

# HARLEM'S "MURDER STABLE FEUD"

## "COUNTS 21ST VICTIM"



The Murder Stable at No. 334 East 108th Street and (Inset) Pasquale Greco, Brother of One Victim and Once Part Owner of the Stable. He Has Been Threatened with Death.

THANKSGIVING Day brought brisk trade to the little restaurant of Gaetano del Gaudio. As was his custom when business justified it, he was helping to serve the customers. The music of the little bell in the cash register was so gratifying to Gaetano's ears that he forgot for the moment the tragic fate of George Esposito, his friend and bodyguard, who had been shot to death just three weeks previously.

The stable had always been veiled in mystery, and so, to a great extent, was Mrs. Spinelli's wealth. The police thought they knew the secret of both. They descended upon the stable and questioned the woman and examined the horses, but they could not prove that they had been stolen, and the mystery of the stable remained unsolved.

Not long after this a pedestrian stumbled over a body lying on the sidewalk a few feet from the stable door. It was Giuseppe Stefano and a long knife protruded from his chest. His tongue was slit, which is the Calabrian sign that he was an informer, and it is supposed that the band believed it was he who had given information which led the police to investigate the stable.

With Esposito's death the shadow of the death sign had fallen at Gaetano's very feet, and for days he had brooded over the terrifying scene—the sudden flash in the window of the one story wooden building in East 108th street, the crash of exploding powder, the crumpled body lying so pitifully huddled in the street, the clumping of the policeman's boots as he charged round the corner, and the verdict of the ambulance surgeon, "Dead."

This was January 23, 1912. On March 20, the same year, Mrs. Spinelli was shot while in the stable, very likely by a friend of Stefano. Her daughter would give the police no information, but it is said by many that she knew who killed her mother, made love to him and killed him in revenge, fleeing to Italy.

The next man to fall in the vendetta was Frank Bonanno. He was kneeling in prayer in his bedroom when an arm he did not see plunged a stiletto into his body, and there was another victim of the feud to be avenged.

And so the foundation of the vendetta was laid. Revenge, desire for power in the criminal councils of the Calabrians, thievery, blackmail, kept it alive. In some mysterious way men seemed to know who next was marked for death after each murder, and many a victim was found to be wearing a coat of mail, which, however, did not prevent a bullet entering his brain. If ever a man walked the streets for a single day without his accustomed armor his enemies seemed to be appraised of it, and that was the day the mysterious arm struck or the unknown finger pulled the trigger.

One of the leaders. One of the most prominent men in the affairs of Harlem's "Little Italy" was Giuseppe Gallucci, called by all, from the little boys in the streets to the oldest merchants of the district, "The Boss." Gallucci had made a notable success of combining business enterprises and was fast obtaining a monopoly of the trade of "Little Italy," where, justly or not, he was wholesomely feared and sincerely hated by one faction, while men of the other were proud to act as his volunteer bodyguard, for it was known that he was marked for death.

He sneered at threats and walked openly in the streets when it was whispered that his hour was at hand. It is rumored that more than one of the murders in the last five years meant simply that Gallucci's friends had discovered a plot to kill him and had struck first.

When Gallucci went to the police station to give ball for a friend a bodyguard was by his side. Not even the green lights of the police station were considered sufficient protection. When he went to the Criminal Court in the interest of a follower the guard watched over him and he did not even enter the church to pray before the crucifix that there was not behind him a man who carried a revolver under his coat as he bowed his head, and his eyes shyly sought the dim corners of the church for the enemies of Giuseppe Gallucci.

In a talkative mood, to which he seldom gave way, as he trusted few men, if any, Gallucci, whom I knew well, told me that most of the criminal plots of Little Italy were hatched in the dark stalls of the stable in East 108th street. "I have been accused of being interested in horse thieves, blackmailing, extortion from shop keepers, bomb explosions, kidnapping of children and other crimes, including murder," he told me. "My enemies are lying. They are jealous of my prosperity. I am blamed for every criminal deed which takes place here, but it is not the truth.

"My business has been built up honest-

- ### Victims of the "Murder Stable Feud."
- No. 1—October 29, 1911, Frank Monaco; stabbed.
  - No. 2—January 25, 1912, Giuseppe Stefano; stabbed.
  - No. 3—March 20, 1912, Mrs. Pasquarella Spinelli; shot.
  - No. 4—April 9, 1912, Frank Bonanno; stabbed.
  - No. 5—September 2, 1912, Antonio Zaraco; shot.
  - No. 6—September 2, 1912, Giuseppe Jocko; shot.
  - No. 7—December 16, 1912, Aniello Prisco; shot.
  - No. 8—February 20, 1914, Luigi Lanzararo; stabbed.
  - No. 9—May 23, 1914, Charles Lo Monte; shot.
  - No. 10—October 19, 1914, Nicolo Del Gaudio; shot.
  - No. 11—May 7, 1915, Carmino Mollicio; shot.
  - No. 12—May 17, 1915, Giosue Gallucci; shot.
  - No. 13—May 17, 1915, Giosue Gallucci; shot.
  - No. 14—October 7, 1915, Ippolito Greco; shot.
  - No. 15—October 13, 1915, Thomas Lo Monte; shot.
  - No. 16—July 20, 1916, Joseph De Marco; shot.
  - No. 17—September 7, 1916, Nicholas Morallo; shot.
  - No. 18—September 7, 1916, Eugene Ubrisco; shot.
  - No. 19—October 14, 1916, Salvatore De Marco; stabbed.
  - No. 20—November 9, 1916, George Esposito; shot.
  - No. 21—November 30, 1916, Gaetano Del Gaudio; shot.
  - No. 22—? ? ?

ly. I am not one of those who practices black hand methods. Some there are who have grown rich from crime. The money gained from horse stealing or from blackmail is used to purchase a business, which is carried on wholesale. Small dealers are obliged to purchase from the company under threat of bomb explosions, the kidnapping of children or even death. The small dealer dares not go to the police, for he has seen what has happened to so many informers.

"One of the most frequent methods was to blow his business into the street by exploding in his store a small bomb which would not wreck the building. So long as the victims of these men patronize the criminals they are safe. The moment they cease—well, they pay the price. Many of the murders down here are the results of quarrels among the blackmailers themselves. They gamble, which leads to fighting, and they dispute the division of spoils. If a leader thinks another is trying to become boss, that man is marked for death."

**A Question and an Answer.**  
"Do you expect to be killed in this feud?" I asked Gallucci.  
He shrugged his massive shoulders, his dark eyes seemed to grow darker. He glanced toward the door, where five of his bodyguards lingered.

"Don't let's talk about that," he hissed between his teeth. "My son Luco has a new café down the block. Come down and see it."

Urgent business necessitated my declining his invitation.

Half an hour later the Galluccis, father and son, lay dead on the floor of the new café.

After this double murder blackmail and extortion seemed to lessen perceptibly in Harlem's "Little Italy," but there have been many victims in the "murder stable feud" before and since. "One of them was Antonio Zaraco, whom the Calabrians called 'Young Sharky' because of his ability with his fists. He became a great favorite with the Italian leaders and incurred intense jealousy on the part of those not so fortunate. His close companion and adviser was Giuseppe Jocko.

The two men sat in a game of cards in a café in East 108th street one night. The smoke of cigars and cigarettes was thick in the room. Zaraco and Jocko held good hands and were absorbed in the cards. Suddenly the door burst open. Men dashed into the room, and those at the table jumped to their feet, overturning several chairs. A volley of shots crashed in the little room. The lights went out. Those who could fled in confusion.

When the police arrived Jocko and Zaraco had paid the price of their popularity.

The next death was not one of re-

venge. Aniello Prisco, called "Zoppo" and "Gimp" because of a lameness in one leg, went into a bakery owned by Gallucci at midnight December 16, 1912. Leaning against the counter, his hands in front of him, he suddenly raised them and pointed a revolver at Gallucci's head and said:—  
"Give me a hundred dollars."

The words had scarcely left his lips when a shot was fired from behind him and "Gimp" fell dead across the counter.

It is probable that one of Gallucci's bodyguards fired the shot, and some time later one of these men, Charles Lo Monte, was killed, and later his brother Thomas, referred to as "The Peacemaker," was shot to death. The brothers had been constant companions of Gallucci, and were in the hay and grain business just round the corner from the murder stable.

Others killed were Nicolo Del Gaudio, who fell a victim to a sawed off shotgun similar to the weapon which last Thanksgiving Day ended his brother's life; Nicholas Morallo and Eugene Ubrisco, who went to Brooklyn to "call the bluff" of a band of "bad gunmen" who had threatened to make trouble for some of the leaders of Harlem's "Little Italy"; Carmino Mollicio, who was killed in his own café during a quarrel over the division of spoils, and Ippolito Greco, who was slain by the popular sawed off shotgun in the murder stable of which he had become proprietor.

Many attempts were made to kill Joseph De Marco, who had an office near the stable where he sold hay and grain to dealers. At last he left "Little Italy," thinking to save his life, but "gunmen" sought him out at his home in No. 54 James street last July and Joseph De Marco did not escape again.

His brother, Salvatore, was on his way to a police station to furnish a clue to the men investigating the murder when he was suddenly seized from behind in a street in Astoria, L. I., and stabbed. His body was thrown into a vacant lot and to make certain that his message could not be delivered the murderers crushed his head with a heavy club.

And so the story runs. Who will be the next victim? Gaetano Gallucci said that he knew, but no name passed his lips. Unless the police solve the mystery and break up the bands hopelessly the feud will live. One thing which binds them in their work is the system practised by the men behind the vendetta. They do not commit the murders themselves. Expert shots from other districts of the city are hired—who do not know their victims at all.

There are many shooting galleries in Harlem, but one does not see the Calabrians of the vendetta practising there. That would betray them. But there is a

woods on the outskirts of New York where certain trees are almost cut in twain by the leaden slugs which have been fired into targets nailed to them.

It is there that men have become expert with the revolver and the shotgun with barrels sawed off short. This weapon is popular with the feudists. It is easily hidden and can even be carried under a cloak. When a man is marked for death his assassin learns the street which he passes through most frequently on his way home at night.

Then an apartment, or a stable with a window facing this street is selected. If a member of the band owns the building it is easy. If not the place is rented or an entrance forced. Some night when the victim is strolling homeward the ugly snub nosed barrels are thrust through the window, which has been kept open just wide enough day and night. There is a squeeze on the trigger, the roar of the explosion to which Harlem's "Little Italy" is becoming accustomed, the victim drops, and by the time the police enter the building from which the shot was fired there is nothing but a few empty bottles, a table and a chair and the smell of stale tobacco smoke.

# Interpreting Dreams By Psychoanalysis



"THERE were lots of chickens running about," said the young woman, "and one of them was much taller than the others. He ran after me and chased me into 'a dark corner.'"

The psychoanalyst asked the patient if she were worrying about a love affair. But she had no love affair to tell him about. All she could produce as in any way connected with the neurosis which affected her was a daughterly anxiety about her mother.

She was constantly disturbed about the state of her mother's health, without reason, and feared very much that she was going to lose this parent.

The psychoanalyst waited patiently and asked questions. The young woman was reluctant. Finally, however, she turned from dwelling on her morbid anxiety about her mother and remembered that she did have a boy friend when she went to the public school. Yes, she had seen him since. He had in fact asked her to marry him on two occasions. But the last time she saw him he did not repeat this offer. It was at a military ball they met and he looked handsome and imposing in his uniform.

"Aha," said the psychoanalyst, "the large pursuing chicken is discovered."

The family, the young woman added, had not approved very much of the young man.

### The Chicken Dream.

Then the psychoanalyst told her what she really meant by dreaming of chickens.

The symbolism of the psychoanalyst is not that of Broadway. A chicken doesn't have to belong to the chorus girl ranks. A nice young lover may be a chicken if the evidence thereto is otherwise corroborated.

The psychoanalyst informed the young woman that her dream represented wish fulfillment and that the largest chicken represented the young man whom she really loved, although twice she had refused his offers of marriage. His pursuit of her into a dark corner symbolized her mother's health, those things good by opposites in the waking as well as the dream life of a neurotic patient. What she really wished was that her mother would die so that she might marry the chicken suitor.

And why chickens? Well, the young woman first had met her admirer on the sidewalk outside of a public school. It took a New York psychoanalyst to recognize the symbolism which represented the tumultuous running to and fro of the children by a lively chicken yard.

There is a happy ending to this story. When psychoanalysis had brought the truth to light it not only relieved the neurosis but awakened the young woman to her real feelings so that she forgot to be prudish and was soon happily married to the man she loved.

How she accomplished this her physician, one of the leading exponents of psychoanalysis in this country, does not

say. He leaves un instructed femininity to finish things up.

### Consideration of Sex.

The great stumbling block in the path of the psychoanalysts, so far as the acceptance of their doctrine by the general public is concerned, is the insistence upon the overwhelming importance of sex in the treatment of neuroses. Professor Freud's famous statement, "In a normal sexual life no neurosis is possible," elicited bitter criticism from both professional and lay members of the community.

"After eight years' continuous study," says Dr. A. A. Brill, "I must corroborate this view of Professor Freud."

"But when you remember that the two great primitive forces under which men acted were those of hunger and sex, the preservation of life and its reproduction, you will see there need be nothing gross in regarding sex as of primary importance in the analysis of neuroses."

"Hunger—greed, and all the other versions of hunger—is not repressed by society as is sex. It is allowed to express itself more freely. By social and philanthropic activities also we seek to lessen the struggle for existence. It is because it is more repressed and less considered that the sex contest manifests itself in neuroses more extensively than does the struggle for existence."

"No psychoanalysis is complete—nay, possible—without the analysis of dreams. Dreams expose the unconscious."

If the patient does not dream, or says she does not, she is asked to invent artificial dreams, which are interpreted by symbolism, often, as are the real dreams.

It may seem absurd at first glance for the physician to say that a certain object appearing in a dream signifies something quite different from its apparent meaning and many opponents of psychoanalysis have attacked it on this ground.

Professor Janet, the great French psychologist and alienist, gives a satirical example of this method of symbolical interpretation.

"A young man," he said, "told me that he had dreamed of a star and two doves. 'You are in love,' I said; 'the two doves signify love and the star signifies a beauty of the stage.'"

"Not at all," said the young man; 'the star signifies navigation. I am one of the doves and the other one is Joan of Arc. The dream means that I am to make as great a success on the sea as Joan of Arc did on land.'

"His interpretation was as worthy of acceptance as mine, it seemed to me. Different persons may interpret dreams quite differently, and who shall say which is the right interpretation?"

### Root of Dream Symbols.

In the belief of the psychoanalysts, however, the symbolism of dreams has its roots in antiquity. While they do not have arbitrary interpretations for all dreams nor for all the features of many of them, there are symbols which mean the same to all persons. These are the most ancient of symbols, natural symbols based upon natural forms.

"I have found the same dream symbols in several different countries," said Dr. Brill, "which, of course, has been the experience of all investigators. A physician told me recently that he had found some of these same symbols occurring in the dreams of his patients in India."

"Psychoanalysis is based on the theory that hysterical symptoms defend past emotional experiences which were repressed and forgotten."

"The method of treatment formerly consisted in hypnotizing the patient and having him recall and reproduce these experiences, thus giving vent to emotions that for some reason could not be expressed before. With this reproduction of the emotional experience which has been repressed, the neurotic symptoms disappear. It is mental catharsis. When everything is brought to consciousness and the problems intellectually explained the patient recovers."

"It is, however, the real unconscious motive that we must find, for the causes that one usually holds responsible are only apparent."

"In nervous and mental cases we are often told that the disease followed physical shock, a fall, fright or some similar experience."

"But we usually find that the patient was not quite normal before that happened. We find that there have been previous disturbances of the mental and emotional life. The symptoms are the manifestations of the mental conflict."

### Reaching Seat of Trouble.

"Instead of hypnotism the psychoanalyst to-day, in addition to dream analysis, asks the patient in the waking state if he remembers the experience which gave rise to some symptom."

"By assuring the patient that he can remember, by getting him to concentrate his attention and repeat the details which occur to him he is finally enabled to recall the experience which is the root of the hysteria."

"The resistance of the patient is due to the fact that the idea to be recalled is of a nature to provoke abnormal mental pain or a feeling of injury. It is an experience of a kind that one would rather forget. Freud's theory of repression is based on the contention that this unpleasant idea is incompatible with the ego. Thus the patient has wished to forget it, but the forgetting is incomplete. The painful thought continues to strive to come to the surface and is continually held back by the psychic censor."

"This struggle of the two opposing forces results in a compromise. The shameful idea and the psychic censor meet each other half way. The result is then transformed into a hysterical symptom by the process of conversion. The psychoanalyst goes far back into the life of the patient in the course of disentangling the threads which make up the mesh of his neurosis. Freud holds that most neuroses have their roots in an experience suffered by the child before the age of nine years."

In this connection all psychoanalysts assert that heretofore too little attention has been paid to the psychic influence under which a child is placed. Some of the opinion that many of the best of fairy tales offered to children do much harm.

The disentangling of the skeins of the life and the bringing to light of hidden things which have been forming in the mind for years is in itself highly curative, according to all the disciples of Freud, who was the creator of psychoanalysis. But the psychoanalyst also instructs his patients in the great importance of a normal sexual life and the division of sublimation—that is to say, the division of natural energy to higher things. Just as all art, all music and all poetry is sublimated sex, according to many philosophers, so the psychoanalyst suggests to his patient happy and abiding self-expression, through the performance of helpful work of some sort."

"In the opinion of psychoanalysts every one can be benefited by psychoanalysis. Only intelligent persons, those who have some mental development, are benefited by it. It is not only useful for defectives, but I should consider it harmful for them," said a mild psychoanalyst.

"Psychoanalysis is only one branch of my work, as I am an alienist, so I am able to judge of the proportion of cases which may be treated by it. I find that in eleven cases which I have recently examined only one could be treated. Of course psychoanalysis could be applied to any of them, but it would not help the patient. I do not apply psychoanalysis to women who are faddists, who go from one thing to another, always enthusiastic over a new cure. I suggest to them a trip to Europe, perhaps. They are unstable. To benefit by psychoanalysis the patient must be willing and fit to cooperate with the physician."

### Neuroses and Morality.

"We all live under the same conditions, we all endure the same things. It is sometimes asked why some persons are a victim to disease and others do not. It is because some of us know how to adjust ourselves to conditions. Under the same conditions certain women will be neurotic and others will not. This is exactly the same as in germ diseases. Some persons will furnish fertile soil for the germs and others will not."

"One should always remember that the persons who suffer from neuroses are moral persons. They are often very sensitive in the matter of their moral obligations. Often they conceive things to be shameful which are not in the least so, and they worry and brood over conditions that are perfectly natural. I believe that many divorces and separations of husband and wife are due to these causes."

"People now are generally of the opinion that the sexual life should be better understood, and especially so by parents. Boys and girls should not be brought up in ignorance of these things, and it is their parents who should enlighten them. As for the danger which may threaten from the study of this subject by women who are not scientists, I feel that the sort of women who might find such a study dangerous would find danger everywhere. They have a leaning that way. Of course persons who have no foundation for the study of a science should not regard themselves as experts in the topic. Psychoanalysis can be used to advantage only by those who have had serious professional training in mental and nervous diseases."

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