# The Thirteen Party and The Boxing Deaths of Luther McCarty and John "Bull" Young (May to August, 1913).

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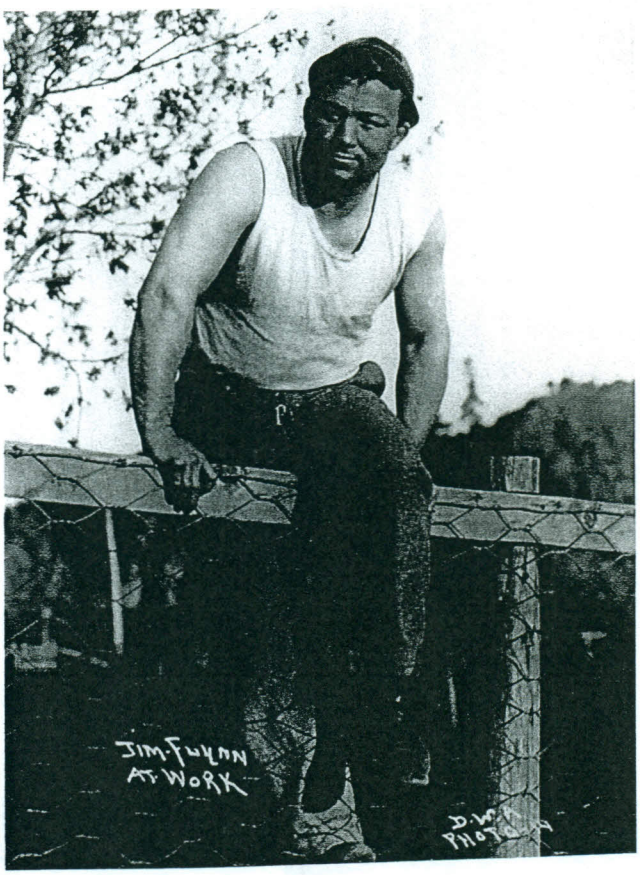
## Part I: The Boxing Death of Luther McCarty (May 24, 1913)

On Friday, December 13, 1912, Luther McCarty and his friend and sparring partner, John "Bull" Young, invited several friends to a party. It was a special occasion. They were in their twenties, they were living on the beach in Venice, California, they were surrounded by beautiful girls, and Luther had just won the greatest boxing match of his career. Luther's victory made him a national figure. He had beaten "Fireman" Jim Flynn in sixteen rounds at the Vernon Arena in Los Angeles.

Jim Flynn (1879-1935), whose real name was Andrew Chiariglione, had been a fireman on the railroad in Pueblo, Colorado. He began his boxing career in 1902 and by 1906 he was fighting Tommy Burns for the heavyweight title. Although he was knocked out by Burns, he became one of the most feared heavyweight fighters of his time. He later claimed to be the first man to have knocked out the future champions Jess Willard and Jack Dempsey. By 1912 he had fought Jack Johnson twice, once before Johnson was champion and once after. Although Flynn lost both fights, he remained a barrier to other men who sought to defeat Johnson. Flynn made his reputation by beating many of the white boxers who hoped to dethrone Johnson. He became known as the "white hope crusher." Anyone who hoped to meet Johnson had to defeat Jim Flynn.




**Jim Flynn at work (Courtesy of *Antiquities of the Prize Ring*)**

On December 10, 1912, Luther McCarty had done just that. He had defeated Jim Flynn decisively in the first elimination match of Tom McCarey's new "White Heavyweight Championship." This tournament was expressly designed to find a successor to Jack Johnson. Although Johnson still nominally held the title, his behavior had become so abhorrent to whites and blacks alike that he was no longer considered fit to be champion. Thus it seemed proper to hold a white hope elimination tournament to find a successor. One of the most likely men to hold such a tournament was "Uncle Tom" McCarey. **(1)**

Thomas Jefferson McCarey (1869-1936) had risen from driving a laundry truck to becoming one of the most famous boxing promoters in the world. He was the president of the Pacific Athletic Club, which held its fights in Vernon, California, a small industrial city totally surrounded by Los Angeles. From 1909 to 1915 Vernon, under the directorship of Tom McCarey, was one of the main centers for championship boxing in the world**. (2)**

**"Uncle Tom" McCarey ( Courtesy of *Antiquities of the Prize Ring*)**

McCarey's prestige and reputation led to a general agreement among sports writers that a white hope tournament, held in Vernon, under his auspices could lead to a new heavyweight champion. Naturally, the most important white hopes wished to be involved. Jess Willard, "the Pottawatomie Giant" was the leading contender. He had beaten McCarty in a non-decision fight in New York in August. But Willard's manager, Tom Jones, had insulted McCarey earlier in the year and McCarey owed him no favors. Willard himself was sober, clean living, but temperamental. He lacked charisma. He had the potential to be a good fighter, but lacked the killer instinct needed to be a great fighter. Willard's disadvantages, plus lobbying by Billy McCarney, Luther's manager, caused Willard to be left out.

There were others too: Edward "Gunboat" Smith, a good though small fighter; Al Kaufman, a big man who had been beaten by both Jim Flynn and Luther McCarty, and

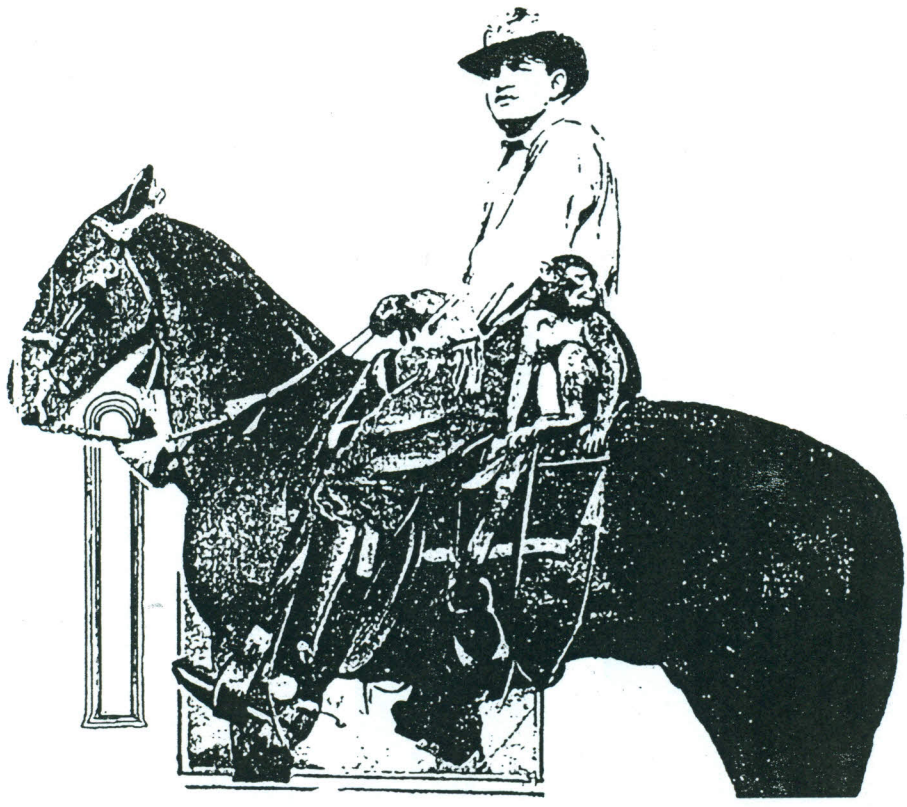
Carl Morris, "the Original White Man's Hope" who also had lost to Flynn and McCarty. All these were left out. Included in the tournament were Jim Flynn, Luther McCarty and Al Palzer, a giant from Iowa. Of the three, Flynn was the known commodity. McCarty and Palzer were young and inexperienced, but looked to have talent. McCarey decided to pair McCarty and Flynn together for the first round of his tournament, with Palzer coming to California to meet the winner in the second round bout. The title fight would take place on January 1, 1913.

Luther McCarty was only 20 years old and had been boxing professionally for about two years. Like all of the white hopes he had taken up boxing after the Johnson-Jeffries fight of July 4, 1910. His first professional fight was in Culbertson, Montana in January 1911. He moved to Calgary, Canada for several fights and then traveled to Fargo, North Dakota. Although he won in both places he was undistinguished. Leaving a wife and daughter in Fargo, he drifted to Chicago in October of 1911 hoping to find work. Instead he was picked up as a fill-in by Billy McCarney, an ex-sports writer and boxer, who was acting as a fight manager for the Springfield, Missouri Athletic Club. After a slow start McCarty attracted national attention when he defeated Carl Morris, "the Original White Man's Hope," in Springfield on May 3, 1912. He then boxed in a "white hope" tournament in New York where he lost to Jess Willard but reappeared as a contender when he stopped Al Kaufman, Jack Johnson's former sparring partner, in two rounds in San Francisco on October 12. It was probably this fight, and the fact that he was already in California that led to McCarty being included in the tournament.


**Luther McCarty and his camp at Venice, California 1912**
**Left to Right: Billy McCarney ( seated), Fred Sears, Luther McCarty, Walter Monahan, John "Bull" Young ( seated) ( Courtesy of *Antiquities of the Prize Ring*)**

Billy McCarney, called "the Professor" since he was a college graduate, had taken over the management of Luther McCarty in Springfield. McCarney knew how to package his fighter. Since Luther had grown up in Nebraska and Kansas, McCarney dressed him up as a cowboy and had him ride his horse through downtown Los Angles. McCarty was charismatic and loved the spotlight. "Luther is the original 'Sunny Jim,' He is one long and loud laugh from sunrise to bedtime." So wrote the *Cincinnati Enquirer* that December. He made friends with Al G. Barnes, whose circus wintered in Venice. Everyday, after training, Luther would go over to the circus area and play with the animals. And everyday, the papers would carry a picture of him riding a camel, or holding up an elephant's front feet, or walking a tiger on a leash or wrestling with a bear.

This made great publicity and kept Luther on the front page while Flynn was relegated to the back. The morning of the fight, the sporting section of the *Los Angeles Times* carried a picture of Luther McCarty and Jim Flynn riding a horse. But the "Jim Flynn" on the horse was a pet monkey McCarty had purchased from the circus. **(3)**

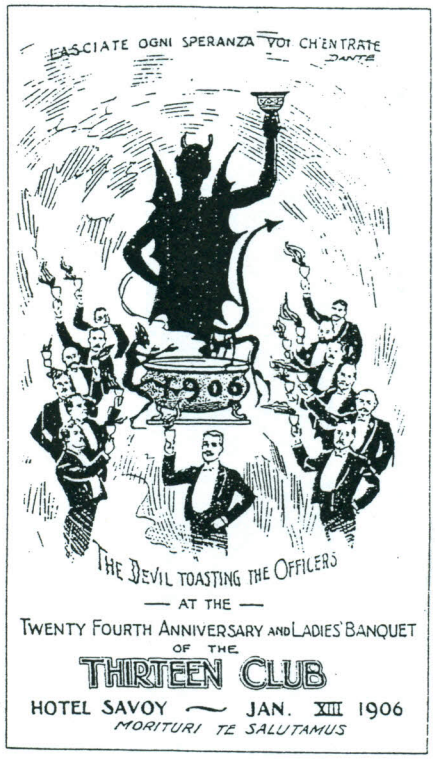


**Luther McCarty on his horse with his pet monkey, "Jim Flynn" behind him. (Courtesy of the *Los Angles Times*, December 10, 1911, pt. III, p.1)**

**The Thirteen Party.**

"Ninety percent of this game is half mental." So said Yogi Berra of baseball. And perhaps it was also true of the McCarty-Flynn fight. The fight was held on Tuesday, December 10, 1912 at the Vernon arena. McCarty, who had made news with his pet monkey, "Jim Flynn," proceeded to make a monkey out of the real Jim Flynn in the ring. Flynn was outclassed from the start and McCarty won in triumphant fashion. Then it was time to celebrate. Thus on Friday night, December 13, Luther and his sparring partner, "Bull" Young held their "Thirteen Party."

The Nineteenth Century was the quintessential period of rationalism. The Industrial Revolution had ushered in a period of prosperity and pragmatism. Science had triumphed over superstition, and young, skeptical men and women welcomed the chance to show the world that they were no longer frightened of fairy stories. One of the manifestations of this brave young skepticism was the creation of "Thirteen Clubs."




**Annual Report of the New York Thirteen Club 1906 (Courtesy General Research Division, The New York Public Library, Astor, Lenox and Tilden Foundations)**

The Thirteen Club was a creation of Captain William Fowler, a Civil War veteran and New York builder. During the late seventeenth century a superstition had developed in England that it was fatally unlucky to have thirteen guests sit down to dinner. Supposedly this superstition came from the tradition of the Last Supper. The death of both Jesus and Judas after the supper, led to the belief that thirteen at dinner meant one or more of their number would die within the year.

This superstition obtained credibility so that by the 1880's, the idea of having thirteen guests to dinner became taboo. Captain Fowler, as a representative of the new modern industrial man, decided to destroy this superstition. On Friday, January 13, 1881, at 8:13 PM, Captain Fowler brought together twelve other like-minded men to sit down to dinner and tempt fate. Reason laughed at superstition. Not only did they break the taboo of 13 at dinner, they took on a number of other famous unlucky beliefs. To get to the table, the members had to walk under a ladder. Then they found piles of spilled salt and crossed forks at each place setting, while on the wall was a large banner that read "Morituri te salutamus" (We who are about to die, salute you). The dinner was a great success and became the beginning the Thirteen Club movement. By 1895 there were Thirteen Clubs all across the United States and in other countries as well. Total membership was over 2,500 people. By 1907, the clubs could claim five successive U.S. presidents as honorary members: Chester Arthur, Grover Cleveland, Benjamin Harrison, Williams McKinley and Theodore Roosevelt. **(4)**

Stimulated by the Thirteen Clubs, groups of young people began holding of "thirteen parties." These were gatherings to which thirteen people were invited. Often they dressed up in costumes like Halloween. Sometimes the room was decorated with black crepe paper, with pictures of goblins and ghosts on the walls. The place settings might have black napkins with favors of candy shaped like devils. Everything was done to tempt the old superstitions and to demonstrate that youth would not be frightened or denied. So it was with Luther and Bull's party:

> A year ago two young giants were training at Venice, with visions of fame and championships as they buffeted each other around the training ring. One was Bull Young, the other was Luther McCarty. One night they gave, as joint hosts, a 'thirteen party' with thirteen guests and all of the other hoodoo signs they could think of as trimmings for the feast. **(5)**

Key to the success of a "thirteen party" was the possibility that the superstition might prove true. The poet, Matthew Arnold (1822-1888), attended a dinner that had 13 guests. At the end of the dinner, Arnold is said to have remarked his understanding of the superstition was that the first guest to rise from the table would die within the year. To defeat this superstition, Arnold suggested that he and two young men, both of whom were in the fittest condition, should rise at the same time. This they did, but, according to the story, within a year Arnold had died of heart disease, and the two young men had died in accidents. This result created a frisson of fright, which became attached to the idea of a "thirteen party." And naturally that frisson tempted the young, the skeptical and the bold of the late nineteenth and early twentieth centuries.

But the thirteen party was not the only way young people tempted fate. Many relished the idea of challenging the "hoodoo" or jinx in other ways. Young couples, such as the boxer Battling Nelson and his wife, chose Friday the 13th or the 23rd, which was equally jinxed, as the day on which to get married. **(6)**

The number 13 held no jinx for Luther McCarty. Instead, he and his manager, Billy McCarney were devoted *triskaidekaphilians*, people who believed that 13 was their lucky number. To prove it, they had a lapel pin made with the number 13 in a circle which all of them wore. **(7)**

McCarney told the story of the "lucky thirteen" to the *Calgary Herald* in the days just before McCarty's fight with Arthur Pelkey.

> 'Thirteen is our lucky number,' said the chatty guide of big Luther to the *Herald.* 'I do not blame you for wondering, they all do. Just follow me and you will see how we arrived at it. There are thirteen letters in the name of Luther McCarty and the same number in Billy McCarney. There are, count 'em. When Luther and I met [before the fight] in Springfield, Mo. we met at the train and left immediately going from Chicago to the Missouri city.'
>
> 'The train left at 8:05 p.m. – thirteen again. Luther won the bout and returned to Chicago on a train that left Springfield one minute after midnight – 12:01. That is another thirteen. Some thirteen's !'
>
> 'When I sent McCarty against Carl Morris, it was the thirteenth real battle of his career and he flattened Morris in two minutes and eleven seconds of the sixth round.'
>
> 'The bout with Al Palzer [that made McCarty white heavyweight champion]' continued 'Bizzy' Billy, 'was thirteenth battle McCarty and had participated in within a year and he won from Palzer on the first day of 1913. He received $13,000 for his two most important bouts, those with Flynn and Palzer.'
>
> 'His sparring partner's name is Albert E. Norton and he is the best sparring mate in the world, both personally and as a performer. The man who has conditioned McCarty for all of his important battles is with him here and his name is Frederick [sic: Frederic] Sears. Count 'em boys, the name of the sparring partner and the conditioner, and you will find each contains the magic number of thirteen.'
>
> 'To finish with, Luther McCarty is glad to be back in this dear city, where he got his first real start and encouragement – Calgary, Canada—and if you do the "one-two-three-etc." over the Calgary, Canada, you will stop again on the number that Luck and myself always count on as being our lucky one—13' **(8)**

**Calgary: The Beginning and the End**

After his first fight in Montana, McCarty went to Calgary in the spring of 1911. There he met the former heavyweight champion, Tommy Burns, who had suggested that with work

he might do well in boxing. Tommy Burns was right and on January 1, 1913 Luther won the title of "white heavyweight champion" in "Uncle Tom" McCarey's tournament. Burns then persuaded him to come back to Calgary to defend his title. Burns decided to match McCarty against a new protégé, Arthur Pelkey, a French-Canadian, from Chatham, Ontario. Pelkey (whose real name was Pelletier) was a little known white hope who had fought in a few tournaments on the East Coast. Billy McCarney thought that it would be an easy fight for McCarty and the money promised was good. It also appealed to Luther who enjoyed the idea of visiting Calgary again and seeing old friends.

**Tommy Burns and Luther McCarty From the Calgary *Morning Albertan,* March 17, 1911, p. 6**

TOMMY BURNS AND LUCK McCARTHY
The last of the white champions and the new white hope. "Gee! but you're a big fellow," said Tommy.

The fight was set for May 24, Queen Victoria's Birthday. Boxing was illegal within the city limits of Calgary, so the bout was held in a newly erected wooden arena, which Tommy Burns had built in Manchester, a suburb. In keeping with his superstition, Billy McCarney insisted that the fight begin at 1PM, which was also 13:00 according to the 24-hour clock.

Burns and McCarney had been raised Catholics, but had slipped away from organized religion. Yet both were still men of faith. McCarty was also, when he thought about it. His Christian name was Martin Luther and he had been raised as a Protestant. But his sister had become a Catholic, and had written him a letter just before the fight suggesting

that Luther needed to seriously consider the welfare of his soul.

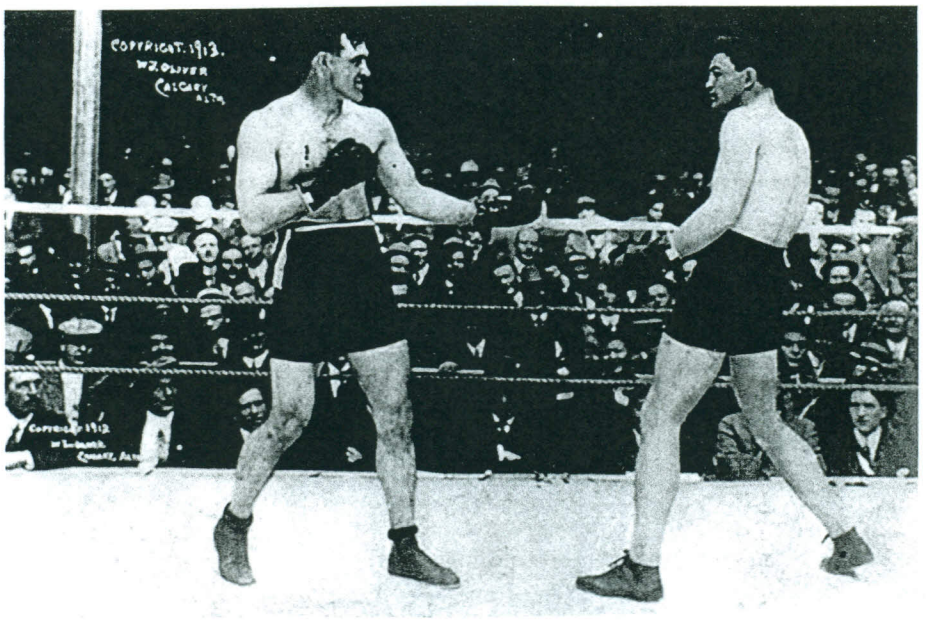
> You know, Luther, each day may be your last... So Luther, don't wait too long. You know in your business, you might get knocked out and never regain your senses as others have done. I tell you, my dear brother, what does it do to gain the whole world if you lose your soul? Don't put it off too long, my dear boy, as that's my prayer and wish for you to try to be a better man. **(9)**

In keeping with his sister's admonition, when the two Mac's arrived in Ogden, the suburb of Calgary where they were to train, one of the first men they met was Reverend William Walker, rector of St. Augustine's Anglican Church. Walker had been an athlete at Oxford University and was an amateur boxer. He reminded McCarney of an old-time fighter he had known named Kid Wedge who had become a preacher. Luther also liked Walker. Walker invited the two to dinner and to attend a church service. They accepted but when they arrived at the parsonage, they found the church's bell lying on the ground. Walker admitted that he lacked the money to get it mounted in the steeple. At dinner they noticed the poverty of the minister. Luther decided that he would fund having the bell mounted, while Billy McCarney proposed that Walker give a short talk before the fight with Pelkey.

> 'Parson,' said McCarney, 'I remember one time when Kid Wedge delivered a sermon in the ring and got a lot of money to do things he felt must be done. Now, how does this plan strike you? Come down to the arena for the fight. We'll have you introduced from the ring, and you can give a little talk. There'll be a big crowd on hand, and there ought to be a collection that would help you out with your work.' **(10)**

McCarney's motives were no doubt pure, and McCarty was pleased to have the minister speak before the fight. But both of them also remembered the fact that a coalition of ministers had run them out of Springfield, Missouri the year before, after the Carl Morris fight. They certainly were aware that many churchmen held boxing in very low esteem; that it was banned in Calgary; and that many ministers wished to see it eliminated entirely. Thus to have a minister, who himself was a boxer, provide a blessing from the ring on the fight seemed like a good idea. And if he could gain an offering from the crowd for his work, everybody would benefit. Billy McCarney offered to send him tickets to the fight, but then forgot to do this.

Nonetheless, Walker came to the fight and greeted McCarney and McCarty. McCarney asked Tommy Burns if Walker could step into the ring for few remarks. The result was not what was expected. The crowd, surprised at seeing a minister in the ring providing them with a little sermon, sat quietly on their hands. The hoped-for offering did not appear. Silence greeted the reverend's words, not coin. Walker felt embarrassed and sorry he had come. **(11)**



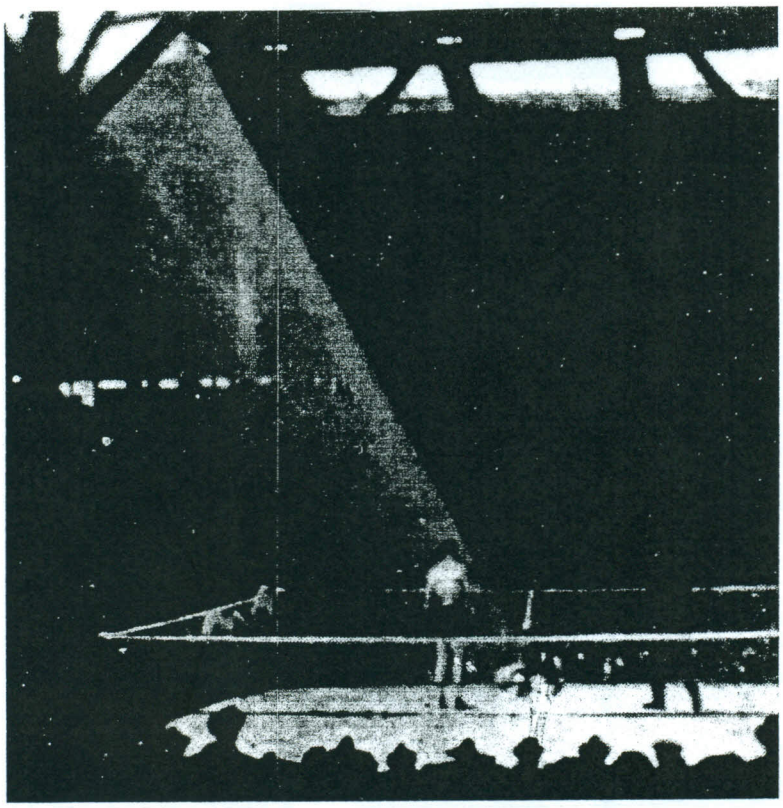

**Arthur Pelkey and Luther McCarty at the beginning of their bout (Courtesy of *Antiquities of the Prize Ring*)**

At 1PM, 13:00 by the 24-hour clock, on May 24, 1913, the two fighters met in the ring. Since the terms of the fight were that it was a no-decision bout, McCarty could not lose his title unless Pelkey knocked him out. This McCarty and his manager knew would never happen. For Luther, it was nothing more than a glorified sparring match. For Pelkey, it was his one chance to make a name for himself.

> It was a strange contrast, the champion bright and cheerful, confidence apparent in every movement. On the other hand the challenger was resolute and grim, determined to win, but with none of the air of confidence or gaiety that the other had. **(12)**

McCarty exchanged a few preliminary blows with Pelkey. Pelkey hit him with a left jab on the chin followed by a right to the chest. McCarty missed with an upper cut. Pelkey danced away. McCarty went into a crouch, then smiled, turned slowly and fell onto his back. As he fell to the canvas, the sun broke from behind the clouds and sunlight streamed through a window like a spotlight on Luther's body. The bout had lasted one minute and forty-six seconds.

Everyone was astonished as Ed Smith, the referee, counted the champion out. Amongst the cheers came the sudden realization that something seriously was wrong. Doctors crowded into the ring along with members of the Royal Mounted Police in their bright scarlet uniforms. They carried McCarty out of the arena into the open hoping to get more air. But air was no longer needed. Luther McCarty breathed no more.



**McCarty lying in Ring with light streaming down**
**(Courtesy of *Antiquities of the Prize Ring*)**

The death of Luther McCarty left the audience stunned. But the Reverend William Walker, who had come to the fight with misgivings, who had paid his last $5 for a ticket and had then met with silence when he spoke to the crowd, suddenly recognized the real reason he was there. He was there to offer Luther McCarty his last rites. "I see the hand of the Lord in it all, leading me to this boy, guiding me to him, leading me to the arena, and taking me there at such a time." After they carried Luther outside, "I knelt down beside the dying boy. I traced the sign of the cross upon his forehead. I prayed for the peace of his soul. He died with the words of the gospel still ringing in his ears." **(13)**

McCarty's death made news around the world. This was the first time in history that a champion had died in the ring. Moreover, he was the first boxer to be killed in the ring in Canada. But with his friend the minister at his side and the Calgary coroner in the audience to take charge of the body, things were managed as well as might be expected. The "thirteen party" had claimed its first victim.

Luck McCarty was not the only victim of the thirteen jinx. Everybody connected with the fight suffered. Billy McCarney, Luther's manager, and Ed Smith, the referee, were arrested. Arthur Pelkey and Tommy Burns were indicted for manslaughter. Arsonists burned down Tommy Burns' new arena. Boxing was banned throughout Alberta, and Burns' dreams of turning Calgary into a major boxing center were destroyed. But even more than Burns, more than McCarty perhaps, the one who suffered the most was Arthur Pelkey.

By the rules of boxing, if Luther McCarty had been the champion when he went into the ring in Calgary, Arthur Pelkey was the champion when he walked out of the ring. But champions are really made by the public, and nobody was ready for Arthur Pelkey as champion, most of all Pelkey himself. On learning of McCarty's death, "Pelkey broke down and cried like a child all the way down to the police barracks. 'I killed a man, I killed a man' were the only words that passed his lips for over an hour." **(14)**

Even though he was absolved from blame, the shock of having "killed" McCarty in the ring ruined Pelkey. Others claimed the title he had won. His wife, who had been with him in Calgary, cried hysterically for a whole week and had to be sent back to Boston for her health. Bad luck seemed to follow him. "But for the untimely turn of the hand of Fate he might have been one of the most famous men in the world, enjoying the plaudits of the mob and the attendant financial benefits." Instead, he became sort of a boxing freak, a man whose presence in the ring or in the gym, brought with it shudders by those who recognized him. He became an uncomfortable man to have around.

**To Be Continued**

**Footnotes**

**1.** For Johnson's behavior and the reasons that he was considered unfit, see Randy Roberts, *Papa Jack: Jack Johnson and the Era of the White Hopes* (New York: The Free Press, 1983) and Geoffrey C. Ward, *Unforgivable Blackness: The Rise and Fall of Jack Johnson*(New York: Alfred A. Knopf, 2004). McCarey was given the nickname "Uncle Tom" by the sportswriter Charles Van Loan [S.S. Van Dyne] who claimed that McCarey had such a soft heart that he was a meal ticket for all of the bum fighters in the world. Frank Roche, "Uncle Tom May Come Back," *Los Angeles Times*, Mar. 23, 1931,10; Don Ashbaugh, "Sports World Mourns 'Uncle Tom's' Passing," *Los Angeles Times*, Feb 2, 1936, p. A14

**2.** There is some confusion about McCarey's middle name. He was called Thomas Jefferson McCarey in an article entitled "Thomas J. McCarey," *Los Angeles Times*, Jan.1, 1912, pt. VI, p.50 but Harry A. Williams, "M'Carty One Real Glutton," *Los Angeles Times*, Dec. 5, 1912, pt. III, p.1 calls him T. Jasper McCarey.

For the background of the Vernon arena, see the useful but scatterbrained book by James Kilty, *Leonis of Vernon* (New York: Carlton Press, 1963). In 1908 the trustees of the city allowed Baron Long to build an open-air stadium, name it after Jim Jeffries and hold boxing bouts. In 1910, as the result of the controversy in California over the Johnson-Jeffries bout, the Los Angeles City Council banned boxing entirely. This killed championship boxing in the city but it created a large, ready-made audience for the

Vernon arena. The Jeffries' boxing club had failed in 1909 but it was succeeded in 1910 by the Pacific Athletic Club with Tom McCarey as promoter. Charles Eyton, manager of the Burbank Theater and later head of Paramount Films, was the referee. From 1911 through 1914, McCarey's and Eyton's names were synonymous with boxing at Vernon.

**3.** See story about the monkey and Jim Flynn in "McCarty has First-Class Manager in McCarney," the Calgary *Morning Albertan*, May 14, 1913, 7. For the picture of McCarty and "Jim Flynn" see *Los Angeles Times*, Dec. 10, 1912, pt. III, p.1

**4.** Nathaniel Lachenmeyer, *13: The Story of the World's most Popular Superstition* (New York: Thunder's Mouth Press, 2004). See also, Jonathan Cott, *Thirteen: A Journey into the Number* (New York: Doubleday, 1996).

**5.** "Criminal Prosecutions to follow death of 'Bull' Young," *Los Angeles Times*, Aug. 24, 1913, pt. VII, p. 1

**6.** The jinx of 23, while less common today than that of 13, has nevertheless come down to us in the phrase "23 skiddoo," that is: "23 go away!" See "Bat and Bride Defy Hoodoo; '23' and '13' the Luckiest Numbers, say They," *Fargo Courier-News*, Jan. 31, 1913, 6. "Many people want to show their contempt for superstition, so they come to room 23 on Friday the 13th, just to snap their fingers at it." "Lovers hold Black Friday in contempt," *Los Angeles Record*, Dec. 13, 1912, 14; "Brave Thirteen Combination and are Married," *Springfield Missouri Republican*, June 14, 1913, 14; "Thirteen," *Cincinnati Enquirer*, June 14, 1913, 7. The day after McCarty's party a group of young men whose birthdays were on the thirteenth of the month, joined together to create a Society of Thirteen, with the intention of having thirteen members who could celebrate a party on Friday, June 13, 1913. "Society of Thirteen defies Jinx and Hoodoo," *Los Angeles Times*, Dec. 14, 1912, pt. I, p. 8. A group of young women even saw the hoodoo as a way to find husbands: "Thirteen Parties," *Los Angeles Times*, Feb. 10, 1914, pt. II, p.8.

**7.** "McCarty and McCarney, as well as the men identified with the training staff, Fred Sears and Al Norton, known here as Young Al Kaufman, wore in the lapels of their coats little pins with the number '13' in a circle." "13 Misfortune, After Lucky Run, Fatal to Luke," *Springfield Missouri Republican,* June 5, 1913, p. 2; Billy McCarney probably originated the idea of making 13 Luther's special symbol. But Luther adopted the symbol as his own and even gave a talk about it in Clay Center, Kansas in February, 1913, when he was asked to address a baseball banquet. "He noted that he had thirteen fights, that there were thirteen letters to his name, and that the name of his manager and his sparring partner each contained thirteen letters, that on January 13 [sic: January 1, 1913], he won the fight that gave him the championship of the world. Some hoodoo?" "Baseball League is a Sure Go," *Clay Center [Kansas] Dispatch*, Feb. 25, 1913, p. 1

**8.** "Number Thirteen Lucky Combination at M'Carty's Camp," *Calgary Herald*, May 17, 1913, 8. See also "13 Misfortune, After Lucky Run, Fatal to Luke," *Springfield Missouri Republican*, June 5, 1913, 2 and "Unlucky Thirteen Cut a Big Figure in McCarty's Career," *Cincinnati Enquirer*, June 9, 1913, 8

**9.**. "M'Carty's Sister had Premonition of his Death," *Morning Albertan*, May 27, 1913, 6

**10**. George Lemmer, "The Ring Battles of Luther McCarthy," *Fight Stories* viii, no.9 (Summer [May-July] 1947), pp. 81-82. This account appears to be based on an extensive interview between Lemmer and Billy McCarney, and contains a good deal of factual information not found anywhere else. I am very grateful to Clay Moyle, boxing historian, for this reference.

**11**. A summary of Walker's remarks are given in the article "Almost Last Words Heard by McCarty Were Those of Preacher Exhorting Crowd," *Morning Albertan*, May 26, 1913, p.8

**12**.. "When World Champion Fell, Greatest Tragedy in the History of Sport Occurred," *Morning Albertan*, May 26, 1913, p.1

**13.** "Divine, Who Talked in the Ring, Says He Was Led to the Arena by Providence," *Morning Albertan*, May 26, 1913, 6

**14.** Joe Price, "Story of McCarty's Last Fight by the Sporting Editor of the Albertan," *Morning Albertan*, May 26, 1913, p. 1. "Pelky is no champion of the world. He happened to be in the ring when the champion of the world dropped dead from heart disease, or hip disease, or spontaneous combustion or somehin'. Eddie Smith , the newspaper guy, who refereed the bout , was in the ring , too. He is just as much champion of the world as Pelky, Eddie Smith, is the real champ." "Spark-Plug M'Closky," *Los Angeles Times*, Aug. 16, 1913, pt. IV, p.3