Practical Work Among the Colored People

By

Celia Parker Woolley

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Frederick Douglass Center
3032 Wabash Avenue
Chicago
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BY CELIA PARKER WOOLEY

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, but 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 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 Bols.

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. Emodene Paul, Chairman.

V. Club and Class Work.
For intellectual and moral culture.
Alice E. Bates, Chairman.

VI. Civics.
For instruction in good citizenship.
Edwin Burkitt Smith, Chairman.

Members

Emma S. Adams
Jane Addams
Jennie L. Ayendorph
William G. Anderson
J. C. Anderson
Rev. William M. Backus
Elizabeth H. Ball
Mrs. Dean Bangs
Alice E. Bates
F. L. Barnett
Ida B. Wells Barnett
Nelly Baumann
Dr. Charles E. Bentley
Florence Bentley
Julia E. Billings
M. F. Bingham
I. S. Blackwelder
Gertrude B. Blackwelder
John G. Bley
Louis J. Block
Laura T. Brayton
James Brewster
Judge Edward Osgood Brown
Helen C. Brown
Corinne S. Brown
Major John C. Buckner
Phebe M. Butler
Mary B. C. Cox
Clarence Darrow
Elizabeth A. Davis
Del Cornelia B. de Bey
Oscar DePriest
Major Franklin Dennison
Rev. Frederick E. Dewhurst
Gertrude P. Dingee
W. E. Burghardt DuBois
Louise M. Dunning
Bertha Favia
Henry L. Frank
Henriette G. Frank
Judge Henry V. Freeman
C. W. French
John B. French
William Eliot Furness
Lucy F. Furness
Albert B. George
Katharine P. Girlings
Samuel S. Greeley
Rev. Frank W. Gunsaulus
Dr. George C. Hall
Mrs. George C. Hall
Julia Plato Harvey
Charles Haas
Mary G. Haas
Rev. F. V. Hawley
Ellen M. Henrotin
Mary B. Herrick
Rev. James Higgins
Kate M. Higginson
Mary E. Holmes
Emma Collver Hosmer
Fanny J. Howe
Mary G. Hudson
Morton Dennison Hull
Harry E. Hyman
Mrs. Harry E. Hyman
Major R. R. Jackson
Rev. R. F. Johnnott
B. Emanuel Johnson
Jessie Johnson
Saphronia B. Johnston
Katherine A. Jones
Rev. Jenkin Lloyd Jones
Clara E. Jones
Prof. H. T. Kealing
William E. Kepers
Emma B. Kepers
Edwin H. Keen
Ida Edwards Keen
Kate Stark Kellogg
Robert W. Lacy
Julia C. Lathrop
Maud Lawrence
William Le Baron
Eva Lewis
Jessie Cross Lloyd
Dr. Julia Ross Low
J. Gray Lucas
Schuyler F. Lynn
Mrs. Schuyler F. Lynn
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.
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 anywhere 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 center 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.
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.
August 20th, 1907.

Mrs. Celia Parker Woolley,
3032 Wabash Ave., Chicago

My dear Mrs. Woolley:

Your favor of the 15th 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.F. Judson
Avery 80th Ave.

Mrs. Celia Parker Woodley
3052 Wavelen Ave. Chicago

My dear Mrs. Woodley:

Your favor of the 1st

The decision which you notified me was made in what I believe to be strict accordance with the spirit of the chart, organization of University Hospitals. That being the case I cannot see the necessity of the recommendation.

Regrettine that the section taken does not meet

With your approval I am

Very truly yours,

H.F. [Signature]
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 invariably 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 republican.  

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 precedent was thus afforded.
Prentice Hall Library

2022 Warden Avenue

"To promote a fair and equitable selection between the sexes and ethnic groups.

Counselor

Dr. Henry Fried Jackson

President of the University of California

Dear Sir:

The Prentice Hall Library Center is pleased to announce the opening of the Prentice Hall Library Center with a special event to celebrate the occasion.

The opening will feature a gala celebration, a lecture series, and a book fair. We hope you can join us for a night of reading and exploration.

The event will take place on [date] from [time] to [time]. Admission is free, but space is limited.

We look forward to seeing you there!

Sincerely,

[Your Name]

President of the University of California
SEEN NEGRO'S BODY IN HIS EDUCATION

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

"GOVE 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 today at a meeting held in the Hall house type, at a meeting held yesterday in Kimball hall.

White and colored speakers addressed the large gathering, about half mixed, to the doctrine of education, manhood rights, and the cessation of discrimination.

The white speakers included Dr. Frank W. Gunning, J. E. Addams, and William M. Meachem, president of the center; the Rev. R. W. Wright, Dr. George C. Hail, Dr. William Barnett, and Penny Barnes Williams, colored lecturers whose literary work has brought them recognition.

Dr. Gunning sounded the keynote of the meeting when he lectured on the attitude of the late Philip D. Armour toward the negro, which was expressed as "Give him a chance."

The speaker was an ex-collegiate of the race, declaring that most of the opposition to this was due to the ignorance of persons to the evidences of superiority of blacks before the colored heads.

10. The speaker referred to President's first Negro call policy toward the negro and invited a speech to Negroes.

Dr. Gunning in closing asked his audience to be patient and to further the work of a colored mission in Eighteenth street.

11. Mrs. Wooters, in her address, declared that the members of the organization should have the same opportunities to reach the city's best minds in the city's best circles. She said that the city's best minds are the same today as they were in the early days of the city, and that it is a matter of the city's best minds to develop the best minds in the city. This city is destined to be the metropolis for the Negro, she declared, and that the Negro race must be given a chance to develop. Dr. R. W. Wright, who is now doing missionary work in the South, declared, when he spoke, that there are 120,000 Negroes in this city, and that it is the aim of the group to develop the city's best minds.

The Rev. Mr. Wright was born in Georgia, where he studied Negro in Chicago and entered the University of Chicago, graduating with honors and extending his education in Berlin.

Stotts Mission Here.

Returning to Chicago he took up work with the mission to whom he addressed his address, and is now conducting the mission to whom he addressed his address. His mission, he declared, is to the Negroes who are left to the care of Negroes. This mission is under the care of Negroes, and is the aim of the group to develop the best minds in the city.

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WILD PANIC AT MASS ACROSS 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 College on the south side of Jackson boulevard gave way yesterday in a way precipitating twenty persons to fall, seriously injuring two as they hit the cement basement below and causing a panic. The rest of the congregation, who were leaving the church at the close of service, were more or less confused, some one who happened to escape by being nearer the outer door raised an alarm of fire, and the clanging of fire alarms sent panic-songs within a few minutes added to the terror of the stricken 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 due to his efforts that the audience became quelled and left the building without greater panic.

Names of the Injured.

KELLY, MRS., 22 years old, 36 Gladie avenue, Neely, married, and broken; taken to De La Salle hospital.

MERCIE, MRS., 22 years old, 38 Gladie avenue, Neely, married, and broken; taken to De La Salle hospital.

MOFFETT, MRS. MARIE, 50 years old, 36 Gladie avenue, Neely, married, and broken; taken to De La Salle hospital.

CULLINAN, MRS. JENNIE P., 50 years old, 56 Gladie avenue, Neely, married, broken, and crushed about body; taken to her home in police ambulance.

MORAN, MRS., 50 years old, 56 Gladie avenue, Neely, married, broken, and crushed about body; taken to her home with police ambulance.

Cottingham, 50 years old, 56 Gladie avenue, Neely, married, broken, and bruised about body; taken to her home in police ambulance.

Younger, 22 years old, 38 Gladie avenue, married, broken, and bruised about body; taken to her home.

COTTINGHAM, 6 years old, 38 Gladie avenue, Neely, married, broken, and bruised about body; taken to her home.

COTTINGHAM, JEREMIAH, 20 years old, 38 Gladie avenue, Neely, married, broken, and bruised about body; taken to her home.

Bowen, 22 years old, 38 Gladie avenue, Neely, married, broken, and bruised about body; taken to her husband.

Flourishing As With Crash.

The organist was playing the closing notes of the "Ave Maria", 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 not 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...
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

By permission

S. Loing Williams, Sec'y

Wm. Ellos Farness, Treas.

Rector Building

Chicago, Aug. 16th, 1907

By signature

S. Loing Williams

Wm. Ellos Farness

Edith Farness

L. Barnett

L. Davis

George C. Hall

Jessie L. Sheare
Prefectural Dohukai Center
2021 Waseda Avenue

To promote a fair and compassionate relation between the people of our country, we hereby present our views and concerns.

[Handwritten note:]

Dr. Henry Firestone—

We cannot but think that if you agree to leave matters as they now stand, the future of our country will be more peaceful and prosperous.

The tone of the letter is friendly and business-like.

The letter is written to express our appreciation of the fine leadership you have given and the excellent work you have accomplished.

We hope that you will give this situation further consideration.

Yours very truly,

[Signature]
Chicago, Nov. 15, 1904.

Mr. John O'Connor,
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,
Copy of Mr. Hillert's letter

Concerning Wright

To: John O'Connor

Care of Mr. Hillert

We have pleasure in joining with D. Harvey and Professor Sargent in recommending Mr. R. L. Wright to your
respective committees. Mr. Wright has taken the Pedagogical
course in our Normal School and has during recent from the
University been the benefactor of A. M. He has worked as a student with us and
under the guidance of a high order, and we feel authorized to state that he is a
promising young student. We are confident he can go successfully
with much profit to the committees to which he is referred.

We remain

Very truly yours,

[Signature]
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
December 28th, 1924

Mr. R. Wright

51 Divinity Hall

My dear Mr. Wright:

I am writing to reply to your recent letter expressing your interest in photography and your desire to join the University of Rochester's Photography Club. I hope that you will do well and succeed in your studies.

I am pleased to hear that you are taking advantage of the opportunities to improve your work.

I trust that your expectations may be realized.

Yours very truly,

W.R. Hunter
The University of Chicago

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 wards where among several thousands of Negroes no definite cultural work exists.

You may, I trust, remember me as a member of your classes in C. 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 about to undertake.

The funds which I lack will be supplied by certain business men of the city. 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 Hubert Henderson, Mathews, and Dr. Nettles have given me letters. Thanking you in advance,

Sincerely,

R. R. Wright, Jr.
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
Dear [Name],

I am writing to express my concern about the recent developments in [area of concern]. It seems that things are not going well and I am worried about the impact this might have on [specific issue].

I have been monitoring the situation closely and it appears that there might be some underlying issues that are contributing to the current problems. I believe that a more comprehensive approach might be necessary to address these challenges.

I am available to discuss this further and explore potential solutions. Please let me know if there is anything specific you would like to discuss.

Sincerely,

[Your Name]
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
Dear Mr. M. Witter:

I was encouraged to return to the faculty of the University of Chicago and Hendricksen, and to H. Hewett, together with members of the Board of Trustees, when I received a letter from Professor Harriman, and several other men, expressing their desire that I should return to the faculty of the University of Chicago. I have been greatly encouraged by the letter from the Board of Trustees, and I am sure that it will be a great help to me in my work.

Yours truly,

[Signature]