

DIVERSITY AND UNITY IN THE WALLA WALLA VALLEY

**The Story of Walla Walla's Immigrant
Communities and More**



Daniel Clark

Copyright © 2022 by Daniel N. Clark
This printing October 2022
All rights reserved.
ISBN: 9798412685984

4. Italians

As Stefanie Starkovitch pointed out in the chapter on Italian immigrants in her Whitman College honors thesis "Weaving the Threads of Our Cultural Heritage: Immigrant Experience in the Walla Walla Valley," during the 1800s Italians living in Southern Italy were facing wretched social conditions. Over 3,000 years of use had reduced the amount of arable land and exhausted the soil to the point that only the wealthiest citizens could afford to own it.

Most Italian peasants were sharecroppers or landless tenants who were burdened with up to twenty-two different taxes in some provinces, and often owed their landlords 50- 60 percent of their crops each year. Peasants were also the victims of periodic famine and drought. At the height of the agricultural depression, the average laborer in Sicily was paid the equivalent of twenty-five cents for twelve hours of work, while the cost of living had doubled. In addition, Southern Italy was plagued by a series of Cholera epidemics. Many peasants took to the streets in bread riots in the provinces of Lombardy, Calabria and Sicily, where the unemployment rate reached 66 percent.

By 1910, 1,343,000 Italian-born men and women were living in the United States, making them the second largest immigrant group in the country. Many Southern Italians arriving in the United States were illiterate and had no knowledge of English. At that time many Americans distrusted immigrants from Southeastern Europe, apparently fearing that immigrants who were not from Northern and Western Europe "were of inferior stock and would pollute the American gene pool." Because of the differences in background between Northern and Southern Italians, Italians as a group were not rejected in wholesale fashion. Instead, the Northern Italians, who were better educated, literate, and had a lighter complexion "were pictured somewhat in the same stereotype as the American Yankee, as shrewd and enterprising. The United States Immigration Commission kept separate records of Northern and Southern Italians arriving in the United States, a distinction they didn't make for any other groups. As a result of all of this, Southern Italians were often viewed as "half-civilized stock" who would bring about the downfall of American culture and civilization.

Walla Walla was among the cities in the Northwest that benefited from the influx of Italian farmers, and in some ways was unique. The area not only has an even distribution of Northern and Southern Italians, but also represents a community where prejudice was not nearly as strong as it was in other parts of the country. Some members of the current-day Italian population in Walla Walla claim that up to 25 percent of the Valley's population are at least partially of Italian descent.

Although there were a handful of Italians in Washington state and Walla Walla as early as the 1850s, most were attached to the army. The major migration of Italians didn't begin until the 1880s, at the same time the population of Washington was quadrupling. A large majority of first generation Italian settlers in Walla Walla were gardeners, and it was not until their

children and even their grandchildren matured that the community expanded to include small businessmen, entrepreneurs and other professionals.

The earliest Italian settler in Walla Walla was Francis (Frank) Orselli. Gilbert's *Historical Sketches of Walla Walla County (1882)* notes that "Frank Orselli lives in the city, is an orchardist, owns 180 acres of land, was born in Lucca, Italy, April 27, 1833, (and) came to Vancouver, W. T., in 1853 and to [Walla Walla] county in 1859. Local historian Joe Locati, however, discovered that Orselli actually came to Walla Walla in 1857 as a member of Company T of the Fourth Infantry, United States Army. Locati noted that Orselli remained in the city after his discharge from the army, and by 1860, owned 180 acres of land in the original town plat north of Main Street from Second to Ninth Avenue which he had apparently received in a grant from the Army upon discharge. A portion of that he transferred to the city of Walla Walla so that Second Avenue could be extended north.

In 1871 Orselli was listed as a member of the city's first fire department and was listed in *Polk's Directory* as an "orchardist and grower" who was harvesting "fruits and grapes and at least some rhubarb and asparagus." In 1887 a reporter from the *Weekly Journal* took a tour of the city to "observe the condition of the market gardens and their recent increase in number and extent," including Frank Orselli's, whose "famous garden" was described as "a scene of luxuriant vegetation hardly paralleled except in the tropics." In addition to the garden, Orselli had 6,000 or 7,000 vines which promised an "abundant yield" of fine wine. By 1887 his stock included 80 barrels of wine, "fine as old brandy," and the *Weekly Journal* lamented that he had "failed to find a market for so excellent an article."

Orselli's death in 1894 was front page news in the *Walla Walla Union*, and his probate papers estimated the value of the Orselli estate at \$24,701, a considerable fortune for the 1890s. However, Orselli's family didn't remain in the city, and after his death Walla Walla didn't have other Italian settlers until the 1870s and 1880s, when migration to the west by Italians began to swell.

The first Italian to arrive in the new wave and establish the modern-day Italian community was Pasquale Saturno. In the 1918 edition of *Old Walla Walla County* by historian W. D. Lyman, a biographical sketch of Saturno shows that he arrived in Walla Walla in 1876, and that he was attracted to Walla Walla by "the opportunities of the west" and became the "first commercial gardener of the valley." Though being from an island in the Naples Bay in Southern Italy, Lyman grouped him with many Italians who "have become valuable residents of America, their enterprise and business activity contributing to the upbuilding and progress of the districts in which they have resided."

By 1918 Saturno owned forty-six acres of improved land, and was producing "vegetables of most excellent quality, size and flavor." As a result, he was eventually able to send for his wife and family, and has been credited with founding the "Southern Italian Colony" in Walla Walla. Locati has also noted that Saturno eventually came to be known as Frank Breen. Although the reasons for this are unclear, it has been suggested that it was derived from the way Saturno pronounced English. He spoke with a heavy accent, and when he was selling

his produce to the local market, he would say "I breeng you onions; I breeng you speeneech." Because the American buyers had difficulty spelling Saturno, they began to call him Mr. Breen. Saturno then changed his first name to Frank because of the difficulty of locals in pronouncing Pasquale.

The next Southern Italian to follow Saturno was Frank Villa, from Genoa, who arrived in Walla Walla in 1878 where he purchased thirty-five acres and began raising fruits and vegetables.

The "Northern Italian Colony" in Walla Walla was begun by the arrival of Guiseppe (Joseph) Tachi in 1880. He was apparently lured by accounts of the rich land and opportunities described in immigration pamphlets designed to entice settlers that were published and distributed through the Washington State Immigration Bureau. Like the other Italians before him, Tachi became a gardener in Walla Walla, where he achieved great success.

In 1911 the *Spokesman Review* published an article on "Men who have achieved success in the Walla Walla Valley," which was subsequently reprinted in the *Up to the Times* magazine of Walla Walla. Tachi was noted as one who had succeeded by "industry and sense," and had built up land holdings which he eventually sold for 100-150 percent profit. At the time of his death in 1912, Tachi was considered a "millionaire" by other Italians. In reality his estate had an estimated worth of \$300,000; a sizable fortune indeed in 1912.

On August 8, 1912, Tachi was killed in a runaway accident in which his vehicle was crushed by a team of uncontrolled horses who had been frightened by a train. The *Walla Walla Bulletin* called the funeral "the most elaborate affair ever held in this portion of the state." It was attended by more than one hundred and fifty Italians and other community members, who walked from the south end of Walla Walla to St. Patrick's Catholic Church in a procession that took over an hour. The service was given by a Spokane priest who spoke Italian, and "while there were many who could not understand the language in which the oration was give, the sorrowing natives of the sunny south were held spellbound by the musical flow of their own tongue, and those who could not understand the words of the speaker could appreciate the worth of his words by his clean articulation and the emotion of those who could understand."

Although he died childless, Tachi was responsible for the immigration of more than 50 per cent of the Italians in Walla Walla today from one small town in northern Italy, Lonate Pozzolo. During the thirty-two years he lived in Walla Walla, he sent for a large number of nephews and other family members so they could work on his farms and have a better opportunity for success than in Italy. One of these was his eleven-year-old nephew Antonio (Tony) Locati, who Tachi sent for in 1886.

Though Tony worked for his uncle to pay for his passage, disagreements with his aunt caused him to strike out on his own after two years at the age of thirteen. Out of necessity Locati became self-educated and learned English rapidly. Although he was from Northern Italy and was thus a native speaker of that dialect, he was also familiar with the Southern

Italian dialect from his associations with his uncle's Southern Italian wife. With his knowledge of both Northern and Southern Italian as well as English, Locati became invaluable as an interpreter for new Italian arrivals in Walla Walla.

In 1896, Tony Locati returned to Italy to work for a year and to find a wife in his native town, where he married a distant cousin Catarina Locati in 1898 and brought her and their infant back to Walla Walla in 1900. Following in his uncle's footsteps, Locati also brought a brother and several other relatives and boyhood friends with him to Walla Walla. He later made other trips, and before his death in 1915 he had "sponsored and/or sent for another brother, four brothers-in-law, cousins, friends and boyhood acquaintances."

Locati was not alone in this endeavor to enlarge the Italian community, and many other men eventually sent for wives, children and family members. Many of the Italians who were sponsored by members of the Italian community went to work in their fields for a period ranging from one to three years in order to repay their sponsors for the cost of their passage. In 1895, about fifteen Italians lived in Walla Walla. Through the efforts of Locati and others, by 1915 there had been a large increase in the number of Italians living here.



In 1910, the year this photograph was taken, there were over one hundred Italian-American families operating or working on vegetable farms in the valley. On Sundays the families would get together to relax and play such traditional games as bocce ball and non-traditional horseshoes.

Photo courtesy of Robert Bennett, from Walla Walla – A Town Built to be a City

In addition to bringing relatives and friends to Walla Walla, Locati also acted as an aid to other Italians, regardless of their relation to him. As his son, historian Joe J. Locati has noted, "Tony Locati advanced many new arrivals money to get them started, gave them jobs for awhile, found them places to rent, secured jobs, and helped them learn the garden trade. He

also helped to keep them out of trouble caused by the language barrier." Locati died in 1915 at the age of thirty-nine. His funeral was attended by "practically every member of the local Italian colony."

Like their counterparts in the rest of the country, the early Italians in Walla Walla were young men who had either left their families in Italy or were unmarried. Because intermarriage with non-Italians was not a widely-accepted practice in the late 19th- and early 20th-century, the men in Walla Walla had to devise a method for becoming acquainted with a suitable Italian wife. Some men, like Tony Locati, were able to make a trip to Italy to select their bride. Others could not afford this, and often sent letters to family members in Italy asking them to select a woman and arrange for her to come to the United States.

Despite their equality in numbers, the Northern and Southern Italians in Walla Walla perpetuated stereotypes and prejudices about each other. Centuries of isolation from contact with one another in Italy had left the two groups with "differences in language, traditions and inclinations" which carried over into their lives in Walla Walla. Differences in dialect meant that Northern and Southern Italians in Walla Walla were often forced to speak to each other in the "official" Tuscan, which posed a problem for Southern Italians who had not had the opportunity to attend school in Italy and did not speak the Tuscan dialect.

As a consequence, the two groups formed separate neighborhoods at opposite ends of town. The Northern, or "Milanese" immigrants congregated in the west end of Walla Walla near College Place. They were centered to a considerable extent around Tachi's ample holdings, much of which he rented out or later sold. The children of these immigrants attended the College Place public school, where there were many children of Italian descent. The Southern Italians were referred to as "Calabrese," although they came from a range of towns and provinces in Southern Italy, and formed a neighborhood in the southeast part of Walla Walla, where land was less expensive. Braden was the nearest school, which was often known as the "Italian School," which the sobriquet was well-deserved, as the Italians dominated the population of the school. As a one-time student remarked, "of the 75 students attending Braden School, 65 were from Italian heritage." Although their differences persisted for some time, the Italian community eventually became a unified group "because of a common need to stick together in times of adversity in a foreign land."

Although Orselli, Saturno and Tachi were well-known for their material success, their wealth was not usual among the Italians living in Walla Walla. After living with and working for the family who had sponsored their immigration, immigrants were only gradually able to purchase three or four acres of their own, and often more than one family shared a house.

As Charles Paietta remembered, "after moving to College Place, our house was crowded very much...two families lived in the same house. July Ponti and his family lived in the downstairs. They had two bedrooms and a kitchen. We had the same, but our bedrooms were upstairs; there was no heat and no electric lights." Between the two families, there were four adults and seven children living together in four bedrooms. John Arbini's son remembered his father telling him that "all they had to eat sometimes was one slice of bread dipped in some coffee." As many men had difficulties finding work when they first arrived,

Paietta recalled that times were very difficult. A few found work in the railroad. Those who indulged in gardening barely made ends meet."

The Italian farmers grew a variety of vegetables, ranging from asparagus to the famous Walla Walla Sweet Onion. The work was often difficult and back-breaking and the entire family was involved in the process. Many Italians remember keenly the labors of the local women. Although they believed that their duty was to their family and thus rarely took work outside the home, the Italian women helped to raise and harvest the crops in addition to maintaining the household. As one man remembered, "My mother, not unlike any of her peers, would get up about 4 a.m. in the morning with her family, and start topping onions. Then, she'd run home about seven and fix breakfast. After cleaning up the kitchen, it would be back again to the onion fields. The same procedure for lunch. Bread making, laundry, cleaning house, taking care of the baby, all had to be sandwiched in during the day."

The children of the immigrants also couldn't escape the work. Although the Italians in Walla Walla realized the value of a good education, they often could not avoid removing their children from classes during periods when there was extra work to be done. Particularly during the Depression, when onion prices fell to as low as ten cents for a 100-pound bag, the children were needed to fill the role of the laborers the family couldn't afford to hire. As one community member recalled, "Our parents really hated that we had to work so hard, but it was the depression, and no help could be hired due to the small amount of money they made." One teacher at the College Place public school was especially disturbed by the absence of the Italian children from school during the Spring planting season. As a former student noted, "She would get into her car after school and visit the homes of the Italian Heritage people. She tried her very best to explain how important it was for their children to go to school. Every day was so important." But survival was just as important to the Italians as education, and many of their children never finished high school. As a result, in 1926 Joe Locati was the first Italian-American to graduate from high school in Walla Walla.

Although prejudice towards the Italians in Walla Walla was not as severe as it was in larger cities, many of the city's most prominent citizens were concerned with the effects of the influx of immigrants into the United States. In January, 1913, C. A. Sprague gave a lecture to residents in Waitsburg entitled "Preparing for the Immigrant." The author warned that the Pacific Northwest would soon be the site of increased immigration from southeastern Europe and that Walla Walla and other cities should "get ready for the swarthy Greeks and Italians; the heavy-featured Slavs and Magyars; the eager Huns and Bulgarians." Although Sprague assured his audience that the immigrants of southeastern Europe could be assimilated, and that "their defects are not congenital," he urged them to consider the effect of immigration on American social systems. "Now what are we Americans of Washington to do? Shall we let the foreigners come in hordes and herd together in our cities? Shall we neglect to entrench our institutions so that they shall be unable to stand the shock--our schools, our churches, our homes, our politics, our industries?" Sprague asserted that Washingtonians must organize schools for immigrants and "...educate ourselves with respect to the immigrants; their history, customs, racial characteristics, social ideas; and in that way acquire a genuine human sympathy with them."

Despite the assumption in the writings of Sprague and others that immigrants from southeastern Europe could be educated and become "good" Americans, many Walla Wallans persisted in verbal abuse of the Italian colony. Present-day residents conclude that the use of racial slurs was both a product of malice and ignorance. While most disparaging remarks were made behind closed doors, some Walla Wallans were open in their prejudice and referred to Italians as "Eyetalians" and "Dagos." Even the Walla Walla *Union Bulletin* occasionally used the term "Dago" to refer to Italians within the text of its stories. -

Although Italians were welcomed by some clubs, including the Knights of Columbus, other lodges in Walla Walla, including the Elks Club, maintained an informal black list which prohibited not only Italian immigrants but also their children from becoming members. Locati has remarked that during the 1890s Italians in Walla Walla "seemed to be treated one rung better than the Chinese, but several rungs below 'Americans'."

Perhaps the worst case of prejudice evidenced in Walla Walla against the Italian community came during the era of Prohibition. Although Frank Orselli had cultivated wine grapes during the 1870s and 1880s, there were no large-scale vineyards owned by Italians during the 1920s. Wine had a particular social importance to the Italians, and during Prohibition a few families continued to make their own small supplies of wine for consumption with evening meals. Because the average Italian family consumed about 150 gallons of wine annually, local officials in Walla Walla made a special point of ensuring they obeyed the laws of Prohibition.

In the face of this kind of discrimination, Italians in Walla Walla persevered and developed their own social institutions to aid themselves in their daily lives. In 1911, the Washington State Legislature had declared October 12 as a state holiday in honor of Christopher Columbus. Like many other Italian communities across the country, the Italians in Walla Walla established a yearly celebration, claiming Columbus as "one of their own" and hoping to improve their status through association with this celebrated figure.

Locally, this included the decision of Frank Yuse, a Walla Walla Italian barber to mount a campaign in 1910 to erect a statue of Columbus on the Walla Walla County Court House lawn. The statue cost just over \$1,000, and was funded by donations from ninety-seven Italians, whose names are inscribed on the back of the statue, which depicts the figure of Christopher Columbus standing with his hand on a globe. The inscription reads: "Dedicated to Christopher Columbus, Italy's illustrious son who gave the world a continent. We shall be inclined to pronounce the voyage that led the way to this New World as the most epoch-making event of all that have occurred since the birth of Christ."

A dedication ceremony was held on October 12, 1911, the day's festivities beginning with a mass at St. Patrick's Church, followed by a sermon delivered in Italian by Father Luigi Roccati, a visiting pastor from Gonzaga. At 2:00 in the afternoon a crowd gathered at the Labor Temple on Third Avenue and formed a parade line to proceed east on Alder Street to Palouse and then north to Main and west to the court house, including an Italian drum band, a platoon of police, a local Walla Walla band, Company K of the militia, and members of the Italian community.

City and county offices were closed for the day, as were public schools, and a crowd of 3,000 gathered on the court house lawn to witness the unveiling. A group of schoolchildren from St. Vincent's Academy sang patriotic anthems and the key note address was given by an Irish priest from Portland. The Walla Walla *Union* noted that "The unanimous opinion of the people attending the exercises was that Columbus Day had been fittingly celebrated in the city at its initiatory observance, and the Italians who provided the monument received many compliments on their enterprise.

In conjunction with the Columbus Day celebrations, Frank Yuse began an Italian-language newspaper in Walla Walla, "The Columbus Record." Although the paper remained small, it "packed a lot of wallop" and was subscribed to by the majority of the reported 400 Italian families living in Walla Walla in 1911. The paper often contained stories about Christopher Columbus, and was also a major source of advertising for both Italian and non-Italian businesses.

Across the nation Italian immigrants were heavily involved in the Catholic Church, both in existing parishes and in those which developed to meet their needs. The earliest Italian settlers in Walla Walla were equally devoted to their religion, but many encountered difficulties when they attempted to participate in the organized church. Prior to 1915, Walla Walla had only one Catholic Church, St. Patrick.

Although St. Patrick's did not formally restrict Italian attendance, the newly-arrived immigrants found that they were not universally welcomed by the established parishioners. The largest barrier to their assimilation into St. Patrick's was the ever-present language barrier. Although masses were performed in Latin, which all Catholics could follow, the sermons were given in English, which most early Italian settlers could not understand. In addition, the Catholic Church in Italy was subsidized by the government, and parishioners were expected to donate what goods they could afford, often in the form of produce. In America, however, the tithing system was more prominent; very few Italians could afford to donate ten percent of their income, and their offers of produce were unappreciated. Additionally, St. Patrick's was far from the Italian neighborhoods, which discouraged would-be parishioners from making the journey every week, and for many years Italians in Walla Walla attended Church only on special occasions, such as baptisms and funerals, or to hear the sermon given on Columbus Day.

Despite their discomfort at St. Patrick's, most parents insured that their children received all of the sacraments. In 1914, however, Reverend Oscar Balducci came to Walla Walla to take charge of spiritual services at St. Mary's Hospital. He spoke fluent Italian and occasionally held informal religious services in the homes of local Italians. Shortly after the arrival of Father Balducci, Bishop Schinner of Spokane visited Walla Walla and was made aware of the demand for an additional Catholic Church to service the Italian community. St. Francis of Assisi Catholic Church, located at Tenth and Alder Streets, was dedicated one year later, on February 1, 1915. Father Balducci was the first pastor; he was highly-respected among the Italian community and has been referred to as "a superb diamond amongst a mass of cut-glass trinkets." Father Balducci's sermons were delivered in both Italian and English and his

popularity gradually increased church attendance. Although many had been unwilling to trek the long distances to St. Patrick's Church, several Italian families walked as far as seven miles in each direction to attend mass at St. Francis.

Although the church fostered greater religious participation, it did little in its early years to erase tensions between Northern and Southern Italians in Walla Walla. When the church was dedicated it contained two beautiful stained-glass windows which were installed on opposite sides near the front of the building. Respectively they read, "Donated by the Northern Colony," and "Donated by the Southern Colony." Some residents recall that "these windows told the Northerners and the Southerners which side to sit on in the days when they still kept separate." Father Balducci died in 1937 and was replaced by Father James Lynch, an Irish-American who had received his training in Rome and spoke fluent Italian. The last pastor able to minister to the St. Francis parish in Italian was Father Hugo Pautler. Although he spoke no Italian at the time of his appointment in 1938, he realized the importance of this tradition to his parishioners and immediately began taking lessons from Catherine Paietta. St. Francis was forced to switch to English sermons with Father Pautler's departure in 1938, and many residents have noted that this was "not by choice."

The Italians in Walla Walla also established their own produce shipping house in order to serve their interests in a foreign land. Italian growers produced a variety of crops, including onions, asparagus, spinach, rhubarb, lettuce, and cabbage. Despite their diverse output, they had faced years of discriminatory practices at the established shipping houses in Walla Walla. Very few Italian growers had telephones, which forced them to send a family member to the shipping house to await orders coming in from throughout the country. The shipping houses frequently waited to give orders to Italians until there was no one else left. Once the Italians did receive an order, the grower had to bring the produce to the shipping house where the company would take their commission off the top of the freight-on-board price, and after delivery to a customer "any loss of produce because of delay or deterioration in transit, or unjust claims encouraged by falling markets during transit, would be pro-rated back against the grower, the shipper already having its money."

In the face of these conditions, it is not surprising that the Italians in Walla Walla established their own shipping cooperative in 1916. Following a devastating year for onion prices, *Up to the Times* reported the establishment of the Walla Walla Growers Association, noting that it had been organized "to care for the sales of the gardens and orchards operated by the members. It aims at co-operative buying and selling, and the establishment of a higher grade of produce." The cooperative was founded with 109 original members, and all but four were Italians. Interestingly, none of the members were of Chinese descent. This likely resulted from a decline in the number of Chinese truck gardeners during the early 20th-century rather than discriminatory practices on the part of the Italian growers. In addition to serving as a packing house and marketing cooperative, the Gardener's Association served its members as a credit union and a buyer's club for groceries.

The WWGA was a positive force in the lives of the Italian growers; by 1916, just one year after the disastrous prices which had encouraged the establishment of the cooperative, onion prices were up to \$1.50 per 100-pound sack. By 1923, even *Up to the Times*, which tended

to pay relatively little attention to the activities of the Italian growers in Walla Walla, recognized the importance of the cooperative. In a brief item the magazine listed the board members of the association for 1923 and remarked that "This is not a roster of a class of the fascisti, but of the officers of the Walla Walla Gardener's Association. The sons of sunny Italy are not only good gardeners but good business men as well as good citizens, and understand the value of cooperation." Until it became a corporation in 1983, the WWGA was the oldest shipping cooperative in the West operating under its original charter.

Between the First and Second World Wars tensions between Northern and Southern Italians gradually dissipated, the two groups having been brought together by St. Francis Church and the Walla Walla Gardener's Association. Inter-marriage between Northerners and Southerners as well as with non-Italians also became increasingly acceptable, and in general tensions between Italians and non-Italians lessened.

In addition, the second and third generations of Italians in Walla Walla began moving off the land and establishing businesses and attending colleges and universities. As Joe Locati noted, "World War II was the catalyst that bonded all ethnic groups closer together in an all-out effort. Everybody was needed at home. As abroad, all blood lines spilled in the same color. [In America] the melting pot was boiling." The 1980 census counted 12 million Americans of Italian descent and estimated that one in every 20 Americans is a descendant of Italian immigrants.

The Italians in Walla Walla have played an important role in the history of the city. They have remained active as a group, and in recent decades have shown renewed interest in their heritage. When the Washington State Legislature removed Columbus Day from the state's official holidays in 1976, Walla Walla Italians held a ceremony to rededicate the Columbus statue on the courthouse lawn. In 1985, during the 75th Anniversary of the dedication of St. Francis Church, interested individuals met to discuss the establishment of an Italian Heritage Association. Although many older Italians did not support the idea, feeling that they had finally lived down the negative stereotypes against Italians and seeing no reason to call attention to their origins, the association has thrived in the last decades and honors the contributions of Italians to the local community and beyond.

AUTHOR

Daniel Clark has also written "A Privileged Life: Memoirs of an Activist" (2013); "Come Dancing: A Collection of Contrasts, Circles, Squares, & More," (2014); "Don't Bend Walla Walla: A Case Study in Corruption," (2014), "Historic Sites and Markers of Walla Walla County," (2019), "Experiences with Truth," (2019), containing "Notes to the Self," (2014), "You are the Self," (2014), "It's All the Self" (2018), and "A Spiritual Journal," (2018)); "Public Places & Private Interests: Protecting Historic Cemeteries & Other Projects," (2020), "What Sayest Thou: A History of the Walla Walla Friends Meeting" (2021); "Hanford Nuclear Reservation: Civil Disobedience in the 1980s" (2021); "Peace Brigades International: Roots and Early Years" (2021), and "Criminal Justice Reform: Walla Walla's STAR Project & Other Stories (2021), and several other books. He has co-authored "Words: Dan & Barbara's Deathless Prose, and a Few Poems" (2014), co-edited "A Prospect Point Reunion Book" (2014), and has edited "A Garrison School Reunion Book" (2015) and "Walla Walla 2020 & Beyond" (2020). He can be contacted by writing to PO Box 1222, Walla Walla, Washington, USA, 99362, or to danielnclark12@gmail.com. His website is danielnclarkww.blogspot.com.

11142024