruiting, but deals mostly with northern Europeans.

Ewing, Gen. Charles, Petition of the Catholic Church in Behalf of the Pueblos and Other Indians of New Mexico [July 10, 1873] (Washington: H. Polkinhorn & Co., 1874).
An early effort to compete with Protestant missionaries in the Territory.

Fairchild, Henry P., ed., Immigrant Backgrounds (New York: J. Wiley & Sons, Inc., 1927).
Contains an excellent chapter by Bruno Roselli, "The Italians."

Ferreri, Gherardo, Gli Italiani in America: Impressioni di un Viaggio agli Stati Uniti (Roma: T. del Campidoglio di G. d'Antonis, 1907).
A travel account by an otorhinolaryngologist, deals primarily with the problems of the Mezzogiorno as compared to the U. S.

Finlay, J. R., Report of Appraisal of Mining Properties of New Mexico . . . 1922-1923 (n. p., n. d.)
A semi-official publication, mentions several Italians who were independent coal mine operators.

Florenzano, Giovanni, Della Emigrazione Italiana in America Comparata alle Altre Emigrazione Europee. Studii e Proposte (Napoli: Tipi. de F. Giannini, 1874).
Contemporary Italian viewpoint of reasons for Italian emigration. Contains only one reference to the West.

I. GENERAL WORKS (Cont'd.)

Foerster, Robert F., The Italian Emigration of Our Times (Cambridge: Harvard University Press, 1919).
Standard work by a professor of social ethics at Harvard.

Fritz, Percy Stanley, Colorado, The Centennial State (New York: Prentice-Hall, Inc., 1941).
Standard text.

Gardini, Carlo, Gli Stati Uniti, Ricordi di Carlo Gardini (2 vols., Bologna: N. Zanichelli, 1887).
Travel account;passed through New Mexico, but more interested in pueblos than Anglos.

Garraghan, Gilbert J., S. J., The Jesuits of the Middle United States (3 vols., New York: America Press, 1938).
Authoritative study, but only peripheral to New Mexico.

Guida degli Stati Uniti con Particolare Riferimento alla Opera Svoltavi degli Italiani (New York: The Vigo Press, [c. 1937]).
A guide book for Italians; gives brief state histories, but overly biased when treating Italian activities.

Hafen, LeRoy D., Colorado, The Story of a Western Commonwealth (Denver: The Peerless Publishing Co., 1933).
Standard text.

Harwood, Thomas, History of New Mexico Spanish and English Missions of the Methodist Episcopal Church from 1850 to 1910 (2 vols., Albuquerque: El Abogado Press, 1908, 1910).
Compiled by a New Mexican missionary, it is of interest because of its anti-Catholic bias.

History of New Mexico, Its Resources and People (2 vols., Los Angeles: Pacific States Publishing Co., 1907).
Fairly detailed, although somewhat overbalanced in favor of resource description for commercial purposes.

I. GENERAL WORKS (Cont'd.)

Howlett, The Rev. W. J., Life of the Right Reverend Joseph P. Macheboeuf, D. D., . . . (Pueblo: [Franklin Press Co.], 1908).
Biography of the bishop who promoted work of Neapolitan Jesuits in Colorado.

James, Rebecca Salisbury, Allow Me To Present 18 Ladies and Gentlemen and Taos, N. M., 1885-1939 ([Taos: El Crepúsculo Press, 1953]).
Includes a biographical sketch of Mike Cunico, a local second-generation Italian.

Keleher, William A., Violence in Lincoln County (Albuquerque: University of New Mexico Press, 1957).
Detailed study of the "Lincoln County War."

King, Bolton, A History of Italian Unity (2 vols., London: James Nisbet & Co., Ltd., 1912).
A standard text, useful for political background of the Jesuits' expulsion from Italy.

Lord, Clifford L. and Elizabeth H., Historical Atlas of the United States (New York: Henry Holt and Company, 1944).
Handy compendium.

Lord, Eliot, ed., The Italian in America (New York: B. F. Buck and Company, 1905).
Fairly uncritical analysis of causes, character, and ultimate distribution of Italian emigration in the U. S. at its height.

Malone, Dumas, et al., eds., Dictionary of American Biography (22 vols., New York: C. Scribner's Sons, 1928-1937).
Standard work, includes high church and territorial officials in New Mexico.

Meline, James F., Two Thousand Miles on Horseback (New York: Hurd and Houghton, 1867).
Contemporary accounts of Mora, Santa Fe, and Albuquerque.

Mills, T. B., New Mexico, San Miguel County (Las Vegas: J. A. Carruth, 1885).
Chamber-of-commerce type prospectus.

I. GENERAL WORKS (Cont'd.)

Howlett, The Rev. W. J., Life of the Right Reverend Joseph P. Machebeuf, D. D., . . . (Pueblo: Franklin Press Co.], 1908).
Biography of the bishop who promoted work of Jesuit-trained Jesuits in Colorado.

Jones, Maxwell Salisbury, Allow Me To Present Us Ladies and Gentlemen and Jones, M. M., 1885-1957 (Ilfeld: El Grepusculo Press, 1953).
Includes a biographical sketch of Mike Curico, a local second-generation Italian.

Kelsher, William A., Violence in Lincoln County (Albuquerque: University of New Mexico Press, 1957).
Detailed study of the "Lincoln County War."

King, Bolton, A History of Italian Unity (2 vols., London: James Nisbet & Co., Ltd., 1912).
A standard text, useful for political background of the Jesuits' expulsion from Italy.

Lord, Clifford L. and Elizabeth H., Historical Atlas of the United States (New York: Henry Holt and Company, 1944).
Handy compendium.

Lord, Kilot, ed., The Italians in America (New York: B. F. Buck and Company, 1905).
Fairly unrealistic analysis of nature, character, and ultimate distribution of Italian emigration in the U. S. as its heights.

Malone, Dumas, et al., eds., Dictionary of American Biography (22 vols., New York: C. Scribner's Sons, 1928-1957).
Standard work, includes high church and territorial officials in New Mexico.

Meline, James F., Two Thousand Miles on Horseback (New York: Hurd and Houghton, 1867).
Contemporary accounts of Lore, Lamy, and Albuquerque.

Millie, T. B., New Mexico, San Miguel County (Las Vegas: J. A. Carrell, 1887).
Chamber-of-commerce type prospectus.

I. GENERAL WORKS (Cont'd.)

Monita secreta Societatis Iesu, Secret instructions of the Jesuits, faithfully translated from the Latin of an old, genuine London copy. With an historical sketch, &c., &c. By W. C. Brownlee . . . (New York: C. K. Moore, 1841).
Used locally for propaganda purposes.

The National Cyclopaedia of American Biography (41 vols., current volumes and indices, New York: James T. White Co., 1898-1952).
Standard source, includes biographical sketches of New Mexican prelates.

Owens, M. Lilliana, S. L., et al., Jesuit Beginnings in New Mexico, 1867-1882 [Jesuit Studies - Southwest, Number One] (El Paso: Revista Catolica Press, [c. 1950]).
Valuable as a survey and for transcriptions of hitherto unpublished material, but indiscriminate in its selection of facts. Romantic rather than scholarly in treatment.

----------, Most Reverend Anthony J. Schuler, S. J., D. D., First Bishop of El Paso, And Some Catholic Activities in the Diocese Between 1915-1942 [Jesuit Studies - Southwest, Number Three] (El Paso: Revista Catolica Press, 1953).
Authoritative work for its period, similar approach to the work above.

----------, Reverend Carlos M. Pinto, S. J., Apostle of El Paso, 1892-1919 [Jesuit Studies - Southwest, Number Two] (El Paso: Revista Catolica Press, 1951).
A biography which is marred by irrelevant photos and ecclesiastical minutiae, but an improvement in scholarship over her first work.

Perilli, Giovanni, Colorado and the Italians in Colorado (Denver: printed privately, [c. 1922]).
A "mug book."

Peterson, C. S., comp. and pub., Representative New Mexicans . . . 1912 (Denver: C. S. Peterson, 1912).
Commercial compilation of sketches.

I. GENERAL WORKS (Cont'd.)

Pisani, Lawrence Frank, The Italian in America (New York: Exposition Press, 1957).
Latest rehash; adds nothing new.

Poldervaart, Arie W., Black-Robed Justice [Historical Society of New Mexico, Publications in History, Vol. XIII, September, 1948] (Albuquerque: University of New Mexico Press, [c. 1948]).
Judicial and legal aspects of New Mexico history.

Prato, Giuseppe, Il Piemonte e gli Effetti della Guerra sulla sua Vita Economica e Sociale (Bari: Laterza e Figli, 1925).
Deals primarily with the effects of World War I, but contains some good background material.

Preziosi, Giovanni, Gl'Italiani negli Stati Uniti del Nord (Milano: Libreria Editrice Milanese, 1909).
General study, authoritatively taken from the reports of the Primo Congresso degl'Italiani all'Estero in Rome, 1908.

Prezzolini, Giuseppe, America con gli Stavali ([Firenze]: Vallecchi, [1954]).
A recent analysis of American life and why the U. S. is anti-communist.

Ragsdale, Martha, The National Origins Plan of Immigration Restriction ([Nashville: Vanderbilt University Press, 1928]).
Detailed analysis of the American immigration legislation of the 1920's.

Rose, Philip M., The Italians in America (New York: George H. Doran Co., [c. 1922]).
A discussion of social and religious conditions in America compared to those in Italy. For use of Protestants proselytizing Italians.

Ruggiero, Amerigo, Italiani in America (Milano: Fratelli Treves, [1937]).
Excellent analysis of Italian backgrounds and attitudes toward the United States.

I. GENERAL WORKS (Cont'd.)

Saint Michael's College, 75 Years of Service, 1859-1934 (Santa Fe: Saint Michael's College, 1934).
A survey of the accomplishments of the Brothers of the Christian Schools.

Salpointe, Most Rev. J. B., Soldiers of the Cross (Banning, Calif.: St. Boniface's Industrial School, 1898).
Deals mostly with Arizona following the advent of Bishop Lamy to New Mexico, but valuable as a French priest's view of the area and its problems.

Salvemini, Gaetano, Italian Fascist Activities in the United States (Washington: American Council on Public Affairs, [1940]).
Discusses various "front" organizations in the U. S. before World War II; not too objective.

Sartorio, Henry Charles, Social and Religious Life of Italians in America (Boston: Christopher Publishing House, [c. 1918]).
Discussion of Italian prejudices, superstitions, regional character, habits, and reasons for coming to America. By an Episcopal priest.

Schermerhorn, Richard Alonzo, These Our People: Minorities in American Culture (Boston: D. C. Heath, 1949).
A sociology text; especially well written chapter on the Italians.

Schiavo, Giovanni E., Four Centuries of Italian-American History (1st American Edition, New York: Vigo Press, 1952).
The latest worthless survey for the Italo-American market.

----------, Italian-American History (2 vols., New York: Vigo Press, 1947). Vol. I contains three of the fifteen books (mostly projected) and covers musicians, a dictionary of musical biography, and public officials. Vol. II covers contributions to the Roman Catholic Church in America. Both essentially "mug books."

I. GENERAL WORKS (cont'd.)

Saint Mikaela's Delvaux, 75 Years of Service, 1929-1929 (Santa Fe: Saint Michael's College, 1954).
A survey of the accomplishments of the Brothers of the Christian Schools.

Salpointe, Most Rev. J. B., Soldiers of the Cross (Banning, Calif.: St. Boniface's Industrial School, 1898).
Deals mostly with Arizona following the advent of Bishop Lamy to New Mexico, but valuable as a French priest's view of the area and its problems.

Salvemini, Gaetano, Italian Fascist Activities in the United States (Washington: American Council on Public Affairs, [1940]).
Discusses various "front" organizations in the U. S. before World War II; not too objective.

Sartorio, Henry Chetlen, Social and Religious Life of Italians in America (Boston: Christopher Publishing House, [c. 1918]).
Discussion of Italian prejudices, superstitions, regional character, habits, and reasons for coming to America. By an Episcopal priest.

Schermerhorn, Richard Alonzo, These Our People: Minorities in American Culture (Boston: D. C. Heath, 1949).
A sociology text; especially well written chapter on the Italians.

Sonnino, Giovanni A., Four Centuries of Italian-American History (Rev American Edition, New York: Vigo Press, 1952).
The latest scholarly survey for the Italo-American market.

---------, Italian-American History (2 vols., New York: Vigo Press, 1949). Vol. I contains three of the fifteen books (mostly projected) and covers immigrants, a dictionary of national biography, and public officials. Vol. II covers contributions to the Roman Catholic Church in America. Both essentially "mug books."

I. GENERAL WORKS (Cont'd.)

Segale, Sister Blandina, At the End of the Santa Fe Trail (Milwaukee: Bruce Publishing Co., 1948).
A charming autobiography by a Sister of Charity in New Mexico of Italian parentage. Reliable only for her own movements, however.

Sorrentino, Giuseppe M., S. J., Dalle Montagne Rocciose al Rio Bravo (Napoli: Federico & Ardia, [1948]).
The only published history of the New Mexico-Colorado mission of the Neapolitan Jesuits. Highly unreliable, though more candid than material published in the U. S.

Stella, Antonio, Some Aspects of Italian Immigration to the U. S. (New York: Putnam, 1924).
Deals primarily with problems of the entering immigrant, especially health. Of little use here.

Stephenson, George M., A History of American Immigration, 1820-1924 (Boston: Ginn & Co., [c. 1926]).
Now somewhat dated, but still objective standard text.

Thayer, William Roscoe, The Dawn of Italian Independence (2 vols., Boston: Houghton, Mifflin, 1899).
Old, but comprehensive survey of nineteenth century Italian politics.

Torrielli, Andrew J., Italian Opinion on America as Revealed by Italian Travelers, 1850-1900 (Cambridge: Harvard University Press, 1941).
Valuable study, especially for ideas brought back to Italy for the prospective immigrant.

Twitchell, Ralph E., The Leading Facts of New Mexican History (5 vols., Cedar Rapids: Torch Press, 1912).
Standard Work.

Valentini, Zopito, comp., Attività Italiane nella Intermountain Region (Salt Lake City: International Publishing Company, [c. 1930]).
Another "mug book" for commercial distribution.

I. GENERAL WORKS (Cont'd.)

Van Dyke, Henry, The Man Behind the Book (New York: C. Scribner's Sons, 1921).
Includes a study of Archbishop Lamy as the real-life counterpart of Willa Cather's Archbishop Latour.

Vigna dal Ferro, Giovanni, Un Viaggio nel Far West Americano . . . Estratto del Giornale La Patria (Bologna: Stab. Tipo. Successori Monti, 1881).
Enjoyable travel account. Discusses the Apache, but did not visit New Mexico because of the distance.

Warner, Louis H., Archbishop Lamy, an Epoch Maker (Santa Fe: New Mexican Publishing Corp., [c. 1936]).
Rambling, amateurish biography.

Wilken, Robert L., Anselm Weber, O. F. M., Missionary to the Navaho, 1898-1921 (Milwaukee: Bruce Publishing Co., [1955]).
Competent dissertation, helpful on Jesuit and other missionary activity among the Navaho.

Wittke, Carl, We Who Built America (New York: Prentice-Hall, 1940).
Standard work on immigration.

Wylder, Meldrum K., Rio Grande Medicine Man (Santa Fe: The Rydal Press, [c. 1958]).
Sketches from a long career as an obstetrician in Albuquerque.

II. BIBLIOGRAPHIES AND CHECKLISTS.

Chavez, Fray Angelico, O. F. M., Archives of the Archdiocese of Santa Fe, 1678-1900 (Washington: Academy of American Franciscan History, 1957).
New and thorough.

A Check List of New Mexico Newspapers, The University of New Mexico Bulletin, Sociological Series, Vol. II, No. 2 (December 1, 1935).
Incomplete and inaccurate, but still the most comprehensive checklist in print.

I. GENERAL WORKS (Cont'd.)

Van Dyke, Henry. The Ways Beside the Rock (New York: C. Scribner's Sons, 1921).
Includes a study of Archbishop Lamy as the real-life counterpart of Willa Cather's Archbishop Latour.

Vigna dal Terro, Giovanni. Un Vescovo nel Far West Americano . . . Memorie del diorcesi la Fratria (Bologna: Stab. Tipo. Successori Monti, 1883).
Enjoyable travel account. Discusses the Apache, but did not visit New Mexico because of the distance.

Werner, Louis K. Adventures Lamy, an Epoch Maker (Santa Fe: New Mexican Publishing Corp., c. 1926).
Rambling, amateurish biography.

Wilken, Robert L. Anselm Weber, O. F. M., Missionary to the Navajo, 1898-1921 (Milwaukee: Bruce Publishing Co., [1952]).
Competent dissertation, neutral or favorable and other missionary activity among the Navajo.

Wittke, Carl, We Who Built America (New York: Prentice-Hall, 1940).
Standard work on immigration.

Wyllen, Meldrum K., Rio Grande Medicine Man (Santa Fe: The Rydal Press, [c. 1952]).
Sketches from a long career as an obstetrician in Albuquerque.

II. BIBLIOGRAPHIES AND CHECKLISTS.

Chavez, Fray Angélico, O. F. M., Archives of the Archdiocese of Santa Fe, 1678-1900 (Washington: Academy of American Franciscan History, 1957).
New and thorough.

A Check List of New Mexico Newspapers, The University of New Mexico Bulletin, Sociological Series. Vol. II, No. 2 (December 1, 1935).
Incomplete and inaccurate, but still the most comprehensive checklist in print.

II. BIBLIOGRAPHIES AND CHECKLISTS (Cont'd.)

Griffin, Grace Gardner, et al., comps., Writings on American History, [1902-1951] (Imprint varies).
Published annually except 1904-1905 and 1941-1947. Valuable aid, with new index.

Historical Records Survey, Inventory of American Imprints, No. 25, Check List of New Mexico Imprints and Publications, 1784-1876 (Michigan Historical Records Survey, 1942).
Incomplete.

----------, Inventory of the County Archives of New Mexico (15 vols., Albuquerque: The Historical Record Survey, 1937-1940).
Comprehensive lists, but no assurance that the material still exists.

A Report on World Population Migrations as Related to the United States of America (Washington: The George Washington University, [c. 1956]).
Good annotated bibliography of immigration materials.

Saunders, Lyle, A Guide to Materials Bearing on Cultural Relations in New Mexico (Albuquerque: University of New Mexico Press, 1944).
Fairly complete for its time, but needs supplement or revision.

Vollmar, Edward R., The Catholic Church in America: An Historical Bibliography (New Brunswick, N. J.: The Scarecrow Press, 1956).
Good selection of works, articles, and letters, but carelessly arranged and wretchedly indexed.

III. GOVERNMENT PUBLICATIONS.

Albuquerque, City, Ordinances [1895-1910] (Imprint varies).
Demonstrates the tightening of restrictions on liquor, gambling, etc.

New Mexico, State, Laws of 1921 (Albuquerque: Albuquerque Printing Co., 1921).
Chapter 86 outlawed gambling in the state.

III. GOVERNMENT PUBLICATIONS (Cont'd.)

New Mexico, Territory, Acts of the Legislative Assembly . . . Twenty-second Session . . . 1876 (Santa Fe: Manderfield & Tucker, [1876]).
Texts of controversial marriage and burial laws.

----------, Acts of the Legislative Assembly . . . Twenty-third Session . . . 1878 (Santa Fe: Manderfield & Tucker, [1878]).
The Jesuit incorporation act and its veto.

----------, Bureau of Immigration, Report on Bernalillo County (New Albuquerque: Daily Journal, 1881).
Promotional digest.

----------, ----------, Second Annual Report on Bernalillo County (Albuquerque: [Daily Journal], 1883).
Similar to above.

----------, Council, Journal, 1868-69 (Santa Fe: Manderfield & Tucker, 1869).
Includes resolution on the death of Father Bianchi.

----------, The General Laws of New Mexico . . . (Albany, [N. Y.]: W. C. Little & Co., 1882).
Public school act of 1872.

----------, 1878, Governor's Messages and Journals of the Council and House, Twenty-third Session (Santa Fe: Manderfield & Tucker, [1878]).
Governor Axtell's veto of the Jesuits' incorporation act.

----------, Governor, Report of the Governor of New Mexico to the Secretary of the Interior, 1891 (Washington: Government Printing Office, 1891).
Mentions an Italian as superintendent of mines.

----------, House of Representatives, Diario de la Camara de Representantes . . . Sesion de 1868-1869 (Santa Fe: Manderfield & Tucker, 1869).
Includes resolution on the death of Father Bianchi.

III. GOVERNMENT PUBLICATIONS (Cont'd.)

New Mexico. Territory. Acts of the Legislative Assembly . . . Twenty-second Session . . . 1902 (Santa Fe: Manderfield & Tucker, [1902]).
Texas of controversial marriage and burial laws.

———. Acts of the Legislative Assembly . . . Twenty-third Session . . . 1903 (Santa Fe: Manderfield & Tucker, [1903]).
The Jemez incorporation and its veto.

———. Bureau of Immigration. Report on Bernalillo County (New Albuquerque: Daily Journal, 1881).
Promotional items.

———. Second Annual Report on Bernalillo County (Albuquerque: Daily Journal, 1883).
Similar to above.

———. Council. Journal, 1904-05 (Santa Fe: Manderfield & Tucker, 1905).
Includes resolution on the death of Fabian Blanchi.

———. The General Laws of New Mexico . . . (Albany, N.Y.: W. C. Mitchell & Co., 1882).
Public school act of 1872.

———. 1878. Governor's Messages and Journals of the Council and House. Twenty-third Session (Santa Fe: Manderfield & Tucker, 1878).
Governor Axtell's veto of the Jemez incorporation act.

———. Governor. Report of the Governor of New Mexico to the Secretary of the Interior, 1891 (Washington: Government Printing Office, 1891).
Mentions an Italian as superintendent of mines.

———. House of Representatives. Diario de la Cuarta de Representantes . . . Sesion de 1884-1885 (Santa Fe: Manderfield & Tucker, 1885).
Includes resolution on the death of Fabian Blanchi.

III. GOVERNMENT PUBLICATIONS (Cont'd.)

United States, Bureau of the Census, [Seventh through Seventeenth] Census of the United States [1850-1950] (Washington: Government Printing Office, 1854-1952).
Basic statistical source.

----------, ----------, Historical Statistics of the United States, 1789-1945 (Washington: Government Printing Office, 1950).
Good distillation.

----------, Bureau of Labor, Bulletin, XIV (May, 1907), H. R. Doc. 715, Pt. 3, 59th Cong., 2nd Sess. (Washington: Government Printing Office, 1907).
Emily F. Meade, "Italians on the Land; a Study in Immigration."

----------, Congressional Record, 45th Cong., 2nd and 3rd Sessions (Washington: Government Printing Office, 1879), especially Volumes VII and VIII.
Annulment of Jesuit incorporation act.

----------, Congress, House of Representatives, Consular Reports on Commerce, Manufactures, Etc., No. 36, December, 1883, 48th Cong., 1st Sess., House Misc. Doc. No. 12, Pts. 2 and 3 (Washington: Government Printing Office, 1884).
Information on Italian labor conditions.

----------, ----------, Consular Reports on Commerce, Manufactures, Etc., . . . 48th Cong., 2nd Sess., House Misc. Doc. No. 34 (Washington: Government Printing Office, 1884).
Similar to above.

----------, ----------, Hearings Before the Committee on Immigration and Naturalization, 68th Cong., 1st Sess., March 8, 1924, Serial 5-A (Washington: Government Printing Office, 1924).
Discusses immigration restrictions.

III. GOVERNMENT PUBLICATIONS (Cont'd.)

----------, ----------, Report of the Industrial Commission on the Relations and Conditions . . . in the Mining Industry, 57th Cong., 1st Sess., Doc. No. 181 (Washington: Government Printing Office, 1911).
Deals with conditions in Colorado.

----------, Senate, Reports of the Immigration Commission, 61st Cong., 3rd Sess. (42 vols., Washington: Government Printing Office, 1911).
Especially Doc. Nos. 633, "Immigrants in Industries," Part 25, Vol. III; 662, "Dictionary of Races or Peoples," Vol. V; 748, "Emigration Conditions in Europe," Part 2.

----------, Department of the Interior, [Annual] Report of the Commissioner of Education . . . [1870, 1875] (Washington: Government Printing Office, 1875, 1876).
Reports on educational conditions in New Mexico.

----------, [----------], [Fourth and Sixth] Annual Report[s] of the Board of Indian Commissioners to the President of the United States . . . [1872, 1874] (Washington: Government Printing Office, 1872, 1875).
Reports on missions in New Mexico.

----------, Department of Labor, Annual Report[s] of the Commissioner General of Immigration . . . [1913-1932] (Washington: Government Printing Office, 1913-1932).
Basic source for statistics on immigration and emigration of Italians in the U. S.

----------, Statutes at Large
20 U. S. 280, Ch. 41, annulment of the Jesuit incorporation bill.

IV. CATALOGS AND DIRECTORIES.

Bowker, R. R., comp., State Publications (New York: Publishers' Weekly, 1899).
Detailed source for nineteenth century publications.

III. GOVERNMENT PUBLICATIONS (Cont'd.)

_____, _____. Report of the Industrial Commission on the Relations and Conditions . . . in the Mining Industry, 57th Cong., 1st sess., Doc. No. 181 (Washington: Government Printing Office, 1911).

Deals with conditions in Colorado.

_____, Senate. Reports of the Immigration Commission, 61st Cong., 3rd sess. (42 vols. Washington: Government Printing Office, 1911).

Especially Doc. Nos. 633, "Immigrants in Industries," Part 25, Vol. III; 662, "Dictionary of Races or Peoples," Vol. V; 748, "Emigration Conditions in Europe," Part 2.

_____, Department of the Interior. [Annual] Report of the Commissioner of Education . . . [1870, 1875] (Washington: Government Printing Office, 1872, 1876).

Reports on educational conditions in New Mexico.

_____, [_____], [Fourth and Sixth] Annual Report[s] of the Board of Indian Commissioners to the President of the United States . . . [1872, 1874] (Washington: Government Printing Office, 1872, 1875).

Reports on missions in New Mexico.

_____, Department of Labor. Annual Report[s] of the Commissioner General of Immigration . . . [1913-1922] (Washington: Government Printing Office, 1913-1922).

Basic source for statistics on immigration and emigration of Italians in the U. S.

_____. Statutes at Large. 20 U. S. 250, Ch. 41, amendment of the Jesuit incorporation bill.

IV. CATALOGS AND DIRECTORIES.

Bowker, R. R., comp., State Publications (New York: Publishers' Weekly, 1899).

Detailed source for nineteenth century publications.

IV. CATALOGS AND DIRECTORIES (Cont'd.)

Catalogi Provinciae Neapolitanae [1867-1919] (Imprint varies).
Official lists of Neapolitan Jesuits working in New Mexico.

A Complete Business Directory of New Mexico and Gazetteer of the Territory for 1882 (Santa Fe: New Mexican Printing & Pub. Co., [c. 1882]).
Somewhat promotional in format.

Hoffmanns' Catholic Directory . . . [1886-1891] (Milwaukee, Chicago: Hoffmann Bros., 1886-1891).
Standard church directory.

Italian-American Who's Who (New York: Vigo Press, published annually, 1935-1955).
Not reliable.

Las Vegas College, Catalogue . . . 1882-83 ([Las Vegas]: College Press, 1883).
Lists Neapolitan Jesuit faculty and details of operations.

The New Mexico Blue Book . . . [1923-24 to 1939-40] (Imprint varies).
Official directory of public officials.

Sadlier's Catholic Directory . . . [1875-1889] (New York: D. & J. Sadlier & Co., 1875-1889).
Standard church directory.

Who is Who in New Mexico [1937-1957] (Imprint varies).
Unreliable as to details, but a good source of leads.

V. PERIODICALS.

"Alien Address Report, 1957," I and N Reporter, VI (July, 1957), 14.
Statistics.

Ascoli, Max, "On the Italian Americans," Common Ground, III (Autumn, 1942), 45-49.
Discusses problem of whether or not to accept about-face of pro-Fascists after Pearl Harbor.

V. PERIODICALS (Cont'd.)

Campisi, Paul J., "Ethnic Family Patterns: The Italian Family in the United States," American Journal of Sociology, LIII (May, 1948), 443-449.
The effect of emigration on Southern Italians, as well as other factors.

Carter, Hugh, and Bernice Doster, "Social Characteristics of Naturalized Americans from Italy," United States, Department of Justice, Immigration and Naturalization Service, Monthly Review, VIII (May, 1951), 145-152.
A statistical study of Italians naturalized in 1949.

Chavez, Fray Angelico, "New Names in New Mexico, 1820-1850," El Palacio, LXIV (September-October, 1957), 219-318; (November-December, 1957), 367-380.
Valuable genealogical aid.

Clark, Ann Nolan, "The Hermit and Father Paul," New Mexico Magazine, XXXV (August, 1957), 28, 56-57.
Inaccurate, fictional account touching on the religious hermit, D'Agostino.

Culbert, James I., "Distribution of Spanish-American Population in New Mexico," Economic Geography, XIX (April, 1943), 171-176.
Good background material.

Espinosa, José Manuel, "The First Jesuit Missionary Journey Across the Plains to New Mexico," Mid-America, XX (January, 1938), 51-62.
Translation of Gasparri's account (1867) published in Italian in 1886.

----------, "The Neapolitan Jesuits on the Colorado Frontier," Colorado Magazine, XV (January, 1938), 64-73.
A close translation of parts of Troy's unpublished history (written in Latin).

----------, tr. and ed., "The Opening of the First Jesuit Mission in Colorado: Conejos Parish," Mid-America, XVIII (October, 1936), 272-275.
Excerpt from "Diario" of the mission.

V. PERIODICALS (Cont'd.)

Fazio, Emilio, "The Course of European Immigration, Especially Italian, to the United States, 1841-1937," Notiziario Demografico, XIV (June, 1941), 55-57.
Short statistical study.

Forrester, The Rev. H[enry], "New Mexico," Supplement to The Church Eclectic, VII (February, 1880), 1-14.
Fairly objective discussion of the Jesuits by an Episcopal priest.

Francis, E. K., "Multiple Intergroup Relations in the Upper Rio Grande Valley," American Sociological Review, XXI (February, 1956), 84-87.
Not much of an article, but notes cultural affinity among Italians, French, French Canadians, and Hispanos.

----------, "Padre Martinez: A New Mexican Myth," New Mexico Historical Review, XXXI (October, 1956), 265-289.
A defense of Father Martinez' orthodoxy.

Greer, Richard R., "Origins of the Foreign-Born Population of New Mexico During the Territorial Period," New Mexico Historical Review, XVII (October, 1942), 281-287.

Johansen, Sigurd, "Family Organization in a Spanish-American Culture Area," Sociology & Social Research, XXVIII (November, 1943), 123-131.
A study of social control in New Mexico.

Lettere Edificanti della Provincia Napoletana della Compagnia de Gesu, Series I-IX (1875-1902; n. v. (1905-1920).
Includes published letters from the Neapolitan Jesuits in New Mexico, describing conditions and affairs.

"New Mexico Men Who Died in Military Service," El Palacio, V (November 25, 1918), 296-297.
Sketch and photo of John Catti, McKinley County soldier.

O'Connor, Thomas F., "Narratives of a Missionary Journey to New Mexico in 1867," Mid-America, XIX (January, 1937), 63-67.
Another description of the Jesuits' trip to New Mexico.

V. PERIODICALS (Cont'd.)

Panunzio, Constantine, "Italian Americans, Fascism, and the War," Yale Review, XXXI (June, 1942), 771-782.
A study of Italo-Americans' reaction to United States entry into World War II.

Reeve, Frank D., "Federal Indian Policy in New Mexico, 1858-1880, II," New Mexico Historical Review, XIII (January, 1937), 14-62.
Discusses the choice of Navaho Indian agents.

Revista Católica, 1875-1890.
This was the official organ of the Neapolitan Jesuits in New Mexico until the dissolution of the mission in 1919.

Roucek, Joseph S., "Italo-Americans and World War II," Sociology and Social Research, XXIX (July-August, 1945), 465-471.
Notes the scarcity of Italians among internees.

St. Mary's Record (Albuquerque), I (Christmas Edition, [1922?]), 1.
Account of the founding of St. Mary's High School.

Senner, Joseph H., "Immigration from Italy," North American Review, CLXII (June, 1896), 649-657.
Objective overview of the problem of undesirable aliens by U. S. Commissioner of Immigration. Discusses problem of statistical accuracy.

Vergottini, Mario de, "Saggio di Demografia degli Italiani all'Estero," Annali di Statistica, Serie VII, Vol. VI (1940), 49-296.
Technical, statistical study of Italian emigration to U. S., Canada, and Australia.

Villari, Luigi, "Gli Italiani d'America ieri e oggi," Nuova Antologia, CCCXCIV (December 1, 1937), 281-287.
Generally contemptuous of Italians who would leave their homeland.

Vollmar, Edward R., "Donato Gasparri, New Mexico-Colorado Mission Founder," Mid-America, XX (April, 1938), 96-102.
A chapter from his master's thesis.

V. PERIODICALS (Cont'd.)

----------, "Missionary Life in Colorado, 1874," Mid-America, XXXV (July, 1953), 175-180.
Translation of a letter from Father Baldassare to his superior, describing winter, language difficulties, etc., at Conejos.

----------, "Religious Processions and Penitente Activities at Conejos, 1874," Colorado Magazine, XXXI (July, 1954), 172-179.
Based on one of the Lettere Edificanti by Father Salvatore Personè.

Walter, Paul A. F., Jr., "The Spanish Speaking Community in New Mexico," Sociology and Social Research, XXIV (November-December, 1939), 150-157.
Good overview.

Woodstock Letters, 1875-1924.
Reports and historical notes on Jesuit activities.

VI. NEWSPAPERS (New Mexico, unless otherwise noted.)

Albuquerque: Albuquerque Daily Democrat, June 2, 1883, to September 29, 1883; Albuquerque Daily Journal, October 20, 1880, to August 31, 1881; Albuquerque Journal, December 24, 1936, to March 3, 1938, and September 6, 1956 to March 20, 1958; Albuquerque Morning Democrat, October 23, 1888, to October 3, 1889; Albuquerque Morning Journal, January 18, 1907, to September 23, 1917, and September 24, 1921, to September 25, 1927; Albuquerque Review, September 14, 1878, to October 23, 1880; Albuquerque Tribune, April 12, 1927, and November 8, 1949, to June 4, 1957; Italian-American News, November 26, 1937; The Republican Review, April 16, 1870, to August 17, 1878.

Bernalillo: El Espejo (Mirror), February 15, March 29, 1879.

Boston (Mass.): Advertiser, January 25, 1879.

Chicago (Ill.): America, October 26, 1895; L'Italia, September 29, 30, 1894; La Parola, November 15, 1941.

VI. NEWSPAPERS (Cont'd.)

Cimarron: The Cimarron Citizen, February 24, 1909; News and Press, August 7, December 31, 1875.

Cleveland (Ohio): Leader, November 5, 1878.

Denver (Colo.): Denver Tribune, November 8, 1878.

El Paso (Tex.): Herald-Post, November 16, 1957.

Kingston: Kingston Clipper, March 8, 1884.

Las Vegas: Daily Gazette, July 20, 1881, to November 3, 1883; Daily Optic, September 20, 1880, to March 8, 1884; The Political Comet, November 4, 1882.

Milwaukee (Wis.): Milwaukee Sentinel, May 9, 1876.

New York (N. Y.): Evening Post, March 1, 1876; Il Progresso, April 4, 1927; Times, February 26, 1879.

Pueblo (Colo.): Abruzzo-Molise, January 15, 1924; Marsica-Nuova, November 26, 1918; March 27, December 4, 1923; L'Unione, April 28, 1899, to March 23, 1917.

Raton: Daily Range, June 9, 1939; Raton Range, September 4, 1917, to August 20, 1918.

Santa Fe: La Aurora, June 15, 1884, to November 5, 1884; Daily New Mexican, January 25, 1876, to August 28, 1881; April 25, 1905; Rocky Mountain Sentinel, November 21, 1878; February 6, 1879; The Southwest Catholic, December 16, 1921; Weekly New Mexican, June 2, 1874, to November 30, 1878.

Silver City: Southwest Sentinel, November 3, 1885.

Socorro: The Chieftain, November 27, 1891, to November 27, 1896.

VII. MANUSCRIPTS.

Albuquerque, City, "Census . . . April, 1885" (3 vols., Bernalillo County Clerk's Office, Albuquerque). Lists several Italians.

VI. NEWSPAPERS (Cont'd.)

Cimarron: The Cimarron Citizen, February 24, 1909; News and Times, August 7, December 21, 1875.

Cleveland (Ohio): Leader, November 5, 1878.

Denver (Colo.): Denver Tribune, November 6, 1873.

El Paso (Tex.): Herald-Post, November 16, 1927.

Kingston: Kingston Citizen, March 5, 1884.

Las Vegas: Daily Gazette, July 20, 1881, to November 3, 1883; Daily Optic, September 20, 1880, to March 8, 1882; The Political Court, November 4, 1882.

Milwaukee (Wis.): Milwaukee Sentinel, May 9, 1876.

New York (N. Y.): Evening Post, March 1, 1876, 11 Progress, April 4, 1927; Times, February 26, 1879.

Pueblo (Colo.): Abruzzo-Molise, January 19, 1924; Meridio-Nuova, November 26, 1918; March 27, December 4, 1923; L'Unione, April 22, 1899, to March 23, 1917.

Raton: Daily Range, June 9, 1899; Raton Range, September 4, 1917, to August 20, 1918.

Santa Fe: La Aurora, June 15, 1884, to November 5, 1884; Daily New Mexican, January 25, 1876, to August 24, 1881; April 25, 1905; Rocky Mountain Sentinel, November 21, 1878; February 6, 1879; The Southwest Catholic, December 16, 1921; Weekly New Mexican, June 2, 1874, to November 30, 1876.

Silver City: Southwest Sentinel, November 5, 1885.

Socorro: The Chieftain, November 27, 1891, to November 27, 1896.

VII. MANUSCRIPTS.

Albuquerque, City, "Census . . . April, 1885" (5 vols.), Bernalillo County Clerk's Office, Albuquerque). Lists several Italians.

VII. MANUSCRIPTS (Cont'd.)

Bernalillo, County, Archives.
Deed records, naturalization indices, etc.

Bonaguidi, Elvira, "History of Italian Women's Club, 1923-1956" (Unpublished ts., Albuquerque).
Reflects social and charitable activities.

Botts, Marjorie Shortle, "Las Vegas in 1890, through the Daily Optic" (Unpublished master's thesis, University of New Mexico, 1939).
Describes conditions and businesses in existence.

Boyle, Lucille, "The Economic History of Albuquerque, 1880-1893" (Unpublished master's thesis, University of New Mexico, 1948).
Enlightening overview.

Cuneo, Dr. Giuseppe, "Vita, Viaggi e Tragica Fine del Padre Giovanni Maria de Agostino da Sizzano [Novara]" (Unpublished ms., Archives of the Archdiocese of Santa Fe, [1922]).
Detailed history of the "Cimarron Hermit."

"De Controversia inter Archiepiscopum Sanctae Fides et Patres Societ. Jes. Collegii Vegani in Novo Mexico [1886]" (Ms., n. d., Regis College Archives, Denver, Box 4).
Discussion and citation of the legal points involved.

"Diario de la Residencia de Guadalupe (Conejos), S. J." (9 vols., Ms. [1871-1920], Regis College Archives, Denver).
Volume I (Dic. 1871 - Enero '76) is especially valuable, as it describes conditions at the inception of the mission.

"An Historical Sketch of the Mission of New Mexico, 1906 [?]" (Ts., n. d., Regis College Archives, Denver, Box 4).
Helpful in cross-checking dates.

Immaculate Conception Church Archives, Albuquerque.
Marriage and baptismal records pinpoint dates and pastors.

Italy, Vice-Consulate of the Republic of, Denver, Reports.
Generally useless and exaggerated.

VII. MANUSCRIPTS (Cont'd.)

"The Jesuit College at Las Vegas, N. M., 1877 to 1886" (Ms., n. d., Regis College Archives, Denver, Box 1).
Another sketch, evidently used as a speech.

Johnson, The Rev. Joseph, S. J., comp., "San Felipe, Historical Data" (Ts., n. d., Archives of San Felipe de Neri Church, Albuquerque).
Chronological, biographical data.

Keleher, William A., "History of The Immaculate Conception Parish" ([Albuquerque: Privately printed for parish distribution, 1947]).
Valuable overview, somewhat inaccurate in dating.

McCarthy, J. J., "Fr. Ferdinand Troy" (Ts., n. d. [1937?], Regis College Archives, Denver, Box 4).
Obituary.

Massari, Vincenzo, Papers. In possession of the collector at Pueblo, Colorado.
Massari is active in national Italo-American affairs, and was editor of L'Unione, an Italian-language newspaper published in Pueblo until 1952.

Moyers, Robert A., "A History of Education in New Mexico" (Unpublished Ph. D. dissertation, Graduate School of Education, George Peabody College for Teachers, August, 1941).
Includes a discussion of the controversy over Jesuit operation of the public schools.

Murphy, Eugene P., S. J., "Dominic Pantanella" (Ms., 1922, Regis College Archives, Denver).
Brief biographical sketch.

Naegle, Conrad Keeler, "The History of Silver City, New Mexico, 1870-1886" (Unpublished master's thesis, University of New Mexico, 1943).
A good study of early-day conditions.

Neel, Gladys, "History of Albuquerque" (Unpublished master's thesis, University of New Mexico, 1928).
Rather useless survey.

VII. MANUSCRIPTS (Cont'd.)

Parish, William J., "Charles Ilfeld, Sedentary Merchant in the Arid Southwest, 1865-1884" (Unpublished D. Comm. Sci. dissertation, Harvard University, 1949).
Excellent study, revealing problems also encountered by Italians in the area.

Raines, Lester, "Las Vegas" (Unpublished ts., May 13, 1936, Museum of New Mexico Library, Santa Fe).
Written for W. P. A. guide, but not used in this form.

"Registro para los Bautismos de la Parroquia de Albuquerque . . . [Oct. 30, 1862 to Aug. 17, 1880], Letra D" (Ms., Archives of San Felipe de Neri Church, Albuquerque).
Includes first baptisms performed by the Neapolitan Jesuits in New Mexico.

Ritch, William Gillet, Papers (Huntington Library, San Marino, California).
Scrapbooks, letters, etc., dealing with the social and official life of New Mexico, especially after 1873, when Ritch became Secretary of the Territory. He was one of the Neapolitan Jesuits' major opponents.

Sacred Heart Parish, Albuquerque, Archives.
Baptismal records useful in verifying administration terms of various pastors.

Tomassini, F. X., S. J., "A Brief Account of Activities, Buildings, Churches, Schools, etc., of the State of Colorado and New Mexico by the Italian Jesuit Fathers" (Ms., n. d., Regis College Archives, Denver).
Objective but sketchy account, probably used as a speech.

----------, "Complete History of the Jesuit Mission of Colorado, New Mexico and West Texas, administered for half a century, from the year 1867 to 1919" (Ms., n. d., Regis College Archives, Denver).
Good, objective study, never completed.

Perlan, William J., "Chapters 13-14, Pedagogy Merchant in the Arizona Territory, 1859-1879" (Unpublished M. Comm. Hist. dissertation, Harvard University, 1949).

Excellent study, revealing problems also encountered by Jesuits in the area.

Ralphs, Hester, "Las Vegas" (Typ. dictated ms., May 15, 1936, Museum of New Mexico History, Santa Fe).

Written for W. P. A. studies, but not used in this form.

"Registro para los Ejercicios de la Parroquia de Albuquerque . . . (Oct. 30, 1852 to Apr. 17, 1850), Letra D" (Ms., Archives of San Felipe de Neri Church, Albuquerque).

Includes first baptisms performed by the Respoliten Jesuits in New Mexico.

Ritch, William Gillet, Papers (Huntington Library, San Marino, California).

Scrapbooks, letters, etc., dealing with the social and official life of New Mexico, especially after 1873, when Ritch became Secretary of the Territory. He was one of the Respoliten Jesuits' major opponents.

Sacred Heart Parish, Albuquerque, Archives.

Personal records useful in verifying administration terms of various pastors.

Tomasini, F. X., S. J., "A Brief Account of Activities, Buildings, Churches, Schools, etc., of the State of Colorado and New Mexico by the Italian Jesuit Fathers" (Ms., n. d., Regis College Archives, Denver).

Objective but sketchy account, probably used as a speech.

———, "Complete History of the Jesuit Mission of Colorado, New Mexico and West Texas, administered for half a century, from the year 1867 to 1917" (Ms., n. d., Regis College Archives, Denver).

Good, objective study, never completed.

VII. MANUSCRIPTS (Cont'd.)

----------, "Historia Missionis Novi-Mexici et Colorado (ab Oct. 1888 ad 1891)" (Ms., n. d., Regis College Archives, Denver).
This material was incorporated in the "Complete History . . ." cited above.

----------, "Obituary and Life of Rev. S. Personè, S. J." (Pueblo, Colo., 1923, unpublished ts. in Regis College Archives, Denver).
Best available biography of Personè.

Tromby, Vito M., S. J., "Historia Missionis Novi Mexico et Colorati et Ellogia [sic] Nostrorum qui in ea Missione defuncti sunt" (Ms., n. d., Regis College Archives, Denver).
This history covers the period 1867-1885, and seems authoritative. Some of the elegiae are by the author in Italian; later ones, dating to 1888, are in Italian in another hand.

Troy, Ferdinand M., S. J., "Historia Societatis Jesu in Novo Mexico et Colorado" (Ts., n. d., Regis College Archives, Denver).
Fairly objective study by a Jesuit priest whose real name was Troianek.

United States, Bureau of the Census, Manuscript schedules of Seventh, Eighth, Ninth, and Tenth Censuses (1850-1880), and Semi-Decennial Territorial Census (1885) for the Territory of New Mexico (Ms. and microfilm, Special Collections, University of New Mexico Library, Albuquerque).
Invaluable basic source for locating early Italian immigrants by name and vital statistics. The 1885 schedules are incomplete; the 1890 schedules were lost in a fire, and use of later enumerations is still barred by statute.

[Vigilante, Livio, S. J.], "Diary of the Mission of New Mexico [May 27, 1867 to October 18, 1874]" (Ms., photostat in San Felipe de Neri Archives, Albuquerque).
The first portion, in English, is a day-by-day account of the Neapolitan Jesuits' trip to New Mexico. The latter part (from April 26, 1868 on) consists mainly of church notices, and is written in Spanish.

VII. MANUSCRIPTS (Cont'd.)

"Vita et Obitus [of Frs. Maffei, Tromby, Montenarelli, Massa; Bro. Pandolfi]" (Ms., n. d., Regis College Archives, Denver).
Brief biographical sketches.

"Vita et Obitus, P. Tromby, S. J." (Ms., n. d., Regis College Archives, Denver).
A more extended sketch than those above.

Vollmar, Edward R., S. J., "History of the Jesuit Colleges of New Mexico and Colorado, 1867-1919" (Unpublished master's thesis, St. Louis University Graduate School, 1938).
A fairly complete study, based mainly on Regis College archival material.

Westphall, Victor, "History of Albuquerque, 1870-1880" (Unpublished master's thesis, University of New Mexico, 1947).
Sound and thorough.

VIII. INTERVIEWS.

Aira, Jenny (Mrs. Valentino), housewife, Albuquerque, March 17, 1958.
Anziano, Mario, Acting Italian Consul, Denver, November 29, 1957.
Arrese, Mrs. Adella, housewife, Albuquerque, March 26, 1958.
Berardinelli, Edward, Postmaster, Santa Fe, January 9, 1958.
Berner, Phil Co., U. S. Immigration and Naturalization Service, Albuquerque, March 31, 1958.
Bonaguidi, Mrs. Elvira, clubwoman, Albuquerque, October 26, 1957.
Brentari, John, owner, A & A Oil Company, Gallup, November 22, 1957.
Brunacini, Charles, Secretary-Treasurer, Western Utility Corp., Albuquerque, March 27, 1958.
Carroll, The Rev. James D., S. J., Provincial Archivist, New Orleans Province, Society of Jesus (interviewed in Albuquerque), January 10, 1958.
Cinelli, Mrs. Lina, grocer, Albuquerque, April 14, 1958.
Coggiola, The Very Rev. O. A., Chancellor of the Archdiocese of Santa Fe, Santa Fe, February 20, 1958.

VIII. INTERVIEWS (Cont'd.)

Cuñico, Fred, Chief, Collection Division, Internal Revenue Service, Albuquerque, March 3, 1958.
Curtis, Dulcenina (Mrs. Vincent F.), housewife, Corrales, March 17, 1958.
Dagostino, Carl, Postmaster, Socorro, February 27, 1958.
de Baca, Leo C., druggist, Las Vegas, January 22, 1958.
Del Curto, Vincenzo, retired, Socorro, February 27, 1958.
Di Lisio, Joseph, owner, Di Lisio's Department Store; chairman of the board, International State Bank; president, Yucca Hotel Corp.; Raton, December 1, 1957.
Dolzadelli, John, business manager, Athletic Dept., University of New Mexico, Albuquerque, March 25, 1958.
Domenici, Antonio, Sr., retired, Albuquerque, October 28, 1957.
Emillio, William, bar owner, Socorro, February 27, 1958.
Feather, G. Adlai, insurance broker, Mesilla Park (interviewed in Albuquerque), December 19, 1957.
Franchini, Ettore, travel service, Albuquerque, November 5, 1957.
Ganzerla, Oreste, Sr., retired, Albuquerque, December 12, 1957.
Garcia, The Rev. José A., Rector, Sacred Heart Parish, Albuquerque, February 17, 1958.
Giomi, Charles, partner, Mint Bar, Albuquerque, March 25, 1958.
Gonzalez, The Rev. J. M., S. J., San Felipe de Neri Rectory, Albuquerque, February 11, 1958.
Libertini, The Rev. Robert M., S. J., Sacred Heart Rectory, El Paso (interviewed in Albuquerque), March 8, 1958.
Marianetti, Mrs. Yolanda, apartment manager, Albuquerque, March 12, 1958.
Massari, Vincenzo, retired editor, Pueblo, Colorado, September 12, 1957.
Matteucci, Gino, attorney, Albuquerque, April 11, 1958.
Maurino, Miss Raphaella, retired nurse, Albuquerque, March 28, 1958.
Palladino, Michael, retired contractor, Albuquerque, February 15, 1958.
Parise, The Rev. Julius, Superior, Lourdes Vocational School, Albuquerque, February 19, 1958.

VIII. INTERVIEWS (Cont'd.)

Puccini, Mr. and Mrs. Luigi, retired, Albuquerque, November 11, 19, 26, 1957.
Schifani, Joseph, insurance broker, Albuquerque, March 17, 1958.
Scotti, Joseph, retired theater operator, Albuquerque, November 9, 1957.

IX. LETTERS (to the author).

Ater, Ralph W., Special Representative, The A. T. & S. F. Railway System, Amarillo, December 12, 1957.
Buchanan, Miss Rosemary, retired, Mesilla Park, March 3, 1958.
Burrus, Ernest J., S. J., Institutum Historicum Societatis Iesu, Rome, January 24, 1958.
Di Lisio, Joseph, banker, Raton, April 9, 1958.
Feather, G. Adlai, insurance broker, Mesilla Park, December 9, 1957.
Gray, Lucile Meriwether, retired teacher, Silver City, December 9, 1957.
Loughran, E. A., Assistant Commissioner, U. S. Immigration and Naturalization Service, Washington, April 11, 1958.
Lucey, William L., S. J., Librarian, College of the Holy Cross, Worcester, Mass., November 25, 1957.
Moses, Horace, retired mine manager, Santa Fe, November 18, 1957.
Neelly, Marcus, District Director, U. S. Immigration and Naturalization Service, El Paso, April 4, 1958.
Owens, Sister M. Lilliana, S. L., Loretto Academy, St. Louis, November 15, 1957.
Reinhold, James P., Assistant to the President, The A. T. & S. F. Railway System, Chicago, November 27, 1957.
Riddle, A. M., Executive Assistant to the President, The Colorado Fuel and Iron Corporation, Denver, March 12, 1958 (including memo, R. L. Hair to Riddle).
Rothstein, Charles M., Director, Alien Enemy Control, U. S. Department of Justice, Washington, October 30, 1957.
Vollmar, Dr. Edward R., S. J., Associate Director of Libraries, St. Louis University, St. Louis, December 23, 1957.

IMPORTANT!

Special care should be taken to prevent loss or damage of this volume. If lost or damaged, it must be paid for at the current rate of typing.