



Jane Addams
Hull-House Museum

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Women's History Bus Tour—Near West Side and Pilsen

This tour focuses on women's imprint on the social fabric and life found on the Near West Side and in Pilsen. Women have influenced religious, educational, and health care institutions; businesses; and activist and service organizations. With Hull-House as a reference point, the tour also highlights changes in the ethnic composition of the neighborhood—from Germans, Irish, and Bohemian groups being replaced by Eastern European Jews and Italians, followed by African Americans and Mexicans.

Founded by **Jane Addams** and **Ellen Gates Starr**, in 1889, **Hull-House** was a social settlement whose residents sought to learn from and improve the living conditions of immigrants on the impoverished and crowded West Side. The settlement offered a wide array of services and classes. Residents, who paid room and board to live and do volunteer work at Hull-House, experimented with programs and joined others locally and nationally to promote social reforms through legislation and direct action. Although the Hull-House Association continues today, its heyday was the Progressive Era, which ended with World War I. The original **Hull Mansion** (1856) and the **Residents' Dining Hall** (1907) are all that remain of the thirteen-building settlement complex along Halsted Street, Ewing, and Polk streets. They comprise the Jane Addams Hull-House Museum, which is part of the University of Illinois at Chicago.

Among the agencies, staffed predominantly by women, that shared a Hull-House address were the Immigrants' Protective League, the Juvenile Protective Association, and the Mary Crane Nursery. The movement for a juvenile court in Chicago, begun in 1899 by **Louise deKoven Bowen, Julia Lathrop, Lucy Flower** and **Mary Bartelme**, culminated in the opening of a modern Juvenile Court Building and Detention Home, in 1907 at 771 W. Ewing Street, just across Halsted Street. Today the Juvenile Court and Detention Center occupies more than an entire block at 1100 S. Hamilton Avenue, nearly two miles west of its original site. Victoria Brown's entry on Jane Addams (pp. 14-21), Jennifer L. Bosch's on Starr (pp. 838-842), Sharon Z. Alter's on Bowen (pp. 101-106), Robyn Muncy's on Julia Lathrop (pp. 490-492), Jean C. Tello's on Lucy Flower (pp. 273-276), and Gwen Hoerr McNamee's entry on Mary Bartelme (pp. 66-70) are in *Women Building Chicago*.

The red brick **Chicago Fire Academy**, 558 W. DeKoven Street, marks the site of the O'Leary house and barn, the mythic starting point of the Great Chicago Fire of October 8, 1871. In her official deposition, **Catherine O'Leary** (1820? -1895), a Famine immigrant from County Cork, Ireland, testified that she

owned “five cows that perished, along with a horse, two tons of coal and two tons of hay.”

<http://www.chicagohs.org/fire/oleary/kate.html>

Opened in 1972, **UIC’s Children’s Center--East**, 728 W. Roosevelt Road, resulted from the efforts of faculty and students who were part of Circle Women’s Liberation to have the university provide day care. Organizers held “baby-ins” at key administrators’ offices, circulated petitions, and then donated toys and cleaned up the space the university offered.

In the nineteenth century, church steeples were the highest structures in residential neighborhoods, visible signs of ethnic and religious diversity—as well as competition. In the distance on the right, for example, is **Holy Family**, the largest Irish parish in Chicago when its Gothic church was dedicated in 1860. German Catholics constructed **St. Francis of Assisi Church** near the corner of Halsted Street in 1866 and rebuilt it following a disastrous fire in 1904. **Holy Guardian Angel/Madonna Center**, the first Catholic settlement on the West Side, occupied quarters in the parochial school on Newberry Avenue from 1913 until 1921 when it moved to 718 S. Loomis Street. Chapters of Mary Agnes Amberg’s Madonna Center memoir are included in the Beginnings of Settlement Life section of “Urban Experience in Chicago: Hull-House and Its Neighborhoods, 1889-1963,”

<http://www.uic.edu/jaddams/hull/urbanexp>

This stretch of Halsted Street remains contested space during its redevelopment as the South Campus of the University of Illinois at Chicago. The Maxwell Street Historic Preservation Coalition has waged a vigorous but unsuccessful campaign to save the commercial buildings that once lined both sides of the street. The master plan, approved by the University of Illinois Board of Trustees in September 1998, envisioned a mix of private housing, student apartments, and retail stores on the 100-acre site bounded by Roosevelt Road, 15th Street, Union Street, and Morgan Street. Although the university and the City of Chicago reached an agreement to preserve eight structures and thirteen facades, just recently the Goldenberg Furniture Company, 1305 S. Halsted Street, was demolished “after engineers determined the building could not be saved.” “Maxwell Street backers blast demolition by UIC,” *Chicago Sun-Times* (June 13, 2003); “Daley puts his seal on Maxwell Street plan,” *Chicago Tribune* (September 2, 1999); “Building UIC’s Future,” [editorial] *Chicago Sun-Times* (September 2, 1999); and “Maxwell Street: 2nd Chance for UIC,” [editorial] *Chicago Tribune* (September 13, 1999).

Viaducts have often served as neighborhood boundaries in Chicago. The 16th Street viaduct separating the commercial district along Halsted Street from the Pilsen neighborhood was also a scene of bitter labor battles between workers and police and, on occasion, the militia. According to historian Richard Schneirov, during the “Great Upheaval” of 1877, the railroad strike spread to Pilsen where Bohemian lumbershovs “tried to shut down the brickyards and stoveworks as well.” The ensuing battle of the 16th Street Viaduct on July 26, 1877, involved crowds of ten thousand who engaged in guerilla warfare. Schneirov notes that women were well-represented and took an active part, either by carrying “stones in their aprons or attack[ing] cavalry themselves by filling their stockings with stones and swinging them over their heads.” Richard Schneirov, *Labor and Urban Politics: Class Conflict and the Origins of Modern Liberalism in Chicago, 1864-97* (Urbana and Chicago: The University of Illinois Press, 1998), pp. 72-74. For a chronology of labor disputes involving the McCormick Reaper Works on Blue Island Avenue, see W. J. Adelman, *Pilsen and the West Side* (Chicago: Illinois Labor History Society, 1983).

As part of her search for a place to “settle” in March 1889, Jane Addams traveled the streets of Pilsen. Indeed, in her famous memoir, *Twenty Years at Hull-House*, she claimed that it was “on the way to a Bohemian mission” that she discovered the Hull mansion, “a fine old house standing well back from the street, surrounded on three sides by a broad piazza which was supported by wooden pillars of exceptionally pure Corinthian design and proportion.” In a letter to her sister, Addams characterized

the trip to Pilsen as “very successful” because the boys from Fourth Presbyterian Church “took games with them . . . and talked and played together in the most social way.” Jane Addams to Mary Catherine Addams Linn, April 1, 1889, Swarthmore College Peace Collection, Jane Addams Papers, Series 1, in JAMC (reel 2-1050-1061), Special Collections, The University Library, The University of Illinois at Chicago. For in-depth information on the beginnings of Hull-House, see “Urban Experience in Chicago: Hull-House and Its Neighborhoods, 1889-1963”

<http://www.uic.edu/jaddams/hull/urbanexp> For this particular letter, go to “search” and type April 1, 1889.

Casa Aztlan, 1831 S. Racine Avenue, was originally known as Howell Neighborhood House, a settlement founded by Presbyterians to serve Bohemians and Slavs in Pilsen. Reflecting its new identity as a center of Mexican and Mexican-American life are colorful murals originally painted by Ray Patlan between 1970 and 1973, including portraits of Ernesto “Che” Guevara, Pancho Villa, Emiliano Zapata; and artist Frida Kahlo. Local feminist and activist **Maria Saucedo** (1954-1981) was among the members of Casa Aztlan’s political street theater group known as Campania Trucha. *Chicago: City of Neighborhoods* (pp. 256-57); Martha Elena Espinoza’s entry on Maria Saucedo in *Women Building Chicago* (pp. 780-783); and <http://www.chicagosolarpartnership.org/pv/index.htm#casa>

By 1890, **Bethlehem Congregational Church**, 1853 S. Racine Avenue (no longer standing) was the largest Bohemian Protestant congregation in Pilsen. Thanks to the work of **Bozena Salava** (1867-1960), Bethlehem’s Sunday School numbered ten thousand graduates by the 1920s. Salava’s career as a Congregational missionary and her interest in Czech cultural affairs is discussed by Peter R. D’Agostino in *Women Building Chicago* (pp. 771-773).

Since 1982, **Decima Musa**, 1901 S. Loomis Street, has been a social and cultural center for Hispanic women in Pilsen and the larger city. Founded by **Carmen Velasquez** and **Rosario Rabiela** the restaurant has inspired Hispanic women “to make themselves heard and take a place at the cultural table.” In an interview with Jennifer Halpin, Velasquez and Rabiela explained that Decima Musa was the title given a seventeenth century Carmelite nun, Sor Juana Ines de la Cruz, “a poet and playwright who . . . refused to bow to church criticism over her intellectual pursuits.” In addition to supporting the work of female writers and playwrights, Decima Musa hosts political events such as The Campaign for Better Health Care, aimed at building support for universal health care coverage in the Illinois State House. Jennifer Halpin, “Hispanic women’s restaurant serves up cultural, intellectual dishes to Pilsen,” *Illinois Issues* 25 (December 1994), <http://www.lib.niu.edu/ipo/ii941224.html>

While many of the murals in the Pilsen neighborhood honor Mexican heroes, considerable attention is also devoted to saints, especially **Our Lady of Guadalupe**. Generations of Spanish-speaking immigrants to Chicago have found solace and strength in the story of the appearance of the mother of Jesus to a young Indian peasant, Juan Diego, in Mexico in 1531. The shrine to Our Lady of Guadalupe in **St. Pius Church**—built by Irish Catholics in 1893 at the southeast corner of 19th and Ashland Avenue—is a powerful reminder of the parish’s new life and identity. While the Virgin of Guadalupe remains a popular symbol of religious devotion among Catholics, it has also played a crucial role in Mexican national identity. See D. A. Brading’s *Mexican Phoenix*, a study of the image and tradition of Our Lady of Guadalupe across five centuries (Cambridge University Press, 2003).

Harrison Park traces its origins to the “small parks” movement pioneered by Hull-House reformers at the turn of the twentieth century. In her speeches and writing, Jane continually argued on behalf of “Recreation as a Public Function in Urban Communities.” The swimming pool and the modern fieldhouse of Harrison Park—one of the crown jewels of the Chicago Park District—continue the settlement’s legacy. For background on Hull-House and the Small Parks Movement see “Urban

Experience in Chicago: Hull-House and Its Neighborhoods, 1889-1963”

<http://www.uic.edu/jaddams/hull/urbanexp>

Just as the Butler Gallery at Hull-House brought art to its neighborhood in the 1890s, since 1982 the **Mexican Fine Arts Center Museum**, 1852 W. 19th Street, has developed a national reputation for the breadth of its collection. From mid-September through mid-November, the museum hosts its Sor Juana Festival “to honor one of Mexico’s greatest writers . . . as well as to celebrate and showcase the artistic accomplishments of Mexican women from Mexico and the United States. The Festival also commends Chicago Mexican women leaders with the Sor Juana Achievement Awards,” as its website explains.

<http://www.mfacmchicago.org>

According to their website, the mission of the **Guadalupe Reyes Center of El Valor**, 1850 W. 21st Street, “is to support and challenge urban families to achieve excellence and participate fully in community life. [Their] programs exist to enrich and empower people with disabilities, the disenfranchised and the underserved. El Valor is a non-profit community-based organization founded in 1973 by the late **Guadalupe Reyes**, a visionary, leader and mother who dreamed of a community in which all members, including her son with special needs, could love, learn and work. With a small bank loan and a borrowed church basement in Pilsen, she and several others started the first bilingual, bicultural rehabilitation center in the state of Illinois and they called it El Valor, meaning ‘courage.’ From its roots in the Hispanic community, El Valor has grown into a multicultural, multipurpose organization with a mission that reaches thousands of families throughout Chicago.” <http://www.elvalor.org>

The success of Jane Addams and Ellen Gates Starr at Hull-House inspired Leila Martin and Hettie Peary to establish **Gads Hill** Settlement in 1898 in a former saloon at 22nd and Damen Avenue. Whether it was named for Charles Dickens’ birthplace or the more notorious town of Gads Hill, Missouri, is still a subject of historical debate. However, in 1916, head resident **Ruth Austin** (1884-1990), hired Pond & Pond, the same architectural firm that designed the Hull-House complex, to build the present Gads Hill Center at 1919 W. Cullerton. It was located just west of the Simon Baruch Public Bath, 1911 W. Cullerton Street, a marvel of modern plumbing when it opened in April 1910. For background on Ruth Austin’s philosophy of settlement life see Raymond Brod’s entry in *Women Building Chicago* (pp. 51-54); <http://www.gadshillcenter.org>

“**Plezensky Sokol**,” 1812 S. Ashland, on the facade indicates that this building was built for Czech and Slovakian immigrants who settled in Pilsen in the late nineteenth century. A sokol was a gymnasium and community center where fraternal and sororal ethnic societies held athletic and cultural events. Other Middle European nationalities including immigrants from Poland, Germany, and Hungary also established centers that so that traditional expressions of physical culture and ethnic celebrations could continue after emigration to the United States. The biography of **Stefania Chmielinska** by Karen M. Majewski in *Women Building Chicago* (pp. 155-157) discusses the role of gender in Polish ethnic cultural societies.

Founded in 1973, **Mujeres Latinas en Accion**, 1823 W. 17th Street, offers comprehensive social service delivery and advocacy. It is one of the oldest incorporated Latina organizations in the nation primarily administered by, working with, and on behalf of Latinas. Mujeres has received national recognition as the leading expert in providing culturally sensitive services in the areas of domestic violence, sexual assault, parent support, homelessness prevention, youth crisis intervention, and Latina leadership. For more information, see Martha Elena Espinoza’s entry on **Maria Diaz Martinez** in *Women Building Chicago* (pp. 541-543); and <http://www.mujereslatinasenaccion.org/>

Continuing Pilsen's reputation for art is the **Orozco Fine Arts School**, 1940 W. 18th Street. Named for Mexican muralist Jose Clemente Orozco, the public school features the work of Francisco Mendoza. A native of Chicago and a graduate of the Art Institute of Chicago, in 1993 Mendoza created a mosaic mural, "**Homage to the Women of Mexico**" for the new entrance to the Chicago Transit Authority station on 18th Street. His mosaic for the Orozco school is considered to be the "largest Venetian glass tile mural in the entire Midwest region." The Irving Arts Center recently commissioned Mendoza to create a glass tile mural in honor of the Texas town's centennial that will be installed in the center's sculpture garden. <http://www.irvingartscenter.com>

Founded in 1875 in a community dominated by "freethinkers," the Bohemian Catholic parish of **St. Procopius** reinvested in the Pilsen neighborhood by constructing a massive house of worship on 18th Street and Allport designed by architect Paul Huber. At the time the church was dedicated on September 23, 1883, nearly 800 children were enrolled in the parochial school. A high school for boys, organized in 1887, became the nucleus of St. Procopius College, now Illinois Benedictine College in suburban Lisle, Illinois. Rev. Msgr. Harry C. Koenig, *A History of the Parishes of the Archdiocese of Chicago 1* (Chicago: Archdiocese of Chicago, 1980), pp. 813-818.

Thalia Hall, 1215-1225 W. 18th Street, designed by architects Frederick E. Faber and William F. Pagels, quickly became a center of cultural life in Pilsen following its opening in 1892. "[N]amed for Thalia, the Greek muse of comedy and pastoral poetry," the hall included a theater modeled after the Old Opera House in Prague. In 1895, **Josefa Humpal-Zeman**, a resident at Hull-House and editor of a Bohemian-language newspaper, brought together Czech women and settlement residents in a meeting the *Chicago Tribune* headlined, "All Meet as Sisters." Humpal-Zeman founded the Bohemian Women's Publishing Company in Pilsen and her home became "a meeting place for Bohemian artists, musicians, professional men and women, artisans and laborers, and their wives and children." Julia E. Noblitt entry (with Alena Zarasova) on Josefa Humpal-Zeman in *Women Building Chicago* (pp. 417-420); <http://www.ci.chi.il.us/Landmarks/T/ThaliaHall.html>

When it opened in 1973, the 100-story **Sears Tower**, 233 S. Wacker Drive, (in the distance to the northeast) was the largest skyscraper in the world at 1,454 feet and it quickly became Chicago's most familiar landmarks. For an analysis of the EEOC sex discrimination suit against the world's largest retailer in 1984-85, see Ruth Milkman, "Women's History and the Sears Case," *Feminist Studies* 12, no. 2 (Summer 1986): 375-400.

Under a directive from the federal Department of Housing and Urban Development, the Chicago Housing Authority (CHA) has been demolishing units of the **ABLA Homes**, named for **Jane Addams**, Robert H. Brooks, Horatio Loomis, and Grace Abbott. The high rise buildings named for **Grace Abbott** (1878-1939), head of the Immigrants' Protective League who directed the Federal Children's Bureau in Washington, D.C. from 1921 to 1934. In contrast to the two-story homes known as the Robert H. Brooks project that opened in 1943 for war workers south of Roosevelt Road between Racine Avenue and Loomis Street, the Abbott homes "covered ten square blocks, with no streets running through it." In the opinion of housing expert Devereux Bowly, "More than any project built in Chicago . . . the overall feeling [was] forbidding, and the human scale [was] completely lost." Devereaux Bowly, Jr., *The Poorhouse: Subsidized Housing in Chicago, 1895-1976* (Carbondale, IL: Southern Illinois University Press, 1978; "ABLA revitalization plan to include new name," *Chicago Sun-Times* (September 11, 1998); "18 War Workers First To Enter Brooks Homes," *Chicago Daily News* (March 20, 1943); Robyn Muncy entry on Grace Abbott in *Women Building Chicago* (pp. 6-8) and Victoria Brown on Jane Addams in *Women Building Chicago* (pp. 14-21).

At the time Jane Addams and **Ellen Gates Starr** established Hull-House on Halsted Street in 1889, nearby Holy Family was the largest English-speaking parish in the city with a congregation of more than 20,000 men, women, and children. Built by refugees of the Great Famine in Ireland, the Gothic church of Holy Family was dedicated on August 26, 1860. St. Ignatius College, next door, the forerunner of Loyola University, opened on September 5, 1870. The convent at 1019 S. May Street was named in honor of **Sister Agatha Hurley**, who established St. Aloysius School at 631 W. Maxwell Street in 1867 and continued to serve the children of Holy Family parish until her death in 1902. For information on the **Sisters of Charity of the Blessed Virgin Mary** and the **Religious of the Sacred Heart** who taught several thousand children annually in the schools of Holy Family parish see Ellen Skerrett, "The Irish of Chicago's Hull-House Neighborhood," *Chicago History* 30, no. 1 (Summer 2001). See Jennifer L. Bosch's entry on Starr (pp. 838-842) in *Women Building Chicago*.

1640 W. Roosevelt Road, administrative offices of **UIC's National Center of Excellence in Women's Health**, which is part of the Center for Research on Women and Gender. UIC was designated a National Center of Excellence by the U.S. Public Health Services Office on Women's Health, Department of Health and Human Services in the fall of 1998. One of thirteen centers of excellence in the U.S., its program is designed to integrate biomedical expertise with the grass roots women's health vision, and emphasizes partnership: across disciplines and professions, academic with community, and health care provider with patient. "UIC's CoE focuses on four core areas: Clinical (comprehensive health services); Community (awareness, involvement and education); Research (advancing knowledge across the life span); Professional Development (curriculum development and leadership for women)." UIC's CoE Director is Stacie Geller, Ph.D., Assistant Professor in the Department of Obstetrics and Gynecology at the University of Illinois College of Medicine, and an adjunct Professor in the School of Public Health. <http://www.uic.edu/orgs/womenshealth/>

Cook County Juvenile Center/Audy Home, 2245 W. Ogden, grew out of Chicago's Juvenile Court. Founded in 1899 by a coalition of social activists led by women reformers from the Chicago Woman's Club, from the legal profession, and from Hull-House, the first Juvenile Court was located across the street from the Hull-House settlement. After several moves, the courts of the Juvenile system as well as the detention center for juveniles and an "in-house" school were all located in the present structure of the Cook County Juvenile Court and Temporary Detention Center. The activist women involved with the campaign to create a juvenile court, the first in the United States, and with the early implementation of the system, including probation, reform schools, and juvenile protection include the following: **Jane Addams, Mary Bartelme, Louise deKoven Bowen, Alzina Parsons Stevens, Lucy Flower, Julia Lathrop, and Minnie Low**. Probation officers include **Edith Sampson, Pearl Hart, Irene McCoy Gaines, and Alzina Stevens**. See their biographies in *Women Building Chicago*. An interesting contemporary view of what has happened to the Juvenile Court system since Jane Addams is William Ayers, *A Kind and Just Parent: The Children of Juvenile Court* (Boston: Beacon Press, 1997).

West Side Future, 2310 W. Roosevelt, is a division of the YMCA services for women and children. It has a project to establish a collaboration between the Chicago Department of Public Health and the West Side community to improve infant mortality reduction initiatives.

According to Peggy Glowacki, an "important kind of bakery could be found in Little Italy on the Near West Side. These were Italian pastry shops, which sold the fancy cookies and cakes enjoyed at Italian weddings and celebrations. **Florence Scala** recalled that at least six of these large bakeries lined #69 Taylor Street up to Ashland on the Near West Side by the 1920s. In 1908, Salvatore Ferrara opened the most famous, and possibly the first, at 772 W. Taylor. Salvatore had come to Chicago in 1900 from Naples and worked his way up to ownership of his own pastry shop. He married an Italian girl from

the neighborhood, Serafina, whose family had opened a bakery at 754 W. Taylor about 1911. The original Ferrara Pastry Shop [now at 2210 W. Taylor] became famous not only for its fine pastries and its patient credit policy for neighborhood customers but also for the philanthropic activities of its owner's wife. **Serafina [Ferrara]** . . . gave Christmas parties for neighborhood children, supported numerous charitable causes, and was godmother to over 90 neighborhood children." Ferrara's candy factory is in Forest Park. It remains in production, despite the recent closure of Brach and Fannie Mae. Peggy Glowacki, "Paesans, Pasta and Progressives: Chicago Italians and Their Food," from "In the Vicinity of Hull-House and the Maxwell Street Market," website directed by Burton J. Bledstein.

University of Illinois at Chicago's College of Nursing, 845 S. Damen, developed from the Illinois Training School for Nurses (later the Cook County School of Nursing), which was founded by **Lucy Flower** and others. **M. Helena McMillan**, who attended from 1892-1894, helped found (Chicago) Presbyterian Hospital's nursing school and eventually led the Illinois State Nurses Association. The UIC College of Nursing consistently ranks in the top ten nursing schools in the U.S. It houses the **Midwest Nursing History Research Center**. UIC's College of Nursing is known for creating, in the late 1970s, the "Chicago School of Thought" in women's health, which emphasized the whole female body through a woman's entire life cycle.

See entries in *Women Building Chicago* for Lucy Flower, by Jean C. Tello (pp. 273-276); M. Helena McMillan, by Brigid Lusk (pp. 573-575).

The new Cook County Hospital, **John H. Stroger Hospital**, opened in 2002 at 1901 W. Ogden.

Marie Mergler, **Sarah Hackett Stevenson**, and **Bertha Van Hoosen** were all pioneering women physicians with affiliations or positions at **Cook County Hospital**, 1835 W. Harrison, during the late nineteenth and early twentieth century. In 1913, the year that the Civil Service Board of Chicago announced that it would, for the first time, hold competitive examinations for positions on the gynecological staff of the Cook County Hospital, Van Hoosen took the exam, received the highest grade, and became the first woman to serve as chief of the gynecological staff of the hospital. In the late twentieth century, African American civil rights and labor leader **Sylvia Woods** was one of the leaders of the battle to save the Cook County Hospital. In 1977 she joined the just-formed Committee to Save Cook County Hospital after the news that the Cook County Board of Commissioners had convened a committee to make recommendations about the future of the hospital, including the possibility of its closing. The old building is threatened with demolition. See entries in *Women Building Chicago*: Marie Josepha Mergler by William K. Beatty (pp. 582-584); Sarah Hackett Stevenson by Brigid Lusk (pp. 844-846); Bertha Van Hoosen by Eve Fine (pp. 904-906). For history of Cook County Hospital, see <http://www.cchil.org/Cch/history.htm>

One of the first African American women physicians in Illinois, **Elizabeth Hill**, graduated from the University of Illinois College of Physicians & Surgeons, now the **University of Illinois College of Medicine**, in 1901. She and her husband, also a physician who had graduated from the Northwestern University Medical School, faced the racism that segregated almost all hospitals in the United States. They were drawn to Evanston, Illinois, where a growing black population had no local hospital and was barred from care at the white hospitals. They established the first hospital for blacks in Evanston.

Pioneering women physicians **Lucy Waite** and **Rachelle Yarros** both taught at the University of Illinois College of Physicians & Surgeons. Yarros was a Hull-House resident and the leading advocate of birth control in the Midwest. See *Women Building Chicago* entries Elizabeth Hill (under Isabella Maude Garnett Butler Talley), by Marianne Dreger and Patricia C. Wishart (p. 303-306); Lucy Clapp Waite, by William K. Beatty (p. 924-926); Rachelle Slobodinsky Yarros by Diane C. Haslett (p. 998-1001).

St. Basil Greek Orthodox Church, 733 S. Ashland Avenue, located exactly one mile west of Hull-House, was built in 1910 as Anshe Sholom. According to George A. Lane, “it housed the intelligentsia of West Side Orthodox Jewry.” Designed by architect Alexander Levy, the Greek Revival temple contained pews upstairs where women were required to sit, apart from their husbands, during services. By the 1920s the synagogue was no longer within walking distance for most of its congregation because so many Jewish families had moved to the Lawndale neighborhood. Anshe Sholom built a new temple at Polk Street and Independence Boulevard and by 1927, their former synagogue on Ashland Avenue had been transformed into a Greek Orthodox Church. In its April 9, 1927 account of the dedication, the Greek newspaper *Saloniki* noted that: “Over two thousand Greeks of both sexes, young and old, participated” and that more than 600 people were forced to stand in the aisles because “the 1,450 seats of the church were occupied long before the beginning of the ceremony.” Despite a disastrous fire in the late 1970s, St. Basil’s has experienced a rebirth and it continues to be a place of great beauty on the Near West Side. George A. Lane, *Chicago Churches and Synagogues: An Architectural Pilgrimage* (Chicago: Loyola Press, 1986); “The New Church,” *Saloniki* (April 9, 1927).

Founded in 1910 to relieve overcrowding at Holy Guardian Angel Church, 717 W. Forquer Street, **Our Lady of Pompeii parish** soon eclipsed its “mother church” in size and beauty. Its location at 1224 W. Lexington Street overlooking Vernon Park was especially attractive to Italian families who were moving up and on and out of their original settlement near Hull-House. At the time Our Lady of Pompeii was founded, **Mother Frances Cabrini** and her Missionary Sisters of the Sacred Heart were organizing a hospital across the street (now closed). The interior of the present church, built in 1923, is filled with Marian images, especially Our Lady of Pompeii—Queen of the Rosary. Although Our Lady of Pompeii escaped demolition in 1963, the parish never fully recovered from the displacement of so many its families by the University of Illinois at Chicago. Today it is a shrine and a place of pilgrimage.

The marble altar in Our Lady of Pompeii, with its inlaid mosaics, was a gift of **Alderman John Powers**, Jane Addams’s nemesis, who lived nearby at 1284 W. Lexington Street. See “Urban Experience in Chicago: Hull-House and Its Neighborhoods 1889-1963” (www.uic.edu/jaddams/hull/urbanexp) for primary documents that detail the political battles between the Progressive reformers, led by **Jane Addams**, and the “machine” politicians that supported Johnny Powers.

Another Catholic parish built in honor of Mary is **Notre Dame de Chicago**, 1336 W. Flournoy Street. The present Romanesque Revival structure, built between 1887 and 1892, was designed by French architect Gregory Vigeant and features a statue of Mary high atop the cupola. When lightning struck the statue on June 8, 1978, parishioners launched a major campaign to restore this sacred space. Especially noteworthy are the 16 x 26 foot stained glass windows crafted by Laschelles & Schroeder in remarkable shades of brown, blue, and violet favored by Victorian artists.

In close proximity to Notre Dame was **Madonna Center**, located in a former residence at 718 S. Loomis Street from 1921 until 1962. Under the leadership of Mary Agnes Amberg, the Catholic settlement sponsored a variety of community programs: “St. Ann’s Day Nursery, a medical clinic, Boy Scout and Girl Scout troops, drama, dance, and music classes, intramural clubs, sports teams, and summer programs.” For more information on this Italian settlement see “Urban Experience in Chicago: Hull-House and Its Neighborhoods, 1886-1963” <http://www.uic.edu/jaddams/hull/urbanexp>; and Deborah Ann Skok’s entry on Mary Amberg in *Women Building Chicago* (pp. 32-34).

Built in 1937, The **Jane Addams Public Housing** project along Taylor Street between Ada and Lytle streets marked the continuation of one of Chicago’s most famous “female spaces.” In 1860, this was

the property the **Religious of the Sacred Heart** purchased for their convent and academy. The first structure on the property was a spacious frame home that had been floated down the south branch of the Chicago River to reach this location. On August 23, 1860 the *Chicago Evening Journal* noted that “this removal of ordinary household goods, chattels and fixtures was made quite imposing by a procession of forty drays and thirty-five express wagons, in all seventy-five loaded vehicles.” Between 1860 and 1886, the nuns expanded their complex three more times to provide classrooms for 1,000 girls, an assembly hall, and a Gothic chapel. The decision to move the convent academy to the suburbs divided the religious community. In 1908, the **Chicago Hebrew Institute** purchased the land with a loan from philanthropist Julius Rosenwald. The CHI provided many of the same kinds of activities at Hull-House but with a greater emphasis on sports. In response to the movement of Jewish families to Lawndale, a new complex was established on Douglas Boulevard and St. Louis Avenue in 1926 and renamed the Jewish Peoples’ Institute. For information on the Chicago Hebrew Institute see “Urban Experience in Chicago: Hull-House and Its Neighborhoods, 1889-1963,”

<http://www.uic.edu/jaddams/hull/urbanexp>; Elliott Zashin, “Welcoming Jewish Americans,” *Chicago History* 28, no. 3 (Spring 2000): 4-19; Ellen Skerrett, “The Irish of Chicago’s Hull-House Neighborhood,” in *New Perspectives on the Irish Diaspora*, ed. Charles Fanning (Carbondale: Southern Illinois University Press, 2000): 189-222.

As part of the project to turn ABLA Homes into mixed-income housing, CHA is preserving one of the Jane Addams Homes buildings on the south side of Taylor, at Lytle, as a **Museum of Public History**, which will interpret the history of public housing in the U.S. as well as the ABLA Homes and other Chicago Housing Authority residents.

Of all the residences and shops along this stretch of “Little Italy,” **Florence Scala**’s home at 1030 W. Taylor Street, is a living link to the bitter battle she waged against the demolition of the Harrison-Halsted neighborhood to make way for the University of Illinois at Chicago. Scala grew up at Hull-House and performed in such theater productions as *Tale of Two Cities*, dramatic talents she later put to good use as she mobilized her female neighbors in 1961. George S. Rosen has recounted the controversy over the siting of the university in his book *Decision-Making Chicago Style: The Genesis of a University of Illinois Campus* (Urbana: University of Illinois Press, 1980). See especially Florence Scala’s interview in Studs Terkel, *Division Street: America* (New York: Pantheon Books, 1967).

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References are to Rima Lunin Schultz and Adele Hast, *Women Building Chicago, 1790-1990: A Biographical Dictionary* (Bloomington: Indiana University Press, 2001).

(This handout and tour was based on a tour prepared by Ellen Skerrett, June 2003 that included Bronzeville. Rima Lunin Schultz and Peg Strobel, Jane Addams Hull-House Museum, modified and added some sites and text. We thank Virginia Martinez for suggestions.)

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