



THE CRACO SOCIETY

THE CRACHESI COME TO AMERICA

The story of the Crachesi immigration to the Americas occurs in two phases. Both phases share common motives—the search for a better life; which is the reason behind all immigration and are usually part of larger events of the eras they occur.

Before the 1880-1924 arrival of Crachesi most immigrants to the US arrived from Western and Northern European nations. Early immigrants were mainly English, Germans, and Scotch-Irish with a small percentage were other Europeans—French, Dutch, Welsh, Swedes, Jews, Irish, Swiss and African slaves who were forced immigrants.

By the 1850s 2 million Irish immigrants fleeing the potato famine and 1.5 million Germans fleeing crop failures and the collapse of their democratic revolutions arrived. These immigrants generally were Protestant with some Catholics (particularly the Irish) and their cultures easily meshed into American culture of their era.

Then from 1880—1924, 24 million immigrants arrived primarily from Italy, Croatia, Greece, Poland, Czechoslovakia, Hungary, and Russia. They came for a variety of reasons including economic, social issues, disease, escape from forced military conscription, and religious persecution.

This coincided with the boom of the industrial revolution in the eastern US providing opportunities for individuals to fill the need for laborers and created the largest increase in the standard of living and production in history. These new immigrants faced difficulties in assimilating into American culture that earlier immigrants did not. Most could not speak English, nor were they literate.

They typically settled in Eastern seaboard cities and entered low-paying, wage-labor jobs. They filled the growing factories and other jobs such as construction or sewing.

Often arriving with little money and forced into substandard housing in the worst sections of the overcrowded cities, their increasing numbers strained the cities causing problems with sanitation, and overcrowding.

Meanwhile, the immigrants created small ethnic communities where they preserved the culture of their homelands by publishing newspapers in their native languages, opening specialty grocery stores, restaurants, establishing churches, synagogues, and schools. But these enclaves could not protect immigrants from discrimination. Native-born Americans blamed the immigrants for the poor conditions and for taking over "their" nation creating prejudices and bias that continues today.

These biases were among the underlying reasons for [US Immigration Act of 1924](#) creating a quota system reducing the number of immigrants from southern and eastern Europe and largely ending the Crachesi migration until the mid-1960s when a new wave arrived.

The causes creating the need for the first group of Cracotans to leave the land they inhabited for over a thousand years were multiple and built over a long time. These included economic, social, and political issues that impacted Italy for centuries reaching a peak when the future in Craco no longer offered an opportunity for a better life intersected

with better conditions elsewhere. This occurred twice, from 1880-1924 and again in the mid-1960s after the Frana.

The first wave of arrivals from Craco coincides with the great immigration period from 1880-1924 that brought millions of immigrants from Europe to the US. During this period over 1600 Crachesi arrived along with 4 million other Italians.

As part of the Society's mission to preserve the history, culture and traditions of Craco in North America we will be documenting the story of the Crachesi immigration beginning from 1880 when the first villager is known to have left for New York. Although some details about the families that arrived were touched on in previous newsletters or Reunions we will be creating a chronological story that aims to encompass the history of the Crachesi in America. Over the past years we have accumulated photographs and stories that will be used in the narrative about we invite all Society members to share material with us to be included in this effort.

Material can be sent by email to: memberservices@thecracosociety.org or you can call us at 774-269-6611 to tell us about a story that you would like to add to our history.



Italians have been influencing America starting with its discovery and continued through its exploration, naming, and founding as a country in 1776. The greatest cultural impact came from the 4 million Italians that came in the early 20th century making

with better conditions elsewhere. This oc-

THE SEEDS OF ITALIAN IMMIGRATION

Italian influences in America began with Christopher Columbus, explorers such as Amerigo Vespucci, Giovanni Caboto (John Cabot), and Giovanni da Verrazzano; political thinkers like Filippo Mazzei; artisans like Constantino Brumidi. The names and contributions by Italians like Pietro Cesare Alberti (first Italian to settle in America), Francesco Vigo (Revolutionary War financier), are lost to most of us but the biggest impact by Italians was made by those nameless immigrants who arrived from 1880-1924. They and their descents changed American culture and society by their everyday toil and perseverance. Italian Americans now are 6% of the US population.

However, the seeds for the great wave of Italian immigration was sewn in their homeland centuries before.

During the late 19th century when most of the immigrants who would come to America were born, Italy had only been unified since 1861 but it was in disarray. After centuries of fragmented states and rule by foreign powers a divide existed between northern Italians who were contemptuous of the backwards southern area. The south was resentful and paranoid about prospects of exploitation from the north.

Southern Italians were barely surviving in their hard-scrabble agrarian economy. They were trapped in a feudal land system with no hope of progress as absentee northern landlords drained their earnings.

Added to that were negative effects of the Italian Revolution. In attempting to unify Italy, the new government eliminated the Roman Catholic Church from the nation's education system. In the North, where a public school system existed this wasn't a problem but in the South there was no educational system except for the Church. So large numbers of southern Italian youth born in the 1880s, including the Crachesi, were raised "percho analfabeti" – without letters but skilled in the crafts and trades that allowed them to survive.

Not only was the South separated from the rest of Italy by politics and economics but dialects, geography, and history combined to make it a world apart. To this day it is wilder, less developed, and rooted in traditions.

By the late 1800s conditions deteriorated as a series of events dramatically changed Italy's economic and social conditions. These included almost annual catastrophes that seemed to compound the distress of the population and included:

- 1884-1887—cholera epidemics kill over 55,000 in the south
- 1887—trade with France is severed
- 1888—trade war with France
- 1888—legislation recognizes the right to emigrate
- 1890—plant disease destroys the grapevines in the south
- 1890—drop in agricultural prices causes a trade war
- 1894—land reforms proposed to try to quell Sicilian unrest
- 1894—large earthquake
- 1898—bread riots lead to suppression of civil rights

Meanwhile, in the New World, economic conditions had created a huge demand for labor and offered social structures that enabled individual accomplishment and rewarded hard work. This combination of events triggered an exodus. But America would prove to have its own challenges.



Considered as a typical Southern Italian girl arriving among the immigrants coming to America this photo shows the traditional clothing of the period. Note the similarity to the Cracotan dress shown right.

Typical Cracotan dress



DONNA DEL PAESE DI CRACO

THE FIRST IMMIGRANTS FROM CRACO



Castle Garden Immigration Station—operating in New York Harbor from 1831 to 1891 over 10 million immigrants entered the US. before Ellis Island opened. From 1880-1891 over 50 Crachesi passed through here entering a new life in America.

From 1880 - 1924 over 1,600 Crachesi left to settle in North America primarily in New York City and New Jersey.

Prof. Dino D'Angella in his history of the town of Craco identified Antonio Viggiano as the first immigrant from Craco to go to America. Antonio Viggiano had been a member of the town council since 1867 but was unable to find a secure job so he became an expatriate in 1880.

D'Angella added, "Craco was one of the villages of the Materano that had the highest number of emigrations. The Crachesi population in 1881 numbered 2,015 inhabitants, the population present in 1901 was 1,696 persons, and by 1911 Craco counted 1,359 inhabitants. Entire family units abandoned their native land, their customs and their culture to begin a new life..."

Considering the difficulties to get to America the conditions and despair must have been extreme. Those seeking to emigrate needed to have considerable money, documents, travel to Naples, and obtain ship's passage before they began an arduous and life threatening voyage. D'Angella commented that, "This was a hard and dangerous trip due to what were described as "gypsies" and brigands. Many people would have written a will before embarking on the trip."

From 1880—1890, the first decade of mass immigration from Italy to America, US records show 40 people from Craco arriving at New York's Castle Garden Immigration Station. (The more commonly known Ellis Island Immigration Station would not be opened until 1892.) Probably, twice that many actually arrived from Craco but manifests in the earlier part of the period did require immigrants to provide their town of origin.

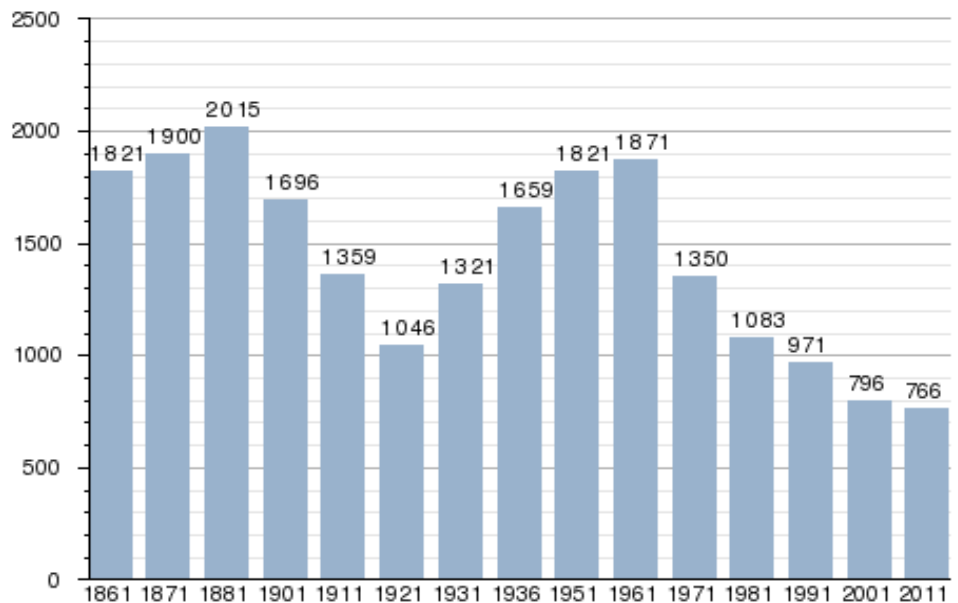
The following is the list of

names transcribed from manifests by CastleGarden.org that provides online access to records.. The names below contain obvious errors but are provided as extracted from the Castle Garden online database so those seeking to find the record can use them.

1. MARIA ARANZO
2. PIETRO BALDO
3. ANTONIO BARBETTA
4. FILOMENA BARBETTA
5. ANGELO BATTISTO
6. VINCENZO BRANDA
7. DOMENICO BRUNETTI
8. F. CANTAROCO
9. SALVATORE CITARELLO
10. ROSA DADDURNO
11. FRANCESCO ELIA
12. GIUSEPPE ELIA
13. MARIA EPISCOPIA
14. GIOVANNA EPISCOPIA
15. ANGELA EPISCOPIA
16. GIUSEPPE FERRANTE
17. VINCENZO FORGIONE
18. ANDREA LABASCO
19. A.M. LABASCO
20. GIUSEPPE LAMBERLURO
21. ELEONORA LAPENTA
22. ROCCO LIBERTINI
23. DONATO LOMBARDI
24. BENEDETTO MANFREDI
25. GIUSEPPE MARRESE
26. PASQUALE MARRESE

27. LEONARDO MORANDA
28. ELEONORA MORANDA
29. ANGELA MORANDA
30. GAETANO MORMA-
31. NICOLA MORMANDO
32. PASQUALE PARISI
33. GIOVANNI RINALDI
34. ANGELO SACCAFINO
35. VINCENZO SACCAFINO
36. ANTONIO SCIANNAP
37. ANDREA SCIOSCIA
38. GIUSEPPE SIMONETTI
39. VINCENZO TERRA
40. NICOLA VITARELLI

These first arrivals and their descendants served as the foundation for the Crachesi presence in America. It was their communications back home about the opportunities and the ability to sponsor others that allowed more to follow and settle in the New World.



Craco Population Changes—the graph below shows that although conditions after the Italian Unification were challenging Craco's population actually grew in the period from 1861 (bottom axis) until 1881, going from 1,821 individuals to 2,015 people in the town. From that time until 1921 the population dropped by 50%. It rebounded through 1961 but shows a large drop since the Frana when the town was changed forever.

AMERICA THE FIRST CRACHESI FOUND

Italian immigration grew ten-fold in the 1880s over previous decades. In 1880 about twenty-thousand Italians lived in New York City but their numbers would increase more than twelve times by 1900. While Italian immigration was dispersed throughout the United States large numbers of Southern Italians arriving in New York City from the regions of Basilicata, Calabria, and Sicily settled on the Lower East Side. Included in this were small groups (41 people from 1880-1890 and 380 people between 1891-1900) from Craco.

Conditions in New York City in the 1880s were horrible for them. Forced to live in a slum area known as "Mulberry Bend," the Italians arriving there were following earlier immigrants from Ireland and Germany. They lived in dark, airless, and unsanitary [tenements](#).

Tenement buildings were dangerous firetraps, as well as a breeding place for rodents and diseases. They did not have easy access to water, especially if they lived on the upper level. Water had to be drawn from the fire hydrant in the street and carted upstairs.

Lacking English, marked by their own dialects, and often not able to write, Italians were reliant on "middle men" ([padrones](#)) who placed men for work but extracted fees and commissions.

Italian immigrants tended to do whatever was needed to support themselves, accepting jobs that other Americans didn't want to do. To maintain their families they worked 12 hours a day and often took in boarders to cover expenses.

With their agrarian experience Southern Italians were able to get the maximum from everything extracting from dumps, trash in the streets, and cast-offs of others to create riches that allowed him to return home or bring his family over to join him.

Jacob Riis, in his 1890 book, "[How The Other Half Lives](#)" documented the lives immigrants of the era faced and made an observation important to Cracotans.

Referring to Italians being resourceful he may have identified the roots of how the paper stock business became important to many from Craco.

He says, "*The discovery was made...there is money in New York's ash-barrel,...has become the exclusive preserve of the Italian immigrant...the city hired gangs of men...The men were paid a dollar and a half a day, kept what they found...*" He goes on to say the arrangement

changed suggesting that "junk picking" became very profitable, "*To-day Italians contract for the work, paying large sums to be permitted to do it...The effect ...giving him exclusive control of the one industry...*"

Many Italians were lured by stories told in Europe about plentiful work and big wages, in America but could not find steady work and returned to Italy discouraged and with empty pockets.

Early Italian immigrants were not welcomed in America; they would be verbally abused by name calling such as "wop," "guinea," and "dago."

In the face of such hostility, Italian immigrants, disregarded differences, and preferences for local townspeople ([paesani](#)) drew together, mingling language, worship, and traditions, creating a sense of security among themselves. By establishing their own communities where they could speak their own language, eat their own foods, practice



1880s in New York City—The poor conditions for Italian immigrants living on Jersey Street were documented by Jacob Riis in "[How The Other Half Lives](#)."

their customs and religion as if back in their homeland numerous "[Little Italy](#)" neighborhoods developed.

Over the 1880s immigrants' gains set the stage for the even larger number of arrivals, during the next decade. For the Crachesi, the initial group of immigrants who arrived brought with them skills (barbers, tailors) that aided in their assimilation and provided the pathway for others to follow in the next decade.

San Rocco Feast, Bandit's Roost, Mulberry St.—This Jacob Riis photograph shows the crowded tenement conditions and also how the Italian immigrants adapted by maintaining familiar customs and traditions that continue today.

THE CRACO IMMIGRANTS' TRIP

The first Crachesi immigrants faced considerable challenges but established the pathway and foundation for more than 1500 others that followed in the next 40 years.

Understanding both the difficulty they faced and the desperation that drove them to leave may not be fully possible to us today. Thinking about how easily we travel and how the world has changed prevents us from grasping the impact of immigration on their lives.

In going to America they faced daily challenges of not knowing the language, being unable to read any signs, dealing with unusual food, customs, and religion and realizing they were not welcomed by most of the populace.

The moment they left Craco their world changed.

Prof. D'Angella, the author of the history of the town of Craco, says their travel to Naples was 8 to 10 days by horse to cover the distance of about 160 miles. Some made the trip by using the "chooch" or donkey probably pulling a cart. Later immigrants would have had the choice of using the train reducing the travel time and risks.

The route they traveled was from Craco towards Pisticci Scalo, then along the Cavone River Valley until they connected with the Via Appia through Potenza, Salerno, and into Naples. This was a hard and dangerous trip due to what were described as "gypsies" and brigands by Prof. D'Angella. He adds, "Many people would have written a will before embarking on the trip."

Arriving in Naples added to their dislocation by introducing the villagers to the more modern aspects of their world. For most, this trip was the first experience of leaving the area surrounding Craco. Bear in mind, there was a Cracotan proverb that described something far away as being "from here to Pisticci..." which is only a distance of 11 miles.

Arriving in Naples was an eye opener. There may have been more people living in one Naples apartment block than in all of Craco! Naples in this era was the largest city in Italy. Such a large bustling city framed by an active volcano had to create an overwhelming impression.

Then the emigrants from Craco had to deal with new challenges. Needing to secure passage on a ship, comply with documentation to exit Italy, and meet US regulations to permit boarding the ships they had to rely on agents.

Fares for steerage class passengers, in the 1880s were about \$20 but with increasing competition among shipping lines the price would drop in half by the 1890s.

Most likely, their possessions were wrapped as bundles and included

food such as dried sausage or cheese. Once they boarded the ship they entered a totally alien place.

The ocean voyage was rarely smooth and averaged about two weeks. The immigrants were left to their own devices to pass the time and face worries about the uncertainty of their fates. Storms and rough seas added to the discomfort along with being jammed into the bottom of the ship with no privacy. Men and women were separated into different sleeping quarters and met in the above deck areas where they went to escape the narrow bunks and dank atmosphere in their steerage area.

We have no information about the 1880s Cracotan immigrants' experience but a narrative written by Domenic Colabella about his voyage to America gives a good idea of this portion of the trip. He left Craco when he was 14 years old in 1905 and says, "... I left Craco ... for Napoli. I traveled alone by slow boat ... it took 29 days to New York. ... On the boat all the men were bunked in large rooms naturally, we were treated like cattle in a box railroad car. The food was like what they serve in prisons. But we were a gay young bunch, looking forward to America and nothing bothered us anymore."

Upon entering New York Harbor they were greeted by the City's skyline and after 1886 the Statue of Liberty. Once docked they transferred to smaller boats to go to the immigration station.

It was here immigrants faced the greatest challenge hoping not to be rejected. A contemporary description of the entry process at Castle Garden provides insight:

Before they are allowed in the main part of the building the immigrants have to pass in single file before the officials, who register their names, nationality, age, occupation, starting point and destination, and also ask whether they have any money or not. In case they are without funds or means of earning a living, they are detained at the Garden for a reasonable length of time. If no one appears to care for them they are eventually sent back across the sea.

After the immigrants have been registered they are allowed to do as they please. Those who have through railroad tickets with which to go to the interior of the country are sorted out by the agents of the different railroad lines, and are soon started on their way.

Others, who decide to stay in New York for a time to look for work or wait for lagging friends, are left to the not altogether tender mercies of the boarding house "runners," who are admitted to the floor of the garden after the registration has been finished. At this period of the proceedings the spectacle to onlooker is an interesting one.

The queer costumes, many of them brightly colored, and the faces, made doubly expressive by the hopes and fears of their owners, give this crowd an aspect of almost feverish gayety. As soon as the first excitement of arrival is over, those who for any reason find it necessary to remain at the Garden gather in groups about the kettle topped stoves and discuss the incidents of the voyage or prospects for the future. Sometimes they camp in the Garden for days before starting out, sitting by day on their bags and bundles and sleeping on the hard benches at night.

From there they entered a new life. The first group of Cracotans would experience major changes in New York City that allowed the 380 others from the town who followed



Italian Donkey Cart—Travel from Craco to America for immigrants in the 19th century was difficult and dangerous. In Italy they had the availability of means of travel that were familiar to them but once they ventured aboard the immigrant ships in Naples they faced an alien environment.

during the decade after 1890 to find a more hospitable home.

CRACHESI IMMIGRANTS 1891-1900

From 1891-1900 there were 480 Crachesi who arrived in New York Harbor. The overwhelming majority landed in the last three years, which coincided with the burning of Ellis Island and the use of the Barge Office on Whitehall Street in Manhattan.

The population of the town of Craco in 1881 was 2,015, so by the turn of the 20th century 25% of the town was now living in America. Emigration from the town continued over the next two decades adding 1,000 individuals and with the growth of the earlier immigrant families there were more Cracotans living in New York in 1921 than in Craco.

The names of those who arrived in New York from 1891-1900 are:

1891—Castle Garden

Fittipaldi, Vincenzo
Grasso, Angelo
Seccafico, Giuseppe
Maronne, Giuseppe
Maronne, Michele
Mastronardi, Nicola
Rofania, Antonio

1892—Ellis Island

Guariglia, Margherita
Guariglia, Maria
Manghise, Pietro
Tanico, Fedele
Tanico, Vito Domenico
Tuzio, Filomena
Vozzi, Ambrogio

1893—Ellis Island

Acquavivo, Giuseppe
Azzone, Pasquale
Biancuni, Antonio
Carciero, Francesco
Carciero, Leonardo
DeCesare, Nicola
di Pierro, Rosa Maria
Ferrante, Nicola
Fugzi, Angela
Fugzi, Innocenzo
Fugzi, Rosa
Gaetano, Angelo
Gaetano, Domenico
Gaetano, Giuseppe
Gesualdi, Nicoli
Grossi, Nicola
Lombardi, Vito
Luchetti, Giulia
Mastronardi, Maria Gaeta.
Mastronardi, Vincenzo
Matera, Alessio
Matera, Giuseppe
Matera, Prospero
Moglie, Maria
Parisi, Apollina
Rinaldi, Antonia
Rinaldi, Domenico
Sirillo, Antonio
Sirillo, Rosa
Tanico, Maria Cattarina
Tuzio, Giuseppe
Viggiano, Lucia

1894—Ellis Island

Muzio Nicola
Pargiallo, Maria
Zaffaresa, Maria Guiseppe
1896—Ellis Island
De Marco, Gesualdo

Gaetano, Paolo
Mastronardi, Maria
1897—Ellis Island & Barge Office

Alderssio, Domenico
Alderssio, Teresa
Alderssio, Vincenzo
Baldassarre, Brigida
Baldassarre, Giulia
Berardone, Gaetano
Calabrese, Maria
Cantasano, Antonia
Cantasano, Maria
Caricato, Francesco
Colabello, Donato
Colabello, Paolo
De Felice, Sebastiano
De Santi, Rosa
D'Elia, Veiola
Famighetti, Maria
Forgione, Antonio
Gallo, Maria
La Gualana, Vincenzo
Lucchetti, Antonia Maria
Lucchetti, Filomena
Maronna, Porzia
Matera, Angela
Matera, Maria
Matera, Rocco
Matera, Vito
Novelli, Giovanni
Parziale, Domenico
Pirretti, Leonardo
Rinaldi, Antonio
Riviello, Anna Lucia
Riviello, Maria
Rubertone, Leonardo

1898—Barge Office

Brunetti, Ma. Teresa
Calabrese, Grazia
Calabrese, Vincenzo
Cantansano, Antonio
Cantansano, Giuseppe
Cantasano, Angela
Carciato, Nicola
Carulli, Carvallo
Castellano, Donato
Cigliano, Domenico
Cigliano, Ma. Cristina
Colabello, Fortunato
Colabello, Paolo
Colabello, Pasquale
Colabello, Santalucia
Curci, Antonia
Curci, Domenica
Curci, M Guiseppe
De Cesare, Angela
De Cesare, Isabella
De Costale, Francesco
De Costale, Pietro
Di Santi, Donato Antonio
Di Santi, Francesco
Di Santi, M. Rosa
Di Santi, Maria
Di Santi, Nicola
Di Santo, Donato
Di Santo, Maria Rosaria
Episcopia, Angela
Episcopia, Giulia
Episcopia, Leonardo
Episcopia, Maria
Episcopia, Rosa
Ferrante, Antonia
Filippo, Rosa
Forgione, Giovanni
Forgione, Ma. Teresa
Forgione, Pasquale
Galante, Angela Maria
Galante, Antonia Maria

Galante, Francesco
Galante, Ma. Maddalene
Galante, Margherita
Galante, Pasquale
Galante, Vincenza
Gesualdi, Antonio
Gesualdi, Francesco
Grassi, Giovanni
Grassi, Matteo
Grieco, Giuseppe
Guarino, Alfonso
Guarino, Angela (cont pg 4)
Izzo, Giuseppe Izzo, Giuseppe
Lanidaro, Francesco Antonio
Lanidaro, Francesco Antonio
Lanivara, Antonio Mario
Lanivara, Nicola
Lanivara, Vincenzo
Leone, Vitantopio
Lorubio, Antonio
Marano, Antonio
Marrese, Vincenzo
Matera, Vitanlonio
Mele, Domenico
Padula, Maria
Petrocelli, Michele
Porraco, Giuseppe
Ragone, Gerardo
Ragone, Giuseppe
Resoldi, Maria
Rigirone, Giuseppe
Rigirone, Vincenzo
Rinaldi, Domenico
Rinaldi, Francesco
Rinaldi, Vincenzo
Riviello, Antonio
Santalucia, Francesco
Santalucia, Rosa Maria
Serillo, Domenico
Simonetti, Carbo
Spera, Donato
Spera, Gaetano
Spera, Giulia
Spera, Isabella
Spera, Nicolotta
Spera, Vincenzo
Tuzio, Giuseppe Nicola
Tuzio, Vincenzo
Ubaldi, Rosa
Vaccaro, Francesco
Vaccaro, Vincenzo
Viggianno, Prospero
Viggianno, Rosa
Vitarello, Giuseppe
Vitarello, Vicolo
Zaffarese, Angela
Zaffarese, Ma. Guiseppe
Zaffarese, Teresa
Zaffarese, Vicenzo

(Continued next page)

CRACHESI IMMIGRANTS 1891-1900 (CONT)

1899—Barge Office

Artuso, Saverio
 Basile, Antonio
 Benedetto, Paolo
 Calabrese, Giuseppe
 Candeloro, Eustacchio
 Candeloro, Rosa
 Cantasano, Francesco
 Carantino, Petronilla
 Caricati, Antonio
 Caricati, Maddalena
 Castaldi, Nicoloetta
 Cigliano, Michele
 Contasano, Costantino
 Conte, Giacomo
 Conte, Pietro
 Costanzo, Dco. Antonio
 Costanzo, Ma. Filomena
 Costanzo, Nicola
 D'Addiego, Pietro
 De Fino, Angelo
 DeCesare, Paolo
 Dolcemele, Rosa
 Episcopia, Giovanni Andrea
 Forgione, Domenico
 Forgione, Ma. Vincenzo
 Galasso, Giuseppe
 Gesauldi, Pasquale
 Grieco, Giuseppe
 Grieco, Ma. Maddalena
 Grieco, Pasquale
 Griego, Angelantonio
 Grossi, Cantasano Atonia
 Grossi, Guiseppa
 Guariglia, Nicola Maria
 Hermanela, Antonio
 Hermanela, Guisepple
 Laurio, Vito Gaetano,
 Leone, Maria Teresa
 Lisanti, Nicola
 Loporchio, Ferdinando
 Loporchio, Leonardo
 Loporchio, Ma. Carmela
 Lorubio, Donato
 Lorubio, Guiseppia
 Lorubio, Maria
 Marone, Giovanni
 Mastronardi, Gaetano
 Mastronardi, Vito Antonio
 Matera, Vincenzo
 Miadonna, Silvio
 Morrmando, Fracesa Saverio
 Motarro, Anna Maria
 Motarro, Ma. Giovanna
 Motarro, Rosa
 Padovani, Ma. Teresa
 Padovani, Pietro
 Padovani, Rosa
 Parziale, Giulia Ma.
 Pascariello, Antonio
 Pugliese, Francesco
 Rago, Nicola
 Rigirona, Nicolo

Rinaldi, Francesco
 Rinaldi, Nicola
 Riviello, Antonia
 Riviello, Gaetano
 Riviello, Guiseppa
 Rubertone, Domenica
 Rubertone, Domenico
 Seicsaccatti, Caterine
 Sillari, Giuseppe
 Sillari, Giuseppe Antonio
 Sillari, Maria Isabella
 Sillari, Michelangelo
 Silleri, Guilia
 Simonetti, Carlo
 Sirillo, Guiglielmo
 Spera, Leonardo
 Stabile, Vincenzo
 Tursi, Domenico
 Tuzio, Nicola
 Venita, Angela Maria
 Venita, Ma. Teresa
 Ventomiglia, Egidio
 Ventura, Rocca
 Viggiano, Prospero

1900—Barge Office

Artuso, Antonio
 Bilanceri, Maria
 Branda, Angela
 Branda, Antonia Maria
 Branda, Isabella
 Camberlengo, Angiola
 Camberlengo, Antonio
 Camberlengo, Carmello
 Camberlengo, Nicola
 Camberlengo, Teodora
 Cantasano, Maria
 Caputo, Pietro
 Caruso, Vittoria
 Caruso, Vittoria Stella
 Castellano, Giovannina
 Cigliano, Domenico
 Cigliano, Margherita
 Cigliano, Vincenzo
 Conte, Pietro
 Conte, Vitantonio
 D'Alessandro, Giovanni
 D'Alessandro, Vittoria
 De Costale, Antonia
 De Costole, Pasgia
 Di Gilio, Maddalena
 Di Gilio, Maria
 Di Pierro, Leonardo
 Di Santo, Basilio
 Di Santo, Francesco
 Dodici, Carmina
 Elia, Angelo
 Ferrante, Antonia
 Ferrante, Francesco
 Ferrante, Innocenzo
 Ferrante, Michele
 Fezza, Carmine
 Fezza, Maria
 Fezza, Pasquale

Fittapaldi, Camela
 Forza, Maria
 Francavilla, Carlo
 Gaetano, Antonio
 Gallipoli, Pietro
 Gesaldi, Nicola
 Giustiniani, Italiano
 Grossi, Carlo
 Guariglia, Antonia
 Guariglia, Antonio
 Guariglia, Austragio
 Guariglia, Camillo
 Guariglia, Carmilla
 Guariglia, Giovanni
 Guariglia, Lucregia
 Guariglia, Margherita
 Lambio, Vincenzo
 Lauria, Anna
 Lombardi, Antonio
 Lombardi, Caesar
 Marano, Pasquale
 Marchese, Francesco
 Marmo, Andrea
 Maresse, Giuseppe
 Marzano, Francesco
 Montesano Vittorio Stello
 Mormando, Leonardo
 Mormando, Vincenzo
 Paduano, Antonio
 Pignataro, Nicola
 Rinaldi, Isabella
 Rinaldi, Ma. Caterina
 Riviello, Anna Lucia
 Riviello, Maria
 Riviello, Rosa
 Rosso, Egidio
 Santalucia, Angiala Maria
 Santalucia, Giuseppe
 Santalucia, Teresa
 Santalucia, Vincenzo
 Sarubbi, Giovanni
 Seccafico, Giacomo
 Seccafico, M. Giuseppa
 Seccafico, Guglielmo D.
 Spera, Vincenzo
 Toce, Antonio
 Toce, Paolo
 Toci, Domenico
 Toci, Giuseppe
 Toci, Giuseppe
 Toci, Ma. Teresa
 Toci, Ma. Teresa
 Vaccaro, Pietro
 Vaccaro, Pietro
 Veltre, Maria Maddalean
 Ventura, Antonia
 Viggiano, Pasquale
 Zaffarese, Vittoria

CRACHESI NEW YORK 1890-1900

The conditions in New York City between 1890-1900 began to change making it a little more hospitable for the Crachesi arriving in that period.

The efforts of Jacob Riis and others succeeded in razing the tenements at Mulberry Bend and new housing replaced it but there were still many living in substandard housing and poor conditions in the 1890s.

As the stream of Italians coming to Manhattan increased the Missionary Fathers of St. Charles Borromeo, an order popularly known as the Scalabrini Fathers, was dispatched to America by Pope Leo XIII to assist the struggling immigrants. The Scalabrini Fathers opened their first mission in New York in 1887 and within a year established their first church in the US there.

When individuals or families left Craco they were joining relatives or friends in New York. They lived together in such close proximity that even though they were in a large city it may have seemed a bit like their old town. But New York was so different.

Unlike Craco, their agrarian skills were almost useless. However, the farmers' habits of not wasting anything and working at hard tasks developed over years in the fields back home served to make them competitive in a country desperate for unskilled labor. They easily found work as laborers or if they possessed a trade there was ample opportunity in the community to apply their skills.

The earliest Crachesi coming to America brought skills as tailors, barbers, and shoe makers and were able to serve the growing Italian community in Lower Manhattan. Those without skills found opportunities as laborers in construction, pushcart men, sanitation workers, or in the waste paper and rag trades.

By the end of the decade in 1900 New York City had changed dramatically. There were now over 200,000 Italians who were packed into a small area. Those who had come to New York earlier had made gains, establishing themselves and creating a new community that gave Italians access to

goods and services that never existed in America before.

They were operating 10,000 botteghe (shops), 2,750 barber shops, 250 butcher shops, 1,300 delicatessens, 2,300 shoe repair shops and 200 banking and industrial companies under Italian ownership in the City. Added to this were 200 incipient labor unions, Italian societies, mutual aid, and fraternal organizations.

Among these were several businesses operated by the Crachesi families in different fields including: Barbers: Curcio, Ferrante, Rinaldi, Spera, Viggiano; Paper stock/Rag Dealers: Benedetto, Mormando, Muzio; Tailors: Marrese.

The Crachesi were also able to start their own mutual aid society in 1899, the Società S. Vincenzo Martire di Craco that would be a cohesive force and focal point for 40 years.

These gains enabled the next wave of immigrants that would arrive in the next decade to become the largest group arriving from Craco.



This 1892 photograph of Pasquale Marrese (standing extreme left) on the roof of his tailor shop at 53 Spring St., Manhattan shows the gains the earliest Crachesi had made. Marrese, a tailor in Craco arrived in New York in 1890 and was able to employ a large group of family and "paesani." Life in America proved bitter sweet; while he was finding success here in 1891 his son-in-law was killed by another Cracotan but by 1899 he would be one of the incorporators of a mutual aid society for Crachesi in New York.

CRACHESI STORIES IN AMERICA BEFORE 1900

Conditions in New York City between 1890-1900 changed significantly over the prior decade making it a bit more hospitable for arriving immigrants. The Crachesi arriving, especially towards the later part of the period, saw a different place from that experienced by their fellow townspeople only a few years before.

It is from this period before the turn of the century that stories emerge, from both public and private sources that give us an understanding about their daily lives and experiences here in America.

After public outcry over the living conditions, sections of the area known as "Mulberry Bend" were being raised and new tenement buildings were beginning to be erected. Conditions in these newer buildings were better but were still surrounded with older structures and crowding that added stress and difficulty to everyday life.

An example of how living in close quarters may have turned ugly can be found in the court records for The People and State of New York against Leonardo Larrubia. The case revolved around the November 15, 1891 murder of Vincenzo Rivirito (misspelling of Viverito; this occurred in the court record with the other Cracotan names too.) Viverito was the husband of Maria Maresse (the daughter of Pasquale Maresse the Cracotan-tailor written about in previous newsletters).

Appearing as witnesses in the case were a list of the familiar Cracotan names: Pasquale Maresse, Maria Ferrante, Pasquale Calabrese, Nicola Rubertone, Vitantonio Matera, Angela Mormando, Donato Mormado, Maria Mastronardi, Francesco Lauria, Pasquale Riviello, Vincenzo DeCesare, Francesco Camberlengo, Domenico Manghise, Maria Viverito, Francesco D'Addurno, Rosa D'Addurno, Hannibal Cutugno, Caterina Episcopia, Vincenzo Episcopia, Vincenzo Matera, Isabella Calabrese, Caterina Muzio, Nicola Muzio, Domenico Avena, Giovanni Donadio, Caterina Santalucia, Francesco Elia, Prospero Viggiano, Maria Zafferese, and Vincenzo Maffei. Hannibal C. Cutugno was sworn in as the interpreter and provided the translation of witness testimony from the Cracotan dialect to English.

The opening witness was Pasquale Maresse, whose testimony provided the following background. Vincenzo Viverito returned to Craco from living in New York and married his daughter Maria Giuseppina Maresse in April 1890. Before Viverito returned to Craco he was living in New York City with Rosa D'Addurno. After Viverito left, Rosa D'Addurno began living with Leonardo Larrubia at

47 Baxter Street. Rosa wrote a letter to Pasquale Maresse before the wedding telling him of her relationship with Vincenzo and threatened ill towards the couple if they married but the wedding took place. When Vincenzo Viverito and his wife Maria Maresse arrived in New York in December 1890 the stage was set for direct conflict.

On the evening of Sunday November 15, 1891 Vitantonio Matera was holding a christening party at his apartment on 47 Baxter St. Friends and neighbors attending included Larubbia and Viverito. Larubbia supplied the music by playing the accordi-on while Rosa D'Addurno played the tambourine. There was dancing until Larubbia and D'Addurno left at about 6pm. They were followed out by Vincenzo Viverito. Five minutes later shots rang out in the street and Viverito was mortally wounded.

As the other witnesses appeared we get more details about the event but also vignettes of their daily lives and interactions. Nicola Rubertone testified he taught Rosa D'Addurno's son, Pasquale Calabrese, how to write (Pasquale testified he wrote the threatening letter to Pasquale Maresse for her). Angela Mormando and Maria Mastronardi testified about their observations of events that evening while they washed clothing at the fire hydrant outside their home at 47 Baxter Street.

Francesco Lauria gave testimony about being at the public urinal on the street with Larubbia and Viverito after they left the christening. Words were passed between them and a fist fight broke out. He tried to separate them but Larubbia (who had been knocked down in the fight) got up and pulled a pistol shooting Viverito three times. Viverito, still conscious, asked to be carried home, while still holding the wooden pipe he always smoked in his teeth.

Fifteen year old Vincenzo DeCesare testified that he worked but was playing in the street that evening and saw the shots fired. Domenica Manghise (sister of Pasquale Maresse) testified that she had a dispute with Rosa D'Addurno in July, during the celebration of the Feast of Our Lady of Mt. Carmel, over money Rosa owed Domenica's husband and during the encounter Leonardo Larrubia threatened her with his pistol.

Francesco D'Addurno testified that he worked as a longshoreman with Larubbia for four months and they discussed committing a crime and how to get away with it if you had enough money to run away to another part of America (Francesco also testified he the godfather to Vincenzo Viverito and Maria Maresse's infant son.)

Defense witnesses then ap-

peared with Caterina and Vincenzo Episcopia testifying about a fight at an Easter Sunday celebration at Larubbia's house where Viverito threatened Leonardo and struck Rosa. Isabella Callabrese (daughter of Rosa D'Addurno) also testified to events at that event. Maria Zafferese (aunt of Leonardo) added testimony that Vincenzo Viverito visited her often and threatened to harm Leonardo. Nicola Muzio testified he knew Larubbia since he was a boy and that Viverito was a "quarrelsome man." Caterina Santalucia, refuted the testimony of 15 year old Vincenzo DeCesare (she reported that everyone called him "Jimmie" and not Vincenzo) saying he could not have observed anything because he was playing "morro" with Antonio Benedetto. Sixteen year old Donato Mormando (son of Nicola Mormando and Caterina Muzio) testified to his observations as he was going out from his home at 47 Baxter St. to get two pints of beer.

Forty year old Rosa D'Addurno then took the stand and testified about her life and relationships with both men ultimately claiming Vincenzo Viverito felt Leonardo Larubbia had committed a "cornuto" against him, even though he now had his own wife, making that the reason there was bad blood between them.

Francesco Elia, a butcher with a shop at 5 Roosevelt St., Prospero Viggiano and Vincenzo Maffei, barbers with a shop at 169 Park Row, all testifying to the good character of Leonardo Larrubia.

Then 25 year old Leonardo Larrubbia took the stand in his defense testifying he arrived in New York three years ago. He moved in with Rosa in December 1891 and confirmed he had quarrels with Viverito before the shooting. He told of purchasing a pistol for fifty-cents from an Italian returning home in November 1890. He carried it every Sunday when he was dressed up in his vest pocket and whenever he had "lots of money on my person" (he was carrying \$175 the night of the shooting). That Sunday he was going to visit a sick cousin when he met Francesco Lauria who invited him to play cards and they drank "a couple of pints of beer" before Vitantonio Matera arrived and asked him to play his accordi-on at the christening. He provided his account of the fight and shooting and was also compelled to mention his imprisonment in Italy for assaulting Nicola Torraca and threatening Domenica Parziale with a knife for being a witness against him.

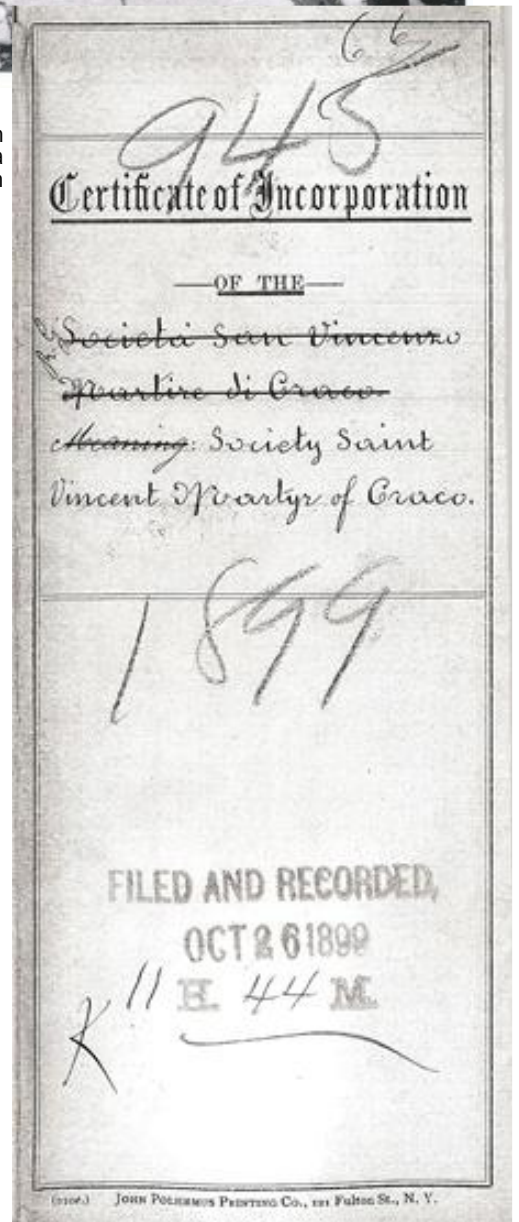
The jury returned a verdict on June 2nd of second degree murder and

Others, such as the Benedetto and Mormando families, were staking claims in the paper stock, rag and junk businesses. The Benedettos are attributed to starting the first major recycling center in New York City in 1896, where they collected rags, newspaper, and trash with a pushcart. This allowed other Cracotans in the trade to had someone who they knew, trusted and could converse in their native dialect to deal with in business. The culmination of all the Cracotan efforts and achievements in New York up to this point came in 1899 with the creation of the *Società San Vincenzo Martire di Craco*. Organized as a mutual aid society, by seven individuals representing the community this group would be a central focus of Cracotans in New York for almost half-a-century. Pasquale Maresse, the witness in the Larrubia trial and successful tailor with a business on Spring St., was among the incorporators.

As the Cracotans in New York faced the turn of the 20th century the stage was set for a wave of new immigrants to join them in the next decade.



Street Scene The area around Baxter and Worth Streets is shown in this circa 1913 photo. The area probably looked much like this in the prior decade with



THE GREAT WAVE ARRIVES

From 1901-1910 the largest number of immigrants from Craco arrived in America. Over 687 entered, primarily through Ellis Island, including 69 entering at Boston, Massachusetts, about 200 miles north of New York City (see story pg. 2).

This was over one-third of the population of the village (reported as 1,696 in 1901). By the end of the decade, probably more people of Cracotan decent lived in New York than there were in Craco with 1,167 immigrants entering New York since 1880. Along with their children born here, they would have exceeded the 1911 Craco population reported as 1,359 people.

During the prior 20 years, New York City changed greatly with ethnic enclaves developing into neighborhoods populated by Eastern and Southern European immigrants. These neighborhoods included The Lower East Side (predominantly Jewish), Yorkville (German & Irish), Jewish Harlem, and Little Italy. These communities made life for immigrants more comfortable by providing access to familiar food, culture, social life, commerce, native language newspapers and theaters.

The earlier Cracotan arrivals in New York were settled and able to help the newest immigrants. Often, an earlier immigrant upon returning from a visit from Craco helped guide the new arrival on their voyage to America and through immigration. They also could provide advice, assis-

tance in getting settled, and jobs. However, conditions here were very different from Craco. Although there was a large Crachese population now it was surrounded and dwarfed by other Italian immigrants who also settled in the area.

Life in Craco was based on agrarian activities and the church. Cracotans arriving in New York immediately gave up one of the foundations of their existence—farming. Most field workers now became laborers or pushcart men, while those who had a trade back home followed them here. But by 1901, a mutual aid organization, the *Società San Vincenzo Martire di Craco* was established to help each other and also provided an annual feast day celebration of the town's patron saint. A replica of the saint's statue was enconced in St. Joachim's Church allowing the immigrants to maintain some accustomed traditions.

Immigrant families were presented with new possibilities. Children were required to attend school. Once exposed to this environment, filled with other nationalities and cultures, children became more worldly than would have been possible at home. As they learned they acquired the English language of their new home while retaining the dialect of their parents. Now with a foot in both worlds, they used the solid foundation provided by their background to take advantage of the opportunities and growth available to them in America.



Familiar Groceries—As shown in the photograph above, Italian groceries and other specialty stores were now available. This was important since the staples that were made from the farms were no longer possible to make in New York as the immigrants became laborers instead of farming.



Education—Italian immigrant school children are shown in the photograph above. The school system was the most important aspect in the assimilation process as students acquired skills and knowledge allowing them to compete in their new home. They were also able to help their parents with their new skills in language and understanding of American culture.

CRACHESI IMMIGRANTS 1901-1910

From 1901-1910, 687 Crachesi arrived in the US.

1901—Boston

Matera, Giuseppe
Mormando, Gaetano

1901—Ellis Island

Angelone, Antonio
Angelone, Maria Giuseppa
Arbace, Gilvaine
Benedetto, Antonio
Benedetto, Vincenza
Berardone, Maria
Branda, Isabella
Branda, Maria Caterina
Branda, Margherita
Branda, Pasquale
Charito, Rosa Maria
Chiarito, Pietro
De Cesare, Rosa
di Santo, Donato
di Santo, Episcopia
di Santo, Teresa
Forgione, Rosa
Forgione, Vittoria
Fuggi, Rosa
Fuzio, Giuseppe
Fuzio, Mariantonia
Fuzio, Pasqua
Fuzio, Prospero
Gaetano, Domenico
Gaetano, Giuseppe
Giraniglia, Giovanni
Grossi, Francesco
Grossi, Nicola
La Casa, Camilla
Lavini, Luigi
Loecese, Cesare
Lombardi, Giuseppe
Lorubio, Caterina
Lorubio, Donato
Lorubio, Giulia
Lorubio, Giuseppe
Lorubio, Giuseppi
Lorubio, Pietro
Lorubio, Vittoria
Luna, Teodoro
Madera, Pietro
Marrese, Francesco
Marrese, Gaetauno
Martini, ...
Marziale, Giuseppe
Mashonardi, Filomena
Mashonardi, Vincenzo
Matero, Vencenzo
Mele, Domenico
Mormando, Antonia
Mormando, Isabella
Palumbo, Luigi
Ragone, Angela
Ragone, Vincenzina
Revetti, Ernesta
Revetti, Giovanni

Revetti, Luigi
Rinaldi, Antonio
Rinoldi, Domenico
Rinoldi, Pietro
Ronanna, Carlo
Sarrubi, Pietro
Scannone, Angela
Simonetti, Lareno
Spera, Maria Giuseppa
Sponza, Vincenzo
Tucci, Giuseppe
Tucci, Rosa
Vitarella, Giuseppe
Vitarelli, Giuseppe
Vitarelli, Roberti

Boston—1902

Branda, Maria Vincenza
Branda, Maria Filomenia
Cainco, Nicolino
Castellano, Nicoletta
Castellano, Maria Ceseara
Cigliano, Giovanni
Constantino, Nicola
Conte, Nicola
Cortle, Maria
Coute, Caterina
Ferante, Maria Ceseara
Gaetano, Rosa
Gambaglione, Vittoria Maria
Infantino, Nicola
Iocavetti, Lorenzo
Laivaro, Vincenzo
Laivaro, Antonio
Laivaro, Giulia
Laivaro, Vittoria Stella
Laivaro, Rosa Maria
Laivaro, Nicoletta
Lambio, Rosa
Lambio, Leonardo Antonio
Lauria, Giuseppe
Lauria, Vincenzo
Lavarò, Rosa
LaVecchia, Maria
LaVecchia, Nicoletta
LaVecchia, Andrea
Lornezio, Rosa
Lornezio, Leonardo Antonio
Lorubio, Carmela
Lunati, Francesco Pasquale
Lunati, Maria
Mannozi, Giuseppe
Mastronardi, Andrea
Mercandante, Maria Antonia
Mormando, Apollina
Mormando, Apollina
Mormando, Maria Vincenza
Mormando, Maria Caterina
Mormando, Angela maria
Novella, Giovanni
Pirretti, Leonardo
Pirretti, Rocco
Pirretti, Pietro
Pirretti, Giovanni

Porcaro, Michele
Rinaldi, FrancesoAntonio
Rinaldi Giovanni
Rinaldi, Giuseppe Antonio
Rossi, Pietro
Rubertone, Antonio
Rubertone, Maria
Santalucia, Palma
Santalucia, Gaetano Domenico
Spediante, Germania
Spediante, Giovanna
Spera, Domenico
Spera, Antonio
Spera, Giuseppe
Veltre, Grazia Maria

1902—Ellis Island

Auletta, Carmina
Auletta, Egidio
Barletta, Filomara
Barletta, Maria Rosaria
Barletta, Maria Rosaria
Buangiomo, Antonia
Buangiomo, Jose Antonio
Buangiomo, Francesco
Cantasano, Angelo
Cantasano, Camillo
Castellano, Donato
Cotugno, Giuseppe
Cotugno, Maria
Grieco, Brigida
Grossi, Antonia
Grossi, Maria Guiseppa
Grossi, Rosa
Guariglia, Antonia
Guariglia, Giuseppa
Guariglia, Pasquale
Guariglia, Serafino
Laiso, Antonio
Laiso, Carlo
Lauria, Maria Guiseppa
Locaso, Teresa
Locoso, Maria Tersa
Loisa, Antonio
Loisa, Carlo
Lucco, Teodora
Margadanna, Maria
Marnin, Carmela
Marnin, Vincenzo
Marrise, Amedeo
Marrise, Maria
Mastronardi, Maria

CRACHESI IMMIGRANTS 1901-1910 (CONT)

1902—Ellis Island *continued*

Mastronardo, Antonia/Grassi
 Mastronardo, Guiseppa/dMaria
 Mastronardo, Maria G
 Mastronardo, Rosa/Grassi
 Matera, Nicola
 Pascariello, Anna
 Pascariello, Antonio
 Pascariello, Tommaso
 Peone, Angela
 Peone, Domenico
 Peone, Maria Maddalena
 Rabbito, Maria
 Raldasse, Giuseppe
 Raldasse, Vincenzo
 Stern, Simon
 Torrada, Maria
 Valdasse, Lucrezia
 Viaggiano, Domenico
 Viggiano, Camillo
 Viggiano, Domenico
 Viggiano, M. Vincenza
 Viaggiano, M. Vincenzo
 Vitarelli, Antonio
 Vitorello, A. Lucia

Boston—1903

Mormando, Ceresa
 Vitarella, Angela Maria

1903—Ellis Island

Andrizzi, Giovannia
 Babits, Vincenzo
 Cantasano, Angela, Maria
 Cantasano, Vito G.
 Cantosano, Rosa Maria
 Cataldo, Giovanni
 Colabella, Pasquale
 Condinanji, Maddalena
 Corizzo, Filomena
 Corizzo, Pasquale
 De Cassole, Vincenzo
 de Marco, Vincenjo
 DeCesare, Antonio
 DeCostob, Vincenzo
 Deprima, Angelo
 Deprima, Antonio
 Di Pruno, Vincenzo
 Donadio, Giuseppe
 Farginue, Giovanni
 Ferrante, Maria
 Giovanni, Rocco
 Gricco, Rosa Maria
 Guarino, Domenico
 Guarnzlia, Giuseppe
 Guida, Vincenzo
 Guida, Vincenzo
 Guido, Vincenzo
 Izzo, Pasquale
 Lauria, Giuseppe
 Laurio, Ma Giuseppa
 Laurio, Rosa
 LoCass, Vittoria
 Lombardi, Nicola
 Manicae, Maditalena

Marchese, Maria
 Marchese, Salvatore
 Marmiando, Teresa
 Maronna, Giuseppe
 Marrico, Maddalena
 Mastronardi, Vincenzo
 Matera, Angela
 Matera, Domenico
 Matera, Grazia
 Matera, Pietro
 Matera, Rocco
 Matera, Rocco
 Matera, Vitantonio
 Montagua, Rosa Ant.
 Mormando, Camilla
 Mormando, Paola
 Mormando, Vitantonio
 Morrese, Guilia
 Normando, M. Teresa
 Paduano, Maria
 Palasezo, Felice
 Palasezo, Gaetano
 Palasezo, Rosa
 Palasezo, Saluatore
 Palmeri, Patra
 Pascariello, Antonio
 Pascariello, Antonio
 Pascariello, Fortuna, Eivdora
 Pascariello, Isabello, Pajearvello
 Pascariello, Pajearvella, Antonia
 Petrelli, Filomena
 Plati, Ferdinando
 Poidomani, Giuseppe
 Pugliese, Vito Aud.
 Reigirone, Nicola
 Reigirone, Vittoria
 Rinaldi, Margherita
 Rivellese, Isabella
 Riviello, Giovanni
 Rocca, Guglielmo
 Saise, Leonardo
 Saise, Michele
 Sarnbbi, Isabella
 Seccafico, Maria Filoma
 Serillo, Ma Teresa
 Serillo, Rosa
 Sillari, M. Maddalena
 Sinisgalli, Berardiceo
 Spera, M. Guiseppa
 Toce, Vincenzo
 Trionfo, Grazia
 Vetarella, Anna Lucia
 Vetarella, Antonia Maria
 Vetarella, L... Antonio
 Viola, Anna Maria
 Vitarella, Angela
 Vitarelli, Annaliuccia
 Vitarelli, Giuseppe M.
 Vitarello, Anna Lucia
 Vitarello, Antonia Maria
 Vitarello, Leonardantonio
 Vitelli, Marsnna, Maria
 Vitelli, Vincenzo

1904—Ellis Island

Bisciello, Barbaro
 Brunetti, Domenico
 Camico, M. Ceresa
 Costantino, Francesco
 Costanza, Carmela
 D'Alessandro, Vittoria
 de Prima, Eugenio
 Di Prima, Eugenio
 Di Prima, Rocco
 Ferrante, Maria
 Forgione, Giovanni
 Francavilla, Carlo
 Fruncenta, Francescantonio
 Gentile, Rocco
 Gesualdi, Maria Vinc.
 Greco, Gaetana
 Greco, Guiseppe
 Greco, Maria
 Grezzi, Egidio
 Grieco, Francesco
 Grieco, Giulia
 Grozzi, Egidios
 Guariglia, Giuseppe
 Guarmo, Rosaria
 Lacovino, Giulia
 Lauria, Giovanni
 Lauria, Mauro Angelo
 Laviola, Michele
 Malacarne, Concetta
 Mastronardi, Porzia
 Morinandi, Gaetano
 Mormando, Gaetano
 Mormando, Giuseppe Ant.
 Mormando, Vincenzo
 Mormondi, Giuseppe
 Nicoletti, Donato
 Padovano, Gppa
 Parziale, Antonio
 Pasquarelli, Giovanni
 Quinto, Antonia
 Rinaldi, Antonia
 Rinaldi, Giuseppe
 Rinaldi, Pietro
 Romano, Maria
 Santalucia, Ma Caterina
 Santarcangelo, Rocco
 Scannoni, Angela Maria
 Seccafico, Pasquale
 Stabile, Angela

CRACHESI IMMIGRANTS 1901-1910 (CONT)

1906—Ellis Island *continued*

Seccafico, Pasquale
 Seccafico, Psquale
 Sinisgalli, Filomena
 Viggiano Di Franco, Prospero
 Viggiano, Francesco
 Vincenzo, Minaldo
 Vincenzo, Spera

1907—Ellis Island

Camperlenga, Giovanni
 Caricato, Maria
 Caricato, Pietro
 Chiarito, Kara Maria
 Chiarito, Pietro
 Colabella, Caterina
 Cuzio, Giuseppe
 Cuzio, Prospero
 De Costole, Francesco
 Donadio, Domenico
 Forgione, Antonio
 Futanarosa, Anna
 Futanarosa, Francesco
 Grieco, Antonia
 Grieco, Carmela
 Grieco, Giovanni
 Grieco, Maria
 Grotto, Ma. Teresa
 Guariglia, Giulia
 Guarigua, Guilia
 Guida, Paolo
 Guido, Paolo
 Lanivara, Guiseppe
 Lavieri, Antonia
 Lavieri, Francesco
 Lombardi, Caterina
 Lombardi, Giuseppa
 Lombardi, Rosa
 Lombardi, Vincenzo
 Manghite, Giuseppe
 Marmo, Rosa
 Maronna, Maria
 Marrese, Isabella
 Marrese, Stella
 Marrese, Teresa
 Marrese, Valeriano
 Matera, Alessio
 Maughiti, Domenica
 Modena, Maria
 Montesano, Antonio
 Mormando, Giuseppe
 Mormando, Nicola
 Mormando, Paolo
 Mormo, Antonio
 Pellegrino, Angelo
 Ragano, Antonia
 Rinaldi, Antonia
 Rinaldi, Leonardo
 Rinaldi, Maria
 Rinaldi, Mattio
 Rinaldi, Nicola
 Rinaldi, Paolino
 Roccanova, Carlo
 Santalucia, Antonia

Santamaria, Genoviffa
 Santamaria, Grazia
 Santamaria, Maria
 Santamaria, Rocco
 Schimo, Grazia
 Schimo, Maria
 Simonetta, Portia
 Socco, Angela
 Socco, Eleonara
 Socco, Maddalena
 Spene, Donato
 Stifino, Bruna

1908—Ellis Island

Caputi, Giuseppe
 Caputi, Vittoria
 Carriere, Giuseppe
 Carriere, Maria
 Carriere, Maria Leonarda
 Carriere, Maria Maddalena
 Carriere, Nicoletta
 Castellano, Donato
 Di Santo, Donato
 Elia, Francesco
 Francavilla, Guiseppe
 Grecco, Guelia
 Grossi, Guiseppe
 Lorubbio, Guiseppe
 Manfredi, Francesco
 Manfredi, Giacomo
 Manfredi, Maria Filomena
 Manfredi, Marietta
 Mormando, Antonio
 Padovano, Antonio
 Parziale, Domenico
 Rinaldi, Giuseppe
 Rinaldi, Guiseppe
 Rubertone, Camella
 Seccafico, Anna Maria
 Simeone, Serafina
 Tarrico, Teresa
 Viverito, Gerardo
 Viverito, Serafica M'a

1909—Ellis Island

Branda, Filomena
 Branda, Guiseppa Maria
 Branda, Vincenzo
 Briganti, Vito Rocco
 Briganti, Vito Rocco
 Cataldo, Giovanni
 Cigliano, Domenica
 De Costole, Margherita
 DeCostolo, Grazia
 Di Costole, Francesco
 Di Fostobili, Rosa Maria
 Di Fuerdo, Guiseppe
 Di Giovanni, Nicola
 Forgione, Antonio
 Forgione, Giovanni
 Forgione, Maria
 Guariglia, Guiseppe
 Marino, Maria Maddelena
 Riviello, Antonia
 Roccarona, Camilla

Sauria, Laurita
 Vitelli, Vincenzo

1910—Ellis Island

Acatello, Ottavio G.
 Cigliano, Giovanni
 Cigliano, Michelarcangelo
 DiCicco, Antonio
 DiCicco, Nicolantonio
 Episcopia, Guilio
 Episcopio, Giulia Maria
 Faffarese, Nievla
 Faffarese, Vincenzo
 Fargione, Angelo
 Frumento, Antonio
 Giove, Vito
 Latorraca, Giam Cattista
 Libonati, Francesco
 Lobosco, Francescantonio
 Lorubbio, Rosantonia
 Faffarese, Porzia
 Manghise, Grazia
 Morciano, Quintino
 Novello, Francesco
 Novello, Giovanni
 Padovano, Rosa Camilla
 Palestri, Francesco
 Porcari, Eustachio
 Rinaldi, Pietro
 Rinaldi, Porzia
 Riviello, Antonio
 Sanmartino, Berardino
 Seccafico, Anna
 Tuzio, Antonio
 Tuzio, Filomena
 Tuzio, Giuseppe
 Tuzio, Giuseppina
 Tuzio, Maria
 Tuzio, Rosa
 Tuzio, Vincenzina
 Tuzio, Vincenzo
 Vitale, Vincenzo

Please note: names are listed, including those with mis-spelling, so they can be found on the Ellis Island website using the incorrectly spelled name to access the actual manifest, the errors are in their database and must be used to get to the record.



Manhattan's Little Italy—this 1905 photo taken on Mulberry St., shows the vibrancy and concentration of the immigrants living in this ethnic enclave. The pushcart vendors were common in this era and provided income opportunities for many Crachesi. The streets were now paved and gaslights are visible on the sidewalks, showing the improvements in conditions but the tenement buildings, although newer, still were crowded and densely populated .

Italian shoe-shine boys in Columbus Park— Then called Paradise Park in Little Italy, many of them probably lived in the tenement buildings in the background which are on Baxter St., the area that housed so many Cracotans.



THE CRACHESI IN NY 1901-1910

The massive wave of Crachesi arriving in the first decade of the 20th century were part of 8.8 million immigrants arriving in the US during this period.

In New York City public and private projects provided improvements in living conditions and the infrastructure of the city while offering work to many immigrant laborers.

Subway construction on two new rail lines scheduled for completion in 1915 were designed to further open access to the boroughs of Queens & Bronx. Trains had been running to Brooklyn since the mid-1860s.

Although health conditions improved with sanitary systems that reduced illnesses like cholera and typhus, there were still problems with diseases stemming from the crowded living conditions. In Manhattan, 70% of the population was living in 83,000 tenement buildings. During this 10 year period the major causes of death in NYC were tuberculosis, scarlet fever, measles, and also included 32,000 infant deaths.

With all the new immigrants arriving, marriages in the City grew to 38,000 from 1901-1905 and then to 45,000 from 1906-1910. Consequently, births grew to 129,000 and 144,000 during these same time periods.

The Crachesi contributed to these statistics with many new families

being formed in this era. Following the old practice of marrying someone from your “paese” (village) there were ample opportunities in New York with more Cracotans living in the City than in Craco. During this period there were also trips back to Craco by single men that resulted in weddings there and a return to America with a new wife. The families formed during this period would become the foundation for the American born children who were the beneficiaries of changes and opportunities that emerged in the 20th century.

For the Crachesi immigrants, New York City provided a world of opportunities including entrepreneurship in many forms. Many started in a small way as pushcart men selling fruits, vegetables, groceries, or collecting scrap and junk and were able to grow and establish retail stores, restaurants, saloons, or become paper stock and rag dealers. Others with skills used them to start their own ventures in construction, barber shops, and medicine.

But life in New York still revolved around the same time tested characteristics of the Crachesi—family and church, but instead of the farming traditions a new social entity took its place, the mutual aid society. These were formed by many immigrants to maintain their traditions and to meet each others needs with assistance. Many of these organizations still sur-

vive to this day in the form of social clubs or charitable organizations (i.e., San Felese Society of NJ, San Rocco Society of Potenza).

The Società di San Vincenzo Martire di Craco served this role for the Crachesi until WWII. Chartered in 1899 and becoming fully active in 1901 when the organization signed a contract with St. Joachim's Church to provide a statue, a relic, and hold an annual feast. In October that year, the New York Times reported in a story that 2,000 attendees celebrated the San Vincenzo Feast. The Società continued with its activities and grew as more immigrants arrived. In 1904 they published a booklet with the nine day novena for San Vincenzo and maintained the regular celebration of the feast.

It was during this period that Giovanni Curcio, a barber with a shop on Broome Street near the police headquarters in Manhattan, wrote a piece that gives an example of the adjustment the Crachesi were making in adapting to their life in America. The verse to San Vincenzo makes reference to being in America and striving “...to be an example to the people of America.”

In the next decade, following on Giovanni Curcio's hope, Cracotans would make direct contributions showing the people of America their commitment to their newly adopted homeland.



Stone Front Bar & Grill—The photograph above shows the interior of the Stone Front Bar & Grill that was located in Manhattan's Washington Market. It was owned by Domenico Rinaldi (above right) and is an example of how the Crachesi were able to find opportunities that would not have been available in Italy and create new lives for them and their families.

IMMIGRATION BARRIERS

Although the massive influx of immigrants changed America in the 30 years prior to WWI by providing the labor to remake the country, forces were building against immigration. Fear and prejudice would erect barriers to the entry of additional new arrivals and create impressions about Italian-Americans that still impact us today.

In the early 1900s many Americans of northern European ancestry regarded Italian immigrants as undesirable foreigners who were “not quite white.” Similar prejudices existed for other nationalities and ethnic groups.

Some anti-immigrant activists feared Italian-American support for what they considered radical labor organizations. Others associated Italian-Americans with mysterious criminal organizations, such as the Mafia (or the Black Hand) and other secret societies. They demanded Italian-Americans abandon their distinctive ways in order to become “100 percent American.”

With the approach of WWI, US citizens worried how immigrants would act if European war broke out. When the US entered WWI, one-third of the nation’s population was born outside the US or had a parent who was an immigrant. About 20% of the US soldiers in WWI were foreign born. Although many were not citizens, immigrants were drafted, serving without protest and with loyalty to America while earning citizenship when offered to immigrant serving as soldiers in 1918.

Although immigrants’ contributions in war and peace benefitted America, fear and prejudice of Italians and other nationalities and ethnic groups, led Congress to pass laws severely restrict immigration in the 1920s.

Political developments in Italy during the 1920s and 1930s added to anti Italian prejudice when the fascist dictator Benito Mussolini dominated Italy.

When the United States entered World War II, the government, even though there was a history of immigrants’ loyalty, proceeded to classify even naturalized citizens as “enemy aliens.” Fearing that Japanese, German, and Italian immigrants might betray their adopted country for their former homelands, extreme measures ranging from registration to arrests and internment were implemented.

About 600,000 Italian-Americans were classified as “enemy aliens.” In February 1942 all so-called enemy aliens, including some longtime U.S. residents, were forced to evacuate “prohibited” zones.

The Federal Bureau of Investigation

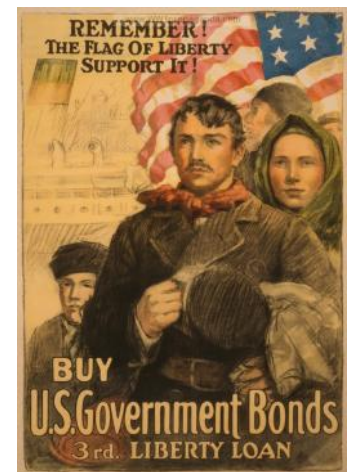
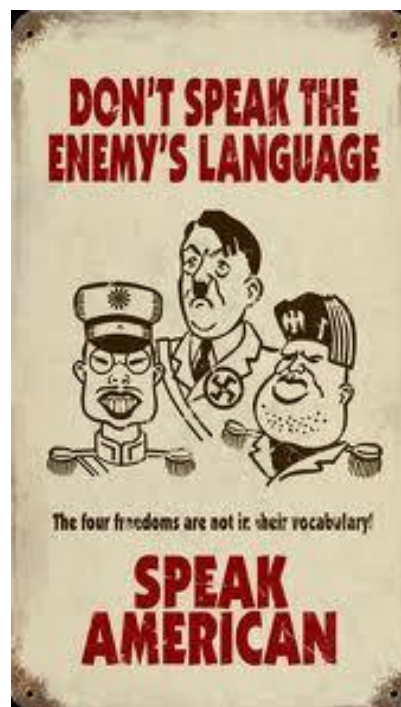
arrested 1,521 Italian American resident aliens between December 1941 and June 1942. Many were quickly released, but about 250 spent up to two years in internment camps in Oklahoma, Montana, Tennessee, and Texas.

Restrictions against most Italian-Americans were lifted in October 1942. However, some naturalized Italian-Americans were forced to evacuate areas declared sensitive by authorities and were not allowed to return until Italy surrendered to Allied forces in September 1943.

These wartime experiences caused long-term changes in the Italian-American community. Propaganda calling for all so-called enemy aliens to “Speak American” led many Italian-Americans to stop speaking their mother language. Others Americanized their names or otherwise shied away from their heritage to avoid suspicion.



WWI posters targeting immigrants.



THE CRACHESI IMMIGRANTS 1911-1920

From 1911-1920 there were 276 individuals that passed through Ellis Island giving their last residence as Craco. The number of entrants during the period of WWI was very low with none arriving from 1916-1919. (Note: names are presented as spelled in the Ellis Island database to facilitate locating individual records.)

1911

Allesandro, Giuseppina
 Allesandro, Luigi
 Allesandro, Pietro
 Allesandro, Vittoria
 Baffizzi, Bartolomeo
 Borresi, Ottavio
 Borresi, Rosa
 Branda, Margherita
 Branda, Pasquale
 Cantasano, Angelo
 Cantasano, Ma. Giuseppe
 Cantosiano, Angelo
 Cantosiano, Ma Guiseppa
 Caricato, Nicola
 Caricato, Rosa
 Colabella, Fsc. Antonis
 Colonna, Marie Carmela
 Cononacola, Angela
 Costopoulos, Johannis
 Durresti, Ottavio
 Elia, Anna
 Esposito, Giulia
 Gesualdi, Maria Vincenza
 Gigliano, Isabella
 Giove, Lorenzo
 Graliano, Vincenzo
 Lanria, Giuseppe
 Lanria, Lucrezia
 Lauria, Anna Maria
 Lauria, Antonio
 Lauria, Vinceuzo
 L'Episespia, Leonardo
 L'Episespia, Michelina
 Lo Spinoso, Maria Guiseppa
 Lo Spinoso, Vincenzo
 Lo...bio, Nicoletta
 Lobasca Benedett, Damensca
 Lobosca Benedett, Giovanni
 Lobosca Benedett, Ma. Filamona
 Lobosca Benedett, Vincenhina
 Loporekio, Nicola
 Mari, Giuseppe
 Mastronardo, Nicola
 Matarese De Cesare, Maddalena
 Matarese De Cesare, Stella
 Matarese De Cesare, Teresa
 Matarese De Cesare, Vinceuzina
 Matera, Guiseppe
 Morano, Porzia
 Mormando, Pasquale
 Pascariello, Marianoma
 Pascariello, Tommaso
 Pugliese, Maria Sperma
 Rinaldi, Eugenia
 Rinaldi, Pietro
 Ritonto, Canio
 Rocconova, Isabella
 Sanmartino, Maria
 Santalucia, Antonia
 Scarcia, Giuseppina
 Simonetti, Angiolella
 Soldo, Franiesio
 Spera, Francesco
 Tanico, Vito Domenico

Tasio, Rosa
 Virgollito, Giuseppe
 Viverita, Anna

1912

Andrisani, Vincenzo
 Branda Zaffarese, Maria Caterina
 Branda, Lorenzo
 Branda, Lorenzo
 Caricato, Rosa
 Caricato, Vincenzo
 Chiarito, Angela
 Chiarito, Isabella
 Chiarito, Ma Gaetana
 Chiarito, Nicola
 Colabella, Andrea
 Colabella, Teresa
 Cotugrio, Giuseppe
 Croce, Maria
 Croce, Vincenzo
 De Santo, Donato
 DelRosso, Michele
 Demma, Ginlia
 Frumenta, Angelia
 Frumenta, Camilla
 Gaeta, Elizabetta
 Galante, Antonio
 Galasso, Antonia
 Giuliano, Vito
 Grandiano, Vito Domenico
 Grossi, Antonia
 Grossi, Donato
 Grossi, Maria Giuseppa
 Lanero, Antonetta
 Laparchio, Francesco
 Lauria, Francesco
 Lauria, Giuseppe
 Libanati, Maria
 Loppinosa, Nunzio
 Lotpinuso, Angelo
 Lotpinuso, Folomena
 Manhise, Amedeo
 Marteno, Maria
 Mastronardi, Antonio
 Mastronardi, Maria Vittoria
 Matera, Antonia
 Matera, Frazia
 Matera, Giuseppe
 Matera, Isabella
 Matera, Marla
 Matera, Pasquale
 Matera, Vincenzo
 Matira, Andrea
 Matira, Pasquale
 Moliterni, Cosino Damiano
 Morinando, Antonio
 Morinando, Gaetano
 Mormando, Gaetano
 Mormando, Vitantano
 Palmari, Picho
 Palumbo, Tommaso
 Pellegrino, Angelo
 Potenza, Giuseppe
 Raccanove, Francescantonio
 Rinaldi, Angiolina
 Rinaldi, Anna Lucia
 Rinaldi, Pasquale
 Rinaldi, Pietro
 Rinaldi, Vincenzo
 Rubertone, Isabella
 Rubertone, Pietro
 Rubertone, Pietro
 Santalucia, Fortunato
 Santalucia, Maria Filomena

Spera, Donato
 Tanico, Antonio
 Venita, Carmine
 Vitasella, Angela
 Zaffarese, Carlo
 Zaffarese, Carmela
 Zaffarese, Isabella
 Zaffarese, Pasquale

1913

Agatiello, Domenico
 Agatiello, Maria Rosa
 Anzillotti, Francesco Pacto
 Brigante, Angelo
 Brigante, Filomena
 Brigante, Giuseppe
 Brigante, Maria
 Camburiello, Teresa
 Chiarito, Pietro
 Curcio, Nicola
 D'Alefsio, Maria
 De Cesare Curcio, Isabella
 DeCesare, Rosa
 Di Giovanni, Nicolino
 Di Santo, Grazia
 Di Santo, M. Rosa Grossi
 Giannetto, Junocenzo
 Lacovino, Antonio
 Larnbbi, Angelo
 Lavieri, Francesco
 Lavreri, Guiseppe
 Lorenbio, Giuseppe
 Lospinuso, Nunzia
 Marmo, Andrea
 Matera, Antonia
 Parziale, Dominic
 Parziale, Gi...lia
 Parziale, Pasquale
 Pemquines, Vincenzo
 Prisco, Donato
 Rinaldi, Antonetta
 Rinaldi, Antonio
 Rinaldi, Filomena
 Rinaldi, Francesco
 Rinaldi, Maddalena
 Rinoldi, Antonia
 Rivicello, Teresa
 Riviello, Giovanni
 Rubertone, Vitantonio
 Scandiffio, Pietro
 Verola, Cosimo
 Vitale, Angiolina
 Vitale, Vincenzo

CRACHESI IMMIGRANTS 1911-1920 CONTINUED**1914**

Adinaldi, Domenico
 Bagone, Giuseppe
 Bitonto, Canio
 Colabello, Antonia
 Colabello, Giuseppe
 Colabello, Pasquale
 Colabello, Rosa
 Conte, Nicola
 De Castole, Francesco
 Iacovino, Michele
 Janico, Andrea
 Laino, Vincenzo
 Mari, Giuseppe
 Mari, Giuseppe
 Marmando, Pasquale
 Pinald de Cesare, Marie Maddalona
 Rinald de Cesare, Antonia Marie
 Rinald de Cesare, Antonio
 Rinald de Cesare, Francesco
 Rinald de Cesare, Maria Filomena
 Rinald de Cesare, Rosa
 Rinaldi, Antonio
 Vignola, Maria Giuseppa

1915

Mari, Giuseppe
 Matera, Giuseppe
 Narinna, MaVincenria
 Rinaloti, Angelantonio
 Rinaloti, Dominico
 Roccanova, Nicola
 Saugne Vitelli, Maria

1920

Avletta, Egidio
 Bitondo, Cenio
 Cantasano, Angelo
 Cataldi, Rosa
 Cataldo, Nicola
 Colabella, Domenico
 Colabella, Rosa
 Consoli, Pasquale
 Cotugno, Rosa
 D'Alessio, Maria
 De Cesare, Nicola
 De Costole, Antonio
 Diprimo, Pietro
 Diprimo, Salvatore
 Disanto, Donato
 Dolcemele, Angiolina
 Dolcemele, Elisabetta
 Francavilla, Antonio
 Francavilla, Giuseppe
 Fusco, Barbara
 Fusco, Domenico
 Fusco, Maria
 Fusco, Pasquale
 Giamuzzi, Antonio
 Grieco, Carmine
 Grieco, Nicola
 Guida, Vittoria
 Laino, Giuseppe
 Lanietta, Vincenzo
 Lanletta, Paolo
 Laperchia, Liborio

Laviero, Filippo
 Libertini, Mumeiata
 Lsirela, Francesco
 Manghisi, Beniamino
 Mastrangelo, Maria
 Matera, Andrea
 Matera, Domenico
 Matera, Giuseppe
 Matera, Nicola
 Moliterno, Eustecchio
 Mormando, Gaetano
 Mormando, Nicola
 Mormando, Nicola
 Mormando, Pasquale
 Mormando, Salvatore
 Pucci, Giuseppe
 Righbone, Giuseppina
 Rinaldi, Domenico
 Riviello, Giuseppe
 Roccanova, Salvatore
 Sammartino, Berardino
 Santalucio, Geatano
 Sarubbi, Giuseppe
 Satalucia, Rosa
 Serrafico, Pasquale
 Serrafico, Pazquale
 Sillari, Isabella
 Stramcitello, Michelangelo

CRACHESE LIFE IN NY 1911-1920

The decade was marked by unrest and the reform of social problems in the US. Labor unions grew as people sought protection from poor working conditions. Underscored by the [Triangle Shirtwaist Factory](#) fire and child labor in factories, mills, and mines, states [passed minimum age laws](#). Women striving for equality held the first Suffrage parade in 1910 and the passage of the 19th amendment in 1919 gave them voting rights. The decade ended with two major events that impacted the rest of the century, World War I and the Spanish Influenza.

While America became the most [industrialized country](#) in the world during this period creating both nationwide prosperity and profound social changes, Italian immigrants were still a despised minority, suffering discrimination in housing and employment. Stereo-types about poverty, clannishness, illiteracy, high disease rates, and alleged proclivity toward criminal activities underscored a view among some in this era that southern Italians were a degenerate "race."

World War I became a "pivot point" for immigrants in America. Italy's alliance with the US and immigrants' service in the US military provided them some acceptance. The war also produced nationalism among Italian immigrants promoting assimilation at a faster rate.

During this decade the Crachesi in America concentrated on getting ahead. There were many marriages creating new families. Working hard to make gains for their families some started out on their own to seek greater opportunities rather than continue as employed laborers.

In 1910 John A. Sarubbi, who was born in Craco in 1887 and arrived as a 12 year old, started a general contracting company that would grow into a large family business.

On January 11, 1911 Antonio Camberlengo started his boxing career as "Italian Joe Gans."



MAKING ENDS MEET—This 1911 photograph shows a family at 302 Mott St., making artificial flowers. The school aged children would work late into the evening and all together they might earn fifty cents a day.

Others were integrating into American ways but still maintaining their Italian cultural identity.

On April 2, 1913 several Cracotans, Leonardo Rubertone, Vitantonio Mastronardi, Nicola Grieco, Leonardo Loporchio, Antonio Lorubbio, Domenico Ferrante, and Donato Viggiano and 53 other Italians formed the Dante Lodge No. 936 of the Sons of Italy in Manhattan.

The *Società di San Vincenzo Martire di Craco*, flourished as families grew. In 1917 during WWI, a Royal Italian Commission visited New York City. On June 24th the Società headed a parade to honor the dignitaries led by its president Giuseppe Rinaldi. This was Joseph Rinaldi who signed the 1899 charter; he had given up barbering and now owned a café on Worth Street.

WWI impacted the Crachesi on two continents. In America they gained economically by the demand for material from the warring European nations. The Waste Reclamation Service, established by the US government to increase material, benefitted those Crachesi in the paper stock business. By 1917 there were several who had ventured into business on their own and were established as owners in the paper and rag recycling business. These businessmen also provided employment and income for family members and other paesani. These entrepreneurs included familiar Cracotan surnames like: Benedetto, Camperlengo, Cantasano, Colabella, Donadio, Episcopia, Francavilla, Grieco, Mastronardi, Mormando, Ragone, Tocci, and Viverito.

However, there were great losses too as loved ones on both continents were drawn into the fighting. And after the war came an unexpected consequence—the Spanish Influenza, that caused great havoc in the tenements inhabited by the immigrants in New York.



ANTONIO CAMBERLENGO—"Italian" Joe Gans fought Boxing Hall of Famers Ted "Kid" Lewis and Jack Delaney. He mostly fought welterweights and middleweights. Known as a great exponent of fitness he fought 204 bouts until 1931.

THE CRACHESI IN WWI

When WWI broke out, America took a position of neutrality but immigrants here were torn by loyalty to their old country and some felt a need to return home. When Italy entered the war on the Allied side in 1915 about 90,000 men returned to Italy to join the army.

Military service was the last thing most immigrants sought. Before the war the US, unlike the European countries they came from, did not have a draft. Many immigrated to avoid being forced to serve in their native land's military.

But in 1917 with the US entry into the war they were first asked by the government and then when there were not enough volunteers, forced to served under the draft, some without having been fully integrated into the US.

We know the stories of four men with a Crachesi connection who served in the US Army. All were living in Manhattan's Little Italy neighborhood and there is no doubt they knew each other. Each was drafted and served in 77th Division, what became known as the "Metropolitan Division" because it was made up of men from NYC.

They all participated in the Muse-Argonne battle, the largest fought by the US, where there were 1.2 million American soldiers, 22 infantry divisions, 840 planes, 324 tanks, and 2,400 pieces of artillery laying down 4 million shells in the action. That came weeks before the end of WWI in Nov. 11, 1918.

Peter P. Benedetto



Peter P. Benedetto was born Sept 5, 1895 in Craco the son of Domenico and Maria Teresa Paduano. After immigrating in 1899 and attending school he joined his father's paper stock business and obtained his citizenship. He was the business' general manager when drafted and reported to Camp Upton for training in September 1917, ultimately reaching the rank of

Sargent. The extract of his company's report tells of his bravery in his last battle,

"On Sept. 7, 1918, this soldier led his section across the plateau at Vauxcère, France through a heavy enemy barrage and in plain view of the enemy. When his men became scattered, he remained under shell fire without a thought of personal safety, in order to collect them and place them in their positions. This soldier was known among his comrades for his extraordinary courage, cheerfulness, leadership and devotion to duty."

He is interred in France at the Aisne-Marne American Cemetery in Belleau, France. In 1930 the US Government organized the WWI Mothers' Pilgrimage and offered to send them to their loved one's final resting place in Europe. Sgt. Benedetto's mother Teresa made the voyage to visit the gravesite.

Nicola Francavilla



At Camp Upton, NY 1917

Nicola Francavilla was born in Craco on May 15, 1894 to Carlo and Lucia Viggiano. He arrived in New York with his family in 1905 and after completing his schooling joined his father in the family's paper stock business until being drafted in September 1917. He was still an Italian citizen but had filed his papers declaring his intention for US citizenship. He went to Camp Upton for training and was

made a Corporal. Arriving in France his unit was moved to the Argonne Forest. On September 28, 1918 orders arrived for them to advance into thick woods where they encountered savage machine gun fire. It was during this day that Corporal Nicolo Francavilla went missing in action. His body was never recovered and his sacrifice is marked by a Tablet of the Missing at the Meuse-Argonne American Cemetery at Romagne, France.

Frank Muzio

Francesco Muzio was born in Manhattan on Feb. 28, 1891 to Nicola and Maria Caterina Santalucia.

After the death of his father, Frank left school at age 12 and was apprenticed to a blacksmith. Like others in the area he came in contact with Mother Cabrini while she was assigned to St. Joachim's Church and became an acquaintance of hers. But it was the skills he acquired as a blacksmith that served him well when he was drafted. He was made a "Wagoner," a position responsible for the horses and their equipment that was vital in the pre-mechanized Army of the era. He entered the Army on Jan. 25, 1918 and after returning from France at the end of the war he opened a cafeteria in downtown Manhattan. He died in 1958 but his life was documented in the book, "Buddy Remembers Then and Now" written by his son Joseph Muzio. Frank would never know that his grandson, David O. Russell would be an Academy Award winning movie director.



Continued

THE CRACHESI IN WWI CONTINUED

Antonio Spera



Antonio Spera was born in Craco July 25, 1888 to Giovanni and Isabella Forgione. He arrived in the US in 1902 at age 14 where he lived with his brother Donato and worked with him in their barber shop. Antonio was inducted on February 25, 1918 and like the others trained at Camp Upton. He was still an Italian citizen but had filed the papers to become a US citizen. After training he became a private in Company B, 308th Infantry, which would gain fame as the "Lost Battalion."

On Oct. 2, 1918 his unit advanced into Argonne Forest. Over the next six days they were cut off and isolated. Of the 554 that entered the battle only 194 were able to walk out when they were relieved by Allied troops. While under constant attack Antonio distinguished himself by choosing to run up and down the line of his fellow soldiers without a mask alerting them to a gas attack.

Antonio's heroism earned him the Meritorious Service Citation Certificate, which was the predecessor to the Purple Heart. In 1921 he married Camilla Camperlengo in New York and they had three daughters. But the dam-



age to his lungs from his heroic effort led to his early death in 1939.

Other Losses

Other WWI losses of Italian-American immigrants from Little Italy in New York City are memorialized on a plaque at the Church of the Transfiguration, 29 Mott St. Manhattan. It includes Peter Benedetto and Nicola Francavilla along with 18 others.

Meanwhile, in Craco the war also took a toll. *Note Storiche sul Comune di Craco*, the history of the town tells us about conditions there:

"As the first months of 1915 passed, Basilicata was on the fringe of a great dispute between interventionists and neutralists. Craco joined in echoing...in the aversion to the war From all over Basilicata they left for the front. ... They received, in exchange for promises of reform, more than three thousand dead and many more crippled and wounded. In every Lucani town center there is a Monument to the Fallen (constructed under Fascism). Every town had their dead; from perhaps fifteen in small villages to hundreds in the more populated towns. ... Craco had eighteen. ...

In the war of of 1915-1918 the follow-

ing Crachesi died: Soldier Nicola Marisco, Soldier Rocco Mastronardi, Corporal Maggiore Placido Montemurro, Soldier Giuseppe Mormando, soldier Paolo Ragone; Soldier Andre Sanecchia, Corporal Francesco Spera, Soldier Vincenzo Torracco, Soldier Pietro Vaccaro, Sergeant Pietro Benedetto, Soldier Francesco Constantino, Soldier Antonio D'Ambrosio, Soldier Leonardo Francavilla, Soldier Nicola Francavilla, Soldier Vincenzo Grieco, Lieutenant Medico Leonardo Grossi, and Soldier Francesco Libonati.

The war caused even more economic hardships. The departure of so many young men left the fields abandoned. ... In the first months of 1919 the wounded soldiers came back, some with permanent disabilities. The dead soldiers would never again see their native land.

Some of those returning didn't find their dear ones. To various other maladies was added the Spanish flu. The epidemic that claimed so many victims between 1918 and 1919 had also arrived in Craco."



Craco Vecchio's WWI Memorial Park from a postcard image. With the abandonment of the town the obelisk was moved to Craco Peschiera where it stands today.

THE CRACHESI IMMIGRANTS 1921-1924

From 1921-1924 there were very few individuals that passed through Ellis Island giving their last residence as Craco. Changes resulted in the closing of the "Golden Door" to America for most immigrants for decades. (Note: names are presented as spelled in the Ellis Island database to facilitate locating individual records.)

1921

Avena, Antuomo
 Bernini, Antuono
 Bernini, Giuseppe
 Bernini, Santa Maria
 Bernini, Vincenzo
 Bernino, Massinigliano
 Camperlengo, Salvatore
 Cataldi, Antonia
 Cataldi, Maria Vincenza
 D'Elia, Francesco
 De Costole, Pietro
 Di Primo, Filomena
 Episcopia, Giuseppe
 Forgione, Giuseppe
 Forgione, Rosina
 Francavilla, Maria Giuseppa
 Gorgoglione, Antonio

Giuliano, Vincenzo
 Maglio, Antonio
 Maglio, Giovanni
 Mastronardi, Giuseppe
 Mormando, Antonio
 Pandillo, Salvatore
 Pascariello, Isabella
 Rinaldi, Giuseppe
 Riviello, Consiglia
 Romano, Maria
 Santalucia, Giovanni
 Simonetti, Gino
 Simonetti, Giuseppe
 Simonetti, Margherita
 Simonetti, Salvatore

1922

Andrisano, Prospero
 Camperlengo, Pasquale
 Giuliano, Antonio
 Giuliano, Domenico
 Giuliano, Francesco
 Giuliano, Giacinta
 Giuliano, Giustina
 Giuliano, Teresa

Giuliano, Vincenza
 Lauria (Avena), Maria Vincenza
 Sillari, Natale

1923

Magghise, Antonio
 Mastronardi, Francesco
 Pellegrino, Francesco
 Pellegrino, Francesco
 Rinaldi, Domenico
 Rinaldi, Vincenzo
 Viggiani, Paolo

1924

Camperlengo, Angela
 Camperlengo Ferrante, Leonardo
 D'Elia, Maria
 Galante, Pasquale
 Gorgogliona, Rosina
 Gorgoglione, Giuila
 Sillaro, Rosina
 Sillaro Tuzo, Maddalena
 Viggiano, Maria

CRACHESE LIFE IN 1920 NEW YORK

The 1920s was a decade of change for New York City and the Crachesi living there. By 1925 New York was the largest city in the world but life there was influenced by Prohibition and a period of prosperity and cultural change known as the 'Roaring 20s.'

National prohibition provided lucrative illegal markets, which some Italian Americans exploited. During the 1920s, the "gangster" image of Italians, exemplified by Al Capone, was perpetuated in films and popular literature.

Meanwhile the majority of second generation Italian-Americans worked hard displaying many of the hallmarks of children of immigrants. They held largely blue-collar occupations, were underrepresented in schools, tied to Little Italy residences, and attracted to in-group marriages. This applied to the Crachesi in New York, too.

After their service in WWI Antonio Spera and Frank Muzio (see October 2013 Newsletter) returned home to New York. Antonio went back to his barber trade, married Camilla Camperlengo (b. Craco 1898) in 1921 and had three daughters over the next six years. Frank Muzio stayed and traveled in Europe after being dismissed from the Army but returned to open a cafeteria on Franklin and Centre Streets in Manhattan by 1922.

Domenico Colabella (see April 2013 Newsletter) returned to Italy in 1915 and served with the national police force in the war zone where he received several decorations. In 1920 he returned to New York, marrying Carmela Parziale in 1921, and had three sons by 1928.

Some Cracotan entrepreneurs were challenged by changes brought by Prohibition but responded with resilience. Giuseppe Rinaldi (b. 1877 Craco), was involved in running saloons with Salvatore Grieco and Antonio Grossi along with running a wine distributing business prior to 1920. With an end of legal liquor sales he went into the soda bottling business distributing a brand called "Muscalet Soda" throughout the city.

Domenico Rinaldi (b. 1902 Craco, see August 2013 Newsletter) closed his Stone Front Bar & Grill that was located in Washington Market and went into the paper stock business. Those who were already in the trade did well in this decade with the national prosperity creating a demand for paper.

Antonio Camberlengo, by this time a well known fighter known as "Italian Joe Gans" (see October 2013 Newsletter) also worked for his fight manager at the [Adonis Social Club](#) as the "floor manager." The club, formed after WWI by Italian and Irish veterans, was taken over by criminal elements divided into rival groups struggling for control of the Brooklyn waterfront. On Dec. 25, 1925 this struggle came to a head at an event there.

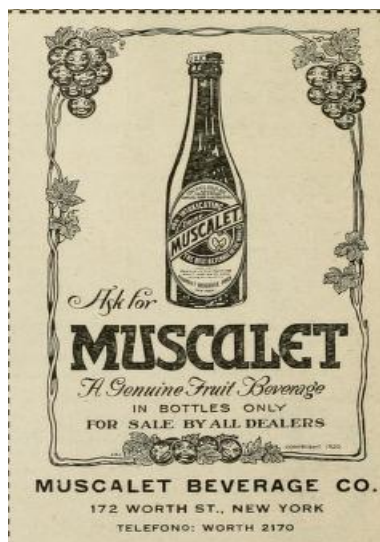
Frankie Yale and his associate Al Capone, who was in New York getting medical treatment for his son, were hosting a holiday party at the club. When members of their

rival faction arrived words were exchanged by the two groups. Then the lights went out and shots were fired. When the police arrived, three men were found dead and arrests were made including Al Capone. The next day everyone was released and no one was ever prosecuted for the crime.

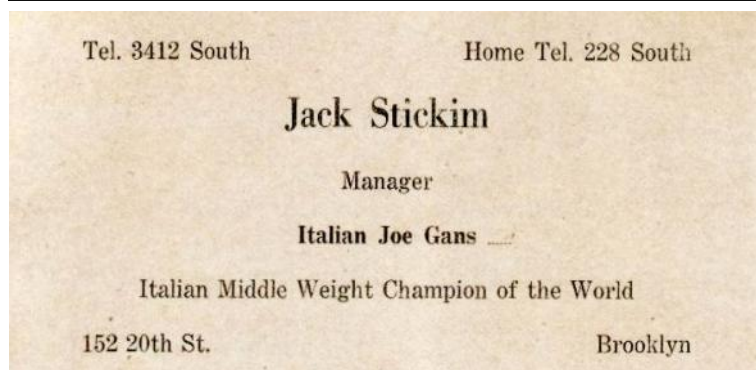
With improving economic conditions the Crachesi who benefited used their gains to move from the tenements in Little Italy to other New York Boroughs primarily in Brooklyn and Queens.

During this era, as the second generation began to come of age many new families were formed. Some made trips to Craco to visit including newlyweds like Mildred Rinaldi and Joseph Benedetto who traveled there in 1929 taking home movies of Craco.

Little did anyone suspect the challenges they would face in the next two decades.



Jack Stickim was Giacomo Stabile, the manager for Italian Joe Gans (Antonio Camperlengo). The address on the business card was the location of the Adonis Social Club, which Stickim owned and Italian Joe Gans worked as the "floor manager." The club was the scene of a Christmas Day 1925 incident that included Al Capone who had grown up in Brooklyn.



ITALIAN AMERICANS IN THE 1930s

The [Great Depression](#) (1929–39) had a major impact on the Italian American community although many benefited from New Deal work programs, such as the Works Progress Administration and the Civilian Conservation Corp.

In politics, [Al Smith](#) (Ferrara) was the first Italian American governor of New York, and a candidate for president in 1928. Fiorello LaGuardia became mayor of New York City in 1931.

There were numerous Italian Americans involved in music, both classical and popular. Italian operatic singers and conductors were invited to perform for American audiences, including the tenor [Enrico Caruso](#). The conductor [Arturo Toscanini](#) introduced many Americans to classical music through his NBC Symphony Orchestra radio broadcasts. Popular singers including [Russ Columbo](#), established a new singing style that influenced [Frank Sinatra](#) and other singers that followed. Other Italian American musicians and performers, such as [Jimmy Durante](#), who later achieved fame in movies and television, were active in vaudeville. [Guy Lombardo](#) formed a popular dance band, which played annually on New Year's Eve in New York City's Times Square.

The film industry of this era included [Frank Capra](#), who received three Academy Awards for directing. Italian American cartoonists were responsible for some of the most popular animated characters: Donald Duck was created by [Al Taliaferro](#), Woody Woodpecker was a creation of [Walter Lantz](#) (Lanza), Casper the Friendly Ghost was co-created by [Joseph Oriolo](#), and Tom and Jerry was co-created by [Joseph Barbera](#).

In public art, Luigi Del Bianco was the chief stone cutter at [Mount Rushmore](#).

In sports, [Tony Canzoneri](#) won the lightweight boxing championship in 1930. [Joe DiMaggio](#) began playing for the New York Yankees in 1936. [Hank Luisetti](#) was a three time All American basketball player at Stanford University from 1936 to 1940. [Louis Zamperini](#), the American distance runner, competed in the 1936 Olympics, and later became the subject of the bestselling book *Unbroken*.

In business, Italian Americans were the nation's chief supplier of fresh fruits and vegetables, which were cultivated on the large tracts of land surrounding many of the major U.S. cities. They cultivated the land and raised produce, which was trucked into the nearby cities and often sold directly to the consumer through farmer's markets. In California, the [DiGiorgio Corporation](#) was founded, which grew to become a national supplier of fresh produce. Also in California, Italian Americans were leading growers of grapes, and producers of wine. Many well known wine brands, such as [Mondavi](#), [Carlo Rossi](#), [Petri](#), Sebastiani, and [Gallo](#) emerged from these early enterprises. Italian American companies were major importers of Italian wines, processed foods, textiles, marble and manufactured goods.

But these dynamics impacted community structures in Little Italy.

The more Americanized second generation began to turn away from older, Italian-language institutions founded by immigrants, many of which collapsed during the Depression. Italian theaters and music halls, for example, largely gave way to vaudeville, nickelodeons, organized sports, and radio programming.

During the 1920s and 1930s, these transformations were also influenced by Benito Mussolini's fascist regime, which sponsored propaganda campaigns designed to attract the support of Italian Americans.

For the Cracotans in America this period would be as challenging as it was to everyone else. Facing the same difficulties as the entire population they had to cope with the economic hardships. With unemployment as high as 25% and perhaps worse in some industries, such as the building

trades, they had to resort to the time tested and successful skills they developed over centuries of surviving in the barest minimums and wasting nothing. And although this marks a change in Cracotan American culture, as the second generation begins to overtake the immigrants, it also marks a decade that may have had the greatest concentration of families in the Greater New York area.

THE CRACHESI IN THE 1930s

Over the 50 years since the first Crachesi immigrants arrived in New York the community had grown to a point where the 1930s could be considered the pinnacle of the Cracotan presence.

The 1,600 individuals arriving before 1921 were mostly still in the area. Many of their children had reached adulthood and formed families of their own. By the end of the decade the population of Cracotans in Greater New York City was probably about 4,000 people.

The 1930s were ushered in with the Stock Market Crash at the end of 1929 which had profound economic impact. Just as Prohibition in the prior decade had an effect on the employment of some individuals the Depression would cause some Crachesi in New York to change their careers.

Frank Muzio, who was operating a cafeteria after he returned from WWI (see October 2013 & February 2014 Newsletters) found that he needed to close his business. The City of New York had undertaken a subway construction project by his cafeteria and coupled with the loss of workers in the Depression it was no longer viable. His earlier trade as a blacksmith and an understanding of horses led him to a new career—bookmaker.

The Great Depression led to greater legalization of gambling due to tremendous financial distress gripping the country. Legalized gambling was looked upon as a way to stimulate the economy. Frank was able to get a license to operate as a legal bookmaker at racetracks and spent the rest of the decade practicing his new trade.

Antonio Camperlengo, fighting professionally as “Italian Joe Gans” (see October 2013 & February 2014 Newsletters) was winding down his boxing career. He had 2 fights each year in 1931 and 1932; then one final fight in 1936 that he won by a knock out. The *New York Times* said about him in his final fight, “Joe is employed as a caretaker and athletic director at the New Shrine Church of St. Bernadette. Today, Joe is a physical marvel, full of endurance, with a pair of strong, sturdy legs, running six miles every morning around Dyker Park golf course and leaving behind his sparring partners who cannot keep up with him.”

During the Depression the Federal Government took action to stimulate the economy and put people to work in jobs programs like the Civilian Conservation Corps which was formed in 1933.

Michael Camberlango (b. 1915, NYC), who was Italian Joe Gans’ son, took advantage of an opportunity to get a job with the organization leaving New York to work on land reclamation in Blanding, UT. Like his father he had a boxing career fighting under the name “Mike Gans.”

Meanwhile, Domenico Colabella (see April 2013 & February 2014 Newsletters) faced not only the economic uncertainty but family health problems while living in Brooklyn. He provides us with a feeling for the times in his comments, “In 1930 Carmela’s illness...major operation at Columbus Hospital....The big problems started during the Depression. I never knew where the next dollar was coming from.”

Although the visit to Columbus Hospital on E. 34th St., which was founded by Mother Cabrini for Italian immigrants, must have been traumatic for the Colabella family they probably had some solace from dealing with Dr. Donato Viggiano (b. 1876, Craco). Dr. Viggiano (see March 2012 Newsletter) was affiliated with the hospital and maintained an office at 76 Mott St., attending to the Crachese community there while working with the Columbus Hospital in an administrative role. In the 1930s he and his wife were regularly listed in newspapers sponsoring and promoting fund raising events and activities aimed at supporting the hospital during the Depression.

In 1933 Prohibition was repealed and some of those who had given up liquor related businesses were able to re-

turn to them. Giuseppe Rinaldi (see February 2014 Newsletter) phased out his soda manufacturing business and returned to the restaurant trade.

The organization he helped found in 1899, the *Società San Vincenzo Martire di Craco*, would become a central force for uniting the community in the later half of the decade as economic conditions began improving.

At its peak during the Great Depression unemployment in the US was 25%. Among those impacted were tradesmen and contractors. Many laborers and small contractors simply couldn’t find work. However, John A. Sarubbi (see October 2013 Newsletter) had spent the prior decades developing his construction company by building homes, small commercial buildings, doing school maintenance work, and repairs. His reputation allowed him to gain work during this era to build and operate apartment buildings in West New York, NJ leading to building schools, commercial and industrial buildings in both New Jersey and New York. This large scale building experience would prove invaluable to his family and country in the next decade.

The economic troubles of the time added stress to individuals and organizations alike. St. Joachim’s Church on Roosevelt St., Manhattan had always struggled financially to meet the needs of its parishioners and also maintain the building. With the creation of the new parish at St. Joseph’s Church at 5 Monroe St., just down the block, St. Joachim’s lost a large part of its flock.

In 1935 the new pastor decided to rejuvenate the church and attempt to raise needed funds to rehabilitate the building. This included reorganizing the societies affiliated with the church and their activities.

The *Società S. Vincenzo Martire di Craco* which was affiliated with St. Joachim’s since 1901 responded holding major events through the rest of the decade.

But 1935 also brought tragedy to the Crachese community in New York. On Saturday August 17th Salvatore Benedetto, the 24 year old son of Domenico Benedetto (see June and October 2013 Newsletters and story on page 3) was killed in an attempted holdup as he was returning from the bank at noontime with \$534 in cash to make the weekly payroll for the employees of the Benedetto Paper Company at 518 Water St., Manhattan. Five armed bandits confronted him in front of the business but he resolutely refused to hand over the money. One of the bandits fired a handgun hitting Salvatore Benedetto who died 20 minutes later at [Gouverneur Hospital](#).

As the decade progressed and economic conditions began to improve the *Società S. Vincenzo Martire di Craco* continued as a unifying force for the Cracotans living in Greater New York. They held annual dinners the first weekend in May to coincide with the celebration of the Madonna della Stella in Craco (see photo article on pages 5-6).

Using traditional Crachesi feasts as the focal point and capitalizing on the second generation which now exceeded the number of immigrants from Craco the society created a unifying force that reached its zenith at the onset of WWII.

But as the decade closed Angelo Spero (see October 2013 Newsletter), who had won distinction in WWI by running along the trenches to alert the troops of poison gas while ignoring to use his gas mask so he could be heard succumbed to the damage to his lungs and died in 1939.

Ironically, the next decade would bring a new war that would be a factor that contributed to changing the concentration and closeness that had existed among the Crachesi in New York since the 1880s.



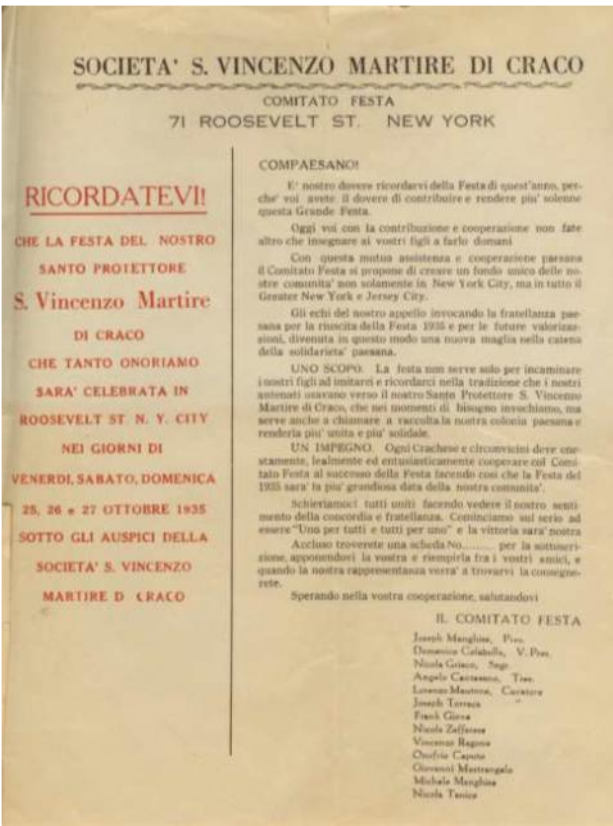
Making Ends Meet—Cracotans, with a heavy presence in the paper stock industry, relied on family as employees. During the Depression it was even more critical to concentrate work and income within the family. In the photo above, women are shown grading paper that would be baled and recycled into new paper. Relying on skill acquired over a thousand years on their hilltop town in Southern Italy the Crachesi knew how to conserve everything and waste nothing, an important survival strategy during hard times such as the Depression.



Gerardo Ragone—Born in Craco in 1874, and arriving in America in 1898 he settled at 5 Madison St., NY. Just a few blocks from St. Joachim's Church on Roosevelt St. He was selected as an officer of the church's permanent committee as they sought to raise funds to upgrade in 1938 for their 50th anniversary.

His success as a businessman came from good fortune he encountered in the paper stock as the head of Gerard Ragone & Son, located at 352 Water St., Manhattan.

By this time there were over 20 paper stock businesses operating in Lower New York run by Crachesi businessmen.



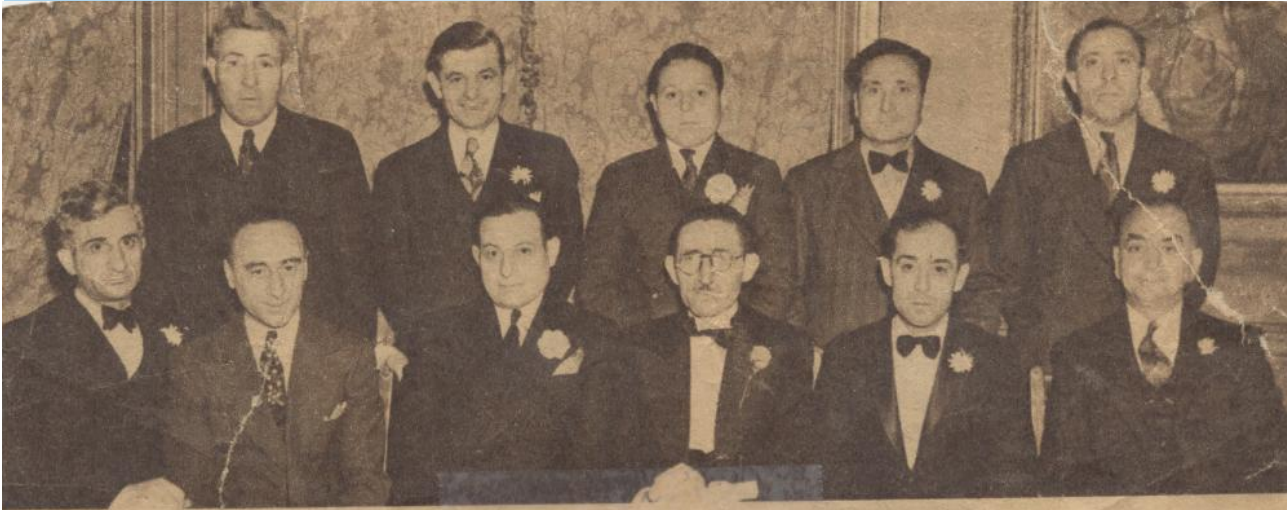
1935 Broadside—This relic advertising the 3 day San Vincenzo Feast at St. Joachim's Church also lists the Cracotan committee members: Joseph Manghise, Pres., Domenico Colabella, V. Pres., Nicola Grieco, Sec., Angelo Cantasano, Treas., Lorenzo Mautone, Curator, Joseph Torraca, Frank Giove, Nicola Zaffarese, Vincenzo Ragone, Onofrio Caputo, Giovanni Mastrangelo, Michele Manghise, and Nicola Tanico.

San Vincenzo Feast— The bandstand for the 1936 Feast of San Vincenzo is shown on Saturday October 24th. It was at the intersection of New Chambers, Oak, and Roosevelt Streets. These streets no longer exist in that area. The feast day celebrations which had been conducted at St. Joachim's Church since 1901 included a procession that was described as follows:

"...upon the ringing of the church bell the statue was carried into the street where after a firecracker salute and music by a band, the procession moved into Baxter Street. It proceeded through Bayard, Hester, Mott, and Mulberry Streets, returning through James Street.

Paper money was pinned on buntings of Italian and American colors wrapped around the base of the statue. Coins were gathered on trays from spectators along the route..."





Il Comitato del banchetto dato dalla Società S. Vincenzo Martire di Craco all'Half Moon Hotel.

The Committee of the banquet held by the San Vincenzo Martire di Craco at the Half Moon Hotel.

1936 San Vincenzo Feast Committee—Pictured in *Il Progresso*, a popular Italian language daily newspaper published in New York with a circulation of 100,000 copies, were the Società S. Vincenzo Martire di Craco feast committee members: top row from the left: Onofrio Caputo, second left, Salvatore Giove, remainder unknown. Seated from the left: first, Salvatore Grieco, third, Joseph Manghise, fourth, Anthony Avena, fifth, Francesco P. Colabella, second and last individuals in the row are unknown.



Proud Tradition—The Cracotan community is shown celebrating the San Vincenzo feast day in New York outside St. Joachim's Church October 1937 with the Società S. Vincenzo Martire di Craco and the processional statue of San Vincenzo. The Brooklyn Bridge can be seen in the background at the end of Roosevelt St. where St. Joachim's Church was located along with the banner advertising the three day long event. Photograph courtesy of Fr. Regis Gallo



1937 Annual Banquet

The Società S. Vincenzo Martire di Craco arranged their annual dinners in May to coincide with the springtime celebration of the Madonna della Stella that was held on the first Sunday of the month in Craco Vecchio. These events were held at the Half Moon Hotel, located at w. 29th Street and the Boardwalk, at the famous beach section of Coney Island in Brooklyn. The turnouts were large reaching 400-500 people including whole families who enjoyed dinner, and dancing to live entertainment.

1938 Madonna della Stella Feast Dinner-

The event this year celebration was noted in the "Brooklyn Eagle" newspaper reporting that it was held the grand ballroom of the Half Moon Hotel. Although the society's affiliation was with St. Joachim's Church in Manhattan by this time many of the members had moved from the Lower East Side of New York and lived in Brooklyn or the other boroughs surrounding the city.

1937 & 1938 photographs courtesy of Paul Tocci



ITALIAN AMERICANS IN THE 1940s

The decade of the 1940s was dominated by World War II which changed attitudes both inside and outside the Italian American community. It led to the acceptance of Italian Americans due to their wholehearted support of America's cause and disproportionately high ratio of service in the military which "legitimized" them in American eyes. More than 1 million Italian American males were in the U.S. armed services during World War II. For many, it was their first experience beyond their own neighborhood.

All of them were "Americanized" to one degree or another by the military and most of them subsequently benefited from military training and the educational and home-loan benefits of the GI Bill.

The war also transformed the Little Italies, as men and women left for military service or to work in war industries. Upon their return, many newly affluent Italian Americans left for suburban locations and fresh opportunities, eroding the institutions and culture that had thrived in the ethnic settlements.

These forces drew the younger generations away from the old neighborhoods, their culture, and the Italian language.

The second generation especially benefited from its war service and the postwar economic expansion as it yielded new levels of acceptance and integration. It appeared that Italian Americans had comfortably settled into the melting pot and as they approached the next decade they faced social mobility embracing mass consumerism and middle-class values.

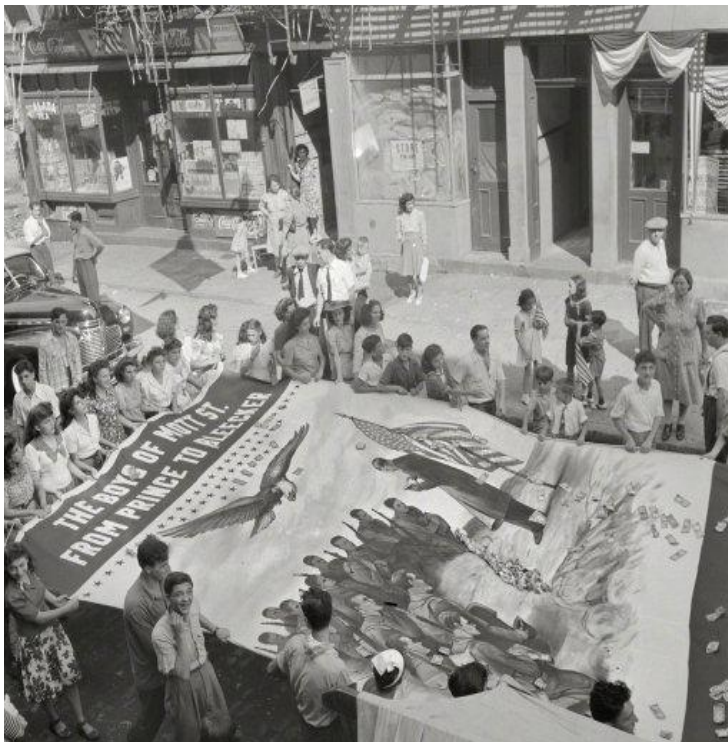
Their occupational choices shifted radically after the war, when structural changes in the American economy facilitated openings in more white collar occupations. Italian Americans were strategically situated to take advantage of these economic shifts, being clustered in the urban areas where economic expansion took place and ready to move into higher education.

Within two decades, Italian Americans became solidly grounded in the middle-class, managerial, and profes-

sional ranks. As a group, by 1991 they had equaled or surpassed national averages in income and occupational prestige.

The political ascent of Italian Americans also came after the war with the maturation of the second and third generations, the acquisition of increased education and greater wealth, and a higher level of acceptance by the wider society. Italian Americans were well-represented in city and state offices and had begun to penetrate the middle ranks of the federal government, especially the judicial system. Since World War II, most Italian Americans have remained largely uninvolved in—even ignorant of—the political affairs of Italy, although they have been very responsive to appeals for relief assistance during periodic natural disasters such as floods and earthquakes.

We shall see how these forces would be the starting point that made to dramatic changes in the Crachese community in New York.



Passions in Little Italy
- These 1940s era photographs from New York's Little Italy show the emotions of the era that were driven by the conflict of WWII.

Left: A parade during the summer of 1942 with local youths marching on Mott St. as they show support for the war effort.

Right: Celebrating the news of the downfall of Mussolini in 1943 at a tenement building on 179 Mulberry St.



CRACHESI IN 1940s NEW YORK

The decade of the 1940s was the start of changes for the Crachesi in the Greater New York area. Although still concentrated in Manhattan, the Borough of Brooklyn had attracted a large number of families along with smaller groups in the surrounding areas of Queens and Staten Island. Also, there were tiny enclaves in New Jersey and Connecticut. But these individuals maintained regular contact through work, family gatherings or events.

Among the events still holding the first and second generations together was the celebration feast of San Vincenzo at St. Joachim's Church under the direction of the the *Società San Vincenzo Martire di Craco*.

It seems 1941 may have been the culmination of the Società's efforts and also marked the end of the organization although no one was aware of it then. Although the feast of San Vincenzo was the smallest of the annual Italian feast events that occurred in the area for some reason this year there was an upwelling of effort, especially of the Crachesi youth living in the neighborhood to make the feast a special one. There seemed to be an attitude that "we could do better than them" and resulted in decorating of St. Joachim's, and the streaming of banners and paper decorations along Roosevelt and Cherry Streets by them and local merchants.

Six weeks after the 1941 feast the United States entered World War II. In the following years, with the focus on war the ability and desire to organize festivals was impacted and the San Vincenzo feast events was suspended although the feast day continued to be celebrated annually at St. Joachim's Church with a Mass.

Other changes were also driving the fragmentation of the Crachese community. The City of New York had committed to a program of redeveloping Lower New York. In 1934 the Federal government financed the public housing project known as Knickerbocker Village that is on Catherine, Monroe, Market and Cherry Streets which took up two whole city blocks changing the streets from their former layout. With the success of this project the New York City Housing Authority announced plans to continue redeveloping tenement housing in the "Two Bridges" area (between the Manhattan and Brooklyn Bridges). Plans were announced for a project that covered the area that included Roosevelt St and St. Joachim's Church. The on-

set of the war delayed demolition and construction until the 1950s of this area but to the Crachesi families living in the area it meant they would have to relocate.

As the war effort built the burden of service fell on the second generation, who were born in the US. Most Cracotan families saw a relative going to war just as they had seen 25 years earlier. But in this time their service during the war exposed them to new experiences and also earned them benefits after the war like the GI Bill which enabled them to make changes in their lives. These changes would ultimately move them away from the old community and disrupt the culture that had been built during the past 60 years.

Individuals like Michael Camberlango (see April 2014 Newsletter) after serving in the US Navy returned to Blanding, Utah and established his family there. Vincent Rocanova (b. 1923 NY) the son of Nicola and nephew of Carlo and Rocco Rocanova (see May & June 2014 Newsletters) after serving in the US Army on the West Coast married and settled in Sacramento California in 1948.

On the home front, Cracotans played parts in the war effort. The John A. Sarubbi Construction Company's reputation (see Feb. 2013, Oct. 2013, May 2014 Newsletters) allowed them to secure work to improve security on the Lincoln Tunnel and the US Navy Ammunition Pier at Earle, NJ.

Even the work of those laboring in the paper stock was recognized with their industry getting addition gas rationing coupons and workers being given draft exemption status because the industry was ruled vital to the war effort.

Meanwhile, Frank Muzio, (see Oct. 2013, Feb. 2014, April, 2014 Newsletters) was forced to change careers by a decision made to eliminate individuals to take bets at

race tracks. The government determined they would be the sole legal source of handling wagers forcing Frank back to the restaurant business.

This decade also saw the deaths of some of the earliest Cracotan arrivals who were instrumental in establishing the community here.

In March 1942 Giuseppe Rinaldi, who had been involved in founding *Società San Vincenzo Martire di Craco* (see Oct. 2013, Feb. 2014 Newsletters) died in Brooklyn. In October 1943 Domenico Benedetto (see June 2013, Oct. 2013, May 2014 Newsletters), who was instrumental in establishing the Crachese presence in the paper stock industry, died followed soon by his brother Paolo Benedetto (see May 2014, June 2014 Newsletters).

With their passing and the influences and effects of WWII the end of an era was occurring unbeknownst to everyone.

The next decade would find that while the Crachesi were prospering to new levels in American society their community and culture was fraying and dispersing.



Roosevelt & South Streets 1940 – the scene shown in the photograph above, is now gone with the area changed by rehabilitation in the 1950s. When this picture was taken the area was a mainstay of the Crachesi. To the lower right, paper stock trucks with bails of paper that would be recycled at paper mills.

CRACOTAN BORN MEN REGISTERING FOR WWII DRAFT

A year before the United States officially entered World War II President Roosevelt had signed into law the first peacetime selective service draft in U.S. history.

After the U.S. entered WWII a new selective service act required that all men between ages 18 and 65 register for the draft.

Ancestry.com has a database of draft cards from the **Fourth Registration**, (often referred to as the "old man's registration"), that was conducted in 1942 and registered men who born on or between 28 April 1877 and 16 February 1897.

By searching this database for men born in Craco we have an insight into those who were in the US at that time. Those who registered were:

Vincenzo Andrisano 27 Apr 1888 Craco, Italy Brooklyn, New York

- Anthony Basilio 17 Feb 1881 Craco Alien, Italy Kings, New York
- Vincenzo Benedetto 11 Sep 1886 Craco Madera, Italy Kings, New York
- Lorenzo Branda 10 Oct 1885 Craco, Italy New York, New York
- Lorenzo Branda 10 Oct 1885 Craco, Italy New York, New York
- Antonio Camperlengo 27 Oct 1886 Craco, Italy Queens, New York
- Nicholas P. Caricato 13 Dec 1883 Craco, Italy Hudson, New Jersey
- Dominick Colabella 17 Sep 1891 Craco, Italy Kings, New York
- Francesco Colabella 17 Jan 1879 Craco Matera, Italy Brooklyn, NY
- Frank Colabella 19 Apr 1894 Craco, Italy Brooklyn, New York
- Joseph Conte 25 Jul 1892 Craco, Italy Brooklyn, New York
- Vincent Decostole 4 Jan 1890 Craco, Italy Si, New York
- Dominick Demarco 1 Nov 1896 Craco, Italy NY, NY
- Nicola Digiovanni 29 Sep 1885 Craco, Italy NY, NY
- Anthony Donadio 16 Jun 1889 Craco, Italy Kings, NY
- Giuseppe Donnaddi 16 Oct 1882 Craco, Italy Kings
- Leonard Episcopio 24 Oct 1890 Craco, Italy Brooklyn, NY
- Charles Ferrando 5 Jun 1895 Craco, Italy New York, NY
- Pasquale Fezza 9 Dec 1883 Craco, Italy Queens, New York
- Nicholas Francavilla 23 Jun 1895 Craco, Italy Brooklyn, New York
- Antonio Frumento 9 Mar 1893 Craco, Italy Kings, New York
- Frank Frumento 24 Oct 1887 Craco, Italy Brooklyn
- Antonio Gaetano 18 Jun 1885 Craco, Italy New York, New York
- Ambrose Galante 18 Jan 1888 Craco, Italy Kings, New York
- Vincenzo Gallo 12 Oct 1889 Craco, Italy Manhattan, NY
- Pasquale Anthony Gesualdi 8 Sep

1890 Craco, Italy Bucks, Pennsylvania

- James Gesualdo 6 Nov 1892 Craco, Italy Kings, New York
- Peter Vincent Grecco 27 Dec 1890 Craco, Italy Kings, New York
- Egidio Grezzi 1 Jul 1887 Craco, Italy Kings, New York
- Leonardo Grieco 19 Feb 1882 Craco, Italy New York, New York
- Salvatore Grieco 24 May 1891 Craco, Italy Kings, New York
- Nicolangelo Grossi 25 Jan 1885 Craco, Italy Hudson, New Jersey
- Giacomo Grossl 22 Jun 1892 Craco, Italy Kings, New York
- Nicola Jacovino 10 Nov 1881 Craco, Italy New York, New York
- Joseph Laviera 2 Sep 1888 Craco Matteri, Italy New York, New York
- Vincent James Lombardi 17 Aug 1895 Craco, Italy Queens, New York
- Peter a Manfredi 27 Mar 1894 Craco, Italy Queens, New York
- Andrew Manghise 31 Oct 1884 Craco, Italy New York, New York
- Anthony Manghise 16 Nov 1891 Craco Portenza, Italy Corona Li, NY
- Joseph Manghise 11 Mar 1891 Craco, Italy New York, New York
- Andrew Marmo 21 Mar 1890 Craco, Italy New York, New York
- Frank Maronna 19 Nov 1884 Craco, Italy Brooklyn, New York
- Amedeo Marrese 18 Dec 1879 Craco, Italy Queens, New York
- John Mastrangelo 17 Nov 1887 Craco, Italy New York, New York
- Charles A Mastronardi 14 Dec 1896 Craco, Italy Kings, New York
- Nicholas Mastronardi 16 Jan 1894 Craco, Italy Hartford, Connecticut
- Joseph Anthony Mastronardy 13 Oct 1880 Craco, Italy Hudson, NJ
- Daniel Patrick Matera 22 Jan 1897 Craco, Italy Kings, New York
- Dominick J Matera 23 Jan 1893 Craco Matera, Italy Kings, NY
- James Matera 21 Jul 1885 Craco, Italy Kings, New York
- Joseph Giuseppe Mormando 17 Jul 1883 Craco, Italy Kings, New York
- Michael Mormando 20 Sep 1890 Craco, Italy Kings, New York
- Nicholas Mormando 19 Mar 1896 Craco, Italy Kings, New York
- Pietro Padovano 12 Jun 1880 Craco, Italy Kings, New York
- Angelo Ralph Paduani 1 Nov 1881 Craco, Italy Middlesex, New Jersey
- Pasquale Vincenzo Palmieri 28 Sep 1882 Craco Potenzo, Italy Brooklyn, New York
- Pasquele Parziale 15 Nov 1879 Craco, Italy New York, New York
- Thomas Pascariello 25 Feb 1888 Craco, Italy Kings, New York White
- Rocco Perretti 22 Sep 1888 Craco, Italy Kings, New York
- Antonio Prisco 18 Jan 1893 Craco, Italy New York, New York

- Giuseppe Rinaldi 11 Jul 1884 Craco, Italy Brooklyn, New York
- Leonardo Antonio Rinaldi 22 Jan 1891 Craco, Italy Queens, NY
- Peter Rinaldi 8 Dec 1884 Craco, Italy Kings, New York
- Frank Roccanova 12 Apr 1895 Craco, Italy New York
- Joseph Sarubbi 16 Jul 1894 Craco, Italy Hudson, New Jersey
- Michael A Sellare 29 Jun 1894 Craco, Italy New York, New York
- Anthony Sellaro 31 Jan 1892 Craco, Italy Kings, New York
- Peter Serafin 29 Jan 1886 Craco, Italy New York, New York
- Carlo Simonetti 9 Sep 1889 Craco, Italy Bronx, New York
- Dominick Anthony Spero 15 Jan 1883 Craco, Italy Queens, NY
- Frank J Spero 7 Jun 1886 Craco, Italy Kings, New York
- Frank Tocci 27 Apr 1877 Craco, Italy Camden, New Jersey
- Joseph Tuzio 22 Sep 1890 Craco, Italy Kings, New York
- Prospero Tuzio 9 Sep 1893 Craco, Italy Hudson, New Jersey
- Frank Vitarello 16 Apr 1878 Craco, Italy Kings, New York
- Joseph Viverito 2 Aug 1885 Craco, Italy New York, New York
- Nicola Zaffarese 7 Mar 1883 Craco, Italy New York, New York

500 to Attend Banquet At Half Moon Hotel

The Societa San Vincenzo Martire di Craco of Manhattan will hold its annual banquet on Saturday evening in the Half Moon Hotel, Coney Island.

More than 500 persons are expected to attend the event, according to Onofrio Caputo, chairman of the committee in charge and president of the group.

1941 San Vincenzo Banquet— In the photograph below, with over 500 people turning out for the event, it is obvious that three generations who had a common connection to Craco were actively supporting the *Società San Vincenzo Martire di Craco* that was founded in 1899. Besides the immigrant group, the second generation, many of whom now had families of their own, was adding to the number of individuals turning out for this event.

Left: News article from the Brooklyn Eagle, Oct 23, 1941 documents the huge turnout on October 25th at the Half Moon Hotel in Brooklyn that is shown in the photograph.

This would be the last annual dinner event known to be held by the organization. However, the annual celebration of the San Vincenzo Feast was maintained at St. Joachim's Church through the next decade.



ITALIAN AMERICANS IN THE 1950s

The decade of the 1950s was a turning point for Italian Americans. Since the large wave that arrived from 1880-1924 one or two generations of children had grown up entirely in America. And although they might still be connected to old neighborhoods of their immigrant parents their perspective was different. The struggle by their parents had led to positive gains for the children but these would also lead to changes in the makeup of the culture.

Moving out of old neighborhoods and greater intermarrying outside their ethnic group were aspects of change that emerged in the 1950s as Italian Americans had comfortably settled into the melting pot. The second generation especially benefited from its war service and the postwar economic expansion as it yielded new levels of acceptance and integration. In the 1950s, they experienced substantial social mobility and embraced mass consumerism and middle-class values.

This transformed many Little Italies, many newly affluent Italian Americans left for suburban locations and fresh opportunities, eroding the institutions and "contadino" culture that once thrived in ethnic settlements.

Structural changes in the economy vastly expanded the availability of white collar, managerial positions, and Italian Americans jumped to take advantage. They pursued higher education in greater numbers than ever before, many receiving aid as a result of the G.I. Bill. The full employment of the war years and general prosperity brought the vast majority of Italian Americans safely into the middle class. This was accomplished through the pooling of extended family resources, hard work in small family businesses, and entry into unionized skilled and unskilled jobs. of Italian Americans. These all put them into more immediate and positive contact with other Americans, who exhibited greater acceptance in the postwar years.

Italian Americans were able to enter politics at the local, state and national levels in large numbers. In 1950, John Pastore of Rhode Island became the first Italian American to be elected to the Senate and Vincent Impellitteri became mayor of New York City. Over time Italian American politicians names became recognizable, with the likes of Anthony Celebrezze (mayor Cleveland & Secretary of Health, Education and Welfare), and Foster Furcolo (Governor Massachusetts). While scores of popular singers like Frank Sinatra, Mario Lanza, Perry Como, Dean Martin (Dino Crocetti), Tony Bennett (Benedetto), Frankie Laine (Francesco LoVecchio), Vic Damone

(Vito Farinola), Don Cornell (Luigi Varlaro), Bobby Darin (Walden Cassotto), Johnny Desmond (Giovanni De Simone), Bobby Rydell (Ridarelli), Julius La Rosa, Connie Francis (Concetta Franconero), Joanie James (Giovanna Babbo) and Carol Lawrence (Laraia).

In sports while Joe DiMaggio continued his career with the Yankees, others like Yogi Berra, Phil Rizzuto, Carl Furillo, Sal Maglie, Vic Raschi, Roy Campanella, Dom DiMaggio, Ernie Lombardi, joined him in baseball. Italian American college football players won the Heisman Trophy including Angelo Bertelli of Notre Dame, Alan Ameche of Wisconsin, Gary Beban of UCLA, Joe Bellino of Navy. In professional football, numerous Italian Americans were outstanding players of the era, including: Alan Ameche, Leo Nomellini, Andy Robustelli, Franco Harris, Charley Trippi, Gino Marchetti, Joe Fortunato, and Babe Parilli. In boxing, Rocky Marciano was the undefeated heavyweight champion from 1952 to 1956. Carmen Basilio, Rocky Graziano and Jake LaMotta were middleweight champions. Ray Mancini and Vinny Pazienza were lightweight champions. Willie Pep (Guglielmo Papaleo) was a featherweight champion. Angelo Dundee (Angelo Mirena) trained 15 world champion boxers. In golf, Ken Venturi won both the British and US Open championships in 1956. In other sports, Willie Mosconi was a 15-time World Billiard champion; Eddie Arcaro was a 5-time Kentucky Derby winner; and Mario Andretti was a 3-time national race car champion.

Many Italian Americans actors became well known, such as: Don Ameche, Frank Sinatra, Dean Martin, Anne Bancroft (Anna Italiano), Ernest Borgnine (Ernes Borgnino), Robert Alda, Alan Alda, Lou Costello, Frank Langella, Frankie Avalon (Avalone), Annette Funicello, James Darren (Ercolani), Jimmy Durante, Anthony Franciosa, Sal Mineo, Ben Gazzara, Harry Guardino, Aldo Ray (DaRe), Richard Conte, Connie Stevens (Concetta Ingoglia), and Dom DeLuise. While highly successful movie directors, and Vincente Minnelli directed a number of major box-office successes.

Italian Americans

founded a number of well known business enterprises, including: Barnes and Noble, Tropicana Juices, Zamboni, Transamerica, Subway, Blimpie, Castro Convertibles, Prince Pasta, American Italian Pasta Company, Mr. Coffee, and Conair Beauty Products. Other enterprises founded by Italian Americans were Fairleigh Dickinson University, and the Syracuse Nationals basketball team - later to become the Philadelphia 76ers.

Arguably the period of the 1950s could be considered the great lap forward for Italian Americans but it would also represent a subtle but significant shift. Over time it was changing them from "Italian-Americans" to "Americans of Italian decent" as the generations were further removed from their roots.

These changes also impacted the Crachese community that was centered in Greater New York since the 1880s. Although the gains being made were looked on favorably by Cracotans in America the results would have a significant change on the next generation.



Changing the Culture — After WWII America responded to Italian American life making it part of popular culture. The cuisine and entertainers became widespread and well accepted. Within 70 years what was foreign had become celebrated. This would continue into the next decade when Italy, after the war, was able to begin exporting goods that were considered fashionable and luxurious. But the societal changes inside Italian American culture would work against maintaining traditions, the mother language and even communication with family in the old country.

THE CRACHESI IN 1950s AMERICA

The 1950s marked a significant decade for the Crachesi in New York. It saw the disappearance of old institutions, the dispersal of many families from the tightknit New York neighborhoods and a cultural shift as a new generation emerged.

During this decade, as in the prior one, many of the first generation immigrants passed on which changed the make-up of the Crachesi in America. The majority of second and third generation Cracotans had never been to Craco and only knew of it from stories. Although some of the second generation was fluent in the dialect and could converse in Italian the third generation was totally devoid of this cultural connection—English was their sole language adding a barrier to understanding their heritage.

The tempo and objectives of the 1950s American culture led the second and third generation away from established traditions without their realizing it.

After the long period during WWII the *Società S. Vincenzo, Martire di Craco* was unable to restart the feast day procession that had been held prior to the war years and generate the participation that it enjoyed previously. Due to inactivity the society was dissolved by the State of New York on October 15, 1952.

This change in support was a symptom of the times as people were moving from the area seeking better living conditions, improved opportunities, or simply being forced out due to redevelopment.

A victim of the New York City redevelopment was St. Joachim's Church and the whole area that included Roosevelt Street. Although there was a protracted fight to save the church building, which included politicians and celebrities it proved unsuccessful and the church was closed at the end of 1958.

The historic statues of San Vincenzo dating back to 1901 that resided at St. Joachim's Church were moved from the building by the Gallo family on their paper stock truck and kept in their home until another church could be found to house them.

Deriving the benefits available to them from the hard work of their parents, the second and third generation Crachesi were able to take advantage of educational opportunities and subsequent economic gains to seek professions and residences in areas beyond New York City that included New Jersey, Connecticut, and even further. Some of the older generation also chose that route.

Nicola Roccanova (see May & June 2014 Newsletters) joined his Son Vincent (see July 2014 Newsletter) in Sacramento, California in 1955. There, although plagued by breathing difficulties for being gassed during WWI Nicola became a successful real estate

developer.

Michael Camberlango (see April & July 2014 Newsletter) became a successful manager in the gold and silver milling industry in Blanding, Utah before starting his own construction business.

The John A. Sarubbi Construction Company (see Feb. & Oct. 2013, May & July 2014 Newsletters) expanded allowing them to diversify into projects that included building churches, schools, rectories, convents, apartment buildings, and industrial plants. The business management now included the next generation of John Sarubbi's family, his sons Angelo, James, John, Jr., and son-in-law Paul Motola.

Frank Muzio, (see Oct. 2013, Feb., April, & July 2014 Newsletters) continued to operate his restaurant business but made sure his son, Joseph N. Muzio (see Jan. 2011, May 2012, Feb. 2013, Feb. & Sept. 2014 Newsletters) got into Columbia University in 1950. That same year, Frank's daughter Maria (see Jan. 2011 Newsletter) married Bernard Russell and in 1958 she gave birth to David O. Russell (see January 2011 Newsletter). Joe Muzio completed college entered the Marine Corps and married in 1957 before entering a career in education. Unfortunately, Frank would pass away in 1958 before the birth of his first grandchild, David Russell who would become an Academy Award winning filmmaker.

Others benefitting from education opportunities during this period included Henry Antonio Camperlengo (see May 2010, Jan. 2012, & May 2013 Newsletters) who completed his medical schooling in 1958 and began his residency in psychiatry and Frank Lunati (see Oct. 2010 Newsletter) who moved from Brooklyn to Long Island in 1951, met his wife Connie while they were both in high school there, and went on to college. In 1958 after he and Connie married they went to Italy where Frank studied medicine at the University of Rome.

Dominick F. Rinaldi (b. 1914 NY) the son of Pietro Rinaldi (b. Craco 1884) and Angela Rosa Cantasano (b. Craco 1887) was also in Rome in 1958. He completed his college education and joined the US Department of Justice in the Immigration and Naturalization Service in 1938 before enlisting in the US Army in 1945 assisting with

immigration issues during WWII. After the war he returned to the INS and was sent to Rome to establish an immigration office there. Shortly after arriving with his family he visited Craco taking the first color home movies of the town.

Also struck by change, that would have growing impact over the next four decades, was the paper stock business. Since the early part of the 20th century, New York businesses were required to pay for waste disposal. The two waste streams, garbage handled by carting companies and recyclable waste (i.e., paper, rags, metal, etc.) created opportunities for small businesses and allowed the Crachesi to dominate the waste paper portion.

In 1956 the Department of Sanitation of the City of New York changed the laws regarding waste disposal closing a loophole that existed for businesses in residential areas who could get free garbage disposal by the City which picked up the residential and business trash in some areas. This added 50,000 new business customers and created an opportunity for a criminal cartel to organize and grow until closed down by law enforcement. But as the cartel grew, it was a factor, along with other changes that began impacting the small family owned paper stock businesses which had provided a livelihood for so many Cracotan immigrants' families.

While growing prosperity and governmental attempts to improve conditions were changing the old order in New York similar situations in Italy would impact Craco and create changes during the next decade that doomed the old town but also created a new wave of Crachesi immigrants who would bring with them the traditions and culture that were being lost by third generation Crachesi in North America.

Bar Craco - Dominick F. Rinaldi, (left) visited Craco in August 1930 with his parents and this photograph shows him at his Uncle Gaetano Rinaldi's bar in Craco. During this visit Dominick was also able to meet his grandparents, aunts and uncles. When he returned to Craco in 1958 with his family he took colored home movies of the town.



THE CRACHESI COME TO CANADA

The Crachese immigration to North America almost entirely focused on settling in New York City however by 1916 the first Cracotan arrived in Canada albeit by way of New Jersey.

Vincenzo Domenico Marrese (b. 1874, Craco) emigrated to New York with his parents Pasquale Marrese and Maria Ferrante (see June 2013, December 2013 Newsletters) in 1885. He worked in the family's tailoring shop at 53 Spring Street while living just around the corner with the family at 221 Mulberry St.

In 1891 Vincenzo married Maria Donatella Calitri (b. 1875, Banzi, Potenza) who was a seamstress at the Marrese family's business. It was during that year that tragedy struck the Marrese family when in November, Vincenzo's brother-in-law was murdered in New York City (see June 2013 Newsletter).

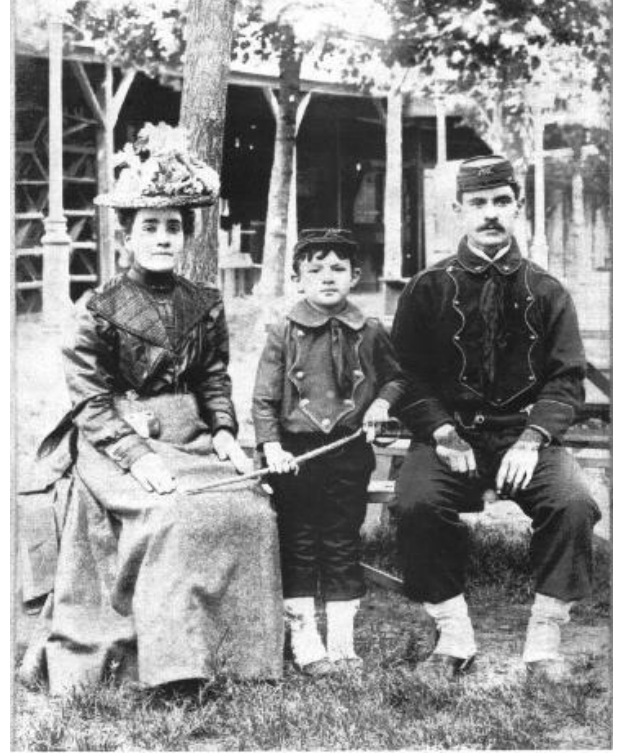
In 1895 Vincenzo went back to Italy, perhaps for military service, returning to New York City in March 1898. He was also in the US Army during the Spanish American War. His tailoring skills may have served him well in the military services as he was reported to be an expert in making uniforms.

By 1899 the Marrese family moved their home from Mulberry St. to Jersey City, NJ and commuted by ferry across the Hudson River to their tailoring business in New York City.

There is little doubt that Vincenzo had a hand in the fabrication of the clothing for the San Vincenzo statue in New York and in sewing the banner for the Società San Vincenzo Martire di Craco in 1900. The handiwork and needle skills on these pieces show the kind of embroidery work with metallic threads, which are common to insignia on uniforms,

In 1908 Vincenzo married Ida Braun in Jersey City, NJ. By this time he had become a very skilled tailor and clothing designer with a specialty for uniforms.

In 1916 at age 41, he relocated to Winnipeg Manitoba where he was employed as a tailor. He died Oct 22, 1942 in Winnipeg. His children that were raised in Canada, Samuel, Lillian, Joseph, Harry, Rose and Vincent and their families would maintain the Crachese presence there until the 1960s when a new family from Craco would arrive after the Frana.



Tailored Family – The well dressed family photograph of Maria Donatella Calitri, Pasquale Marrese, and Vincenzo Marrese from about 1898 shows their tailoring skills. Vincenzo, who may have returned from serving in the Italian Army in this photograph, reportedly used his skill making uniforms there and probably made the one his young son, Pasquale was wearing in this photograph.



Vincenzo Domenico Marrese
c.1934



