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Practical Work Among the Colored People

f. 6

By

Celia Parker Woolley

Printed by the
Frederick Douglass Center
3032 Wabash Avenue
Chicago

Practical Work Among the Colored People

By Celia Parker Woolley.

THE colored people, more correctly, the American Negroes, suffer from two sets of obstacles, demonstrating at once the unkindness of fate and of their fellow-creatures. The first are those hindrances which inhere in a belated social condition and are part of the common inheritance of ignorance, with accompanying sin or mistake, which all men must outgrow. Added to these natural difficulties are others purely arbitrary in their nature and more or less malevolent and cruel in their operation,—those obstacles which spring from race prejudice. In a word the Negro must overcome not only the hardships incident to his placement in the line of human advance, but, being not simply a Negro but an American Negro, rescued but not yet delivered from a former state of servitude, he must daily suffer from those special trials and hardships which arise from caste feeling. No Negro, however worthy or even great, but feels himself hampered daily and hourly by this twofold consciousness of race belonging and race exclusion.

In so far as the Negro must overcome the merely human obstacles in his path, the task and problem are his and his alone. The history of the past forty years may serve to indicate his power to perform the one and solve the other. No true friend of the black man would mitigate or lessen one of these natural hardships. In so far as the Negro is ignorant, indolent or vicious he must become intelligent, industrious and virtuous. In so far as he falls short through any native defect of the full requirements of the modern man, fully equipped for his work in the world, alert, comprehensive, sympathetic, wise, he must suffer and fail. Man, the maker of his own destiny, the creator of his own good,—this is the foundation stone on which Tuskegee is built. So strenuous and

uncompromising is Mr. Washington's teaching on this point that he is continually accused of failing sympathy and of a lack of true philosophic grasp of the subject. It is not the object of this paper to enter into this discussion. Enough that the leading Negro of his age has chosen this particular rule of action and, disregarding all abstract discussions, has set himself vigorously to work to correct and uproot those evils which are general and human rather than those which are special and racial. This example is being followed by hundreds of men and women in the North and the South, who are redeeming their race from social disesteem through a notable personal success won in various useful and honorable walks in life. The chief gains must be looked for along this line, the greatest effort should be spent here.

Yet there are other obstacles to the Negro's progress, and the most grievous of all, which the most earnest effort on his part can do little to overcome. The long list of crimes, misdemeanors, petty and huge insults suffered in his character as a Negro, and again as an American Negro, forms an indictment against our boasted culture, our religion and our patriotism which is our great standing reproach with the rest of the civilized world.

It is important to preach the doctrine of self-help to the Negro as to everyone else, but no doctrine is so often made the bulwark of class tyranny and pride as this one, no doctrine is so often misstated. *For it is not more man's duty to work and take care of himself in this world than it is to afford a friendly environment in which others can work.* This is the fundamental principle of the labor movement. The first duty of the white man towards the black is to grant him a fair field, with no favors it may be—but a fair field. "Equal opportunity!" These are the words which sum up all of the black man's just demands and the white man's plain but everywhere neglected duty. As it is the Negro suffers not more from the open hostility of his white neighbor than from a shallow friendship. The white man has not yet learned how to be a friend to the Negro. His treatment of him is often generous, seldom just. It is not friendship to ignore or condone certain

manifest weaknesses and faults on the ground of race inheritance, to practice a system of false indulgence and kindness, nor simply to give lavishly of money for the building of churches and schoolhouses. True friendship here as elsewhere can be built only upon a basis of recognized worth on both sides, the admission of a common manhood guised under a white, yellow or black skin. Much of our active kindness to the Negro is literally but skin deep while all of our mistreatment of him grows directly or indirectly from race distrust and enmity.

I have not forgotten that I was asked by the editor of the Liberal Review to write an article on "Practical Work Among the Colored People." My discussion may seem very abstract, but no amount of "practical" work for the Negro will greatly avail until prompted by a truer understanding of the subject at large. The need on our part is not that we seek to *do* this or that for the colored people in our midst as that we first try to think aright on the entire subject. The first thing to do is to correct the habit of swift generalization with which we ordinarily think and talk on this subject. The white man does not realize what he himself has lost both as thinker and humanitarian by his peculiar treatment of the Negro. The mass of evils growing out of the color problem affect not one party to the issue alone. Social enmity in any form reacts first and most disastrously of all upon the one cherishing that sentiment; secondly, and far less injuriously in the long run, upon the victim or object of that feeling. I am continually quoting the words of Booker Washington: "I am resolved that no man shall drag me down by making me hate him." When we realize how every form of human distrust, personal or social, drags *us* down, weakens and incapacitates ourselves both for just thinking and well doing, we shall begin to cultivate other feelings more akin to our professions of religion and humanity.

The first thing necessary in the case is that we should learn to measure and judge the Negro on his merits as a man, not as a particular kind of man. The Negro is a man

first, Negro second; as a Jew is man first, Jew second; as a workman is a man first, workman second; as a woman is human first, woman second.

The Frederick Douglass Center aims to individualize the black man, to estimate him on the basis of personal worth. It is not formed to foster any sense of race hardship or grievance though it must take direct recognition of such feelings and work constantly to ameliorate and destroy them and their cause. The objects of this new movement are best defined in the second by-law:

> "To promote a just and amicable relation between the white and colored people.
>
> "To remove the disabilities from which the latter suffer in their civil, political and industrial life.
>
> "To encourage equal opportunity irrespective of race, color or other arbitrary distinctions.
>
> "To establish a center of friendly helpfulness and influence in which to gather useful information and for mutual co-operation to the ends of right living and a higher citizenship."

The Douglass Center is a young organization, being now in the second year of its active work. It is located at 3032 Wabash Ave., Chicago. It is incorporated and is governed by a board of seven directors, three white and four black. The membership list comprises many of the best names in the city, prominent clergy, judges, the leaders of other settlements, well-known club women, teachers, etc. The membership fee is $1.00. The Center purchased its place of residence in February, 1905, at a cost of $5,500. Four thousand of this has already been paid, the colored members contributing nearly half. The work is divided under several heads: A committee on sanitation and housing is studying the methods of living in the colored district; that on business opportunities is formed to assist worthy men and women to find suitable places of employment. A committee on legal redress and advice is defined in the title. Among the various activities are a woman's club, Mrs. Mary Redfield Plummer, president; Mrs. Ida Wells Barnett, the well-known colored speaker, vice-president. The forum is an organization of men which meets to discuss the

topics of the day. The department on civics, under the leadership of Mr. E. C. Wentworth, is working on much the same line. The lyceum is an organization of young people which meets twice a month. There are classes in fiction, sociology and English. A large room in the basement has been fitted up for a gymnasium, the same room being used for a sewing class Saturday forenoons. A vacation school was opened this summer in Keith, corner of Dearborn and 34th Sts., where the per cent. of colored pupils is seventy-five or upwards.

The Center aims to put itself in friendly touch with all of its neighbors. It stands more for a sentiment, an idea, than for an institution, and that idea is the mitigation of race prejudice. The long parlor serves as an assembly room, where Sunday afternoon meetings are held, the speakers being nearly equally divided between the two races. Perhaps, thus far, the chief good which the Center has accomplished has been for its white friends, who through its mediation have come to know some of the leading, representative colored people and learned how like they are in all essentials of a true, aspiring manhood and womanhood, to other people. The dread question of "social equality" is neither sought nor avoided in our discussions, this being a matter of individual choice and election. The present writer claims a fair knowledge of the colored people, and knows that they deprecate the continual discussion of this topic as a source of needless vexation and disturbance in the seeking of more important ends. The Negro is not pushing himself socially into the company of his white friends and acquaintances. On the contrary, he is practicing a very plain, self-respecting reserve in this matter. He is more apt to fail in response to the overtures of his white friends than to unduly rush to accept them. The lively fears of one race that another is seeking parlor acquaintance, with all the privileges of a mixed social intercourse and intermarriage, are poorly founded. We fail to enter into the Negro's state of mind here, engendered by long ages of severe abuse and misunderstanding. He is not anxious to mix and mate with a race which, in the majority, despises him. The best type of the Negro feels that he has a work to perform in the

loyal justification of his own people. He believes in himself and in his race. He is more anxious to establish than to lose his identity. He is at heart an ardent republican, and is fast losing the mere party sense of that term. Badly as his country has treated him he yet knows that he owes to her all that he is and has, and, with fervent patriotism, longs to pay the debt and play his part in the drama of our western republic.

The ideal complete of this republic will not be gained without the co-operation of all the members of the great commonwealth. The poorest and lowest in the ranks of citizenship have their share to add to the general sum of national greatness. Only upon the broadest basis of human brotherhood, which recognizes no limitations of race, creed, sex or class, will this republican ideal be realized.

The Negro is here, and he is here to stay. With or without his white brother's belief and aid he will reach the heights of a true and lasting manhood. It is the white man's loss, his punishment and shame, if he does not extend this sympathy and aid. Man can nowhere afford unbelief in man without a deep moral contradiction. Only by a more sincere and active belief in the proud principles we profess can we prove our own worth and in any real, abiding way help our fellowmen.

Herein lies the tragedy of the age, not that men are poor,
All men know something of poverty.
Not that men are wicked,
Who is good?
Not that men are ignorant;
What is truth?
Nay, but that men know so little of each other.

—Du Bois.

From The Liberal Review, September, 1906.

Frederick Douglass Center,

196 East 44th Street,
Chicago.

"With malice towards none, with charity for all."

Objects.

TO promote a just and amicable relation between the white and colored people.

To remove the disabilities from which the latter suffer in their civil, political and industrial life.

To encourage equal opportunity, irrespective of race, color or other arbitrary distinctions.

To establish a center of friendly helpfulness and influence, in which to gather needful information and for mutual co-operation to the ends of right living and a higher citizenship.

Directors.

CELIA PARKER WOOLLEY, *President*,
DR. CHARLES E. BENTLEY, *Secretary*,
MARY REDFIELD PLUMMER, *Treasurer*,
JOHN O'CONNOR,
S. LAING WILLIAMS,
F. L. BARNETT,
ELIZABETH L. DAVIS

Standing Committees.

I. Social Statics.

To gather information about the colored people in Chicago and establish a scientific basis of inquiry and helpfulness.

Chairmanship Unassigned.

II. Business Opportunities.

To extend aid and counsel to worthy men and women seeking self-support and suffering from race prejudice.

MARY REDFIELD PLUMMER, Chairman.

III. Legal Advice and Redress.

To inquire into cases of legal injustice fostered by race enmity and to uphold individual rights under the law.

JUDGE A. N. WATERMAN, Chairman.

IV. Sanitation, Housing, Etc.

To improve the conditions of living among the colored population

A. EMMOGENE PAUL, Chairman.

V. Club and Class Work.

For intellectual and moral culture.

ALICE E. BATES, Chairman

VI. Civics.

For instruction in good citizenship.

EDWIN BURRITT SMITH, Chairman.

July 1904

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Olive E. Weston
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S. Laing Williams
Fanny Barrier Williams
Dr. Daniel H. Williams
Mrs. Daniel H. Williams
Mary H. Wilmarth
Dr. J. H. Woolley
Celia Parker Woolley
Monroe N. Work
Anna L. Wright
Edward H. Wright
Edith Wyatt
Ella F. Young

It is hoped that members will try to secure other names. The annual fee is $1.00. Mrs. Woolley will be glad to meet or correspond with those interested in the work of the Center.

Please read.

TRINITY MISSION and CULTURE CENTER

No. 155 EIGHTEENTH STREET.

R. R. WRIGHT, Jr., PASTOR

DEAR FRIEND:—Permit me to call attention to a field hitherto neglected by definite, determined philanthropic effort.

"CRIME AMONG THE NEGROES OF CHICAGO."

About four years ago, a writer on "Crime Among the Negroes of Chicago," in the American Journal of Sociology, said: "In the district mentioned, [north of 22nd street, between Michigan avenue and Clark street,] there are no Negro churches, except one or two struggling Missions. These 7,500 colored persons are practically outside the influence of the church. OF THE NUMEROUS SOCIAL SETTLEMENTS IN CHICAGO, NONE ARE IN LOCALITIES WHERE NEGROES DWELL IN LARGE NUMBERS. **OF ALL THE PEOPLES DWELLING IN CHICAGO'S SLUMS, THE NEGROES ARE THE MOST NEGLECTED. THEY ARE THE ONES THAT NEED THE MOST WORK DONE FOR THEM."**

The result of this neglect is that a greater proportion of crime exists here than any where else among the Negroes of the city, a larger mortality, and other undesirable conditions.

To meet the religious and cultural demands of this neighborhood as far as its resources will permit, is what Trinity Mission is striving to do.

OUR AIM

For centuries religion has been the centre of the life of the Negroes, and the chief uplifting force. The church has always been the most powerful, intellectual, social, economic, and even political factor, as well as the guiding moral and religious force in the life of the race. Says the writer above quoted, "When the church is removed from a district inhabited by Negroes nothing can take its place." The preacher is now, and always has been the one person, and almost the only one, around whom the race would gather.

The center of our work is therefore THE CHURCH, where in two Sunday services, Sunday School and Prayer Meeting, WE STRIVE TO LEAD TO HIGHER IDEALS OF THE GREAT TRUTHS OF RELIGION: **LOVE, FAITH, RIGHTEOUSNESS,** SALVATION, PURITY, HEAVEN AND GOD, Etc.

Around this we hope to build other work of a practical social nature as suggested in the following

ACTIVITIES

For SOCIAL and RELIGIOUS uplift
- The Church
- Sunday School
- Penny Savings Bank
- Charity Aid Society
- Women's Progress Club
- Girls' "Uplift" Club
- Boys' "Uplift" Club
- Employment Bureau
- Sick Visiting Committee
- Singing Class
- Douglass Literary Club

It is proposed to establish, as soon as funds will permit, a **DAY NURSERY** which is a MOST CRYING NEED of the many women who have small children and who must work by the day; a Class in Physical Culture, a Gymnasium, including Baths, Classes in Manual Training, and in Domestic Economy, and another most urgent need, a **HOME FOR WORKING AND UNPROTECTED WOMEN.**

Our most pressing need now is a new home. We began work in a dark old building, and we wish to set an example by getting out into better and cleaner and more inviting quarters. **WILL YOU HELP US DO SO?** Whatever you contribute will be gratefully received and wisely used. **"The Lord loveth the cheerful giver."**

If you wish employment or to employ, address TRINITY EMPLOYMENT BUREAU, 157 18th St., 1st floor.

REFERENCES:—

Bishop C. T. Shaffer, 3151 Forest Avenue.

Rev. G. C. Booth, D. D., The Institutional Church, 3825 Dearborn Avenue.

Bishop A. Grant,

Prof. Shailer Mathews, Dean, The University of Chicago.

THE PASTOR Is a native of Georgia, the son of R. R. Wright, late Major and Paymaster in the United States Army; now President of the Georgia State College. He was educated at the school of which his father is president, and the University of Chicago, from which he received the A. M. and B. D. degrees, and the Universities of Leipzig and Berlin, Germany. He resigned a Professorship in Wilberforce University to come to Chicago for this work.

Please let us hear from you. With the hope of numbering you among our friends. I am,

Yours for God and Humanity,

R. R. WRIGHT, Jr.

PASTOR OF TRINITY MISSION.

Residence, 91 Divinity Hall, University of Chicago.

Press of
Cafe Printing Co.
4638 Cottage Grove Avenue
Tel. Oakland 500

Celia Parker Woo

August 20th, 1907.

Mrs. Celia Parker Woolley,

2032 Wabash Ave., Chicago

My dear Mrs. Woolley:-

Your favor of the 16th of August is received. The decision which you criticize was made in what I believe to be strict accordance with the spirit of the club organization of University Houses. That being the case I cannot see the necessity of its reconsideration.

Regretting that the action taken does not meet with your approval, I am

Very truly yours,

H. P. Judson

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...ley, Pres. S. Laing Williams, Sec'y. Wm. Eliot Furness, Treas.
Rector Building

Frederick Douglass Centre

3032 Wabash Avenue

"To promote a just and amicable relation between the white and colored people."

Telephone 207 Douglas

Chicago, Aug. 16, 1907

Dr. Harry Pratt Judson,

President of the University of Chicago.

Dear Sir:

The enclosed printed matter which describes the objects of the Frederick Douglass Centre will explain also the motive of this letter which we beg you to believe is written in a kindly spirit.

The case of Miss Simpson, late of Green Hall, who upon your demand gave up her room there and sought quarters outside the campus, is one which has aroused deep interest and concern in and out of university circles.

We understand that your action in this matter was based upon the consideration of the feelings of southern students. We respectfully submit that nearly every colored young man and woman seeking the benefits of your institution is a "southern" student, whose rights and feelings deserve equal consideration with those of white students. We submit also that though five residents of Green Hall left because of the admission of Miss Simpson their places were immediately filled. Moreover, more than that number--also southerners-- remained in the hall and expressed approval of the action of Miss Breckenridge and Dean Talbot in admitting the colored student. Miss Breckenridge is a southerner--one of the new rising type rapidly outgrowing sectional prejudice. We ask you, sir, why you and others who so constantly defer to "southern" sentiment on this question so invaribly ignore the new and more progressive element in the south?

Is it not the part of a great university to do all in its power to rebuke and destroy class feeling of every kind, and instead of re-echoing the popular clamor about "southern" and "northern" teach a true Americanism which gives equal opportunity to all and makes individual merit the only test? It seems to us that any other course stamps either individual or institution as unchristian and unrepublican.

This action seems to us the more deplorable because unnecessary. The affair had been fully arranged during your absence upon the consent of those most nearly concerned, i.e., the residents of Green Hall. A ~~great~~ just precedent was thus afforded.

13

Celia Parker Woolley, Pres.
S. Laing Williams, Sec'y.
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Reeve Building

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SEE NEGRO'S BOON IN HIS EDUCATION

Meeting of Frederick Douglass Center Urges Cessation of Discrimination and Presentation of Opportunity to Solve Problem.

"GIVE NEGRO A CHANCE," SAYS DR. GUNSAULUS IN ADDRESS

Plans for the Betterment of Chicago's Colored Population of 40,000 Are Formulated at Gathering Held in Kimball Hall.

Efforts to better the condition of Chicago's 40,000 negroes were inaugurated by the Frederick Douglass center, an organization of the Hull house type, at a meeting held yesterday in Kimball hall.

White and colored speakers addressed the large gathering, about half mixed, preaching the doctrine of education, opportunity, and cessation of discrimination.

The white speakers included Dr. Frank W. Gunsaulus, Jane Addams, and William M. Salter, president of the Ethical Culture society. The colored race was represented by Mrs. Celia Parker Woolley, president of the center; the Rev. R. R. Wright, Dr. George C. Hall, Ida Wells Barnett, and Fanny Barnes Williams, colored lecturers whose life work has been the uplifting of their race.

Dr. Gunsaulus sounded the keynote of the meeting when he indorsed the attitude of the late Philip D. Armour toward the negro, which was expressed in these terse words: "Give him a chance."

The speaker urged co-education of the races, declaring that most of the opposition to this was due to dislike of some white persons to the evidence of superiority of "brains beneath black skulls to petted sapheads."

The speaker referred to President Roosevelt's policy toward the negro by saying: "The man who [illegible] biggest vote for President [illegible] shown invited a negro to lunch with him."

Dr. Gunsaulus in closing pledged himself to donate fifty volumes to the library of a colored mission in Eighteenth street.

Tells of Body's Plans.

Mrs. Woolley, in her address, declared that the organization would extend to all other cities or sections the privilege of settling their own particular race problems, and confine itself solely to the elevation of the negro in this city by Chicago's example.

This city is destined to be the metropolis of negroes, in the opinion of the Rev. R. R. Wright, who is now doing missionary work on the South Side. The influx of blacks, he declared, numbered 2,000 a month or more, increasing the negro population at the rate of 120 per cent for each decade. Every strike brings thousands, and it is this idea, he said, that it is one of the aims of the center to dispel.

The Rev. Mr. Wright was born in Georgia, where his father is president of a college. He came to Chicago in 1898 and entered the University of Chicago, graduating with honors and extending his education in Berlin.

Starts Mission Here.

Returning to Chicago he took up work among the negroes, and is now conducting the mission to which Dr. Gunsaulus promised the nucleus for a library. His mission, he declares, is in the heart of Chicago's negro population, where live, crowded in unsanitary tenements, over two-thirds of the city's 40,000 negro population.

Miss Jane Addams of Hull House praised his work in the negro district.

Dr. George Hall, a colored physician, said that Mr. Wright's statements as to the number of negroes already here, and the city's probable elevation to the Northern center of negro population, were correct, and that in view of the prospect the public spirited citizens should come to the rescue of the negroes who, he declared, were compelled through racial prejudice to reside in the most unsanitary buildings and surroundings in the city.

Smallpox, he asserted, was not a disease peculiar to negroes, but was so prevalent because of their surroundings. Tuberculosis was now becoming a scourge to an extent never before known among them, for the same reasons. His address was an appeal for permission for negroes to live in more select neighborhoods.

Ida Wells Barnett and Fanny Barnes Williams in their addresses, protested against racial discrimination. This, they declared, was iron in the sensitive soul of the black man.

The Only Republican Newspaper in Chicago.

VOLUME XXXIII., N

WILD PANIC AT MASS AS FLOOR FALLS

Wooden Sleepers at St. Jarlath's Church Give Way and Marble Flooring With Twenty Persons Crashes Into Cement Basement, Injuring Ten Worshipers.

FATHER CASHMAN RESTORES QUIET AND PREVENTS CRUSH

Parishioners Leaving Edifice as Service Concludes When Accident Occurs—None of Victims Are Seriously Injured and Later Services Are Resumed.

Weakened by dry rot to the breaking point, wooden sleepers supporting the marble flooring of the vestibule of St. Jarlath's Catholic church, Hermitage avenue and Jackson boulevard, gave way yesterday [illegible]ning, precipitating twenty persons to the cemen[illegible] of the basement below and causing a panic a[illegible] the rest of the congregation, who were leaving the building at the close of service. All were more or less severely injured. Some one who happened to escape by being nearer the outer door raised an alarm of fire, and the clanging of engine and ambulance gongs within a few minutes added to the terror of the struggling people within the building. The Rev. Thomas Cashman, pastor of St. Jarlath's, was the first to realize the actual situation, and it was largely through his efforts that the audience became quieted and left the building without greater panic.

Names of the Injured.

KELLY, MISS MABEL, 22 years old, 25 Gladys avenue; right arm injured and bruised; taken to her home in Dr. Joseph L. Veit's carriage.

KELLY, MISS LORETTA, 18 years old, 25 Gladys avenue; slightly bruised; taken to her home with her sister.

MOFFET, MISS MARIE, 20 years old, 248 Ashland boulevard; right leg injured and bruised; taken to her home in police ambulance.

COLLINS, MRS. JENNIE P., 36 years old, 55 Laflin street; left arm broken and bruised about body; taken to her home in police ambulance; serious.

JOHNSON, GEORGIA, 6 years old, 55 Laflin street; taken home with Mrs. Collins.

FITZGERALD, POLICEMAN DENNIS, Lake street police station; slightly bruised about the body.

O'DONOGHUE, JEREMIAH, 213 Campbell avenue; slightly bruised in assisting the injured persons from the basement.

CARMODY, JEREMIAH, 232 Leavitt street; slightly bruised.

KEAN, MRS. ANNA, 35 years old, scalp wound; carried to C. A. Devendorf's drug store, 240 Ogden avenue; went to her home unassisted and refused to give her address.

ROCHE, MRS. ANNA, 767 West Jackson boulevard; crushed and injured in the crowd; taken home by her husband.

Flooring Falls With Crash.

The organist was playing the closing notes of the recessional, and the aisles of the church leading to the main vestibule were still crowded when the flooring gave way. The persons who crowded the vestibule escaped the accident, but became panic stricken and attempted to force their way back into the church. Some of the members of the congregation who were still in the structure believed the building was on fire, and attempted to force their way out. While the congregation was struggling in the church and a score of injured persons were lying in the cement walled pit, caused by the breaking of the marble flooring, crying for help, fire engines and ambulances arrived, and the noise of their approach added to the excitement.

Priest Subdues Panic.

While the members of the congregation [illegible]

Celia Parker Woolley, Pres. S. Laing Williams, Sec'y. Wm. Eliot Furness, Treas.
Rector Building

Frederick Douglass Centre

3032 Wabash Avenue

"To promote a just and amicable relation between the white and colored people."

Telephone 207 Douglas

Chicago, Aug. 16th, 1907

Dr. Harry Pratt Judson--2.

We cannot but think that had you chosen to leave matters as you found them, there would have been less dissatisfaction than now exists.

This letter is written in behalf of the directors of the F.D.C. whose names are attached. It expresses also the sentiments of a membership of nearly five hundred, the majority white. The enclosed partial list of members comprises, as you will see, many of our best known and most influential citizens.

Hoping that you will give this question further consideration, and that your final decision may be in the interest of no one class or section, but for the good of all concerned and for the promotion of the spirit of justice, we are

Yours very truly,

Celia Parker Woolley
Pres.

By permission
S. Laing Williams, Sec'y
Wm Eliot Furness, Treas.
F. L. Barnett
Elg. L. Davis
George C. Hall
Jessie L. Shears

Celia Parker Woolley, Pres.
S. Lady Williams, Sec'y.
Wm. Ellis Furness, Treas.
Reader Building

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By Furness
A. Lady Williams, Sec'y
Mr. Edwin Burnett
Mr. E. D. Cope
Mr. Wm. Lloyd Garrison
Mr. Jerome Harper

O'Connor

Copy of Hulbert's letter
concerning Wright.

Chicago, Nov. 15, 1904.

Mr. John O'Connor, Jr.
108 LaSalle St.,
Chicago, Ill.

My dear Sir:

We take pleasure in joining with Dr. Hewitt and Professor Mathews in commending Mr. R. R. Wright, Jr. to your favorable consideration. Mr. Wright has taken his theological course in our Divinity School, and last quarter received from the University the degree of A. M. His work as a student with us has been of a high order, and he is held in esteem by his instructors and fellow students. We are confident he can do successfully any work which he consents to undertake.

We remain

Very cordially yours,

E. B. H.

O'Connor

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Hulbert

Douglas Center

H

December 28th, 1904.

Mr. R. R. Wright, Jr.,

91 Divinity Hall.

My dear Mr. Wright:-

In reply to your recent letter permit me to say that I join most heartily with Professors Hulbert, Henderson and others in the University who have known you in your work, in expressing my hope that you will be most successful. Your preparation has been of a character to enable you to do good work and achieve large results.

Trusting that your expectations may be realized, I remain

Yours very truly,

W. R. Harper

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Yours very truly,

W. R Harper

The University of Chicago

525

Pres. W. R. Harper,
City,

Dear Sir:—

The enclosed letters and circular will explain to you the work I am trying to do among the colored people of the first ward — where among several thousands of Negroes no definite cultural work for them exists.

You may, I trust, remember me as a member of your classes in O. T. history during three or more quarters. I have taken the A. M., and B. D. degrees from the University, and have studied a year in Germany trying to prepare myself for the work I am now undertaking.

The funds which I lack will be supplied by certain business men of the city if I can get ~~the~~ recommendations from members of the University. Your own was asked for especially, and I am now writing to ask you if you will be kind enough to give me such a letter as will aid me in carrying out my life's ambition.

Professors Hulbert, Henderson, Mathews, and Dr. Hewitt have given me letters.

Thanking you in advance,
I am, Sincerely,
R. R. Wright, Jr.

THOMAS M. HOYNE
JOHN O'CONNOR
MACLAY HOYNE
HARRY D. IRWIN

HOYNE, O'CONNOR & HOYNE
ATTORNEYS AND COUNSELLORS
CHICAGO STOCK EXCHANGE BUILDING
108 LA SALLE ST.
CHICAGO.

Dict. J.O'C. Nov. 7,1904.

Please return

R.R. Wright, Jr.,

91 Divinity Hall,

University of Chicago,

City.

My dear Sir:-

I am interested in the Frederick Douglass Centre. Mrs. Woolley has told me about your work, and I have become quite interested in it. It would give me great pleasure to become acquainted with you, and I should be pleased if you could call at my house, 5210 Woodlawn Avenue, some evening when I am at home. Could you call next Friday evening about eight o'clock?

Yours very truly,

John O'Connor

Hoyne, O'Connor & Hoyne
ATTORNEYS AND COUNSELLORS
CHICAGO STOCK EXCHANGE BUILDING
108 La Salle St.
CHICAGO.

Dict. J.O'C. Nov. 7,1904.

R.M. Weaver, Jr.,

21 Divinity Hall,

University of Chicago,

City.

My dear Sir:-

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ATTORNEYS AND COUNSELLORS
CHICAGO STOCK EXCHANGE BUILDING
108 LA SALLE ST.
CHICAGO.

Dict. J.O'C. Nov. 29,1904.

Rev. R.R. Wright, Jr.,
91 Divinity Hall,
University of Chicago,
Chicago.

My dear Mr. Wright:-

Yours enclosing letters of Professors Hulbert and Henderson, and Mr. Hewett, together with newspaper clipping, has been received. I received Professor Matthews' letter several days ago.

I expect some results,-not very large of course, but yet encouraging- from the talk you are to give at the Kenwood Church tomorrow. I spoke to Dr. Crosser, pastor of the church, and one or two ladies who take an active part in the church's affairs, about your work, last evening. Mrs. O'Connor will do all she can to help you to interest the ladies of the church in your work at the meeting tomorrow.

Yours very truly,

John O'Connor

Hoyne, O'Connor & Hoyne
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John O'Connor