

## voices of the ville

No part of said property or any portion thereof shall be for said term of Fifty years, occupied by any person not of the Caucasian race, it being intended hereby to restrict the use of said property for said period of time against the occupancy as owners or tenants of any portion of said property for resident or other purpose by people of the Negro or Mongolian Race.

### **Marcus Avenue Improvement Association restrictive covenant, 1911**

LOOK! LOOK At These Homes NOW! An entire block ruined by negro invasion. Every house marked "X" now occupied by negroes. ACTUAL PHOTOGRAPH OF 4300 WEST BELLE PLACE. SAVE YOUR HOME! VOTE FOR SEGREGATION!

### **St. Louis Segregation Ordinance flier, 1916**

AN ORDINANCE TO PREVENT ILL FEELING, CONFLICT AND COLLISIONS BETWEEN THE WHITE AND COLORED RACES IN THE CITY OF ST. LOUIS, IN THE CITY BLOCKS OCCUPIED BY BOTH RACES, AND TO PRESERVE THE PUBLIC PEACE, AND PROMOTE THE GENERAL WELFARE, BY MAKING REASONABLE PROVISIONS WHEREBY GRADUALLY SUCH BLOCKS MAY BECOME IN TIME OCCUPIED WHOLLY BY EITHER WHITE OR COLORED PEOPLE, THEREBY PROMOTING THE GENERAL WELFARE OF WHITE AND COLORED PEOPLE RESPECTIVELY.

Be it ordained by the City of St. Louis as follows:

SECTION 1. That hereafter, it shall be unlawful for any white person to use as a residence, or place of abode or to establish and maintain as a place of public assembly any house, building or structure or any part thereof in any block, as same is hereafter defined, on which seventy-five per cent or more of such houses, buildings or structures are occupied or used as residences, places of abode or public assembly by colored people, and twenty-five per cent or less of such houses, buildings or structures are occupied or used as residences, places of abode or public assembly by white people.

SECTION 1. That hereafter, it shall be unlawful for any colored person to use as a residence, or place of abode or to establish and maintain as a place of public assembly any house, building or structure or any part thereof in any block, as same is hereafter defined, on which seventy-five per cent or more of such houses, buildings or structures are occupied or used as residences, places of abode or public assembly by white people, and twenty-five per cent or less of such houses, buildings or structures are occupied or used as residences, places of abode or public assembly by colored people.

### **Initiative Petition No. 1601, For Control of Mixed Blocks Occupied by Both White and Colored People, 1916**

To the Editor of the Republic:

Have just read your article in last Sunday's paper on the invasion of the negro into West Belle Place, and want to relate a little experience I have had. Something like twenty years ago I purchased two houses on Finney avenue, between Vandeventer and Sarah street, for which I paid \$10,500. Later the negroes began to move into that neighborhood and their advent practically confiscated my property. I was one of the early sufferers from this cause, and while I have no financial interest there now, my sympathies are all with the property holders and would be glad to learn that some plan had been found to segregate the negroes and the whites, for it certainly is detrimental to the public welfare to have them together. Such environment does not elevate the negro.

### **R. M. Pringle, Browning, Montana, 1916**

The argument that is sometimes made is that the ordinances have the effect of keeping the negroes in the slums, in districts where they should not be. My answer to that is this: This ordinance or no ordinance has or can do that. It takes the negro exactly where it finds him, and it is a well-known economic fact that if the negro is found in these localities it is because, without segregation, he has chosen to live there. And how much better is it for the community to help him improve these communities and help him build up these communities and help elevate himself in that way?

**Pendleton C. Beckley, Louisville City Attorney and author of Louisville Segregation Ordinance, 1916**

The proposed law does not aim...at oppression of the Negro, but will really afford him a better opportunity to rise. It will apply to white residents in Negro neighborhoods, as well as to Negroes who would move into white districts. No given districts will be set aside for either race, but Negroes will have an opportunity to build up new neighborhoods of their own.

**Chilton Atkinson, 1916, on segregation ordinance**

(The ordinance is necessary) for preserving peace, preventing conflict and ill feeling between the white and colored races in the city of St. Louis, and promoting the general welfare of the city by providing, so far as practicable, for the use of separate blocks by white and colored people for residence, churches, and schools.

**1916, on segregation ordinance**

Practically 99% of the 375 'realtor' members of the Real Estate Exchange have approved of the establishment of Negro sections in certain outlined districts of the city through a referendum of the organization. (The) Exchange would recommend that none of its members sell or rent property outside of the designated districts to Negroes.

**St. Louis Globe Democrat, 1923**

Hospitals are about the only thing that the people have left as far as city service is concerned.

**St. Louis License Collector Benjamin Goins, 1976**

The private hospitals have moved out. Even before that our doctors moved out of the city. We are down to the public health and hospital services. I don't think we can afford to have the hospitals go. .... Without Homer G, north St. Louis will become a health desert.

**Ernest Calloway, 1976**

We have no ploy, no design, no direction for closing Phillips. .... I'm satisfied that all city residents, including the black community, will be supportive in the end.

**St. Louis Mayor Jim Conway, 1978**

Conway's doing this (hospital closure) piece by piece.

**Missouri Senator J.B. "Jet" Banks, 1978**

(Keeping Phillips Hospital open as a full-service hospital is) the last opportunity the black community has to save itself.

**St. Louis Alderman Freeman Bosley, Sr., 1978**

st. louis/ such a colored town/ a whiskey  
black space of history & neighborhood/ forever ours/  
to lawrenceville/ where the only road open  
to me/ waz cleared by colonial slaves/ whose children  
never moved/ never seems like/ mended the torments  
of the Depression the stains of demented spittle/  
dropped from the lips of crystal women/ still makin  
independence flags/  
from st. louis/ on halloween's eve to the veiled  
prophet/ usurpin the mystery of mardi gras/ made it  
mine tho the queen waz always fair/ that parade/  
of pagan floats & tambourines/ commemoratin me/  
unlike the lonely walks wit liberal trick or treaters/  
back to my front door/ bag half empty/  
my face enuf to scare anyone I passed/ a colored kid/  
watta gas

1) here  
a tree  
wonderin the horizon  
dipped in blues &  
untended bones  
usedta hugs drawls  
rhythm & decency  
here a tree  
waitin to be hanged

sumner high school/ squat & pale on the corner/ like  
our vision/ waz to be vague/ our memory  
of the war/ that made us free to be forgotten  
becomin paler/ a linear movement from south carolina  
to missouri/ freedmen/ landin in jackie wilson's yelp/  
daughters of the manumitted swimmin in tina turner's  
grinds/ this is chuck berry's town/ disavowin  
miscega-nation/ in any situation/ & they let us be/  
electric blues & bo diddley's cant/ rockin pneumonia &  
boogie-woogie flu/ the slop & short-fried heads/  
runnin always to the river  
**ntozake shange,1978**

God hears the cry of the poor and oppressed and takes action on their behalf against the oppressor.  
**Ministers to Save Homer G. Phillips Hospital, 1979**

(The struggle over Homer G Phillips Hospital may be) the symbol, the handle, the turning point where  
black people see that God wants to use them as vessels to save this nation.  
**SCLC president Reverend Joseph Lowrey, 1979**

We reject and refuse to obey the unjust orders and rules from Mayor Conway and (Hospital Commissioner) R. Dean Wochner, who blatantly and criminally violate the constitutional and human rights of the citizens and taxpayers of this community. Employees of Homer G. say hell no, we are not moving. We will not be moved.

**Petition signed by Homer G Phillips employees, 1979**

The squad was brought in to overpower poor, helpless people whose only concern was that they have some place to go near their homes when they get sick.

**Pearlie Evans, 1979**

Conway declared war on black St. Louis today.

**Missouri Senator Gwen Giles, 1979**

Phillips should be a national monument. It saved black minds when blacks couldn't even walk on the streets where white hospitals were located.

**Dick Gregory, 1979**

(Mayor Conway) wants to save a measly \$5 million (by closing the hospital), but he wants to put millions in that mall where he wants

you to spend your money. We should make a resolute decision not to set foot downtown.

**Angela Davis, 1979**

I'm afraid the closing of Homer G. Phillips Hospital has left a sore place that is not yet healed.... You deserve some special gratitude; it isn't easy to confront an audience that harbors hostile feelings, I know.... I believe the Black community will eventually accept your decision...as inevitable.

**St. Louis Urban League President William Douthit, 1980**

You cannot isolate Phillips Hospital from the rest of the system any more than you can look at one branch of a tree and isolate it from the other branches, from the trunk, from the roots, or from the climate. ...Hospitalization is the consequence of lack of health care. (Allocating funds to keep Phillips open as a full-service hospital would deny funding to municipal clinics and education efforts that) prevent illness among our poor, and treat it at the earliest, pre-hospital stages. ...The poor are asking for a better overall health care system, and I intend to do everything in my power to help them get it.

**St. Louis Mayor James Conway, 1980**

Kenneth Warren's remarks on the recent nostalgia for Jim Crow among some black intellectuals are helpful here. What they're nostalgic for, according to Warren, is black culture. They're nostalgic, in other words, not exactly for racism but for the distinctive social practices (what Cornel West calls the "cultural armor") that the resistance to racism helped create. On the one hand, Jim Crow impoverished and disempowered an entire community; on the other, it solidified that community's identity as a community. The creation of a distinctive African American culture was thus both a consequence of racism and a kind of compensation for it.

**Walter Benn Michaels, 2006**

Why don't you come live here?

**three young girls in the Ville, to WU students, c. 2006**