

CHAPTER XXV
FUNERALS OF GANGSTERS

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CHAPTER XXV

FUNERALS OF GANGSTERS

I. *The Funeral of
Colosimo, 1920.*

The funerals of gangsters have invariably attracted wide attention, partly because of the great pomp with which they are celebrated and partly because of the extraordinary variety of persons—gunmen, politicians, and people prominent in public life—which there assemble to assist in the ceremony. These ceremonies are at the same time an exhibition of the wealth and the influence of the men themselves, and a revelation of the intimate relations between politics and crime.

The funeral of no man in Chicago ever brought together, in all probability, as complete and picturesque a representation of the Chicago that lies outside of the "Gold Coast" as that, in 1920, of James (Big Jim) Colosimo, overlord of the old levee district. Among the honorary pall-bearers were aldermen, judges, congressmen, noted singers of the Chicago Opera Company, leaders of his immigrant group and his associates in underworld activities. Thousands of Chicagoans read with astonishment of the manifestations of personal friendship of the thousands who joined the funeral procession. The scene was described by one newspaper under the headline "Levee Says Goodbye to Big Jim":

"Jim Colosimo was buried in Oakwood Cemetery today with a huge cortege—one thousand members of the First Ward Democratic Club, headed by John Coughlin and Michael Kenna, led the procession. Behind the hearse was Dale Winter and Rocco de Stefano, in a closed car.

"The ceremonial which had been held at the house was brief and very simple. The Rev. Pasquale de Carol, a Presbyterian minister, delivered a prayer. When it ended, Alderman Coughlin knelt at the casket and recited the 'Hail Marys,' several hundred mourners chiming the responses. The alderman pronounced the words of prayer for the dead.

"The Apollo Quartet sang the hymns. They had just finished when Dale Winter, leaning on De Stefano, came swaying down the stairs. As the band played 'Nearer My God to Thee,' Jim was carried to the hearse.

"Five thousand mourners saw their friend borne away. The procession went through the heart of the district where the name of the dead had been a power, less and less sinister as the years rolled by.

"When the hearse arrived opposite the cafe it slowed to a halt, resting for ten minutes.

"Among the men present, besides the pall-bearers, were Mike Fritzell (later a friend of Druggan), Ben Zellin, Tom Chamales of the Green Mill Gardens.

"At the cemetery a eulogy was delivered by De Stefano, Colosimo's attorney and life-long friend.

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"Next Tuesday the vault containing the private papers will be opened and the size of the estate determined."¹

Two agencies in the community stand aloof from this general public interest in the funerals of underworld characters. Because of fundamental principles, both refuse to approve the glorification of the gangster or underworld chieftain. The first of these is the Roman Catholic Church. Father Philip F. Mahany has written² the following interpretation of Cardinal Mundelein's refusal of Christian burial to gangsters:

"His Eminence makes it plain to his pastors that any gangster who, because of his conduct, is looked upon as a 'public sinner' or who by his refusal to comply with the laws of his church regarding attendance at church services and Easter duty (reception of the Sacrament of Penance and Holy Communion during the Easter season), such a man is to be refused Christian burial.

"Therefore it cannot be assumed that the fact of one's being a gangster or bootlegger is alone the cause of his being refused Christian burial, for each individual case must be considered. If there is a doubt as to his giving public scandal, etc., by reason of his position in life, the Cardinal counsels that simple rites be observed at his funeral."

In the case of Colosimo the situation was confusing. As he had risen to power he had formed relations with men in all stations of life. His many-sided friendships and alliances were mixed, good and evil. The Church, in denying him burial in a Catholic cemetery, made its position clear. Archbishop Mundelein issued an order to Father Hoban, Chancellor of the Arch Diocese, "forbidding him from permitting" the body to be buried in a Catholic cemetery or brought into a Catholic church. It was pointed out in the press that Colosimo had not, in his manner of living, abided by the rites of the church, and by divorcing Mrs. Colosimo and marrying Dale Winter, had broken one of the church's sacred canons.

The second of the two great agencies to insist upon a somewhat antiquated definition of public morality was the press.

"Vice King Funeral.

"Following the body of Big Jim Colosimo to the grave today will move a cortege which should interrupt the complacent thought of Chicago. Three judges, eight aldermen, an assistant state's attorney, a congressman, a state representative, and leading artists of the Chicago Opera Company are listed as honorary pallbearers, as well as gamblers, ex-gamblers, dive-keepers, and ex-dive-keepers.

"A cavalcade such as moved behind the funeral car of Cæsar is to pay homage to the memory of the man who for more than a decade has been recognized as the overlord of Chicago's underworld. Such tribute from men set up to make and enforce our laws, to a man who in much of his life was a law unto himself, is more than the tribute of friendship. It is a tribute to power, regardless of the source or justice of that power.

"Jim Colosimo ruled his world. Out of his rule came sudden death

¹ *Chicago American*, May 15, 1920.

² A statement prepared for this study.

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to him. Raised to the throne of the half world, he was a maker and breaker of political aspirations. His methods were ruthless, considering the law only in so far as to avoid its penalties. The penalty which came to him was not of the law but of the kingdom which he had built up, yet it brings to his grave a concourse notable for its lights and shadows.

"It is a strange commentary upon our system of law and justice. In how far can power, derived from the life of the underworld, influence institutions of law and order? It is a question worthy of the thoughtful consideration of those entrusted with the establishment of law and order and of those dependent on and responsible for such trust."¹

A newspaper reporter of the *Chicago American* on May 14, 1920, contributed this explanation from his observation of Colosimo's personal influence and political power:

"No matter what he may have been in the past, no matter what his faults, Jim was my friend and I am going to his funeral."

"These and similar words were heard today from the lips of hundreds of Chicagoans. They were to be heard in the old Twenty-second Street levee district, over which Jim for so many years had held undisputed sway, they dropped from the mouths of gunmen and crooks, while many a tear ran down the painted cheek of women of the underworld.

"They were heard from many a seemingly staid business man in loop skyscrapers and from men famous and near-famous in the world of art and letters, who had all mingled more or less indiscriminately with the other world which walks forth only at night. All these classes, hundreds of each, will be present at the funeral."

2. *Same: Its Significance.* The reporter's story puts the emphasis upon friendship. Colosimo was a great friend and established many friendships among all ranks. These friendships were personal relations. *Political power in a democracy rests upon friendship.* A man is your friend, not merely because he is kind to you, but because you can depend upon him, because you know that he will stick and that he will keep his word.

Politics in the river wards, and among common people elsewhere as well, is a feudal relationship. The feudal system was one that was based not on law but upon personal loyalties. Politics tends, therefore, to become a *feudal system*. Gangs, also, are organized on a feudal basis—that is, upon loyalties, upon friendships, and above all upon dependability. That is one reason why politicians and criminal gangs understand one another so well and so frequently enter into alliances with each other against the more remote common good.

The editorial writer puts his emphasis upon the fact that the rule which Colosimo established and maintained was a rule outside of and antagonistic to the formal and established order of society. This charge is undeniably true, for it is an undoubted fact that friendship, which is one of the most amiable and commendable of human characteristics, frequently does under-

¹ *Tribune*, May 15, 1920.

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mine the more formal social order. Idealists are notoriously not good friends. No man who is more interested in abstractions like justice, humanity and righteousness than he is in the more common immediate and personal relations of life, is likely to be a good mixer or a good politician.

The city of Chicago, if we look at the map, is clearly divided into two regions, the east side and the west side—the lake front and the river wards. On the lake front are idealists and reformers, and in the river wards party politics based on friendly relations. This contrast between the two sides of the city, with their different social systems, is part of the problem of the interlocking relationships of crime and politics; and the repeated failures of the public in its attempts to break the alliance is an indication of the extent and persistence of these relations. In the practical work-a-day world in which Colosimo lived, the clear line of demarcation between right and wrong, as defined by law and public policy, did not exist.

Politics, particularly ward politics, is carried on in a smaller, more intimate world, than that which makes and defines the law. Government seeks to be equal, impartial, formal. Friendships run counter to the impartiality of formal government; and, vice versa, formal government cuts across the ties of friendship. Professional politicians have always recognized the importance, even when they were not moved by real sentiment, of participating with their friends and neighbors in the ceremonies marking the crises of life—christenings, marriages, and deaths. In the great funerals, the presence of the political boss attests the sincerity and the personal character of his friendship for the deceased, and this marks him as an intimate in life and death.

It was the practice of John Powers, throughout half a century, to attend the funerals in his ward, to send flowers, and to pay the expenses of the poor. When Samuzzo Amatuna was killed in the booze war, his attempt to save the "alky-cooking" industry for the Italians who engaged in the business, at a time when it was very dangerous to assume leadership, gained him a great following. He had saved little for himself in the business because he was liberal with the profits. John Powers was one of the early arrivals at the funeral, and as he stood on the front porch his neat small figure arrayed in the most proper apparel, with his gray head and white mustache, attracted the attention of the multitude in the streets; and in the crowds at the cemetery it was often repeated that, according to the Italian custom, he had "kissed Samuzzo twice," once in the home and the second time at the cemetery. The politician needs to be conversant with all the social ritual and he assists in the ceremonies with propriety and grace. It would be wrong to assume that he is devoid of genuine sentiment and that his life-long intimate relations with the neighborhood population, sharing their common adversities, does not entail a genuine friendship, but public appearances are of great value to the politician and "one vote is as good as another."

3. *Dion O'Banion's Funeral.*

Dion O'Banion was buried without benefit of clergy, because of the order of the church—even though in the advance publicity of the funeral it was mentioned that Dion had been Father O'Brien's altar-boy at the Holy Name Church for four years.

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"Bury O'Banion Without Benefit of Clergy."¹

"Dion O'Banion to be buried today without benefit of clergy. It was admitted by friends that every effort had been made to have his funeral services conducted in some church.

"There was to be a six-piece orchestra; who would conduct the services was not known last night. O'Banion belonged to no fraternal organization which could be called upon to hold the ceremony.

"Flowers came to the chapel in truck-loads. So many came that wreaths and baskets were stored in back rooms after the walls of the golden lighted little room with its stained windows were lined and only an aisle was left down the middle of the room.

"There was a huge wreath from the Teamsters' Union; a basket of roses bore the card of Al (Scarface) Capone, and another sunburst of chrysanthemums flowing from a basket was from David Jerus."

Other prominent Chicago clergymen, as for instance Dr. Thompson, expressed fear that the hero worship of O'Banion would have a demoralizing effect upon the youth of Chicago, and Dr. A. J. McCartney thought the incident indicative of something wrong with the whole system of criminal restraint and procedure.

"In Ten Thousand Dollar Casket Dion Lies in State.

"Dion O'Banion lay in state in the chapel of the Sbarbaro Undertaking Rooms at 708 North Wells Street in a ten thousand dollar casket. It was the 'best money could buy.' Its designers in Pennsylvania sent it to Chicago in a special express car that carried only the casket for freight.

"O'Banion was thirty-two years old when killed.

"For four years Dion had been Father O'Brien's altar boy at the Holy Name Church."²

George P. Stone in the Chicago *Daily News* reported the following about notables attending the wake:

"Pals Bury O'Banion as 5,000 Pack Street.

"Many notables who did not attend the funeral proper were at the wake last night. Alderman Dorsey Crowe, in whose political campaign O'Banion was active just before his death, was at the wake. So were Judges Burke, LaBuy, Schulman, O'Connell and Borrelli of the Municipal Court, and former Judge Barasa."

But the criticisms of the church and the press again did not deter a great throng from attending the funeral, regardless of what their motive may have been.

"Chieftain Is Borne to Cemetery in Regal Rites.

"Thousands and thousands lined sidewalks, stood on fire escapes and on roofs, as the twenty-four automobiles full of flowers, the one hundred twenty-two funeral cars, the scores of private cars, and the hearse carrying the ten thousand dollar silver and bronze casket rolled slowly by.

"Traffic was halted for twenty minutes along east and west streets

¹ *Tribune*, November 4, 1924.

² *Tribune*, November 3, 1924, by Maureen M'Kernan.

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in the loop, shortly before noon. This has few precedents, as funerals are forbidden to pass through the loop district except by special permit. Two motorcycle policemen from Stickney, Illinois, led the procession from the parlors to Jackson Boulevard, inasmuch as Chief Collins had refused a city escort. However, the mourners had a permit from the West Park System, so that as soon as the procession reached Jackson Boulevard it was met by a squad of West Park motor policemen who cleared the way ahead.

"The Rev. Father Patrick J. Malloy, of St. Thomas of Canterbury Church said a few simple prayers in Latin and then in English over the grave and the body.

"The police announced that it had learned that the band over which O'Banion had leadership had decided to maintain its organization. There was to be no individual leader, but the members would be ruled by the council form of government, the council consisting of Louis Alterie, Dapper Dan McCarthy, Max Eisen, Vincent Drucci and Earl Weiss."¹

The funeral of Dion O'Banion set a new record for ostentatious display. There can be no doubt that the magnificence, the large attendance, and the publicity of these last rites tended to glorify the life and daring deeds of the gang leader, even beyond the limits of the world in which he lived. Uale, the New York gangster chieftain, is said before his murder to have repeatedly expressed the wish for a funeral that would surpass in lavish display that of his reputed sworn enemy, O'Banion. His desire was granted. The beautiful silver casket in which the remains of Uale reposed was said to have cost fifteen thousand dollars, and New York was scandalized by the numbers in attendance at the funeral.

4. *The Funeral of Nails Morton, the Community Hero.* Often the leader of a criminal group is a local community hero because he is identified with some activity or cause in which the people of the locality have a common interest. This is often the case among immigrant colonies in Chicago. The funerals of Samuzzo Amatuna and Nails Morton show the way in which an immigrant group glorifies its representative, even when he may also be a criminal.

Samuzzo Amatuna was but a young man of twenty-six when he was killed. He was known for several years as a gunman. He had participated in enforcing labor rules and demands and had been held by the police in several murder cases, but he was also known as charitable and strongly nationalistic. He had been an intimate of Diamond Joe and of the Merlo family. Just prior to his death he became engaged to a young lady of that family. Merlo had been a highly respected leader of the Italians, a figure in politics, and a dispenser of popular justice, and he had used his power to control such of his following as were quick to resort to the gun and to restrain them from using it.

The Scalise-Anselmi case was pending at the time Amatuna was killed. While to the general public this case was one in which bootleggers and politicians engaged in a battle resulting in certain deaths, the closer national group saw in it a war between Irish and Italian for the control of an industry

¹ *Herald and Examiner*, November 15, 1924.

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as illegitimate for one as for the other. The Irish had captured the government, the public officials were Irish and there were several hundred crooked police sharing the profits of the Italian bootleggers. The general correctness of this last statement was corroborated by Chief Collins himself, who made wholesale transfers immediately after this affair. Making and selling booze is not regarded in most sections of Chicago as immoral, even if it be illegal. Furthermore, the nationalist group was consolidated by the attacks flung at it by the prosecution through the newspapers. These attacks reflected upon the whole people. The net result was the feeling that between those of our own blood and strangers we would rather have our own reap the harvest. There was resentment in the group because Amatuna had been denied the mass and burial in a Catholic cemetery, and every effort was made to have the order changed, with a final measure of success when Father Luige was permitted to say a simple prayer in the street alongside the church, and as much effort was exerted finally to allow the body, after several days delay, to be buried in Mount Carmel Cemetery.

The funeral of Nails Morton illustrates the gangster's role as defender of his nationals. It indicates also that in a metropolis the same individual may have several personalities, one for each separate world in which he participates. "To one set of acquaintances he is a gallant soldier; to another, a dauntless defender of his race; and to the police a notorious gangster."

Nails Morton was not killed in action, as a gangster by gangsters, but died by falling from a horse. "His death caused genuine grief among his loyal friends. Fellow gangsters, at a loss to express their feelings except through revenge, kidnaped the horse and solemnly 'bumped him off.'"

The following article, reporting the funeral of Nails Morton, appeared in the *Daily News* of May 15, 1923:

"Tribute to Nails Morton Five Thousand Jewish People Attended the Funeral Acclaiming Him Protector.

"Funeral services this afternoon brought dramatically to light a phase of the gang chieftain's character that few outsiders knew while he was alive. Five thousand Jews paid tribute to Morton as the man who made the west side safe for his race. As a young man he had organized a defense society to drive 'Jew baiters' from the west side. Speakers at the brief services extolled Morton for his work for his race and for his gallantry in the World War. The other side of the career that ended was not mentioned."

There were religious, fraternal, and military services, with Rabbi Julius Levi, the Elks, and Morton's former "buddies" of the One Hundred Twenty-third Infantry officiating. Officials of the city, state, and federal government attended. Hundreds of dollars worth of flowers were sent to the chapel by friends.¹

A memorial service was planned by friends, marking the first anniversary of Morton's death.² The printed announcement carried the names of Rabbi

¹ *Herald and Examiner*, May 15, 1923.

² *Daily News*, May 9, 1924.

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Felix A. Levi, Rev. John L. O'Donnell, Gen. Abel Davis, and Captain Ed Maher. Attorney Frank D. Comerford was to deliver the principal address. Others to participate were Jacob Epstein, Sol. P. Roderick, Morton Kallis, Earl Weiss, Max Eisen, Terry Druggan, Frank Lake, John Torrio, Dan McCarthy, Dave and Hirschie Miller, Izzie Rothchild, and "Lovin' Putty" Annixter. This announcement offended Gen. Abel Davis, who refused to take part in the memorial service and characterized this movement as a mistake. On May 13, 1924, the *News* carried the following story of the statement of Gen Abel Davis:

"Rips Glamor out of Gunman's Memorial.
Gen. Abel Davis Calls Nails Morton Scheme Mistake.
Backers Postpone it.

"Davis said that he thought 'they are making a mistake in flaunting the man's record in the faces of decent citizens.' He refused to take part in the program and the meeting was postponed.

"The incongruous associations in the membership list of the proposed association suggest the life that Morton lived. To one set of acquaintances he was a gallant soldier, to another set a dauntless defender of Jewry, and to the police a notorious gangster with the slaying of two policemen charged against him."

In the case of Nails Morton it was not the church that refused to sanction the celebration of the anniversary of the gangster's death, but a prominent personage in his cultural group. The effect, however, was to define the situation and to make clear to his followers the distinction between good and evil as the public defined it.

Unless the slain gangster is identified with service to the immigrant group of which he is a member, the participation of the community in the funeral services may be slight. This was the situation in the case of "Bummy" Goldstein, a young Jewish gunman, who was shot a week or so later. There were bootleggers, gunmen and politicians at the funeral and there was some good spoken of him, but the community participated very little. Some elderly men came into the funeral parlor to hold a prayer service, but there was a chasm between the youthful gangsters and the older conservative people. The gangsters gave the elderly men a cold reception and they went away. An old man who sat beside the coffin reading Psalms was told to go. In fact, an undertaker, long established in business in the Jewish community, had refused even to accept Goldstein's body for burial. There was no resentment felt by the gangster group—in fact, the youths deemed themselves emancipated and considered the religious ceremonials as old fogysm.

5. *Recent Decline
of Display.*

The earlier Genna funerals, those of Angelo and Mike, were examples of the display of pomp which is intended to impress the antagonists with a sense of power. The funeral of Tony, as a spectacle, was unimpressive, even though he, too, had a very expensive casket and the family itself did all it could for him. There were two theories as to why Tony's funeral was a "flop." The first was that a police order had prohibited an ostentatious funeral. The second was that Tony had incurred the hatred of the Italian "alky-cooking" industry. He had effected a transition in the industry from

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household production to factory production; he had substituted alcohol recocking for distilling from mash. Distilling from mash was done on a small scale and produced about one gallon of alcohol to every ten gallons of mash. The mash still could be traced by its smell and Federal warrants could be issued on evidence of the smell. Recocking produced really double its volume in alcohol because even one hundred per cent proof means fifty per cent alcohol. Tony had told the neighborhood cooks, "I don't need you. I can hire a man for fifteen dollars a day to sit by and smoke his pipe, watching the still, and he can produce as much 'moon' as all of you put together." Tony Genna had incurred the unpopularity of the capitalist who displaces household industry by a factory method.

The decline in display in gangster and underworld funerals can perhaps best be appreciated by reference to the following lists of the notables present at the wake or the funerals of ten of the underworld leaders of Chicago during the last seven or eight years:

Big Jim Colosimo, shot May 11, 1920.

Honorary Pallbearers

Alderman M. Kenna	Dr. J. C. Hanmore
Moe Ottheimer	Dr. A. M. De Vault
George Burman	A. Serrietella
John Irwin	J. H. Adler
Judge B. Barasa	Andrew Craig
Judge J. K. Prindiville	Harry Kavanaugh
Michael Igoe	Dwight McKay
Congressman J. W. Rainey	Mike Merlo
Congressman Thomas Gallagher	Francis Borrelli
Judge J. R. Caverly	Joseph Esposito
Hon. Louis Behan	Maestro Gracomo Spadoni
Sol. Van Praag	Francisco Daddi
James Carr	Tito Ruffo
Adolph Gassman	Alderman J. O. Kostner
William McLean	Alderman Dorsey Crowe
James Mackay	Alderman George E. Maypole
George Silver	Alderman Timothy Hogan
Ike Bloom	Alderman John Toman
John Torrio	Alderman John Powers
Mike Potzin	Alderman James P. Bowler
Allessandro Moggi	

Active Pallbearers

Dr. Peter Furno	Frank Camilla
Rocco De Stefano	Charles Castello
State Senator John Griffin	John Buddinger
Patrick O'Malley	John Vacco
Alderman John Coughlin	Ike Roderick

Among Those Present

Mike Fritzell, later friend of Druggan
Ben Zellin
Tom Chamales of "Green Mill Gardens"

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Anthony D'Andrea, shot May 11, 1921.

Honorary Pallbearers

Judge Joseph Sabath	Judge William Fetzner
Judge George Kersten	Attorney W. Navigato
Judge R. H. Miller	Attorney G. Spatuzza
Judge D. F. Marchett	Attorney Thomas Nash
Judge Kirkham Scanlan	Attorney Ben J. Short
Judge H. M. Friend	Attorney M. Ahern
Judge D. S. Morrell	Attorney D. Barone
Judge D. M. Brothers	Attorney J. Priore
Judge P. L. Sullivan	Attorney Francis Borrelli
Judge F. S. Wilson	Attorney Stephen Malato
Judge O. M. Lorrison	M. Rosini
Judge J. A. Swanson	N. Pape
Judge L. Jacobs	S. Insalato
Judge J. W. Brien	J. Zappina
Judge J. K. Prindiville	V. Chisesi
Judge Bernard Barasa	H. Tiffo
Judge George Holmes	G. Crapple
Judge W. L. Morgan	F. DeBartalo
Judge J. Schulman	V. Pace
Judge Hugo Stewart	

Active Pallbearers

Stephen A. Malato, special prosecutor for the state
Diamond Joe Esposito
Peter Russo, leader in Unione Siciliana
Otto Anerino, representing the Hod Carriers' Union
Peter Fasco, representing the Hod Carriers' Union
Joseph Maresechi
Carmen Vacco, city sealer

Funeral cortege was about two and a half miles long.

About eight thousand people attended.

Flowers estimated at eight thousand dollars.

He was forbidden the last rites of the Catholic Church, but his brother, a priest, was allowed to give a very short sermon.

Dion O'Banion, killed November 10, 1924.

The following notables did not attend the funeral but were at the wake:

Alderman Dorsey Crowe	Judge O'Connell
Judge Burke	Judge Borrelli
Judge La Buy	Former Judge Barasa
Judge Schulman	

Among truckloads of flowers were some from The Teamsters' Union, Scarface Al Capone, and David Jerus. Rev. Father Patrick J. Malloy, of St. Thomas of Canterbury Church, spoke at the grave.

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Angelo Genna, killed May 26, 1925.

Pallbearers

All of them members of the Unione Siciliana.

Tony Abbato	Frank Coppola
Joe Piazza	Paul Agate
M. Aratzio	Vito Cash
Biogo Accabodi	Joe Gondolpha

In the front ranks of mourners:

State Senator John T. Joyce
Alderman John Powers
State Representative William V. Pacelli
State Representative Charles Coia
City Sealer Carmen Vacco
Diamond Joe Esposito
Mike Carrozzo
Al Capone was also present.

Three hundred cars in which were people and thirty cars containing flowers were in the procession. The funeral cost was estimated at one hundred thousand dollars. Casket of solid silver with name in gold letters. No ceremonies at the church because it was a murder case but Father Bifoletti, of the Holy Guardian Church, officiated at the cemetery.

Mike Genna, shot June 13, 1925.

Buried with secrecy. Captain Stege announced that squads of detectives would be on hand to seize every criminal or suspect who might appear to watch the passing of the youngest of the dread Gennas. No mourners; no flowers; no attendants except the undertaker.

Tony Genna, shot July 8, 1925.

Denied rites of Catholic Church; no lavish display; hasty burial without even a prayer; unhonored, little mourned; few flowers.

James and Sam Genna fled after Tony's death. Pete believed to be in Italy. James killed January 11, 1926.

Samuel (Samoots) Amatuna, shot November 9, 1925.

Body taken to Pogallo, Sicily, his native village, for burial.

Hymie Weiss, shot October 11, 1926.

Pallbearers were all school friends from St. Malachy's School. Last rites of Catholic Church denied. The following sent flowers:

Mrs. and Mr. Joe Donovan
Pat Mondane
"The Colonel"
Sally and Leo Ziv
Mr. and Mrs. A. Cohen

Costly cars of mourners had signs, front and rear:

John Sbarbaro for Municipal Judge
Joe Savage for County Judge
King-Eller-Graydon, Sanitary District Trustees

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Among those present were:

Eisen	Cocky Doers
Kaufman	Leo (Nebo) Weiss (no relation to Earl Weiss)
Gusenberg	Marty Dwyer
Drucci	Larry Dowd
Big Ed Vogel	Chinks
Puggy White	Jack Peoples
Whitey Marlowe	

Police squads were at the funeral to arrest gangsters, but Drucci, Eisen and Moran have no fear.

Vincent Drucci.

Among those who attended the wake were:

James (Fur) Sammons
Bennie Jacobs
Gusenberg brothers

Among those who attended the funeral were:

Al Capone	Dapper Dan McCarthy
George Moran	Joe and Mrs. Saltis
Maxie Eisen	John Oberta
Frank and Pete Gusenberg	Frank McErlane
Potatoes Kaufman	

Mrs. Dion O'Banion consoled the widow.

Denied rites of Catholic Church.

Military rites, five pallbearers were in uniform.

Big Tim Murphy, shot June 26, 1928.

Pallbearers

John McDermott	James O'Neill
Frank Hughes	Harold Spencer
Daniel Higgins	John McGuire
Joseph McCarthy	M. Scott

Seven hundred to one thousand people in attendance; no one of prominence. John Oberta among his friends and mourners. Twenty automobiles in the cortege; five cars piled with flowers. Two thousand five hundred dollar steel casket trimmed with silver. Denied church rites; buried in unconsecrated plot in Holy Sepulchre Cemetery.

A survey of the notables in attendance at gangster funerals clearly shows the declining number of public officials in attendance as well as decreasing ostentation. The effect of the present popular uprising against the alliance of organized crime and politics is shown most unmistakably in the recent funeral services for Big Tim Murphy.

6. *Passing of Tim Murphy.* On June 26, 1928, at 11:10 p. m., Big Tim Murphy fell before the machine-gun fire of an enemy car which drew up before his house in West Rogers Park after a mysterious ringing of the door-bell, which called him to the front lawn.

The headlines announcing his assassination pushed the Democratic Convention off the front page. For the following two nights traffic police were

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stationed at corners two blocks east and two blocks west of his house to direct the hundreds of automobiles that sought to approach his house during the wake. Automobiles were parked for five blocks along his own street, Morse Avenue, and for two blocks each way on the cross streets of that area. Men, women, and children stood in double and triple line from six until after ten o'clock both evenings, progressing slowly into the house to view the body, six feet and three inches, in a simple silver and steel casket surrounded with costly and ornate floral display, in the parlor of the Murphy home. His brothers-in-law, the Diggs brothers, directed the procession in the front door and out through the rear into the yard equipped as a playground for children.

West Rogers Park is a new neighborhood. Middle class mechanics and business men own individual and duplex homes, surrounded with lawns and gardens. Tim was a good neighbor—the people of his neighborhood, including the children, knew him well. He liked to be neighborly and he liked to “fool around” with children. While his body was being removed from a nearby funeral parlor, children came rushing from their play. Excitedly one of them asked, “Who is that?” “That’s Big Tim.” And even the children remained silent.

There had been an incursion of successful bootleggers into West Rogers Park. These were liberal neighbors; they would gather in the basement recreation room of a bootlegger politician and would invite friends there to partake of the cold barrel of beer which is always on ice, and to listen to Tim’s banter and “gags.” There had been no objection to these new neighbors because they were not objectionable in their neighborhood. Mrs. Murphy was a good church member in the neighborhood parish and had become acquainted with hundreds that attend the church. The priest, confident of the wholesomeness of his neighborhood, had inveighed against “racketeers;” he was the most conscious of the invasion.

Three years in Leavenworth penitentiary had changed the “racketeer” world considerably, just as it would change any other phase of fast moving Chicago life, and Tim Murphy had lost his hold because others had moved up into his place. Since his release, therefore, he had been trying many “rackets” because he was not settled in any. Thus, when his career was so shockingly ended there was a confusion and multiplicity of motives ascribed. Joseph Aiello, of the Aiello Brothers, had bought a house almost around the corner from Tim Murphy. It was known that during the absence of Capone, a homeless exile in southern and western cities, according to the chief of police, Tim Murphy had accepted the command of the “strong arm” force attending the Capone interests. The Aiello brothers, now his neighbors, were supposed to be bitter enemies. It was of this phase that West Rogers Park was most conscious. The neighborhood had Americanized the Aiello name and was buzzing with expectations of another murder in the neighborhood in the “Ay-leo” family. The Aiellos were attached to the north side syndicate, according to the newspapers—the Bertsche-Moran-Zuta gambling, vice and booze syndicate. During the past year there had been bombing war between the Capone interests and the former syndicate. Twenty-three days later an Aiello was killed.

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The police did not give as much weight to this phase as to other motives. There was the killing of Maurice (Moss) Enright about nine years ago, who had given Tim Murphy his start in labor union "racketeering." While Tim was the most important labor union "racketeer," he was not the pioneer. Con Shea and later Moss Enright have priority to the claim.

Statements by Mr. Walker of the Employers Association, special prosecuting attorney investigating "rackets," recently discharged by Mr. Crowe, alleged that Tim Murphy had tried to "horn into" the cleaning and dyeing "racket," now dominated by "strong arm" men, and that his aggressiveness had left no alternative than to eliminate Tim by the gun. This angle, too, has dwindled except that one man, John Hand, was held under bail bond because of his connections with the leaders in the cleaning and dyeing organizations and is known to be a business agent of the Candy Jobbers' Union.

It is well known in Chicago that Tim was a chief among "racketeers," but the extent of his influence cannot be appreciated until one hears how many union and merchant association "racketeers" have been made by Tim. While he was at his height, dozens of "strong arm" business agents claimed to be friends of Tim; dozens of them thrived under the long shadow of Tim Murphy's prestige as terrorist and politician, for Tim had been a legislator, secretary to a congressman, and a sergeant-at-arms in Congress. He had "beaten raps" at memorable trials, typical for the spectacular failure of the law. There was one "rap" he could not beat entirely and that is the Polk Street Station robbery of April 6, 1921. It has turned out queerly that the ace investigator for the Federal Government, who had prosecuted him for the Pullman robbery of August 20, 1920, is himself now serving time for a mail robbery. While Tim's friends used this as evidence that he was framed, it cannot be denied that it injured his prestige, because the power to "beat raps" is the backbone of the prestige of a gangster chief.

One theory for the killing of Tim Murphy, which is reported to have been corroborated by his mother at the last session of the coroner's inquest, was that he had demanded the return of some of the money contained in the loot of a railroad robbery and that the person who had held this money for safe-keeping refused to return it.

Tim Murphy's funeral was unattended by officials and politicians of importance. With the onslaught that the newspapers have been making upon the alliance of organized crime and politics, it was expected that the press would make capital of the presence of personages. The few important officials that paid their respects came to the wake, singly, late at night. At the funeral the old back-of-the-yards friends were the only politicians of importance. Johnnie Oberta, Mike Ruddy and Kitty Mulhall were there and wept for Tim. Perhaps that is what Tim meant when he said, "Back of the Yards a man's a man." Risking the adverse publicity, these were the few who stood by him. Such was the precaution of politicians and gangsters, that the tags on the floral tributes were removed and no outsider had an opportunity to know who sent them. The church refused every form of funeral service. An old friend, Kenny, the undertaker from back-of-the-yards, recited the Lord's Prayer. Tim was buried in the Holy Sepulchre Cemetery.

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7. *The Uale Funeral in New York City, 1928.*

While the funeral of Tim Murphy showed the effects of the pitiless publicity which has been given to the connections between crime and politics in Chicago; Brooklyn, New York, furnished a record-breaking funeral when on July 5, 1928, Frank Uale, Brooklyn gunman chief, politician, bootlegger and neighborhood philanthropist, was buried, according to his wish, with greater pomp and ceremony than Dion O'Banion. His casket cost fifteen thousand dollars, exceeding O'Banion's by five thousand dollars. There were tons of flowers, the floral tribute being estimated at fifty thousand dollars; ten thousand mourners and two hundred fifty automobiles.

Newspaper writers, who have been interested in establishing the national and international ramifications of organized criminals, laid the murder to Capone interests of Chicago. Uale, alias Yale, was reputed the killer of both Colosimo and Dion O'Banion. Other statements described him as the contractor for Chicago killings by New York gunmen. While the New York police have not solved this murder, it has been followed by a series of gang killings there, also unsolved.

Uale was typified as the "Robin Hood of Brooklyn;" he lived by the gun and died by it. He was also called the "god-father of one thousand children." A mass was celebrated for him at St. Rosalia's Catholic Church in Brooklyn, where the church attitude toward gangsters is not as sharply defined as under Cardinal Mundelein's orders in Chicago.

8. *Conclusion.*

The funeral of a great underworld chieftain like Colosimo clearly reveals the nature of the friendly and human relations out of which the alliance of crime and vice with politics develops. In the hour of death, personal ties are disclosed, which in life were concealed. Judges and other politicians who refrain from attendance at funerals will be present at the wake, as was the case at the deaths of O'Banion and of Tim Murphy. The definition of disapproval upon the careers of gangsters and other underworld leaders has been applied by both the church and by newspaper editorials. The last two or three years have, in fact, witnessed a decline in ostentatious display at funerals. But this evidence of the declining glory of gang heroes is to be attributed not merely to the edict of the archbishop, nor to the outraged protests of editorial writers; it is the effect of the growing popular movement against the inter-relations of crime and politics.

But the most powerful factor of all in the decline in the popular participation in funerals is, in all probability, the profound change that is taking place in the nature of the relations of organized crime and machine politics. The old basis in friendly relations is being superseded by a cash nexus. Political protection for the powerful financial interests of organized crime is coming to rest less and less upon friendship and more and more upon pecuniary considerations. But to the extent that friendly relationships and neighborhood connections still remain the bond that cements relations of gangster and politician, they will continue to find expression at the wake and at funerals as long as human nature remains human nature.