NOTES

Introduction
1. Floyd Dell, Love in Greenwich Village, 16. The names and spellings used here are Dell’s. Recent scholars offer variations: Steven Watson, Strange Bedfellows, 123, and Rick Beard and Leslie Cohen Berlowitz, eds., Greenwich Village, 55.
2. As of 1900 no consensus existed regarding the location of the Village’s southern boundary. Some contemporaries placed it at Houston; others said Charlton or Canal.
3. Dell, Love in Greenwich Village, 14.
6. Ware, Greenwich Village, 93. See pp. 81–105 for Ware’s comparison of the pre- and post-war Village.

1. Neighbors and Strangers
1. Hapgood, Types from City Streets, 9. By 1905 a successor “Chat Noir” was doing business at 551 West Broadway, just around the corner from the original Black Cat.


4. Ibid., 161–62.


6. Ibid., 403, 405.


10. Ibid., 403, 405.


13. There are discrepancies in the census reports of Mary Clayton’s childbearing history. The 1900 census, reel 1085, E. D. 52, p. 15B, reports that she had eighteen children; the 1910 census, reel 1030, E. D. 809, p. 9A, gives the figure of twelve.


15. See also three typescript manuscripts from the Schomburg Center for Research in Black Culture: Ellen Terry, “Abyssinian Baptist Church,” (11 pp., dated June 13, 1938), Waring Cuney, “Activity of the Churches during the Depression” (3 pp., dated Aug. 31, 1939), and Sydney H. French, “The Abyssinian Baptist Church” (8 pp., dated Jan. 9, 1940) — all from the Federal Writers’ Project Negroes of New York files. Adam Clayton Powell Sr., *Against the Tide*, adds a few details.


17. Ogburn, “The Richmond Negro in New York City,” 58, 64.
is based on figures for another A. M. E. sexton in Hopper, “A Northern Negro Group,” 31. See also income tables in More, Wage-Earners’ Budgets, 16–21.

Contemporary observer: Mary White Ovington, Half a Man, 34. Writing in 1930, Lomax, “A Social History of the Negro Population,” 92, said that Italians pushed blacks out, although her tables 3a, 3b, and 4 (following p. 92) show black persistence. Similarly, Edwin G. Burrows and Mike Wallace, in Gotham, 993, 1123–24, after correctly noting that black Villagers began leaving in the 1860s, state that Italians pushed the “remaining blacks” out in the 1890s, when in fact (according to Caroline Ware: Census Summary folder, box 51, Caroline Ware Papers, F.D.R. Library) more than five hundred blacks lived in the Minetta area alone as late as 1910. The city directory for 1903–1904 shows the Abyssinian Baptists and Zion A. M. E. still in the Village, but the 1904–1905 directory places Mother Zion on West 89th St. and the Abyssinian Baptists on West 40th St. The Baptists left first: the Sanborn Fire Insurance Map: New York (1904), reel 55, vol. 3 index, lists Zion A. M. E. at 166 Waverly, the Abyssinian Baptists’ former address.

27. Silvano Tomasi, Piety and Power, 15–17.
28. Mary Elizabeth Brown, From Italian Villages to Greenwich Village, and Donald Tricarico, The Italians of Greenwich Village, 12.
33. Ibid.
34. Social worker: More, Wage-Earners’ Budgets, 11. According to Tricarico, The Italians of Greenwich Village, 6, the six-to-one ratio applies to the years 1899–1910. Tomasi, Piety and Power, 16–17, notes that over a longer period, 1876–1930, the southerners’ lead slips to four to one.
35. Tricarico, The Italians of Greenwich Village, 5–7, says that the earliest south Village Italian residents were northerners, often Genovese. For a useful map, “Location of Italian Colonies in New York City with Sources of Emigration in Italy,” see Robert E. Park and Herbert A. Miller, Old World Traits Transplanted, 242.
41. On Scalabrini’s arrival see New York Times, Aug. 4, 1901, p. 5. The New York Times, Aug. 11, 1901, p. 8, also reported his visit to the Bleecker Street offices of the Saint Raphael Society, an immigrant aid society under Scalabrini’s direction with close ties to Our Lady of Pompei.
42. All Italian men over the age of twenty-one had to do mandatory military service. Brown, *From Italian Villages to Greenwich Village*, 21–22, 28–29.

43. Maria Sermolino, *Papa’s Table d’Hôte*, 27.


48. Ware, *Greenwich Village*, 203–204, divides the newer arrivals into two subgroups, but their economic status was so similar that I combined them here.


57. Robert D. Cross, *The Emergence of Liberal Catholicism in America*, 27.


67. For a list of New York City polling places in 1897 see New York Times, Oct. 8, 1897, p. 15.
68. Despite some factual errors, two old biographies, Louis J. Gribetz and Joseph Kane, Jimmie Walker, and Fowler, Beau James, remain the best sources of information on his career before 1909. George Walsh, Gentleman Jimmy Walker; 12–22, draws heavily on these accounts in describing Walker’s early life.
70. Curran, Pillar to Post, 114.
71. Ibid., 115.

2. For Their Mutual Benefit
1. The historian quotation: Alan F. Davis, Spearheads for Reform, 6–7. The constitution quoted here is the University Settlement Society’s: Woods and Kennedy, eds., Handbook of Settlements, 228. For general background on the settlement movement see Davis, Spearheads, Mina Carson, Settlement Folk, and Robyn Muncy, Creating a Female Dominion in American Reform, 1890–1935.
5. Thomas’s words as quoted in the University Settlement Society of New York, Report for the Year, 1900, 18–20.
8. The quotations are from ibid., and an undated New York Sun clipping in reel 6, Univ.S.Soc. Papers. See also New York Evening Journal, May 15, 1901, p. 8; New York Times, same date, p. 5; and New York Tribune, same date, p. 1.
9. Mary K. Simkhovitch, Neighborhood, 92.
11. Ibid., 64; and Richmond Hill House report for 1907, quoted in Woods and Kennedy; eds., Handbook of Settlements, 221.
12. University Settlement Society of New York, Year Book (1901), 66–67. See Carson, Settlement Folk, 52, on the slum dwellers’ generally greater receptivity to “organized, regularly scheduled, and resident-led activities” over “simple sociability.”
18. Simkhovitch, *Neighborhood*, 60. Simkhovitch’s *Neighborhood* (1938) and her *Here Is God’s Plenty* (1949) are invaluable primary sources on her life and thought. For a scholarly treatment see Domenica Maria Barbuto, “‘The Matrix of Understanding.’”
20. Ibid., 88.
27. The Greenwich House men no sooner moved out of number 88 in September 1903 than Robert Hunter, having resigned as University Settlement’s headworker and married J. G. Phelps Stokes’s sister Caroline, moved in. While the Hunters were still in residence, Caroline’s unmarried sister, Helen Stokes, rented 90 Grove Street from Blum. (She later bought it and eventually purchased number 88 also, leasing the space she didn’t need in the houses to social progressives in her circle, including her brother, J. G. Phelps Stokes, and his wife, Rose Pastor Stokes.) These houses: Henry Hope Reed Jr., “Discover New York,” *New York Herald Tribune*.
31. Ibid., 36.
33. The quotation is from ibid., 8.
35. Ibid., 6, 29, 136.
36. Ibid., 12.
37. Ibid., 152–201.
38. Ibid., 190–95.
39. Ibid., 191–92.
40. Ibid., 190–93.
41. Ibid., 167–71.
42. Ibid., 170.
43. Ibid., 171–75.
44. Ibid., 172, 174–75.
45. Ibid., 30, 156–59.
3. The Patrician Response

5. Ibid., May 31, 1890, p. 1.
6. Ibid., May 5, 1895, p. 3.
9. For information on these households see *U.S. Census: New York (1900)*, reel 1085, E. D. 106, pp. 4A–4B.
19. Facts about these individuals and their households was drawn from census and directory sources and the *Greenwich Village Historic District Designation Report*, 1:52–59, 142–49.
20. The best single source on de Forest is still Hijiya, “Four Ways of Looking at a Philanthropist,” cited above in number 15.
22. For the quotation see Hijiya, “Four Ways of Looking at a Philanthropist,” C.O.S.
Annual Reports from the 1880s show that de Forest served on district committees from
1884 to 1888. See series I, box 192, Charity Organization Society files, Community Ser-
vice Society Papers.
23. Greenwich Village housing data: Robert W. de Forest and Lawrence Veiller, eds., The
Tenement House Problem, 1:194, 200–201, 205.
24. Plunz also notes (pp. 84–85, 125–26) less positive results. A vigorous case that for the poorest of the poor the law’s benefic equal benefits “proved to be largely illusory” is made by Anthony Jackson, A Place Called Home,
153–56. An essay by Jenna Weissman Joselit, “The Landlord as Czar,” in Ronald Lawson,
ed., The Tenant Movement in New York City, 1904–1984, describes the angry response of
Lower East Side tenement dwellers to rising rents, 1904–1914 (pp. 40–49).
25. Lowell’s comment: “Fortieth Anniversary [of Robert W. de Forest’s] Presidency of the
Charity Organization Society, January 10, 1928,” series I, box 96, p. 46, C.O.S. files,
Community Service Society Papers. Scholarly treatments of Low’s decision and de For-
est’s and Veiller’s responses differ. See Hijiya, “Four Ways of Looking at a Philanthropist,”
145–46; and Davis, Spearheads for Reform, 234.
27. De Forest and Veiller, eds., The Tenement House Problem, 1:201. For housing trends see
Ware, Greenwich Village, chart 1, opp. p. 12.
29. There is a chapter on Grant in Kennedy, The Unknown Worshipper, 77–90. For examples
of his harping on the free pew situation see Church of the Ascension, Year Book (1905),
p. 3; (1906), p. 3; (1911), p. 3; and (1913), p. 8—all published in the stated years by
30. Church of the Ascension, Year Book (1907), 5.
31. Grant used the word “inclusion” in ibid., 5. Elsewhere he seemed to prefer the word
“catholicity,” as for example in the 1908 Year Book, 5–6.
32. The quoted words, in the order they appear in the text, are from World’s Work (July 1905),
New York Tribune (Jan. 21, 1905), New York Mail (Jan. 5, 1899)—all found in “Scrap-
books,” box 37, People’s Institute Papers, New York Public Library. See also Fisher, “The
People’s Institute of New York City.”
33. Christian Herald (Jan. 29, 1902), clipping in box 37, People’s Institute Papers, New York
Public Library. Another collection, small but useful: People’s Institute Papers, Cooper
Union for Science and Art.
34. Church of the Ascension, Year Book (1908), 88.
35. Ibid., 85.
36. New York Times, April 9, 1910, part 2, p. 191, a review of Irvine’s autobiography, From
the Bottom Up (1909). For more on Irvine see New York Sun, Nov. 23, 1913, part 4, p. 4,
and Kathryn J. Oberdeck, The Evangelist and the Impresario, 237–49, which cover his ca-
creer at the Church of the Ascension. Oberdeck notes (p. 403) that some of Irvine’s papers,
including copies of sermons from the Church of the Ascension period, have been depos-
ited at the Huntington Library, San Marino, Calif., where “they await archival organi-
zation.”
37. Church of the Ascension, Year Book (1908), 82.
38. Ibid., 85, 87; Kennedy, The Unknown Worshipper, 84.
40. Church of the Ascension, *Year Book* (1908), 5–6, 85.
41. Ibid., 82, 86.
42. Church of the Ascension, *Year Book* (1909), 4, 69–70.
43. For a complete list of vestrymen see Kennedy, *The Unknown Worshipper*, 166–73, and *Church of the Ascension, Year Book* (1910), 4.
47. *Church of the Ascension, Year Book* (1910), 5–6.
51. These individuals were identified through standard biographical sources: *Dictionary of American Biography, Who Was Who*, and *Who’s Who in New York*.
53. Ibid., no. 3 (May 15, 1907): 6.
54. Ibid., no. 8 (Oct. 31, 1908): 2.
59. Ibid., no. 11 (June 17, 1909): 6.
60. Ibid., no. 11 (June 17, 1909): 12–13; no. 13 (Jan. 1, 1910): 3; and no. 14 (Feb. 28, 1910): 5–6, 11.
65. Ibid., 132–34.
69. Ibid., no. 11 (June 17, 1909): 8.
74. Ibid., 19–23.
75. Ibid., no. 21 (Dec. 17, 1912): 4; no. 23 (Feb. 28, 1914): 1, 4, 9, 18–19; and no. 24 (July 14, 1914): 1–5, 11–12, 17, 19.
76. Ibid., no. 20 (Mar. 30, 1912): 1.

4. Allies


4. Printed sources on Vorse include her autobiography, A Footnote to Folly; Dee Garrison, ed., Rebel Pen; and Dee Garrison, Mary Heaton Vorse. The major manuscript collection is the Mary Heaton Vorse Papers, Wayne State University. Vorse’s oral history memoir, “The Reminiscences of Mary H. Vorse,” (Columbia University), is strongest on her later years.

5. Vorse, A Footnote to Folly, p. 32; and New York Tribune, Feb. 11, 1906, sec. 4, p. 4, in which the group is called “A Club.” See also James Boylan, Revolutionary Lives.


11. On the NYWTUL see Nancy Schrom Dye, As Equals and as Sisters.


13. Charles Flint Kellogg, NAACP. A History of the National Association for the Advancement of Colored People, 9–16, 97.


16. On the Pooles: Truman Frederick Keefer, Ernest Poole, 35. The marriage of Graham and Rose Pastor Stokes, another Protestant-Jewish couple in the University Settlement Soci-
Notes to Pages 128–139

ety group, received even more intense newspaper attention: box 75, J. G. P. Stokes Papers. See also Patrick Renshaw, “Rose of the World,” 415–23.


18. Poole, The Bridge, 171; Vorse, A Footnote to Folly, 32–33.

19. Garrison, Vorse, 38; Walter Weyl to Mary Heaton Vorse, June 26, 1907, Vorse Papers, WSU.


23. Eastman to Mother, Feb. 18, 1905, box 6, folder 168, Eastman Papers.


30. Charities and the Commons was renamed Survey in 1909. On Kellogg see Clarke Chambers, Paul U. Kellogg and the Survey.


35. Simkhovitch, Neighborhood, 160. New York Times coverage of the exhibit and conference: Mar. 1, p. 5; Mar. 11, p. 3; Mar. 12, p. 2; Mar. 14, p. 3; and Mar. 15, p. 5—all in 1909.


38. Ida Tarbell, as quoted in Carola Woerishoffer, p. 5.


Ibid., ch. 3, p. 20.


Eastman’s Enjoyment of Living, 319–84, gives a detailed account of these events, but one marred by his air of studied superiority to Milholland and Rauh.

Vorse, A Footnote to Folly, 38.


Transcript I, p. 30, N.Y.C. Immigrant Women, CUNY American Social History Project.


For the WTUL’s list of eleven major activities undertaken on behalf of the strikers see Tax, The Rising of the Women, 228.


Vorse, A Footnote to Folly, 39.

Leon Stein, The Triangle Fire, 211.


Ernest Poole, “My Street,” 188.

These names come from newspaper reports; the “Registry of Masses,” no. 4, in series XII, box 46, pp. 478–94, Records of Our Lady of Pompei: and Brown, From Italian Villages to Greenwich Village, 40–41.


5. Value Conflicts

1. Simkhovitch, Neighborhood, 90.
6. The list is in The Social Evil in New York City, 43.
7. West Side Cafe quotations here and in the next two paragraphs: investigator’s reports, Aug. 26, 1911, Feb. 6, 1912, and May 1911[2?], in box 28, Com.14 Papers, NYPL.
10. Raines Law sandwiches at O’Connor’s: Mary Heaton Vorse, “Village Story” or “The Villager,” box 33, Vorse Papers, WSU. For the committee’s file on “5 Greenwich Avenue, Luke O’Connor, licensee,” see box 46, Com.14 Papers, NYPL.
11. From midnight to 5:15 A.M. the interval between trains on the Sixth Avenue Elevated was fifteen minutes: Appleton’s Dictionary of Greater New York, 90.
12. Willoughby C. Waterman, Prostitution and Its Repression in New York City, 1900–1931, 103. Clinton Place Hotel file in box 47, Com.14 Papers, NYPL.
13. On Cadigan’s: card file, box 47; investigator’s reports, Jan. 5, 1907, box 28; Com.14, Bulletin #15 (Dec. 23, 1907) and Bulletin #16 (Feb. 10, 1908) in box 86; Com.14 Papers, NYPL.
14. Curtin’s: card files, box 47; investigator’s report, box 28—both in ibid.
15. On Wallace’s Golden Swan, see box 47, ibid. Thomas J. Wallace’s obituary: New York Times, March 16, 1922, p. 17. In the 1910s, the Golden Swan was the leading example of a Village saloon where there was interracial mixing across class lines. For the evolution of this phenomenon in the 1920s: Kevin J. Mumford, Interzones, 133–56.
16. This account and the one on the West Side Cafe draw on notes made by various inspectors on various evenings in the early 1910s. A few minor changes in punctuation and spelling have been made to avoid an excessive use of sic. On the Green Cup Cafe: inspectors’ notes for Aug. 26 and Sept. 16, 1911, Feb. 6 and May 23, 1912, Apr. 26, 1913, and Oct. 29, 1911[2?], in box 28, Com.14 Papers, NYPL. A 1912 survey of the going rates at 140 brothels (Kneeland, Commercialized Prostitution in New York City, 4–5) broke them down as follows: 20 “fifty-cent houses,” 80 “one-dollar houses,” 6 at two dollars, and 34 charging five to ten dollars.
17. West Side Cafe quotations here and in the next two paragraphs: investigator’s reports, Aug. 26, 1911, Feb. 6, 1912, and May 1911[2?], in box 28, Com.14 Papers, NYPL.
18. *U.S. Census: New York* (1910), reel 1030, E. D. 809, p. 19A. For the committee’s campaign against Seiderman (also spelled Saiderman, Seidman, Saidman) and his successor: file for 6 Carmine St., box 44, Com.14 Papers, NYPL.


40. Hapgood, Types from City Streets, 9.
41. Arthur Bartlett Maurice, New York in Fiction, 95. Maurice revisited these sites in 1916, reporting the results in The New York of the Novelists.
43. Gender, age, and occupational data from U.S. Census: New York (1910), reel 1030, E.D. 808, pp. 7B, 11B, 12A, 13A.
44. For the quotation and valuable statistical information: Frank Luther Mott, A History of American Magazines, 4:8, 20–21, according to Mott, McClure’s had substantial revenue from advertising but still lagged Collier’s in 1905. See also Richard Ohmann, Selling Culture, 81–109.
47. Both Mama Bertolotti’s and Renganeschi’s, the latter unnamed, are described in Charles F. Peters, “When New York Dines A La Bohe’mé,” 77–85. The Black Cat’s history is difficult to untangle. A few sources treat the West Broadway version as the original, but two contemporaneous sources contradict this, Madeleine Doty’s “Autobiography,” ch. 2, p. 4, and Guido Bruno, who wrote in 1915 (Bruno Chap Books, vol. 1, special number on “Anarchists,” pp. 6–7) that the original Black Cat on Bleecker “closed long ago.”
48. On Marjorie Organ before her marriage to Henri: Bennard B. Perlman, Robert Henri, 85–86.
49. Parry, Garrets and Pretenders (1933), 258; and Stephen French Whitman, Predestined, 241.
50. Box 46, Com.14 Papers, NYPL.
52. On Whitney and the MacDougal Alley artists: Avis Berman, Rebels on Eighth Street, 75–77.
54. For Whitney’s ties with the settlement see Greenwich House Annual Reports, Greenwich House Papers.
56. There are many books on The Eight. Two recent studies provide a starting point from which to work back in the literature: Elizabeth Milroy, Painters of a New Century, and Rebecca Zurier, Robert W. Snyder, and Virginia M. Mecklenburg, Metropolitan Lives.
58. For a sampling of headlines and for more information on The Eight: Bennard B. Perlman, ed., Revolutionaries of Realism, 140, and Perlman’s earlier book, The Immortal Eight, 170.
59. Berman, Rebels on Eighth Street, 92. For the importance of these and other Whitney purchases of paintings by American “progressives” see a letter Arthur B. Davies wrote her, as quoted in Friedman, Gertrude Vanderbilt Whitney, 240.
60. For these illustrations see Zurier et al., Metropolitan Lives, 122, 133, 140.
Notes to Pages 179–192


62. Parry, Garrets and Pretenders, 269.

63. For an edition of Sloan’s diary see St. John, ed., John Sloan’s New York Scene.

64. For Glackens and Shinn’s Waverly Place Players, synopses of several skits, and pictures of William and Edith Glackens and Everett and Flossie Shinn in performance see Ira Glackens, William Glackens and the Ashcan Group, 140–45.

65. Robert W. Snyder and Rebecca Zurier place The Haymarket and other pictures by The Eight in the urban milieu of the time: Zurier et al., Metropolitan Lives, 156–71.

66. New York Call, Mar. 27, 1911, p. 1. See also Patricia Hills, “John Sloan’s Images of Working-Class Women,” 157–96, which includes a reproduction of Sloan’s “In Memoriam.”

67. On the Brue⁄res: Bert Vorse to Mary Heaton Vorse, April [1910], box 52, Vorse Papers, WSU. The count of the A Clubbers’ magazine articles is based on The Reader’s Guide to Periodical Literature, which covered major journals only.


69. Vorse, “Village Story,” or “The Villager,” box 33, Vorse Papers, WSU. See also Garrison, Mary Heaton Vorse, 48–49.

70. Vorse, “Picture Show Audiences,” 441–47.

71. An early source on the A Clubbers and the Crazy Cat Club is Djuna Barnes, “Greenwich Village as It Is,” Pearson’s Magazine (Oct. 1916), reprinted in Alyce Barry, ed., Djuna Barnes, 223–32. See Djuna Barnes, Greenwich Village as It Is, 13, for the incident itself. Barnes places it in 1906, all right for the A Club but unlikely for Edwards. 1910 works better: Parry, Garrets and Pretenders, 267–68; and Bert Vorse to Mary Heaton Vorse, April 23, [1910], box 52, Vorse Papers, WSU.


74. Vorse, A Footnote to Folly, 13.

6. Becoming Bohemia

1. The Village as bohemia: “Greenwich Village,” 239–41; and “Disillusioned by ‘Bohemia’?,” 688–93. For Chambers, Ford, Huneker, and O. Henry see Parry, Garrets and Pretenders, 92–93, 258–60. The bistro called “Garibaldi’s” in James L. Ford’s Bohemia Invaded (1895) may be based on the original MacDougal Street Maria’s. Maria’s and other bohemian hangouts are mentioned in Ford’s Forty-odd Years in the Literary Shop, 206–7


4. Two vivid recent overviews of the Seventh Village: Watson, Strange Bedfélows; and Christine Stansell, American Moderns.

5. On The Masses see Leslie Fishbein, Rebels in Bohemia; Rebecca Zurier, Art for “The Masses”; and Margaret C. Jones, Heretics and Hellraisers.
10. Steve Golin, The Fragile Bridge. See also Green, New York 1913; and Anne Huber Tripp, The I.W.W. and the Paterson Silk Strike of 1913.
16. Kate E. Wittenstein, “The Heterodoxy Club and American Feminism, 1912–1930,” 113. Both Wittenstein (pp. 12, 22) and Judith Schwarz, Radical Feminists of Heterodoxy, 17, say that Heterodoxy was founded in 1912 with twenty-five charter members, details based on Inez Haynes Irwin, “Adventures of Yesterday,” 413–14, Inez Haynes Irwin Papers. But according to another original member, Edna Kenton, Heterodoxy was founded in January 1913 and had seventeen charter members. See Edna Kenton to Mabel Dodge Luhan, March 25, 1936, Edna Kenton Papers.
21. Vorse, Footnote to Folly, 61.
22. Susan Glaspell, The Road to the Temple, 236.


37. Village population figures vary depending on the area included. I’ve used the Greenwich Village Improvement Society, “Report to the Board of Estimate and Apportionment, New York City” (typescript, June 1914), 3–4, copy at New York Public Library. See also Ware, *Greenwich Village*, graph opp. p. 38.

38. The quotation: Ware, *Greenwich Village*, 127. Using census figures from six south and west Village sanitary districts, Ware’s research team reported the numbers for “Negros and other coloreds” as 1,725 in 1910 and 572 in 1920 (Census Summary file, box 51, Caroline Ware Papers, F.D.R. Library).


40. Ware, *Greenwich Village*, 206. After World War I the County Clare Men’s Society moved its meetings out of the Village.


A. The New York Times, Apr. 15, 1917, sec. 4, p. 5, reported that the Seventh Avenue subway would spark a Village building boom.


44. People’s Institute, “How Would You Like to Open a Door Like This—Ten Minutes After You ‘Punch the Clock?’” (1914).


47. Ware, Greenwich Village, 106, 424.

48. Ibid., 439. Ware saved more than four boxes of raw data related to her Greenwich Village research but did not preserve the questionnaires compiled for Irish Villagers. However, the responses of Italian Villagers may be found in the “Questionnaire Summaries” file, box 52, Ware Papers.

49. Ware, Greenwich Village, 82, 99–100, 104. See also her section “Two Social Worlds” (105–26).

50. Ibid., 212.


52. On the public school social center movement see Barbuto, “‘The Matrix of Understanding,’” 170–76.

53. New York Times, May 20, 1913, p. 3; May 21, 1913, p. 11; and May 25, 1913, p. 8; and “The Spectator,” The Outlook 104 (June 7, 1913): 300–303.


56. Lindsay Denison to Elizabeth F. Thorne, May 21, 1913, box 1, file 11, Greenwich House Papers. Denison said the letter would be published, but the item is not clearly identifiable among the Old Home Week letters in the microfilmed editions of the New York World.

57. David Glassberg, American Historical Pageantry, 128–33.


62. Ibid., 46–51. For examples of Demo’s correspondence with non-Italian individuals and agencies: series I, box 2, folders 13–18, and series I, box 10, folder 108, Records of Our Lady of Pompei.

63. On scholarship about New York City neighborhoods see Kenneth A. Scherzer, The Unbounded Community, 1–15.

64. On ethnically mixed wards: Frederick M. Binder and David M. Reimers, All the Nations under Heaven, 104–105.

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INDEX

References to streets are for New York City, not Greenwich Village only. All streets are in alphabetical, not numerical, order. Numerals in italics indicate illustrations; (map)s and (photo)s are identified as such.

Abyssinian Baptist Church, 10 (map), 20 (photo), 19–21, 24
Accademia, the, 42
A Club, the, 80 (map), 120–23, 124 (photo), 125–26, 129–30, 138, 141, 238n. 52; shirtwaist strike and, 144; various members of, 182–83; as a writers’ collective, 127–28
African Americans, 11–25, 118; community and, 217, 220; demographics, 211, 244n. 38; and the Irish, 41. See also blacks; Little Africa
Alcohol, liquor, 6; hotels and, 153–54. See also saloons
Alley, The (West Side Rookery), 10 (map), 74–75
American Red Cross, 147, 209
Anarchists, 192, 194, 207
Ancient Order of Hibernians, 41
Andreyeva, Madame, 123, 129
Apartment, 214; new construction (1903–10), 93. See also housing; tenements
Armory Show, 192, 210; artists exhibiting, 195; organizers, 194
Armstrong, Hamilton Fish, 89
Art, artists, 86, 169–71, 173–77, 189; Armory Show, 194–95; The Eight, 177, 178–82; The Muses, 192, 209
"Ascension, The" (La Farge), 78, 79
Ascension Forum, 95–100, 99 (photo), 103–4, 187, 225; various speakers, 101, 102; vestrymen vs., 102
Asch building, 80 (map), 141, 146
Ashley, Jessie, 119, 130, 196, 202, 205, 209
Austin, Morgan and Annie, 13–16, 25, 211–12
Babcock, Pop, 12, 18
Baldwin, Charles S., 219–20
Bandinelli, Giovanni P., 28
Baptists, 19–21, 24, 26; Judson Church, 35, 36
Barnes, Djuna, 179, 207
Beals, Jessie Tarbox, 208
Benedict, Wallace, 140
Bethel African Methodist Episcopal (A. M. E.) Church, 22, 24, 26
Blacks, 11–25, 133, 152, 194, 220, 229n. 25; Greenwich House and, 62–63; the Irish and, 41; replaced as servants by whites, 85; saloons and, 160–61. See also African Americans; Little Africa
Bleecker St., 9, 24, 36, 51, 61, 152, 163; Italians on, 32, 34; Our Lady of Pompei, 26, 28; The Slide, 153
Bohemia Invaded (Ford), 189
Bohemians, the, 4, 6, 120–21, 189, 191, 192, 204–5, 242n. 1; European culture and, 190; Haveland, 216; on MacDougal St., 197; modern incarnations of, 210; rejection of the label by some Villagers, 121, 190; selling of bohemia, 207–9; various publications, 208
Bohemian, The, 190
Boyce, Neith, 8, 9, 119, 171, 203
Breaking in of the Yachtsman’s Wife, The (Vorse), 127
Brothels, 152, 154, 162, 239n. 16. See also prostitution
Brown, George, 18
Brown, Milton, 195
Brubaker, Howard, 120, 121, 128
Bruère, Martha Bensley, 127, 144, 146, 182, 188
Bruère, Robert W., 102, 125, 127, 182
Bruno, Guido, 207, 208; Bruno’s Garret, 193 (map)
Bruno’s Weekly, 207
Bullard, Arthur, 101, 121, 122, 123, 127, 182, 186
Bureau of Legal Advice, 209
Businesses: Fleischmann’s, 201; Irish saloons, 40, 68, 154, 155, 159; Italian, 31, 107, 172, 213; Jewish, 107, 159–61; street merchants vs. Washington Square Assoc., 106–11; Triangle Shirtwaist Co., 141–50. See also movie theaters, restaurants
Cadigan’s, 156 (map), 159
Calling the Christian Bluff (Sloan), 202
Carmine St., 9, 30 (photo), 159, 161, 162, 163; Our Lady of Pompei, 213
Carmine Theatre (Sloan), 179
Carola Woerishoffer: Her Life and Work, 138
Cather, Willa, 156 (map), 171; various works by, 172–73
Catholics, 6, 152; churches by ethnic group, 11; Irish vs. anti-Catholics, 40–41; Italian nationalists and the papacy, 31; liberal Catholics, 41–42. See also churches; Our Lady of Pompei; St. Joseph’s
Chambers, Robert W., 189
Chapel of the Comforter, 80 (map), 97
Chapin, Anna Alice, 209
Charity, 90, 96–97. See also philanthropy
Charity Organization Society of New York (C.O.S.), 35–36, 80 (map), 89, 90–91, 129, 131, 133, 224; applicants for economic aid during depression of 1907–1908, 135; goal of, 90; tenements and, 91–92; Triangle fire and, 147
Chase, James, 23–24
Churches: Abyssinian Baptist Church, 10 (map), 19–21, 24; Bethel A. M. E. Church, 22, 24, 26; Church of the As-
cension, 78, 79, 80 (map), 95, 96–98, 102–3, 104, 201, 225, 226; church raids by the unemployed (1914), 201; by ethnic group, 11; First Presbyterian Church, 201; Grace Church, 80 (map), 85; Judson Memorial Church, 35, 36, 94 (photo); Our Lady of Pompei, 10 (map), 26–32, 33 (photo), 34–36, 147, 223; St. Alphonsus Catholic Church, 201; St. Anthony of Padua, 26; St. Benedict the More, 19, 24, 28; St. Joseph's, 10 (map), 41–42; St. Luke's Episcopal, 201; Trinity Church, 87; Zion A. M. E. Church (Mother Zion), 10 (map), 19, 21, 23, 24. See also Catholics; Protestants

Church of the Ascension, 80 (map), 201, 225, 226; Ascension Forum and, 95, 97–98; vestrymen of vs. Ascension Forum, 102–3, 104; La Farge and, 78, 79; philanthropy and, 96–97

Citizen’s Union, 43, 47, 51, 92

City Club, 114

Clinton Place Hotel, 156 (map), 157

cocaine, 166, 167

College Settlement, 59

Collier, John, 214

Collier's, 178, 179, 180

Colonv Club, 178, 185

Columbia School of Social Work, 90

Committee of Fourteen, 153, 154, 155, 157, 162, 181, 187; vs. dance halls, 163

Committee of Seventy, 43, 45, 51, 81

Committee on Congestion, 136, 224

Coney Island, 71, 163, 181

Cook, George Cram "Jig," 203, 204

Cooper, Edward, 83–84

Cooper, Peter, 84

Cooper Union, 80 (map), 84, 142, 200

Corrigan, Michael A., 26, 34

Costello, Mike, 166, 168–69

costume balls, masquerades, 181, 205–7

County Clare Men's Society, 39–40, 159

County societies (Irish), 38, 39, 40, 212

court trials: editors of The Masses, 209–10; shirtwaist strikers, 142, 144; street merchants, 108–9

Crane, Stephen, 12–13

Crazy Cat Club, 187, 242n. 71

crime, 12; crime statistics, 166. See gangs; vice

Croker, Richard, 43, 45

Crotty, Peter J., 40, 46

Crowley, William, 40

Culkin, Charles, 43–44, 222

Curran, Henry H., 47–48; street vendors and, 110–12

Curtin, Mamie, 159; Curtin's, 156 (map)

Curtis, George William, 82

dance, 7, 163, 165, 181, 186–87, 205–7, 222; at Hudson River recreation pier, 222 (photo)
dance halls, 163–64; Haymarket saloon, 181–82; Webster Hall, 193 (map), 205, 207

Davies, Arthur B., 194

Day, Dorothy, 179

de Forest, Emily Johnston, 80 (map), 87–88, 207

de Forest, Robert W., 80 (map), 87–93, 119, 133, 218, 222; Triangle fire and, 147

Delafield, Joseph L., 107–8, 110, 113, 116

Dell, Floyd, 1–2, 200, 203
depression of 1907–1908, 100, 118, 134–35

Demo, Antonio, 34, 35 (photo), 36, 148, 223–24

Democrats, the Democratic Party: Cooper, 83; Culkin and, 43–44; gangsters and, 167–68; Gaynor, 113; Irish immigrants and, 43; Triangle fire and, 149–50; Walker, 45. See also elections; Tammany Hall
Dodge, Mabel, 191, 192, 193 (map), 194–95, 196, 202, 203, 209, 210
Dorr, Rheta Childe, 101
Doty, Madeleine, 80 (map), 119, 128, 129–30, 131–33, 139–40, 144
Drake, Dorothy, 51
Dreiser, Theodore, 170
Dunbar, Olivia, 8

Eastman, Crystal, 80 (map), 130–31, 133, 140, 144, 150, 200
Eastman, Max, 130–31, 140, 192, 200, 203

Economy, the: depression of 1907–1908, 134–35; unemployment (1914), 201–3

Education: Cooper Union and, 84; People’s Institute and, 214. See also schools

Eight, The, 177, 178–82, 187

Elections, voting, 47, 48; Cooper, 83; gangsters and, 167–68; Gaynor, 113; Low, 43, 92, 153; Mitchel, 113, 168, 215; Strong, 43, 47, 51, 81, 152; Tammany and, 43, 44, 45, 91; Van Wyck, 91. See also politics; Tammany

Ellis, Havelock, 139

End of the Trail, The (Fraser), 175

Entertainment, 36, 162–63. See also dance; recreation; movie theaters

Episcopalians, 95. See also Church of the Ascension; Grace Church; St. Luke’s Church, Trinity Church

Ethnic groups, 2, 151; Italian immigrants and the Irish, 25–26; community and, 217–18, 223, 225; demographic shifts in the Village, 133–34, 169, 211–12; on Jones St., 62; language and, 145; locations of various groups in the Village, 9, 118; prominent groups, 5, 211; See also African Americans; Germans; Irish; Italians; Jews

Factories, 2, 142 (photo); Italian girls and, 164; Triangle Shirtwaist Co. (fire), 145–47, 148 (photo), 149 (photo), 150; Triangle Shirtwaist Co. (shirtwaist strike), 141–45. See also labor; strikes

Families, 17; the Austins (black), 13–16, 211–12; the Baileys (Irish), 71; the Brodericks (Irish), 70–71; the Canswells (Irish), 75; the Claytons (black), 18–19; the de Forests (patrician), 87–89; the Fromellas (Italian), 164; the Gordons (Russian), 107; the Harrons (Irish), 71–72; Italian conservatism and, 134; the Johnstons (patrician), 87–89; the Rapallos (Italian), 172; the Rhinelander (patrician), 79, 212; the Schumachers (German), 72–73, 74; the Walkers (Irish), 37–38; working-class income and spending (1903–5), 23–24, 67–68, 70, 71–73, 75

Family Monographs (Herzfeld), 73

Far from the Fresh Air Farm (Glackens), 27

Farrell, Thomas, 41–42

Fein, Dopey Benny, 167

Feminists, 192, 200; Feminist Alliance, 199. See also women’s suffrage

Ferrante, Gherardo, 28, 29

Festivals: Old Home Week, 218–20; Village Fair, 221–23

Fifth Ave., 77, 123, 156, 196, 200, 201, 214; Church of the Ascension, 78, 95; the A Club, 120, 128; Dodge apartment, 194

Finn, Miriam. See Miriam Finn Scott

First Presbyterian Church, 77, 201

Fitzgerald, Susan W., 54, 56, 57

Fleischmann’s Bakery, 201

Flynn, Elizabeth Gurley, 196, 197

Football Game, A (Glackens), 179 (aka
For the Championship of the Back-Lot League)
Foote, Sophie P., 135
Ford, James L., 189
Forel, Auguste, 139
For the Championship of the Back-Lot League (Glackens), 115
Franklin, Martin R., 22–23
Fraser, James Earl, 175–76
French, Daniel Chester, 175, 177
Fieldman, Sol, 102
Friendly Aid House, 53, 60
Friends of Russian Freedom, 123
Fugazy, Luigi V., 32, 52
gangs, 165, 181; Hudson Dusters, 166–69
Garrets and Pretenders (Perry), 181
gentry, the, 118. See also patricians; upper class, the; Washington Square Assoc.
Germans, 62, 211; community and, 217; Jones St. and, 134; Schumacher family, 72–73
Giddings, Franklin H., 17
Gilder, Helena de Kay, 86
Gilder, Richard Watson, 80 (map), 81 (photo), 86–87, 91, 123
Gilman, Charlotte Perkins, 125, 199
Glackens, William J., 27, 156 (map), 177, 178–79, 181, 182; various works by, 27, 115, 179, 180
Glaspell, Susan, 203, 204
Glassberg, David, 220
Golden Rule Pleasure Club, 153
Golden Swan (Hell Hole), 156 (map), 159, 160, 179, 239n. 15
Goldman, Emma, 194, 201
Gonfarone’s, 156 (map); 174–75, 190
Gopher Gang, 167
Gordon, Charles, 107, 157
Gorky, Maxim, 123, 124 (photo), 129, 132
Grace Church, 80 (map), 85
Great God Success, The (Phillips), 170, 171
Green Cup Cafe, 156 (map), 159–61, 162
Greenwich House, 10 (map), 62, 138, 156 (map), 187, 226, 233n. 27; dance and, 164–65; focus of work, 64; governing board, 63; Old Home Week and, 219, 223; (photos), 52, 61, 66, 67; services of, 65; shirtwaist strike and, 143; sponsors Village Fair, 221; surveys by, 66–76; Triangle fire and, 147; Whitney and, 176
Greenwich Village: Culture and Counterculture (Beard and Berlowitz), 4
Greenwich Village (Ware), 4, 5
Greenwich Village Improvement Society (G.V.I.S.), 76, 105, 213–15, 224, 225, 226; sponsors Old Home Week, 218, 223; sponsors Village Fair, 221
Grieg, Elizabeth, 192
Grove St., 64, 129, 141, 183, 232n. 27
Half a Man (Ovington), 25, 63
Hapgood, Hutchins, 8, 9, 120, 194, 196, 199, 202, 203; intellectual adventure and, 169; marries Boyce, 119
Harrison, Rickey, 167, 168, 169
Havel, Hippolyte, 197, 203, 207, 216
Haymarket, The (Sloan), 181–82, 242n. 65
Haywood, Big Bill, 187, 188, 194, 196, 202
Hazard of New Fortunes, A (Howells), 170
Heller, Adele, 204
Hell Hole (Sloan), 160, 179
Henri, Marjorie Organ, 173
Henri, Robert, 173, 177, 178, 194
Herzfeld, Elsa, 73–74, 75
Heterodoxy, 200–201, 243n. 16
Holladay, Polly, 197, 203
horse cars, 61, 117, 213
housing, 214; cooperative, 182, 199; de Forest and, 91–93; Gilder and, 86–87; Herzfeld survey on The Alley and, 73–75. See also apartments; tenements
Howe, Frederick, 202, 214
Howe, Marie Jenney, 200, 214
Howells, William Dean, 123, 170
How the Other Half Lives (Riis), 11, 91
Hoyt, Helen, 192
Hudson Dusters, 166–69, 179
Hudson Park, 193 (map), 219 (photo), 224
Hudson River recreation pier, 222 (photo)
Huneker, James L., 120, 189
Hunter, Robert, 56, 58, 125
Il Progresso Italo-Americano, 28
immigrants, 77, 151; Charity Organization Society and, 36; Cooper Union and, 84; demographics, 211; Grant and, 96; Irish, 9, 37, 38, 43; Irish vs. Italian, 29, 48; Irish vs. nativists, 40–41; Italian, 2, 24, 25, 31–32, 34, 36, 54–56, 145, 164, 213, 229n. 25, 230n. 42; Italian street merchants, 107, 108, 112; Jewish, 107, 141, 145; on Jones St., 62; morality and, 6; philanthropy and, 96; pre–World War I, 5; as servants, 85; Socialist Party and, 103
Industrial Workers of the World (I.W.W.), 187, 196, 202
In Memoriam (Sloan), 184
Intercollegiate Socialist Society (ISS), 123, 124; various officers and supporters, 125
International Exhibition of Modern Art (Armory Show), 194
International Worker’s Defense Conference, 202
In the Quarter (Chambers), 189
Irish, the, 36–48, 118, 173–74, 211–12, 216–17; Catholic Italian immigrants and, 25–26; county societies and, 38–40, 212; families on Jones St., 70–72; Hudson Dusters, 166–69; Jones St. and, 133, 134. See also Tammany Hall
Irvine, Alexander, 98–100, 102, 103, 128
Italians, 2, 14, 29, 118, 134, 173, 221, 229n. 25, 230n. 42; Catholicism and, 25–36; community and, 217; demographics, 211; Fromella family, 164; Jazz Age Village and, 169; language and, 145; in the Minettas, 16; the pa drone and, 32; Rapallo family, 172; small business owners (various), 31;
street merchants, 107, 108, 112; Triangle fire and, 147; Triangle Shirtwaist Co. and, 141; and University Settlement Society West Side Branch, 54–56. See also Demo, Antonio; Our Lady of Pompei; Scalabrini, Giovanni Battista

James, Henry, 78, 89, 92, 170
Jazz Age Village, 5, 169
Jefferson Market Courthouse, 80 (map), 142, 144, 155, 156 (map), 158
Jews, 6, 50, 119, 145, 151, 152; Gordon, 107, 108; Russia and, 121–22; Seiderman, 161, 162; Triangle fire and, 147; Triangle Shirtwaist Co. and, 141
Johnson, Tristam, 110–11
Johnston, John, 87; Johnston family, 87–89
Jones, Robert Edmond, 196, 198, 204
Jones St., 42; families on, 70–72; Greenwich House, 60, 61 (photo), 62–65, 76; Italians and, 133–34; overcrowding on, 136
Judson Hotel, 8, 10 (map), 119
Judson Memorial Church, 35, 36, 94 (photo)
Kellogg, Paul, 131, 133
Kelly, John, 43
Kennaday, Paul, 60, 125, 131
Kennedy, Adele, 208
labor: the Coopers and, 84; Irish immigrants and, 38; Italians and, 14; laundry workers, 137–38. See also factories; socialism; strikes; unions; working class
La Farge, John, 78, 79, 176
Lawrence, Massachusetts, 187–88, 196
Lawson, Ernest, 177, 178
Leary, Annie, 35, 36
Liberal Club, 191, 193 (map), 197, 200, 210; bohemianism and, 204; costume balls, 205, 207; free love and, 199; Washington Square Players and, 203
Little Africa, 11, 25, 187; Abyssinian Baptist Church, 19–21, 24; Austin family, 13–16; Bethel A.M.E. Church, 22, 24; black migration from Richmond and, 16–18; Clayton family, 18–19; Crane and, 12–13; Riis and, 11–12, 13; Zion A.M.E. Church (Mother Zion), 19, 21, 23, 24
London, Jack, 122, 125
Low, Seth, 43, 47, 48, 92, 153; Reynolds and, 51, 56
Lower East Side, 8, 50, 59, 84, 151, 165, 167, 204
Lowell, Josephine Shaw, 90, 92
Lückow’s, 189
Luks, George, 178
Macbeth Galleries, 177, 178, 195
MacDougal Alley, 156 (map), 175–77
MacDougal St., 9, 13, 35, 57, 174, 185, 191; bohemian hangouts, 197; Provincetown Players, 204
Mama Bertolotti’s, 173
Manning, Marie, 8
Maria’s, 35, 36, 173, 189
Marquand, Henry, 82–83
masquerades, costume balls, 181, 205–7
Masses, The (Socialist magazine), 183, 191, 192, 197, 202; bohemianism and, 204–5; feminism and, 200; trials of, 209–10
Mastrino, Antonio, 107, 156
Maurice, Arthur B., 170
McAneny, George, 113, 215, 219, 221, 222
McClellan, George Jr., 107, 143
McCloskey, John, 41
McClure, S. S., 171; and McClure’s, 171–72
McGlynn, Edward, 41
Metropolitan Museum of Art, 89, 106
middle class, the, 118–19, 225; Greenwich Village as a residential neighborhood and, 213–16; morality and, 6; Walker family, 37–38; working-class immigrants and, 145

Milholland, Inez, 140, 144, 188, 209
Minetta Lane, 9, 12, 13, 15, 152, 159, 161; Austin family, 14–15; Clayton family, 18–19; marital relationships on, 16–17; occupational profile of various residents, 18
Minettas, the, 10 (map), 154–55, 162; Crane and, 12–13; racial mixture of, 16
Minetta St., 9, 69 (photo), 152
Mitchel, John Purroy, 113, 168, 215
morality, the moral, 6; artists’ views of, 169; black-and-tan saloons in Little Africa and, 12; commercial entertainments and, 163; free love and the Liberal Club, 199; targets of middle-class reform, 152. See also vice
More, Louise Boland, 23, 163; Wage-Earner’s Budgets (Greenwich House survey), 14, 66–68, 70–73
Mother Zion (Zion African Methodist Episcopal Church), 10 (map), 19, 21, 23, 24
Mouquin’s, 156 (map); 181, 189
movie theaters, 162, 163, 185–86
Movies (Sloan), 179, 186
Murphy, Charles E., 45

NAACP (National Assoc. for the Advancement of Colored People), 25, 125–26
National Academy of Design, 177, 178
Nesbit, Evelyn, 155
New York Call (Socialist daily), 104, 182
New York City Labor Committee, 57
New York City: aldermen, Board of Aldermen, 45, 91, 109, 110–12, 113, 215; Charity Organization Society (C.O.S.), 89–92, 129, 131, 133, 135, 147, 224; Committee of Fourteen, 153, 154, 155, 157, 162, 163, 181; Democrats and, 149–50; immigration of Italians, 25; insurgence of artists and, 178; Lawrence mill strike and, 187; licensing of street merchants and, 108–12; migration of blacks from Richmond and, 17, 18; Ovington and, 25; settlements and, 50; Tenderloin district, 181; unemployment (1914), 201; unpasteurized milk and, 183–85. See also elections; Greenwich Village Improvement Society; politics
New York Commercial Advertiser, 8
New Yorker Staats-Zeitung, 136, 137
New York Evening Journal, 8, 55
New York Herald, 140, 153
New York Milk Committee, 185
New York Sun, 54, 101, 208
New York Times, 22, 32, 102, 148, 167, 210; Doty and, 132; on the shirtwaist strike, 144, 145
New York Tribune, 23, 208
New York University, and N.Y.U. Law School, 80 (map), 87, 119, 130–31, 139, 140
New York Women’s Trade Union League. See Women’s Trade Union League of New York
New York World, 8, 39, 54, 174, 205
NYWTUL. See Women’s Trade Union League of New York
O’Brien, Joe, 188, 202, 203
O’Connor, Luke, 155, 156 (map), 185
O’Flynn, Dennis, 42
O’Hagan, Anne, 59, 188
O. Henry, 189
O'Neill, Eugene, 179, 204
O'Sullivan, Thomas, 168
Ogburn, William F., 22, 24
Old Home Week, 218–19, 220, 223
Olmsted, Frederick Law, 114, 116
Ottendorfer, Anna Uhl, 136–37
Our Lady of Pompei, 10 (map), 26–27, 32, 33 (photo), 34–36, 187; Geno- 
vese Italians and, 29–31; Greenwich Village as a community and, 223; Italian national- 
ism and, 28–29, 31; Triangle fire and, 147–48
Ovington, Mary White, 25, 63, 125
Paglieri’s, 156 (map), 186
Parkhurst, Charles, 152
Parks and Playgrounds Assoc. of 
N.Y.C., 116
Parolin, Father Pio, 30
Paterson Strike Pageant, 196–97, 198, 210
patricians: Asch building and, 141;
   Church of the Ascension and, 95;
   de Forest as, 87–93; the Johnstons, 
   87–89; the Rhinelanders, 79, 212; serv-
   vants and, 84–85; vs. Tammany Hall, 
   77, 81, 83; Washington Square and, 
   79–80; the working class and, 93, 95. 
See also Washington Square Assoc.

Patriots in the Making (Glackens), 179
People’s Institute, 97, 200, 213;
   Greenwich-Chelsea Committee of, 
   214–15
Pepe, Vincent, 213, 215, 220, 223
Perkins, Francis, 146, 149, 200, 202
Perry, Albert, 181
Perry, Joseph, 166
Peters, Charles F., 190
Petitpas’, 156 (map), 181
Pfaff’s, 189
philanthropy, 96–97. See also Charity 
   Organization Society
Philbin, Eugene A., 116
Phillips, David Graham, 132, 139, 140, 
   156 (map), 170, 171
police, 117, 187; Charles St. precinct, 
   168; church raids by the unemployed 
   and, 201; gangs and, 166, 168; the 
   Minettas and, 162; Sixteenth Pre-
   cinct, 80 (map), 106, 108; vice and, 
   153; Washington Square Assoc. and, 
   106, 108–9
politics, the political: anti-vice cam-
   paigns and, 152–54; Cleveland and 
   Gilder and, 86; Fusionists, 113, 215;
   Irish popular culture and, 47; Reyn-
   olds and, 51. See also elections; social-
   ism; Tammany; zoning
Polly’s Restaurant, 191, 193 (map), 210
Poole, Ernest, 56, 121, 122, 125, 127, 
   128–29, 188; Triangle fire and, 
   146–47
Porter, Horace, 82
Potter, Henry C., 83, 85–86
poverty: Ascension Forum and, 97; de 
   Forest and, 90–93; Gilder and, 87; in-
  fant mortality from unpasteurized 
   milk and, 185; philanthropy and, 96– 
   97. See also unemployment; working 
   class, the
Predestined (Whitman), 171
Prendergast, Maurice, 177, 178
progressivism, 6, 59, 116, 145, 152;
   settlement reformers and, 49–50;
   Tammany and, 150. See also social 
   reform
prostitution, 6, 75, 153–55, 160–62, 
   181
Protestants, 11, 85, 87, 118, 220;
   Church of the Ascension, 78, 79, 95,
   96–98, 102–3, 104, 201, 225, 226;
   community and, 217; patricians as,
   77. See also churches
Provincetown, Massachusetts, 203–4
Provincetown Players, 191, 203–4, 210;
   Playhouse, 193 (map)
radicals, the. See A Club; Industrial 
   Workers of the World; Liberal Club;
   Masses, The; socialism
ragtime, 7, 164
Raines Law (1896), 153, 154, 155, 163
Rauh, Ida, 80 (map), 119, 125, 129, 130, 131, 139, 143, 203, 205
real estate, 213, 215, 216. See also zoning
recreation, 36, 164. See also dance; entertainment, movie theaters
Reed, John, 196, 209
Renganeschi’s, 156 (map), 173, 190, 194
Renganeschi’s Saturday Night (Sloan), 179
Republicans, the Republican Party, 43, 110, 113. See also elections, voting
restaurants, 156 (map), 174, 190, 193 (map); Gonfarone’s, 174–75; Lüchow’s, 189; Mama Bertolotti’s, 173; Maria’s, 35, 36, 173, 189; Mouquin’s, 181; Paglieri’s, 186; Petitpas’, 181; Polly’s Restaurant, 191; Renganeschi’s, 173
Reynolds, James B., 50–51, 53, 56, 59
Rhinelander, Serena, 79, 80 (map), 212; Rhinelander family, 79
Richmond, Virginia, blacks from, 16–18
Richmond Hill House, 10 (map), 36, 57, 58, 129, 221, 222, 224. See University Settlement Society
Riis, Jacob, 11–12, 62, 91
Rodman, Henrietta, 199–200
Roosevelt, Theodore, 12, 92
Ross, Mammy, 12
Russell Sage Foundation, 58, 133
Russian Revolution of 1905, 118, 121–22

Sage, Mrs. Russell, 133
St. Anthony of Padua, 26
St. Benedict the More, 19, 24, 28
St. Joseph’s, 10 (map), 34, 36, 41–42, 48
St. Luke’s Episcopal, 201
salons: Dodge’s, 191, 194, 195; Gilder’s, 86
saloons, 68, 154, 155; black-and-tan in Little Africa, 12; Haymarket, 156
(map), 181–82; Irish, 40, 45, 46, 159, 159–61, 179; Jewish-owned, 159–61; Pfaff’s, 189; Walker and, 45; West Side Cafe, 161
Scalabrinii, Giovanni Battista, 26, 34
schools, 193 (map), 218, 219, 223, 224; kindergartens, 52, 65. See also education
Scott, Leroy, 56–57, 121, 125, 127, 128, 183, 186
Scott, Miriam Finn, 56–57, 121, 127, 144, 183
Seiderman, Louis, 161, 162
Sergeant, Elizabeth Shepley, 171–72
Sermolino, Anacleto, 34, 175
Sermolino, Maria, 175
settlements, 49; charity workers and, 90; College Settlement, 59; Friendly Aid House, 60; Richmond Hill House, 10 (map), 36, 57, 58, 129, 221; surveys by Greenwich House, 66–76; University Settlement Society, 50; University Settlement Society (West Side Branch), 51–58. See also Greenwich House
Seventh Ave. Extension (subway), 193 (map), 212, 213
Seventh Village: bohemian, 190–210; nonbohemian, 210–26
Sexual Question, The (Forel), 139
Shea, John P., 166
Sheridan Square, 80 (map), 118, 193 (map), 213
Shinn, Anne. See O’Hagan, Anne
Shinn, Everett, 156 (map), 177, 178, 181; Sixth Avenue Shoppers, 111
Simkhovitch, Mary (Kingsbury), 45, 53, 60, 105, 133, 135, 138, 151–52, 185, 217, 225; blacks and, 63; College Settlement and, 59; Committee of Fourteen and, 153; Committee on Congestion and, 136, 224; conceives Greenwich House, 58; dance and, 164–65; debauchery in the Minettas
and, 162; elected president of National Federation of Settlements, 224; Friendly Aid House and, 60; Greenwich House neighbors and, 64–65; Greenwich Village Improvement Society and, 76, 105, 117, 213–14, 218, 221; Italians and, 134; Parks and Playgrounds Assoc. and, 116. See also Greenwich House
Smith, Al, 150
Smith, Charles Sprague, 97
Social Evil in New York City, The (Committee of Fourteen), 154, 162
socialism: Ascension Forum and, 101, 103; Bruère and, 102, 125, 127; Intercollegiate Socialist Society, 123, 124–25; Lawrence mill strike and, 188; New York Call, 182; popularity of (1900–1910), 104. See also Irvine, Alexander; Masses, The
Socialist Party, 103–4, 130, 209, 206; Lawrence mill strike and, 187; platform of, 126; Sloans and, 182
social reform: Charity Organization Society (C.O.S.), 89–92, 131, 135, 224; College Settlement, 59; Friendly Aid House, 60; Greenwich House surveys, 66–76; morality and, 6; Richmond Hill House, 10 (map), 36, 57, 58, 129, 221; settlements, 49; settlements (various), 50; University Settlement Society, 50; University Settlement Society (West Side Branch), 51, 53–58; women and, 138–39. See also Greenwich House; Greenwich Village Improvement Society; Simkhovitch, Mary
Spellman, William, 20–21
Spring Morning in Washington Square, New York, A (Glackens), 180
Steele, Wilbur Daniel, 204
Steffens, Lincoln, 102, 188, 194, 196, 199, 202
Stein, Leo, 203
Sterne, Maurice, 203
Stewart, William Rhinelander, 79, 81 (photo)
Stokes, Helen, 125
Stokes, J. G. Phelps, 56–57, 125; marriage to Rose Pastor, 236n. 16
Stover, Charles B., 113, 114
Straus, Nathan, 184–85
streets: Bleecker St., 9, 24, 26, 28, 32, 34, 36, 51, 61, 152, 153, 163; Broadway, 109, 189; Canal St., 25, 201; Carmine St., 9, 30 (photo), 159, 161, 162, 163, 213; Charles St., 129, 130, 131; Charleston St., 2; Christopher St., 155, 196; Clarkson St., 218, 224; Cornelia St., 62, 63; East Eighth St., 86, 205; East Fourteenth St.,
streets (continued)
154, 189; East Ninth St., 140; Fifth Ave., 77, 78, 95, 120, 123, 128, 144, 156, 177, 194, 196, 200, 201, 214; Fourteenth St., 1, 19, 47, 109, 110; Gay St., 62; Greenwich Ave., 155, 212, 218, 224; Grove St., 64, 129, 141, 183, 232n. 27; Horatio St., 97; Houston St., 2, 25; Hudson St., 46, 201, 214; Jones St., 42, 70–72; Jones St. (Greenwich House), 60, 61 (photo), 62–65, 76; Jones St. (Italians), 134; Jones St. (overcrowding), 136; King St., 36, 51; Leroy St., 9, 37, 38; MacDougal Alley, 175–77; MacDougal St., 9, 13, 57, 174, 185, 191; Mercer St., 106; Minetta Lane, 9, 12–19, 13, 152, 159, 161; Minetta St., 9, 152; Prince St., 2; St. Luke’s Pl., 9, 37, 38; Sixth Ave., 9, 26, 36, 109, 110, 118, 152, 154, 155, 156, 159, 179, 214; Sullivan St., 24, 34, 51; Thompson St., 24, 26, 27, 36, 51; University Pl., 1; Varick St., 212; Washington Pl., 42, 74, 141, 172; Washington Square North, 87, 89, 105, 118, 156, 170; Washington Square South, 170, 171, 214; Waverly Pl., 19, 20, 21, 42, 118, 173; West Broadway, 1, 201; West Eleventh St., 140, 186, 202; West Fourth St., 61, 120; West Tenth St., 173; West Third St., 26, 62, 152, 153, 156, 173; West Thirteenth St., 170; West Twelfth St., 173.
strikes: Lawrence workers and, 187; Paterson mills and, 195–97, 198; shirtwaist strike, 141–45, 238n. 52
Strong, William L., 43, 45, 51, 81
Strunsky, Anna, 122. See Walling, Anna Strunsky
Studies in the Psychology of Sex (Ellis), 139 subway construction (Seventh Ave. Extension), 193 (map), 212, 213
Sullivan, Big Tim, 47, 59, 150, 167
Tammany Hall, 38, 43–45, 59, 91, 113, 153, 212; Culkin and, 43–44; patricians and, 77, 81, 83, 97, 105; Reynolds and, 51; Sullivan and, 47, 150, 167; Triangle fire and, 149–50; Walker and, 45; working-class immigrants and, 48. See also elections
Tammany Times, 47
Tannenbaum, Frank, 201
Teller, Charlotte, 121, 126
Tenement House Act of 1901, 87, 92, 150
Tenement House Commission (New York State), 86, 90, 92
tenements: de Forest and, 91–93; Gilder and, 86–87; Simkhovitch and, 117; Washington Square and, 114. See also apartments; housing
Tenth Street Studio, 156 (map), 176
Thaw, Harry K., 155
theater: Provincetown Players, 203–4; Washington Square Players, 203; Waverly Place Players, 181
Thomas, Bond, 51, 53
Thomas, Edith, 51, 52–54, 55 (photo)
Todd, Helen, 120
Triangle Shirtwaist Co., 80 (map); shirtwaist strike and, 141–45, 238n. 52; Triangle fire, 145–47, 148 (photo), 149 (photo), 150
Trinity Church, 87
Twain, Mark, 123, 124 (photo)
Types from City Streets (Hapgood), 169
unemployment: church raids and, 201–2; 1907 depression and, 100, 118, 134–35; Vorse and, 203–4
University Settlement Society, 36, 50; West Side Branch, 10 (map), 51–58
upper class, the: morality and, 6; as Protestants, 77. See also patricians; Washington Square Assoc.
Van Wyck, Robert, 91
Veiller, Lawrence, 91–92, 93
vice, 6, 152; artists and, 169; Haymarket saloon, 181–82; Simkhovitch and, 153. See also prostitution
Village Fair, 223; various speakers, 221, 222
violence: in the Minettas, 12; nativists against the Irish, 40–41. See also gangs
Vlag, Piet, 192
Vorse, Albert White, 120, 127, 141
Vorse, Mary Heaton, 121, 141, 144, 156 (map), 183, 186, 190, 192, 196; on the A Club, 126–27, 128; Lawrence mill strike and, 187; marries Vorse, 120; New York Milk Committee and, 183–85; Triangle fire and, 145–46; unemployed workers and, 203–4

_Wage-Earner's Budgets_ (More), 14, 66–68, 70–73
Wagner, Robert, 150
Walker, James J. “Jimmy,” 45–47, 150, 219, 221, 222
Walker, William H. “Billy,” 37, 45, 46, 212
Wallace, Thomas, 159, 179
Walling, Anna Strunsky, 122, 123, 127
Walling, William English, 56–57, 122, 123, 124, 125, 127
Ware, Caroline, 4, 5, 216–18
Washington Memorial Arch, 78, 80 (map), 82, 84, 210; (photos), 81, 94
Washington Square, 19, 36, 78, 95, 118, 200; patricians and, 77, 79–80; shirtwaist strike and, 144; Washington Memorial Arch, 78, 80 (map), 82, 94 (photo)
_Washington Square_ (Glackens), 179
_Washington Square_ (James), 170
Washington Square Assoc., 151, 162, 187; protection of Washington Square and, 112–14, 116–17; vs. street merchants, 106–12; various members of, 105
Washington Square North, 87, 88 (photo), 89, 118, 156, 170; various residents, 105
Washington Square Players, 203
Waverly Place Players, 181
Webster Hall, 193 (map), 205, 207
West Side Branch. See University Settlement Society
West Side Cafe, 16 (map), 159, 160, 161, 162
West Side Rookery, _A_ (Herzfeld), 73–74, 75
West Third St., 26, 63, 152, 156; Golden Rule Pleasure Club, 153; Mama Bertolotti’s, 173
Weyl, Bertha, 144
Wheeeler, Everett P., 218
White, Stanford, 82, 155, 196
Whitin, Frederick H., 154
Whitman, Stephen F., 171, 174
Whitney, Gertrude Vanderbilt, 176–78, 209
Whitney, Harry Payne, 176
Woerishoffer, Carola, 136, 137–38, 144, 150; Triangle fire and, 147
women: A Club and, 128; dance halls and, 163–64; Heterodoxy and, 200; laundry workers, 137–38; shirtwaist strike and, 141–45, 143 (photo); social reform and, 138–39
_Women’s Night Court, The_ (Sloan), 182, 183
women’s suffrage, 6, 199; shirtwaist strike and, 143, 144, 145. See also feminists
Women’s Trade Union League of New York (NYWTUL), 123–24, 125 (photo), 126, 129, 187, 223, 225, 226; shirtwaist strike and, 143–45, (photo) 126, 238n. 52; Triangle fire and, 147, 148
working class, the, 9, 77, 151; Ascension Forum and, 97–100, 103–4; depression of 1907–1908, and, 135; income and spending (1903–1905),
Index

working class (continued)
67–68, 70, 71–73, 75; Irish vs. Italian, 29; laundry workers, 137–38; moral reform and, 152; occupational profile (1903–1905), 66–67; patricians and, 93, 95; philanthropy and, 96; servants, 84–85; settlements and, 49–50; Tammany Hall and, 48; unemployment (1914), 201–3; Vorse and, 201–4; waiters, 14; Washington Square and children of, 113–14, 116–17. See also labor; poverty; socialism; strikes

World War I, 6, 209, 224

writers, 139, 189; Boyce, 8, 9, 119, 171, 203; Cather, 171–73; the A Club, 127–28; Crane, 11–12; Dell, 1–2, 200, 203; Doty, 119, 128, 129–30, 131–33, 139–40; Gilder, 86; Hapgood, 8, 9, 119, 169, 194, 196, 199, 202, 203; Havel, 197, 207, 216; Herzfeld, 73–74, 75; The Masses, 192; More, 14, 23, 66–68, 70–73, 163; novels featuring Greenwich Village, 170, 171; Ovington, 25, 63, 125; patrons of the Golden Swan, 179, 181; Phillips, 132, 170, 171; playwrights, 203–4; Poole, 56, 122, 125, 127, 129, 146–47, 188; Riis, 11–12, 91; Steffens, 102, 188, 194, 196, 199, 202; Ware, 4, 5, 217–18. See also Vorse, Mary

Young, Art, 192

Zaboglio, Francesco, 28, 34, 35
Zion African Methodist Episcopal Church (Mother Zion), 10 (map), 19, 21, 23, 24
zoning, 215; Zoning Act of 1916, 218, 224
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