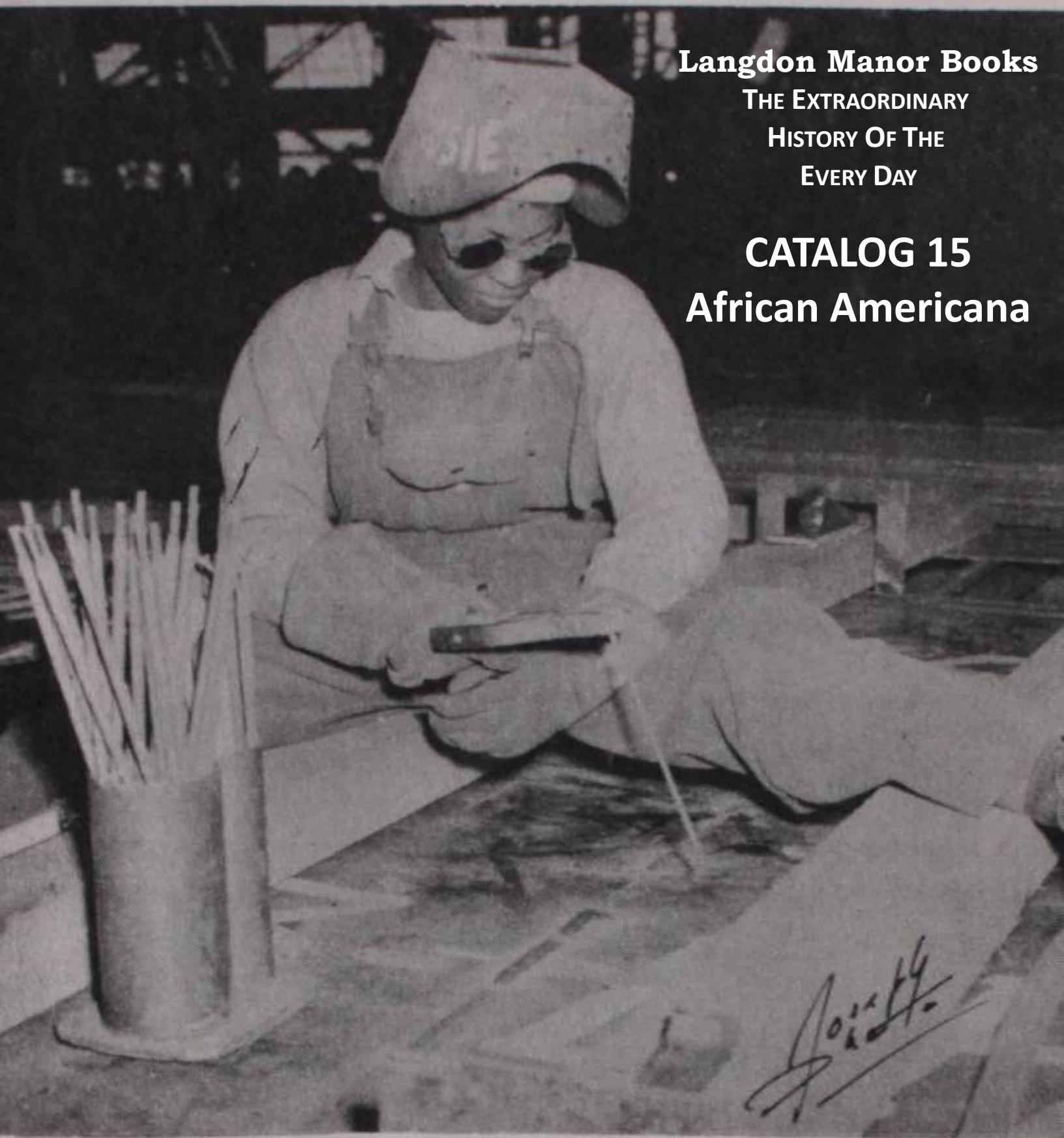


Langdon Manor Books
THE EXTRAORDINARY
HISTORY OF THE
EVERY DAY

CATALOG 15
African Americana



WOMEN IN INDUSTRY

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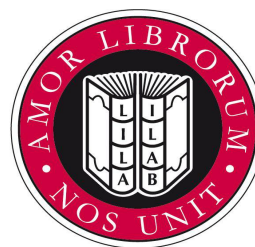
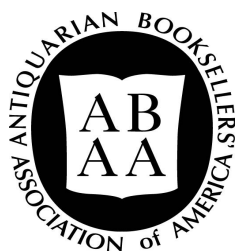
Catalog 15 African Americana

A Subject Index is located on the last page

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Front Cover: Item #8

Back Cover: Item #2

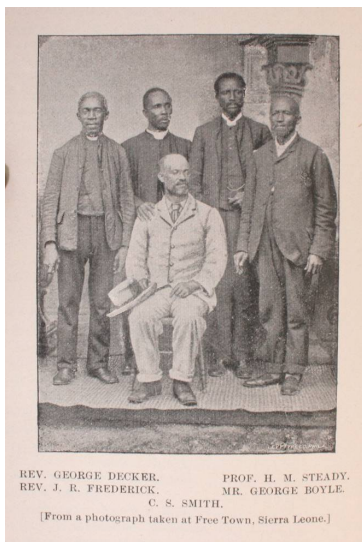
1. [Africa][Travel]

Smith, C[harles] S[pencer]. *Glimpses of Africa . . .*
Nashville, Tenn.: Publishing House A.M.E. Church
Sunday School Union, 1895. 8" x 5½". Red cloth, title
gilt. Pp. 288. Very good: covers lightly worn and
soiled; a few leaves with light creases; owner signature
to flyleaf.

This is a travelogue of a late nineteenth century journey to Africa written by an African American minister and educator, C.S. Smith. Part historical treatise, part personal diary, the book relates information and observations about Africa with a focus on European colonization.

Charles Spencer Smith was born in Canada in 1852 and moved to the United States after the Civil War. He taught school under the Freedman's Bureau in Kentucky and Mississippi and became a minister for the A.M.E. Church. He relocated to a pastorate in Alabama and became active in politics, serving in the state House of

Representatives from 1874 to 1876. In 1882 Smith founded the Sunday School Union of the A.M.E. Church and was later elected bishop. He led multiple A.M.E. conferences, some of which included work in Africa. He also wrote numerous pamphlets and a noted history of the A.M.E. Church.



In the book's preface, Smith provided his reasons for the journey, including "to gratify a long-cherished desire to see Africa" and to see for himself what Europeans, as well as the "African himself," were doing on the continent. He also wished "to make some meteorological observations" and to see if there was any need in Africa for "the skill and energy of intelligent and industrious young Americans of African descent."

The book is about evenly divided into two parts, "Preliminary Statements" and "Personal Memoranda." In the first section, Smith related a history of European attempts to colonize and dominate the African continent, and noted that:

"During my meanderings along the West and Southwest Coast of Africa and in its rivers, I was keenly observant of the present position of the several European Powers, wherever their unfurled flags betokened their supremacy. I confess that I had not the remotest idea that the European was so well entrenched in his African Possessions as I found him to be."

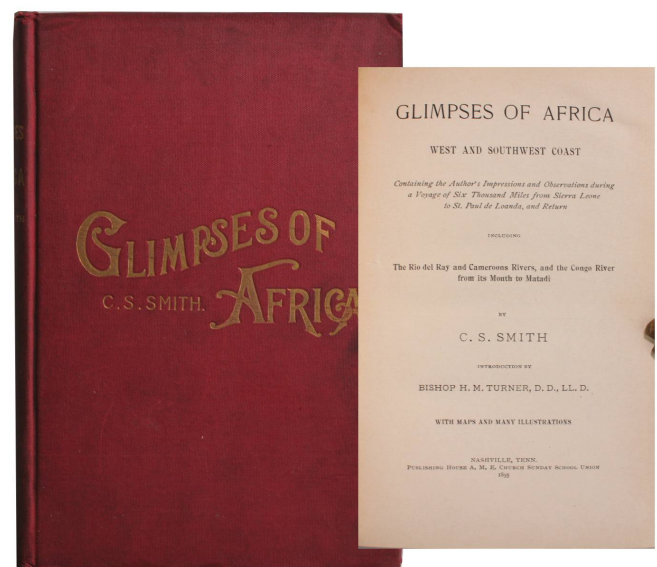
One chapter was dedicated to "The African in Africa," including Smith's observations of various tribes, as well as images depicting "civilized," "semi-civilized," and "uncivilized" natives. Smith was also surprised to learn that Africa did not, in fact, need the assistance of "educated and industrious young Americans – the descendants of her own sons!" Rather, "the supply of intelligent natives, fitted for professional and clerical service, and for the skilled industries, is greater than the demand." Smith opined:

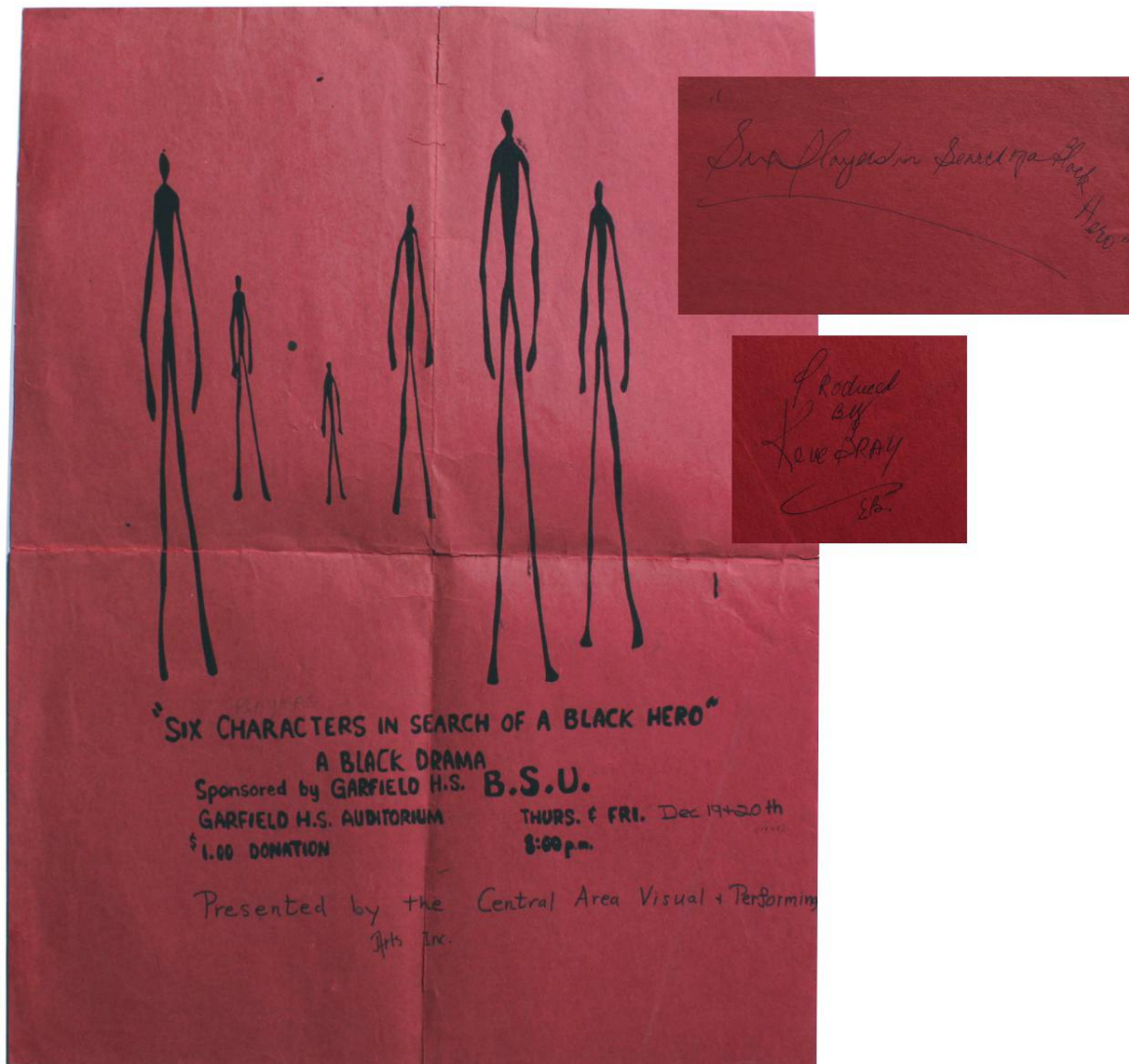
"It seems to me the height of folly for persons to leave their native land and go to any country with the hope of bettering their condition, unless they have a reasonable assurance before leaving that their condition can thereby be improved. My advice to young Americans of African descent is to prepare themselves for a manful struggle for existence and well-being in the land of their birth."

The book's second section comprised a remarkably detailed daily log of the author's journey. The entries include personal thoughts and opinions as well as historical narrative and scientific data. Smith met with members of African royalty, discussing topics of European colonization and American slavery. He noted his observations and interactions with European missionaries and businessmen as well as native Africans. He pointed out various European developments as well as an area where "little, if anything, has been done to civilize and elevate the natives. Slavery prevails in and around this place, and the natives are largely held in subjection as beasts of burden."

Also of note are the book's 70 great photographic images. These include scenic views as well as images of African natives such as soldiers, teachers, photographers and a medicine man. There are shots of schools, churches and other buildings, as well as implements of war, domestic articles and other "curios." There is also a map depicting the route of Smith's journey, as well as one showing the "political divisions" of Africa. We learn that Smith's voyage was an unabashed success, returning home "after an absence of 147 days, during which I traveled 2,500 miles by land and 18,500 miles by sea, without meeting with a storm, or even a squall, and without a single mishap of any kind."

A rich and detailed travelogue and exposé of European colonization in Africa, written by an African American who got to experience it firsthand. OCLC shows 25 copies over two entries. **\$1875 [7111]**





2. [Black Power][Theater]

[Bray, Keve]. **[Handwritten Poster for the Play] "Six Characters in Search of a Black Hero"**. [Seattle, Washington]: 1969. 24" x 18". Poster in pencil and black marker on construction paper. Good: several chips and tears, particularly at folds; tape remnants and notations to verso.

This is a handwritten and illustrated poster for an original play written and directed by the noted Seattle Black rights activist Keve Bray. It was staged in 1969 at Seattle's Garfield High School (GHS) and sponsored by the GHS Black Student Union (BSU).

The BSU was organized in 1968 by a group of GHS students including Elmer Dixon, who co-founded the Seattle chapter of the Black Panther party that same year. BSU's formation is largely credited to a 1967 visit to GHS by Black Power movement leader Stokely Carmichael. The Seattle school board had refused the request to use the GHS auditorium for the event, but the ACLU filed suit and Carmichael addressed a packed audience. The event was a defining moment for the civil rights and Black Power movements in Seattle, leading to the organization of several activist groups. Black student organizations such as BSU made efforts to address racial bias in curricula by staging "teach-ins" of Black history and introducing cultural and artistic works by African Americans.

This poster advertises a "Black Drama," sponsored by BSU and staged in the GHS auditorium in 1969. The play's creator, Keve Bray, was the head of Seattle's Black Culture Center, which promoted Black community education and also served as an art space. Bray also served as the Seattle Opportunities Industrialization Center's Instructor of Minority History and the director of the Central Area Action Committee (also known as the Central Area Civil Rights Committee). He co-founded Seattle's Negro Voters League and was a member of the United Black Front. Around 1971, Bray became a Black Muslim and fully embraced the ideologies of the Nation of Islam, often using the name "Keve X" or "Keve I'brayim." He moved back to Colorado in 1972; depending on the source it was for either a teaching job and/or to reorganize the Denver Mosque. Bray wasn't given the opportunity to do either as he was assassinated by another Nation of Islam member in the doorway of his home on November 17, 1972. See item #32 for more related to Bray.

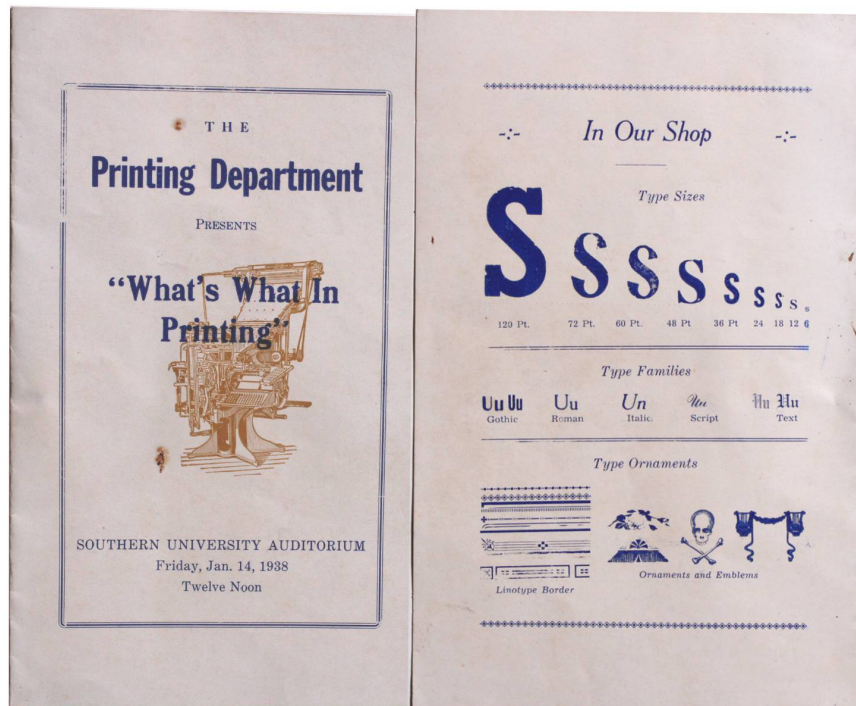
Rare documentation of a play with important ties to the Black Power movement in Seattle. **\$1200 [7080]**

3. [Black Printers][HBCUs]

The Printing Department Presents "What's What In Printing" [Cover title]. [Scotlandville, Louisiana]: [Southern University], 1938. 8½" x 5½". Bifolium, printed all four sides. Pp. [4]. Very good: light wear; a hint of dust soiling, a couple of small stains.

This is an illustrated program for an event presented by the printing department of Southern University (SU). One member of the department, Warren Bucksell, went on to a noteworthy career as an African American printer.

SU was established in New Orleans in 1880 as Southern University for Colored Students. In 1914 the university moved to Scotlandville, an area now included as a historic site on the Louisiana African American Heritage Trail. SU exists today as Southern University and A&M College, located in Baton Rouge, and is the largest HBCU in Louisiana.



The program features illustrations of linotype printing machines, as well as an original poem, *"The Linotypist's 'Swing Song'."* There are type samples and images of borders, ornaments and emblems on the rear wrapper. The event featured demonstrations by Warren A. Bucksell, listed in the program as Job Shop Manager. After graduating from SU, Bucksell worked as a foreman in the linotype division of the *Houston Informer* newspaper. He returned to Louisiana, serving as a linotype operator and pressman at the *Fraternal Press*. In 1953 Bucksell moved to Washington to work as a printer-proofreader with the Government Printing Office (GPO). At the time, African Americans were not allowed to proofread patents or other work in the GPO's patent section; Bucksell and his coworkers successfully challenged that rule.

The event also included introductory remarks by L.J. Harrison. Lincoln J. Harrison graduated in 1938 and went on to be the Dean of the College of Business at SU. He was also the first African American to become licensed as a CPA in the state of Louisiana.

Rare documentation of Black printers discussing and demonstrating the art. OCLC shows no holdings. **\$400 [7182]**

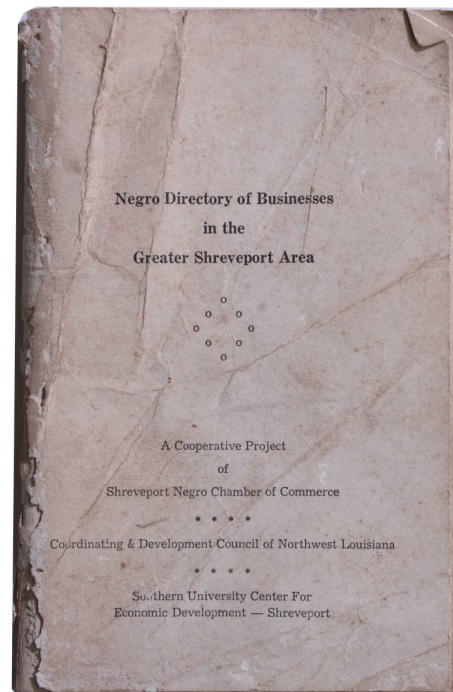
4. [Business][Louisiana]

Negro Directory of Businesses in the Greater Shreveport Area [Cover title]. [Shreveport, Louisiana]: [Shreveport Negro Chamber of Commerce], [circa 1971]. 8½" x 5 3/8". Stapled wrappers. Pp. 70. Good: wrappers heavily chipped, worn and soiled; moderate chips and soiling to first few leaves; otherwise lightly toned with the occasional soil spot.

This is a directory of Black-owned businesses in Shreveport, Louisiana, coordinated by the Shreveport Negro Chamber of Commerce (SNCC). The SNCC was organized in late 1940, and exists today as the Shreveport-Bossier African American Chamber of Commerce (SBAACC). According to the SBAACC website, the group's original goal was to *"focus on the general welfare of the Negro in Shreveport and the resolution of problems common to blacks."* SBAACC's current vision is to be the *"Ultimate Resource for African American Businesses."* According to the book itself, in addition to the SNCC, this directory came together with support from the Coordinating and Development Council of Northwest Louisiana as well as African American students from the Southern University-Shreveport Center for Economic Development who conducted survey interviews.

According to the book's preface,

"This directory represents the first attempt to provide a more comprehensive listing of Negro Businesses in the Shreveport-Bossier City area. The committee that guided the assembling of this data and publication of the directory hoped to establish an accurate source of information for the general public as well as to provide valuable assistance to the operators of Negro Businesses in their efforts to increase their service to the general trade of the community."



The directory covers approximately 300 businesses, which are listed alphabetically by business name on the first 30 pages. The listings are then organized into 34 categories, including barber and beauty shops, auto and appliance repair, contractors, hotels and motels, cafes and restaurants, cleaners and “lounges and recreation centers.” The book lists the name, address and phone number of the business, along with the owner's name, the number of employees and the year the business was established.

A rare Black business directory for the Greater Shreveport area, created from the coordination of several African American organizations, with help from students at an HBCU. OCLC shows no holdings. **\$1200 [7204]**

5. [Business][Michigan]

Directory of Negro Businesses, Professions and Churches for Detroit and Environs [Cover title]. [Detroit, Michigan]: Associates Advertisers' Service, [1952]. 9" x 6". Stapled wrappers. Pp. 56. Good: text block detached from wrappers which are still attached to each other; front wrapper with a large jagged chip at bottom, affecting a few lines of text; tiny chips to foot of first two leaves; light margin stain throughout; owner's business stamp to cover and title page.

This is the first directory of Black businesses issued by an African American advertising service in Detroit, the Associates Advertisers' Service (AAS). Per the book's introduction, members of AAS worked for free to create the directory because “if the Negro people do not believe in Negro businesses, Negro businesses will not last.” An obituary of one of the book's editors and presumed member of AAS, John A. Cuspart, tells us that he was a minister at Detroit's Scott Memorial United Methodist Church at the time the book was published. That obituary also said that Cuspart worked at the Detroit Board of Education's McNamara Skills center as a counselor and “served local businesses in a public relations capacity.”

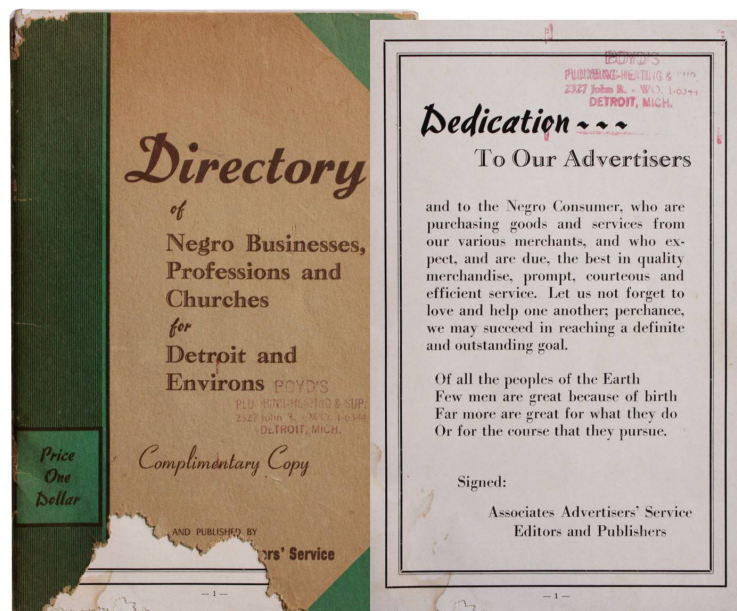
The directory contains hundreds of listings in 55 categories including architects, physicians, barbers and beauticians, plumbers, printers, churches, hotels and restaurants. A table of contents, list of city officials and important contacts for public services are provided at the front of the book. The directory is organized alphabetically by category and includes many advertisements for the businesses. Fourteen ads feature photographic images; most have portraits of the proprietors, and one shows employees and a line of smiling clients at the Midwest Barber Shop.

Included in the photo count is a great full page ad for the International Auto Service Club which includes portraits of its president as well as its treasurer and

secretary, along with a shot of workers at the gas pumps, awaiting customers. An index to the advertisements, organized alphabetically by the name of the business proprietor, appears at the rear of the book.

While we don't know the fate of AAS, we know it continued to publish African American business directories through at least 1957.

A rare directory of African American-owned businesses in the Detroit area. OCLC shows five holdings over two entries. **\$1250 [7139]**

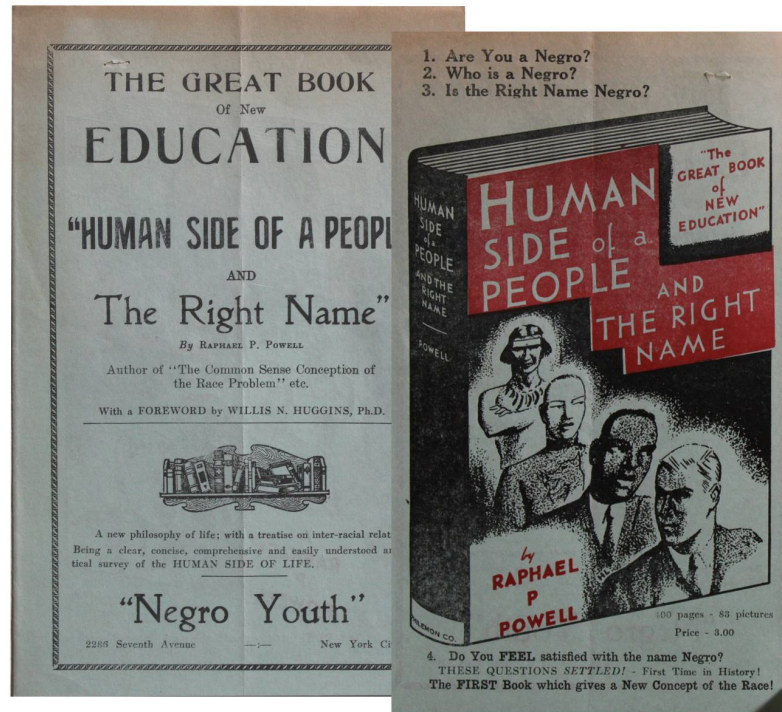


6. [Business][Publishing][Periodicals]

The Great Book Of New Education!

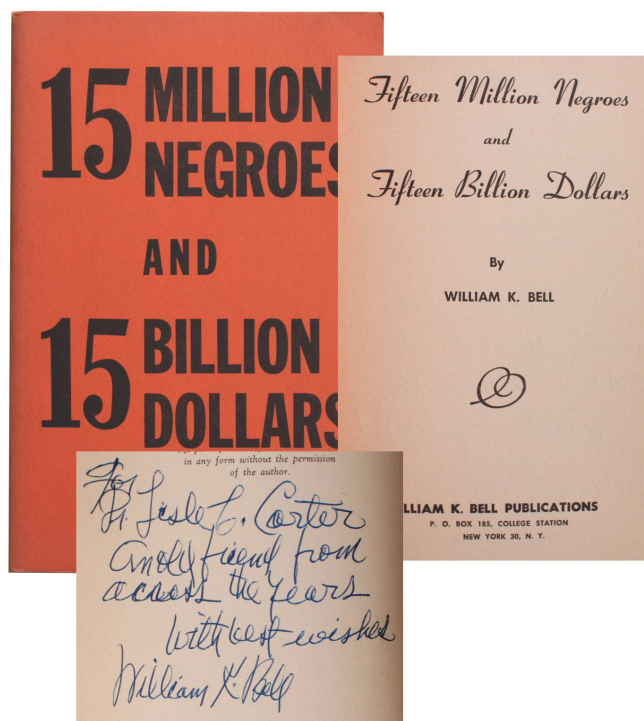
"Human Side Of A People And The Right Name" . . . [Cover title]. New York, New York: Negro Youth [Magazine], [circa 1941]. 8½" x 5½". Single sheet, folded, printed all four sides. Pp. [4]. Very good: tiny staple hole; moderate vertical crease; edges lightly toned.

This is an illustrated promotional flyer issued by the publisher of a rare Black periodical. The flyer was distributed by the publisher of *Negro Youth* which was established in New York in 1940 and purported to be the mouthpiece of such organizations as the "National Organization of Negro Youth," the "Afro-American Consumers Economic Union," the "Afro-American Institute of Research, Technology and Culture," and the "Black Legions of the Nile." The magazine's founder, Samuel W. Daniels, had established the Pan African Reconstruction Association in New York in 1934, to rally African American support for Ethiopia when Italy was preparing to invade the nation. *Negro Youth* itself, per OCLC records, is quite rare, with only a few known copies spread among four institutions. See item #35 for promotional material from the magazine.



The flyer's main promotion was for an oft-cited book on the disparaging use of the word "Negro," *Human Side of a People and The Right Name*, by Raphael Philemon Powell. The book was published in 1937 by Powell's own publishing firm, Philemon Co. The flyer includes a two color illustration of the book as well as a review and announces **"THESE QUESTIONS SETTLED! - First Time in History! The FIRST Book which gives a New Concept of the Race!"** It touts the book as an *"incomparable production. Men who wish to keep the race in ignorance did not want this book printed; but now that it is published, they seek to control it so as to keep it out of the hands of our people."*

A rare marketing effort for an important African American volume by the publisher of a Black youth periodical. OCLC shows no holdings. **\$500 [7136]**



7. [Business][Uplift]

Bell, William K. ***Fifteen Million Negroes and Fifteen Billion Dollars.*** New York, New York: William K. Bell Publications, 1956. 8 1/8" x 5 3/8". Orange thin card wrappers. Pp. xi, 147. Very good: wrappers lightly worn with a touch of dust soiling; small ding to edge of several leaves not affecting any text; a bit of scattered light spotting. **Inscribed** by the author on the verso of the title page.

This is an energetic and informative work offering business advice and encouragement to African Americans. It was written by a Black New York businessman and author, William K. Bell, and inscribed to a prominent African American dentist, Lisle Carter, Sr.

The book conveyed various opportunities for financial success, while stressing that the onus of economic betterment was on the African American himself. The author wrote:

"Get it out of your head, Mr. Negro, that your own people are going to spend their money with you because you are a Negro. You must offer them for their money the same things and considerations that other people do. It has been found in a good many cases that the biggest enemy to Negro business is the Negro business man himself."

The text covered the role of the church and of fraternal organizations in Black commerce. It also provided guidance on leadership and *"what it takes to build a business."* There were statistics showing African American economic progress, advice and adages such as *"don't let the customer get away"* and *"laziness is the enemy of human progress."*

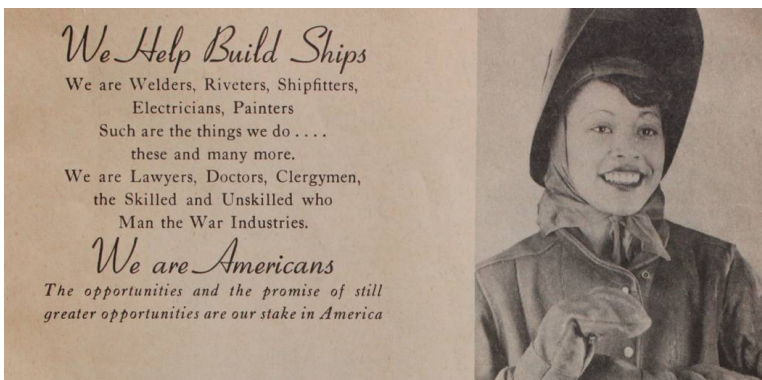
The book's author, William K. Bell, was noted for his 1948 work *A Business Primer for Negroes*. This copy was inscribed *"For Dr. Lisle C. Carter, an old friend from across the years, with best wishes, William K. Bell."* Lisle Carter, Sr. was one of the first African American dentists in New York. He married Eunice Carter, New York's first Black female district attorney. Their son, Lisle C. Carter, Jr., had a successful career with the National Urban League in New York and as Assistant Secretary of the United States Department of Health, Education and Welfare.

Reasonably well-represented in institutions and a fine association copy of this advice book for aspiring African American business people. **\$600 [7114]**

8. [California][Business][Women] [Black Printers][Uplift][World War II]

Watkins, Ben (editor). ***We Also Serve: 10 per cent of a Nation Working and Fighting for Victory*** [Cover title]. [Berkeley, California]: [Tilghman Press], [1944]. 10½" x 8¼". Stapled wrappers. Pp. 68. Good: wrappers detached; internally very good with light toning and a few faint creases.

This is a scarce and highly visual publication celebrating the efforts and achievements of African Americans during World War II. It has an emphasis on Black progress in the San Francisco Bay Area, particularly within the shipbuilding industry and was also printed by a notable Black printer.



An introduction by editor (and popular Bay Area band leader) Ben Watkins conveyed the book's purpose:

"to honor the achievements of the American Negro, to recognize his progress in all fields of endeavor as well as to his contributions to the war effort. By words and pictures we will attempt to tell what the Negro is doing in business, industry, agriculture, education, health and in the Armed Services."

The book contains articles written by labor, civil rights and community leaders. These include profiles of individuals, some organizations, and much uplift material as it relates to African American contributions to World War II. One of those articles, *"Women in America,"* was written by Frances Albrier. In 1939 Albrier became the first Black candidate to run for Berkeley's City Council and one year later she founded the Citizens Employment Council to fight for jobs for the African American community. She fought to become the first Black woman welder in the Richmond shipyards, paving the way for thousands of women and African Americans to





better-paying jobs in the Bay Area's booming shipyard industry. Her article here concerned the double discrimination faced by Black women in wartime: *"they had to overcome prejudices for being a woman who dared enter a man's world. She did not ask for sympathy, but equality."*

There are a total of 150 photographic images in this publication, and many of them are fantastic. There are great shots of Black Oakland City Hall employees, women shipyard workers and welders, and the various African American labor unions in the Bay Area. We also see *"Oakland's First Five Negro Patrolmen."* There are also approximately 20 internal views of Black-owned businesses including the Kozy Kafe Cabaret, the Overland Cafe and the North Pole club. Many of the images were contributed by Emmanuel Francis (E.F.) Joseph, who was the first professional African American photographer in the Bay Area.

Another highlight are the 57 advertisements for Black-owned businesses in the community, including a full page photographic ad for the book's publisher, the Tilghman Press, with an internal view of its print shop. The firm was owned by Charles F. Tilghman, who was the son of Bay Area activist Hettie B. Tilghman. Tilghman's early work includes the publishing of *The Colored Directory of the Leading Cities of Northern California* in 1915 and 1916. In the 1960s the firm was known for its distinctive concert posters. Other advertisements included one for E.F. Joseph's photography studio, featuring a great shot of him with a camera, and one for the Baker and Taylor mortuary, *"One of Oakland's Oldest Negro Enterprises – LADY ATTENDANT."*

Spectacular documentation of the African American war effort and business community in the San Francisco Bay Area. OCLC shows four holdings. **\$2500 [4163]**

JACKSON DELUXE CLOTHING STORE
THE BAY AREA'S LARGEST NEGRO CLOTHIERS
 Ladies' and Men's Suits Made to Order
 Everything in the line of Men's, Ladies' and Children's Wear
 Courteous Service
 2932 Sacramento Street
 Berkeley 2, California



9. [Claude and Etta Moten Barnett][Africa]

Barnett, Claude. Barnett, Etta Moten. ***[Collection of Photographs and Ephemera Compiled While On Diplomatic Trips to Africa]***. Mostly Ghana, Nigeria, Sierra Leone, and Kenya: 1947-1957. 10" x 13½". Full leather photo album over thick boards, front cover with embossed title "AFRIKA/1947/Claude and Etta." Loosely laid into the album (nothing is affixed to album pages) are 54 black and white photographs taken by the Barnetts, 131 press photographs; 25 items of ephemera, four studio portraits and a few other photos. Half the vernacular photos measure 2½" x 2½", the other half 4" x 5"; nearly all press photos are 5"x7" or larger, with 57 measuring 8" x 10". The vast majority of press photos are captioned, approximately ten of the vernacular photos are captioned, verso. Album good due to loss of backstrip and hinges reinforced with cloth tape; photos taken by the Barnetts near fine or better; all other items generally good plus or better, most dust soiled, heavily so in areas; some captions on attached sheets of typescript with portions of loss, several of which are perished.

This is a collection of over 200 photographs and items of ephemera gathered by Claude and Etta Moten Barnett on trips to Africa, beginning with their first in 1947. The images document various industries and native populaces



of several countries in Africa, and the ephemera enliven a sense of direct connection to the Barnetts' first trip to the continent. The impetus of that first trip, along with their experiences in Africa, ultimately led to Claude and Etta acting as important envoys and advocates for emerging independent African nations and their dealings with the United States.

Claude and Etta both led extraordinary and public lives. Etta was born in Weimar, Texas in 1901 and graduated from the University of Kansas in 1931 with a degree in voice and drama while she was a single mother with three children. She soon moved to New York City where she performed in Zora Neale Hurston's revue, *Fast and Furious*, and then was cast in the Broadway show, *Zombie*. In 1934 she became the first African American to perform in the White House in the 20th century. She was best known as Bess in the 1942 revival of *Porgy and Bess*, where she refused to sing the word "n _ _ _ r", so Ira Gershwin wrote the word out. She stopped performing in 1952 after developing problems from a cyst on her vocal chords and this first trip to Africa in 1947 laid the groundwork for a significant aspect of her post-singing career as a journalist.



Claude was a journalist, publisher and Pan-Africanist who founded the Associated Negro Press (ANP) in 1919. The ANP was a news service that ultimately employed a local staff of six, and used up to 72 correspondents to supply information to numerous Black-owned newspapers in the United States as well as African newspapers. Claude was also an entrepreneur and influential civil rights activist who was a consultant to the United States Department of Agriculture, had the ear of several presidents, and, after a series of visits to Africa beginning with the first in 1947, was considered by many to be an unofficial diplomat who advised emerging African governments.

Claude and Etta were married in 1934. According to Gerald Horne in *The Rise and Fall of the Associated Negro Press* (University of Illinois Press, 2017) their first trip to Africa came about when Claude sensed

"the direction of prevailing winds, [and] in 1946 Barnett advised the U.S. State Department that 'if some definite commercial tie-up could be effected between a group of influential Negro citizens of the United States and Liberia, it could go far to cement relationships between the peoples of the two countries.' Barnett was in touch with the desk officer at the State Department for Liberia about 'tests being made on piassava,' a fiber used for brooms, because he was interested in importing it . . . Barnett was then 'thinking of starting a small trading corporation to do some business in Liberia' . . .

Washington was willing to lend an ear to Barnett's proposal because it dovetailed with a desire to gain a foothold in the resource-rich continent so as to weaken further colonizing powers that had been debilitated by the war in any case. At the same time, Barnett, whose acumen in public relations already had established him as a hub for black business

generally, had contacted then secretary of commerce Henry A. Wallace about expanding overseas ventures. It also was in 1946 that the secretary's adviser on Negro affairs approved Barnett's proposal for a 'conference on the Negro in Business,' an approval driven 'in response to numerous inquiries from Negroes in Africa, Cuba and South America.' The idea was to invite 'Negro businessmen from foreign countries' for this confab on 'Foreign Trade and the Negro in Business.'"

DATE		
May 7th Wednesday	8 a.m.	Arrive Airport.
	11 - 12 a.m.	Visit Press Offices.
	1 p.m.	Lunch with Governor.
	4 p.m.	Visit Weija water Works.
May 8th Tuesday	9 a.m.	Meeting with D.C., Accra.
	10 a.m.	" " Director of Agriculture.
	11 a.m.	" " Director of Medical Services.
	3 p.m.	" " Director of Education.
	4 p.m.	Visit Achimota College, (proceed to Administrative Block - under clock tower - and ask for Mr. Deakin).
	6.30 p.m.	Tea with Mr. Deakin.
		Sherry Party (P.R.O.)
May 9th Friday	9 a.m.	Visit Korle Bu Hospital.
	10.30 a.m.	Meeting with Director of Social Welfare and Housing, (office at Secretariat).
	12.30 p.m.	Lunch with R.I.O.
	4.30 p.m.	Visit Kokose Pig Farm.
	6.30 p.m.	Sherry Party, American Consulate.
May 10th Saturday	8.30 a.m.	To Tafo (West African Cacao Research Institute). Halt Koforidua to call on D.C.
	7.30 p.m.	Dinner Party (P.R.O.)
May 11th Sunday	8 a.m.	To Cape Coast, en route halt at Agona Swedru to see Industrial School.
		At Cape Coast, stay with Mr. Bentsi-Anchill, Manager, U.A.C. See various Colleges.
May 12th Monday	8 a.m.	To Sekondi. Contact D.C. Mr. Justice Coussey will accommodate. Call on General Manager Railways, Takoradi and see Harbour and railway workshops.
May 13th Tuesday	8 a.m.	To Kumasi. Call on Mines Manager, Obuasi en route. Contact Chief Commissioner's office.
May 14th Wednesday	3 p.m.	At Kumasi. (Special note. Special Co-operative Meeting).
May 15th Thursday	-	To Accra, (contact P.R.O.)
May 16th Friday	9 a.m.	Visit N.W.A.F.P. Units and see training.
	4 p.m.	Visit Aglonby Library.
May 17th Saturday	9 a.m.	Visit W.A.P.S., Boundary Road.
	10 a.m.	Call on French Consul.
	10.30 a.m.	Meeting with S.C.I.
	5 p.m.	Visit Rodger Club.
May 18th Sunday	8 p.m.	Dinner Party (P.R.O.)
May 19th Monday	9.30 a.m.	Meeting with Colonial Secretary.
	10.30 a.m.	" " His Excellency the Governor.
	11.30 a.m.	" " Secretary, Industrial Development Board.
	9 p.m.	Concert, King George V.
(Car and driver will be sent to Messrs. Bartholomew).		



President Tubman
at party a very well
and banana boughs
at River Cess—
The supt. in top hat
at left—watches intently
as President listens to
welcome address being
read in a stentorian
voice by the Methodist
minister of River Cess—
Mr. B is in the background.
River Cess, Liberia
1947

Vernacular Photographs and Ephemera Gathered in 1947

The collection contains 54 photographs taken by Claude and/or Etta in 1947 as well as nine items of ephemera related to the first trip. One piece of ephemera is the first page of their itinerary which showed a hectic schedule of meetings, parties and visits to industrial sites. Another is the invitation from Olubadan Akintunde Bioku for Claude to attend the Ibadan Native Authority Divisional Council where a number of important issues were discussed such as a divorce law, forestry rules and the Ibadan/Ilosha Boundary. Also of note is a handbill for a performance by Avril Coleridge-Taylor as well as a letter from the Phelps-Stokes Fund listing approximately 20 dignitaries and officials in four countries who were sent letters of introduction on behalf of the Motens.

We think most of these photos were taken by Etta, as Claude is seen in six of them, and the few that are captioned are in her hand. At least 20 show the local populace, including several great market scenes, and there are a few spectacular group shots of children in traditional clothing. One of the photos shows Etta standing outside an old building and holding her safari hat and Claude is seen touring military training facilities and also seen inside a hospital.

One notable captioned image shows a signpost and its back reads, "Signpost at Freetown airport—Sierra Leone. Arrived here and departed from here for Liberia." Another shows Etta's training as a reporter, with an image of President Tubman of Liberia surrounded by other dignitaries and is captioned, "President Tubman at party received a banana bough at River Cess—The supt.—in Top Hat at left—watches intently as President listens to welcome address being read in a stentorian voice by the Methodist Minister of River Cess—Mr. B is in the background. River Cess, Liberia, 1947."



Press Photographs

The 131 press photographs can be divided into three groups. The first is a group of 77 gathered on the first trip in 1947. 47 of these depict Ghana, known at the time as "the Gold Coast." Eleven are from a series entitled "Cocoa Farming in the Gold Coast, British West Africa." Several images depict scenes at a cocoa farm at Tafo and several more show a cocoa buyer's depot in Nsawam. There are eight photos from a series entitled, "Accra, Town Council—A Local Authority's Activities in the Gold Coast." These celebrated the recent one year anniversary of local government with an unofficial majority and depicted recently elected members of the town council, municipal government buildings, and a great birdseye view of a local market. Several depict the Gold Coast Railroad, one great shot shows the Queen Mother of Ashanti arriving in Kumasi, and many show natives working and living their daily lives: weaving and carrying rugs to market; schoolchildren

walking into class; members of a military unit in formation, potters and sculptors and much more.

This group also includes 25 photographs depicting scenes in Nigeria and another five in Sierra Leone. Six photos are from a series entitled *"Towards Self-Government In Nigeria. New Constitution Gives African Majority In Legislative Council,"* which include a couple of internal shots of a courtroom or legislative body showing tribal leaders taking oaths of allegiance. Several relate to pig farming, and a few show cotton processing. Another twelve feature scenes in and around Lagos including the Hunmu Thompson Mosque, a terrific street scene, and the Cathedral Church of Christ on the marina, which was still under construction and the caption noted it was *"built to African design."* All five photos of Sierra Leone show natives working with palm production.

The second group of 24 photos were mailed to Claude in 1952 from the British Information Services along with a cover letter which is included here. All are BIS press photos with lengthy captions on versos. Eleven depict Sierra Leone including a birdseye view of Freetown, schoolchildren parading, and a photo of a meal at an interracial dinner club. Ten of these images depict Kenya and are part of a series entitled *"Tribesman Into Trained Police."* These include an image of recruits at a flag lowering ceremony, another shows a group of new recruits still in traditional clothing walking in a group on their first day at the school, one shows a boxing match and another shows trainees attending to a staged car accident.



The third group of 22 photos all relate to the Barnetts' trip to Ghana in 1957. They are accompanied by five leaves of typescript captions created by the BIS. Claude and Etta were part of the official press corps who traveled with then Vice President Richard Nixon to witness the ceremony and celebration of Ghana's independence from the United Kingdom. Ten of the photos depict the farewell dinner of Sir Charles Arden-Clarke, the outgoing governor of the Gold Coast, and the other twelve show ceremonies on the tarmac at Arden-Clarke's departure.

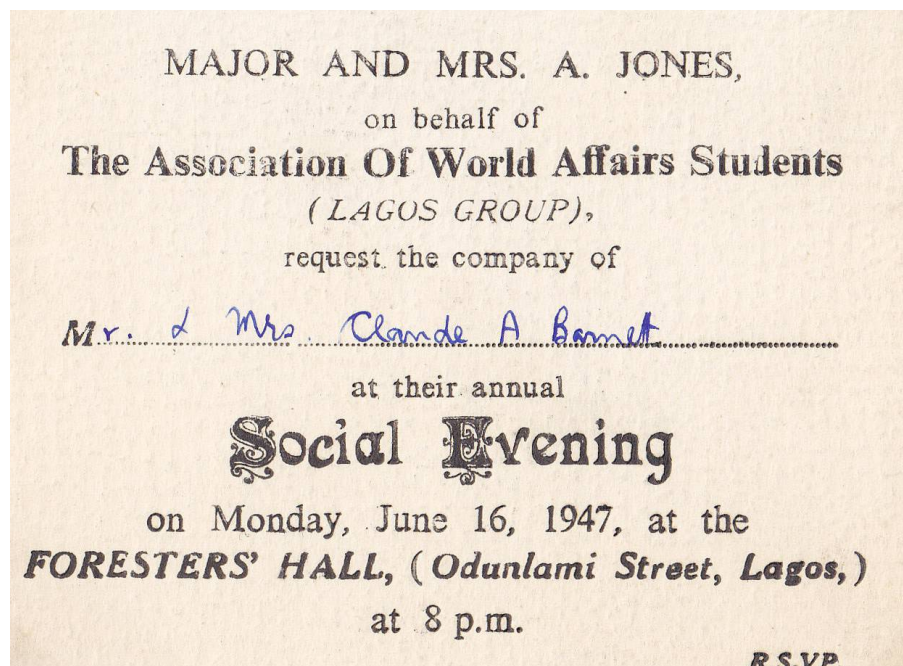
While we have located several of these press photos as being held at Northwestern University, we find no other holdings.

Personal Photos and Ephemera

Rounding out the collection are several more photographs and a few items of ephemera. These include two formal portraits of Claude and Etta related to the first trip, with Claude wearing a safari hat. There are also two exceptional portraits of Etta, as well as an 8x10 taken by the important Black photographer Cecil Layne who was president of the Negro Press Photographer's Association. Ephemera includes two newsclippings from August 1947, one reporting on the Barnetts' trip, the other showing ceremonies in West Africa.

An important collection compiled by one of Chicago's early African American power couples. It documents the native peoples and industries of several African countries during a period of significant transition and also relays the Barnetts' experience of building bridges between emerging and newly independent African countries and the United States.

\$9500 [7066]



10. [Culinary][Business]

The Southern Homemakers Bulletin [Vol. 2, No. 27 (April 1954)]. Grambling, Louisiana: [Wilkerson Cooking School], 1954. 16¼" x 11". Bifolium, printed all four sides. Pp. 4. Good plus: crease at center fold; light edge wear and soiling; small penciled notation.

This is a rare culinary newsletter, issued by an African American cooking school in Louisiana, the Wilkerson Cooking School (WCS).

According to a few newspaper accounts, WCS was a mobile entity that visited various Louisiana cities annually and not a physical school. One account boasted "more than a thousand" attendees in Lake Providence, and another featured a photographic image of "hundreds" of African Americans attending the school in Abbeville. WCS offered lectures and demonstrations, gave away free groceries and other prizes such as appliances and cookware. It was touted to be "one of the finest and most instructive courses ever held for colored citizens."

This newsletter announced "our annual Cooking School," "the biggest give away show ever to come to Shreveport." It included photographic images and short biographies of WCS director and manager, Calvin Wilkerson, and two "lecturer and demonstrator[s]," Miss Mattie M. Gibson and Miss Addye Hicks. Of note are the 24 recipes for foods such as hot rolls, biscuits, muffins and the "world's finest gingerbread." The text related that the employees of WCS earned their living from conducting the schools, and that "you can help them to keep their job and make more jobs for others" by patronizing the merchants advertised in the newsletter and at the schools.

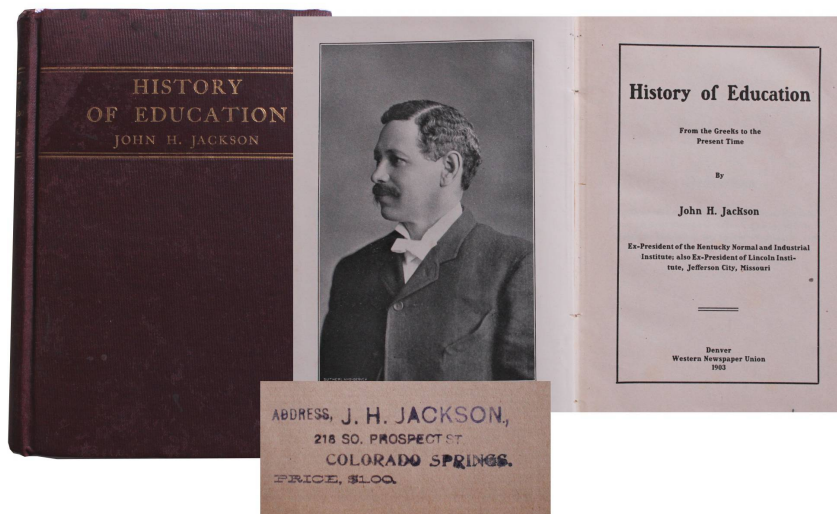
A rare newsletter documenting a little-known, but important, African American cooking school in Louisiana along with two dozen of its recipes. OCLC shows no holdings. **\$1500 [7189]**

11. [Education][HBCUs][Uplift]

Jackson, John H[enry]. **History of Education From the Greeks to the Present Time.** Denver: Western Newspaper Union, 1903. 7½" x 5 3/8". Red cloth, gilt. Pp. 223 including author frontis portrait. Good plus: covers moderately soiled with small loss to crown of spine and fraying along top board edges; a bit of scattered spotting; tiny chip and author stamp to front free endpaper.

This is the scarce first edition of a history of education in Europe and the United States, with an emphasis on the education of African Americans. Its African American author, John H. Jackson, was the president of HBCUs in Kentucky and Missouri, and wrote this book while living in Colorado. The book also includes the text of Jackson's address to a group of white teachers in Missouri in 1900.

John Henry Jackson was born in Lexington, Kentucky in 1850. He became the first Black college graduate in the state of Kentucky when he graduated from Berea College, the first non-segregated, coeducational college in the South. He was the first president of the Kentucky Association of Colored Teachers, and the first president of the State Normal School for Colored Persons, which became Kentucky State University. Jackson also served as a delegate to the Republican National Convention in 1880, the first African American from the state of Kentucky to do so. In 1898, Jackson became president of the Lincoln Institute (LI), which became Lincoln University of Missouri. LI had been founded in 1866 by African American



Civil War veterans. During Jackson's tenure he established a series of lectures which brought many notable African Americans to the campus. Jackson and his wife Ida, a teacher and organizer of Black women's clubs in three states, moved to Colorado Springs in 1901. There he was active with the Young Men's Christian Union, an organization of African American residents, and authored this book.

Just over half the book provides a general chronological history of education, from the Greeks and Romans through more modern educational developments in Europe and the United States. The rest of book relays a history of African American education beginning at the end of the Civil War, and includes statistics and charts, *"which tell of the remarkable educational advancement of this race."* There were brief mentions of notable African American educators and writers such as W.E.B. Du Bois and Paul Lawrence Dunbar, as well as important Black women in the field, such as Fanny Jackson Coppin, Anna J. Cooper and poet Phyllis Wheatley. One chapter was dedicated to refuting racist misconceptions regarding the education of African Americans. The book concluded with longer biographical sketches of *"several of the most distinguished educators of this race"* including Booker T. Washington, William Tecumseh Vernon and Lucy Ella Moten. Also of note is the front free endpaper which features the author's stamp and the price of the book (\$1).

Of great interest is the twelve page transcription of an address Jackson gave at Missouri's 39th annual Missouri State Teachers' Association (MSTA) convention held in Jefferson City at the Hall of the House of Representatives December 26-28, 1900. The MSTTA was a whites-only organization and its African American counterpart (whose name we have not uncovered) had been meeting at the courthouse in Jefferson City for its own convention. Jackson began,

"The pleasant task is mine to bear fraternal greetings from the association of teachers at the court house to you at the capital. Our association is composed largely of the descendants of ex-slaves, whose ancestors a few years ago were members of tribes wandering aimlessly in the jungles of Africa. Your ancestors represent generations of culture . . . since the battle of Hastings your race, whether in a battle of bullets or of ballots, has played the most important part in the world's history. It is peculiarly appropriate, then, that greetings be borne from the weaker to the stronger, and that, after the lapse of centuries, these races are found in the new role seeking to continue the cultivation of friendly relations."

He likened the struggle of African Americans to,

"the ancient Britons, tattooed their bodies, burrowed in dens and wore their masters' collars around their necks . . . [and] were able to withstand the invincible cohorts of Julius Caesar . . . the colored teacher knows that our civilization to-day represents the struggle of the Anglo-Saxon to attain to what is best in . . . education. While the Anglo-African does not hope to dominate this land, yet he thinks he should have . . . the privilege to share in all past glorious achievements, and be permitted in future to win triumphs in unexplored fields . . ."

Jackson ended his talk with a sense of uplift and the hope of interracial cooperation and friendship,

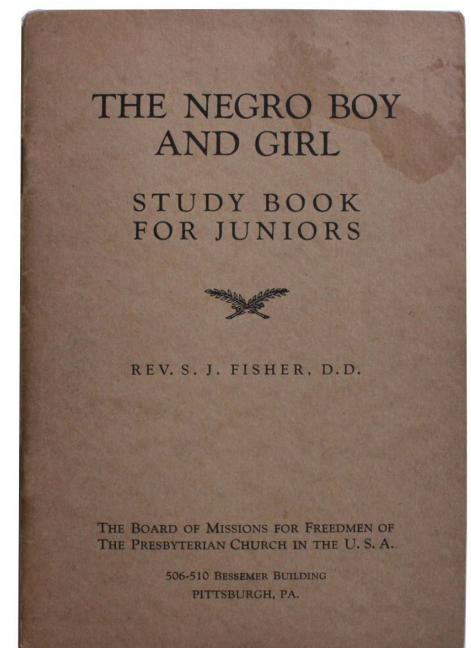
"In extending to you fraternal greetings I recognize that I am addressing the most liberal class of citizens in the state of Missouri, so far as my people are concerned; let us all trust that we may see in it a glimmering of the dawn—a ray of hope—a beginning of that higher and better civilization which is fraught with wonderful and magnificent possibilities of both races . . . Fraternal greetings are extended to you, because, in common with us, you encourage us to teach the Negro youth of our land to look more to his destiny than to his origin, to dwell less in the past and to live more in the future . . . Permit me to say, in conclusion . . . that I do not believe the mission of the colored teacher will end until every idiosyncrasy that marks us now as a distinct race, of whatever character, is entirely obliterated, and the Negro is fully prepared to take his place alongside his Anglo-Saxon brother in all the walks of life without fear of segregation, colonization, or utter extinction."

A chronicle of educational history with a focus on African American advancement, written by a noted Black educator, along with the text of his compelling address to an audience of white teachers. OCLC shows 19 holdings of this first edition. **\$1850 [6189]**

12. [Education][Religion]

Fisher, Rev. S[amuel] J[ackson]. ***The Negro Boy and Girl. Study Book for Juniors [Cover title].*** Pittsburgh, PA: The Board of Missions for Freedmen of the Presbyterian Church in the U.S.A., [1922-1923]. 7 5/8" x 5 1/4". Stapled wrappers. Pp. 33. Very good: a few spots of staining to wrappers; one-inch stain to margin of each page, not affecting any text; owner name inked inside front wrap.

This is a fiction reader intended for African American high schoolers that interwove and promoted genuine information regarding the students' secondary educational opportunities. It was published as part of a study into race relations



and the conditions facing African Americans that was done between 1922 and 1924 and conducted by the Commission on Inter-racial Co-operation, the Federal Council of Churches and a few other organizations. The book's Black author, Samuel Jackson Fisher, served as pastor of the Swissvale Presbyterian Church in Pittsburgh for 35 years. He was also president of the Presbyterian Board of Missions for Freedmen and a faculty member at the Pennsylvania College for Women (now Chatham University). Dr. Fisher authored dozens of articles, many concerning religion and African American uplift. He also published a volume of poetry dedicated to his deceased wife.

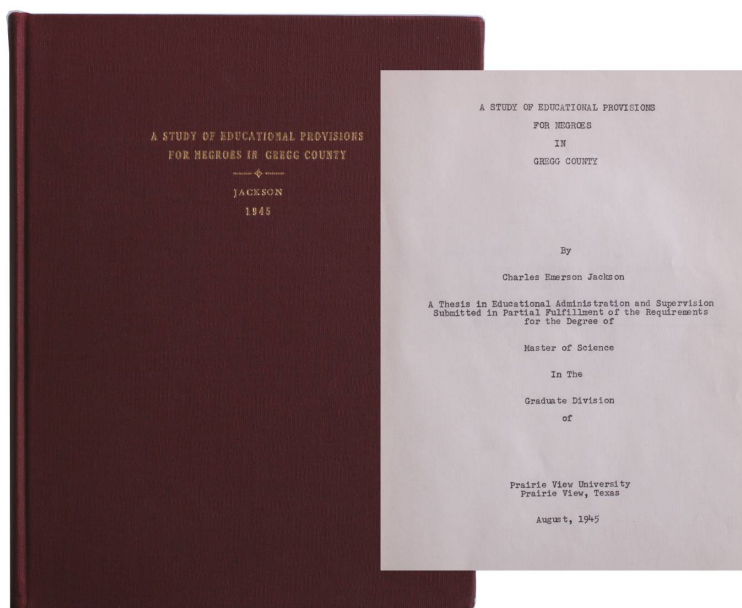
This book lauded the work of the Presbyterian church through a series of narratives about African American children and the Presbyterian schools that improved their lives. It told the story of a boy from a poor Black farming family, Augustus Harper, who was eager for an education. Augustus attended the Brainerd Institute, where he had to be *"taught to study . . . consider that there had never been any books or newspapers in his home except a Bible."* After two years, the boy gained a general education, learned better manners, and became acquainted with music and gospel hymns, *"so this boy born in slavery gained a wider view and was prepared for higher studies."* The book also provided information on Biddle University, which would prepare Augustus to become a minister, as well as the Scotia College for Women, attended by his sister Susie. It also told of another boy, Moses, who would attend Harbison Agricultural College *"where he will be taught in all the branches of education needed"* as well as receive training in the practical work of farming.

A rare narrative focused on improving educational opportunities through the church that also documents a little-known study into conditions facing African Americans. OCLC shows no holdings. **\$600 [6945]**

13. [Education][Texas]

Jackson, Charles Emerson. ***A Study of Educational Provisions for Negroes in Gregg County.*** Prairie View, Texas: 1945. 11" x 8½". Red library buckram, title gilt. Pp. [i-ii], iii-vii, [1], 2-69 (leaves printed recto only). Near fine with lightly toned leaves, a few showing very faint creases.

This is a study of Black elementary and secondary schools in rural east Texas, which deplores the inability of an oil-rich state to provide for its African American children. It was submitted as a master's thesis by Charles Emerson Jackson, an African American student at the Texas HBCU, Prairie View University (PVU). Now known as Prairie View A&M University, PVU was founded in 1876 and is the oldest public institution of higher learning in the state.



Born in 1902, Charles Emerson Jackson was raised and received early education in rural east Texas. He earned his MS degree from PVU in 1945. Jackson was a teacher and principal at several small-town schools before moving to the city of Wichita Falls, where he served as a school principal until 1969. He was then appointed as special administrative assistant in charge of integration to the superintendent of schools, a position he held until 1972. Jackson also served as president of the Teachers State Association of Texas. An African American luminary of Wichita Falls, Charles Jackson additionally served as assistant executive director of the housing authority, election judge and deacon of the Baptist church. In 1986 he and his wife published *"The History of the Negro: Wichita Falls, Texas, 1880-1982."* Two buildings of an elementary school as well as a street in Wichita Falls are named for him.

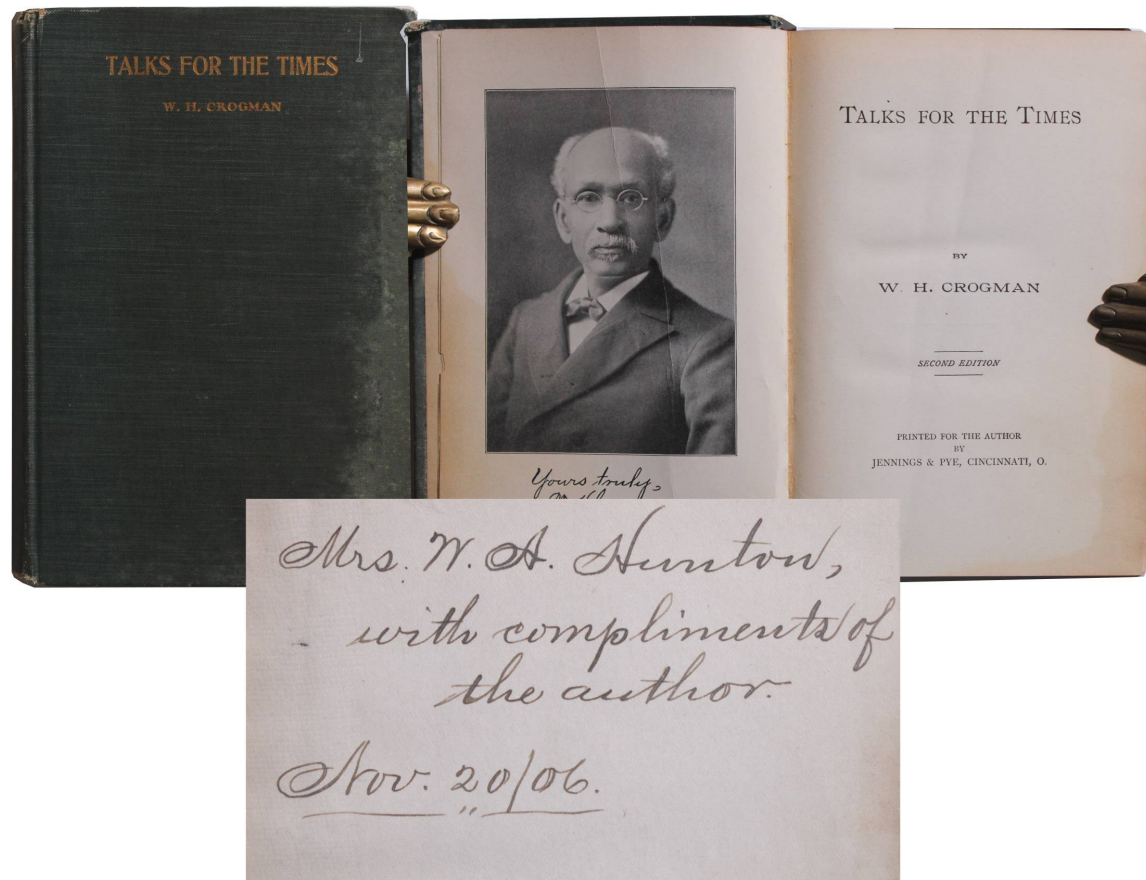
In this study Jackson noted that, while progress was being made in African American institutions of higher learning, rural Texas elementary and secondary schools were in dire need of improvement. He sought to determine whether the state of Texas, whose *"wealth in natural resources is known throughout the nation,"* was providing adequately for the education of its African American children. He quoted Franklin D. Roosevelt, who said that *"rural children have always been and still are, the least privileged in the nation."*

The author collected data on 21 African American schools, such as the low levels of accreditation, the meager salaries of the principals and teachers, and what provisions (if any) were made for furnishings, transportation, educational and recreational needs. It was noted that Gregg County was *"a part of the largest oil field in the United States,"* and that a white school in the county even had an oil well in its football stadium. Despite the wealth in the area, Jackson observed that library facilities needed to be furnished or improved, teachers added and salaries increased. He recommended improvements in sanitation and water supply, and *"that all schools where science is taught be provided with adequate equipment and instructional materials."* The author also noted that, *"in spite of the fact that the county abounds in oil,"* very few African Americans were employed in the oil industry.

A rare study into the plight of African American schools in rural Texas by an important Black Texas educator. OCLC shows one holding, at Prairie View A&M University. **\$750 [6156]**

14. [Education][Uplift]

Crogman, W[illiam]
H[enry]. ***Talks For
The Times.***
Cincinnati, O:
Jennings & Pye,
[1896]. Second edition
stated. 7½" x 5½".
Green cloth, title gilt.
Pp. [author frontis], [i-
ix], x-xiii, 9-330 + + 8
plates interspersed.
Good: corners frayed
with small losses to
spine tips; vertical
patch of staining at
the outer edge of both
boards; hinges
cracked but holding;
some soil spots and
stains to endpapers
and first and last few
leaves. **Inscribed** by
the author on front
free endpaper to
Addie Hunton.



This is a collection of speeches by W.H. Crogman, a noted African American educator and orator, many of which were addressed to white audiences. The book was inscribed to Black civil rights leader, suffragist, political organizer and author, Addie Waites Hunton.

William H. Crogman was born on the Caribbean island of St. Martin in 1841. Orphaned at the age of 12, Crogman was brought to the United States by a shipbuilder and worked as a seaman until his 20s. He graduated from Atlanta University in 1876, and gained immediate employment at Atlanta's Clark University – the two institutions later merged. In 1880 he was promoted to Professor of Classical Languages, a position he held for 40 years; he also served as university president from 1903 to 1910. Crogman fought for civil rights and equality in education, and was said to walk several miles to work rather than ride segregated streetcars.

This book contains fifteen speeches concerning African American education and uplift that Crogman delivered at important events, several of which were in honor of, or attended by, white people. In the book's preface, Crogman related that *"All the subjects treated are such as relate to the race with which I am identified . . . I have endeavored . . . to use candor and moderation, to condemn the wrong where I have seen the wrong, and commend the right where I have seen the right."*

The book begins with a biographical sketch of Crogman and also contains his address to the National Teachers Association meeting in 1884 which was the first time that an African American was ever invited to do so. Also included are his remarks at Frederick Douglass' memorial service in Atlanta. Crogman spoke on the *"Negro's Needs"* at Henry Ward Beecher's church and on *"The Importance of Correct Ideals"* to students at Talladega College. The book also includes speeches he delivered at the memorial of Atlanta University president Edmund Asa Ware and at an anniversary of the Emancipation Proclamation at the Georgia State Capitol.

This copy was inscribed *"with compliments of the author"* to Addie Waites Hunton, a leading suffragist and an organizer for the National Association of Colored Women. Hunton worked for the NAACP, testifying to Congress on discrimination against Black female voters in 1920, and was an organizer of the 1927 Fourth Pan-African Congress in New York City. She wrote a book in 1938 to celebrate her husband William's life and work, along with the fiftieth anniversary of his founding the YMCA's department for African Americans. Addie also worked as a secretary for the YWCA and toured the United States recruiting other Black women. During World War I, she was one of three women assigned to work with the 200,000 segregated Black troops stationed in France. She and Kathryn M. Johnson wrote about their experiences in *Two Colored Women with the American Expeditionary Forces*.

An impressive collection of speeches by a noted Black educator. Fairly well-represented in institutions, this a unique copy with an important association. **\$850 [7113]**

15. [Education][Women]

Coral Anniversary History of the National Congress of Colored Parents and Teachers. Dover, Delaware: National Congress of Colored Parents and Teachers, 1961. 8½" x 5½". Thin card wrappers. Pp. 88 + brochure laid in. Good due to wrappers being moderately stained and soiled; owner's name in ink to front wrapper. Internally very good with a bit of scattered spotting.

This is a rare history of an important African American educational organization, the National Congress of Colored Parents and Teachers (NCCPT). Replete with photographic images, the book provides a thorough background on the group and showcases its many female leaders.

The NCCPT was founded by Selena Sloan Butler in Atlanta in 1926. In 1949 national headquarters were established in Dover, Delaware. By 1961 NCCPT had member

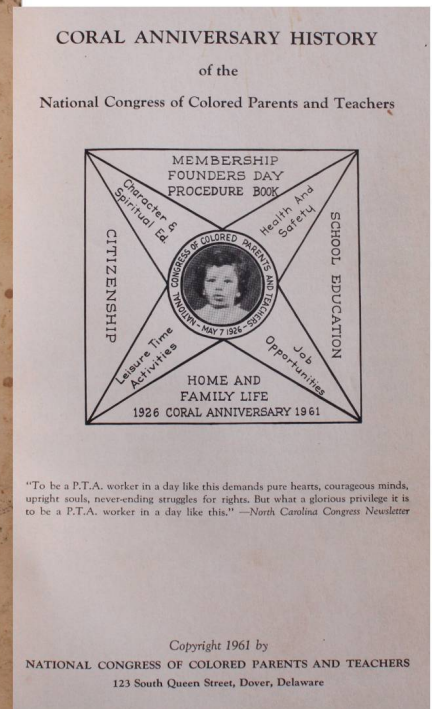
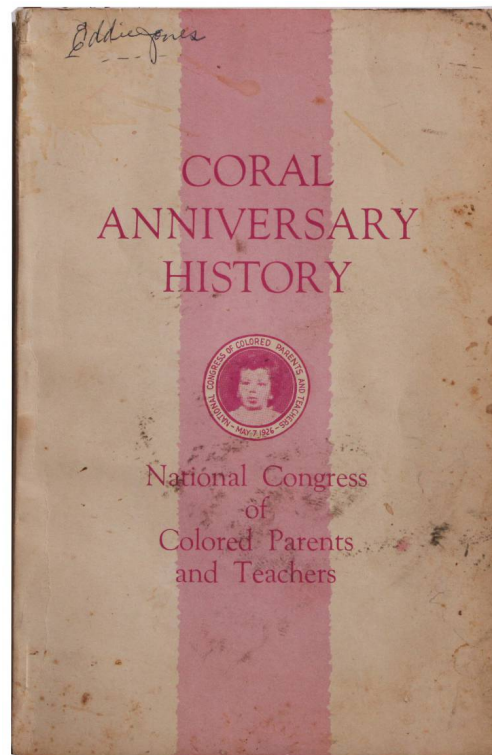
Congresses in 20 states and the District of Columbia, with goals including *"to promote the welfare of children and youth in home, school, church and community"* and to *"secure for every child the highest advantages in physical, mental, social and spiritual education."* In 1970 the group merged with the National Congress of Parents and Teachers, now known as the National Parent Teacher Association (PTA).

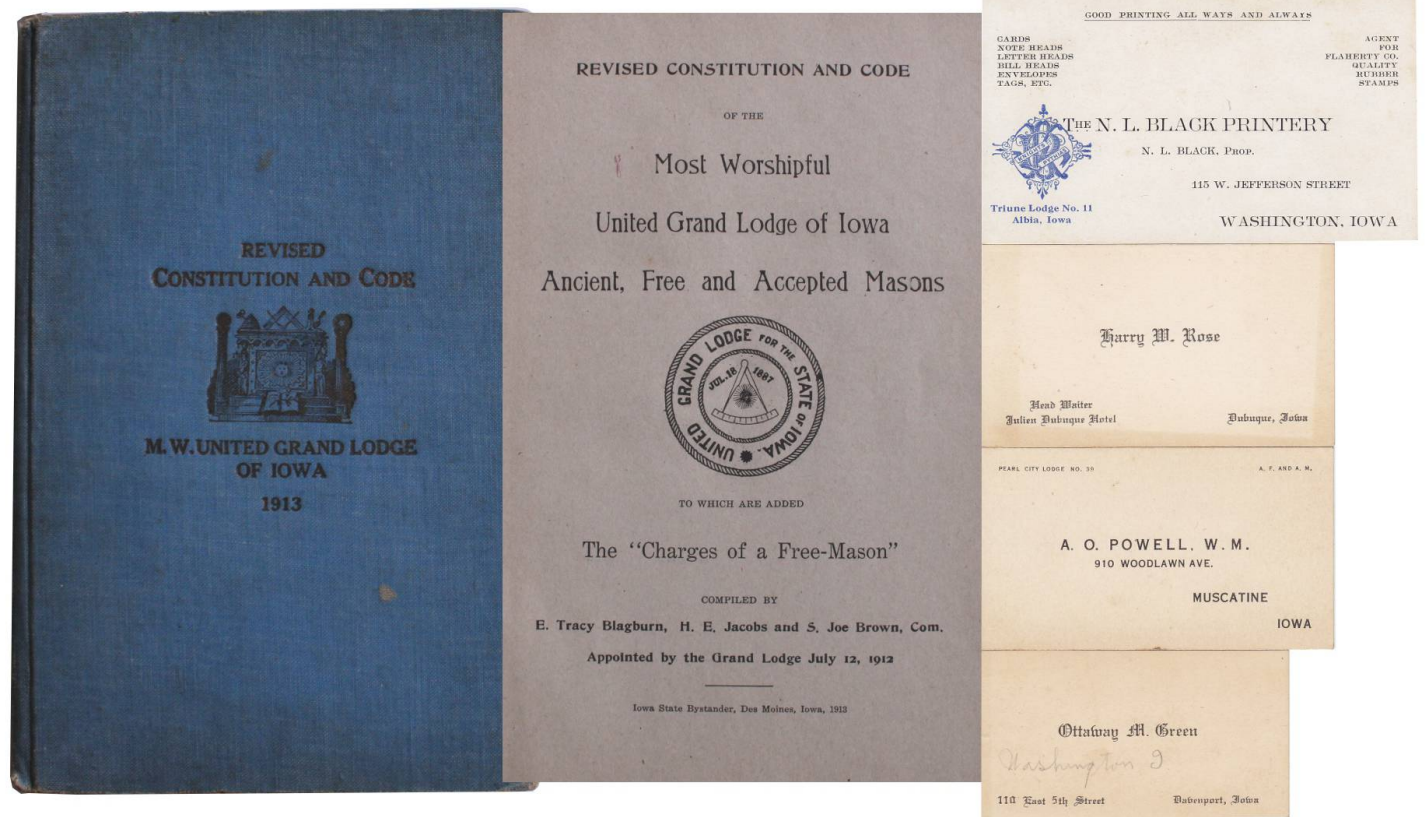


also lists membership statistics as of 1961.

This book's prior owner, (Mrs.) Eddie Jones, served as president of the Louisiana Congress of NCCPT. During her administration Louisiana was host to the group's national convention. Jones worked as the cafeteria manager for the Caddo Parish School District for 14 years and started free milk and lunch programs for needy Black students. She was also active in the Girl Scouts, the Shreveport Women's Commission and the League of Women Voters. In 1978 she became one of the first two Black women to serve on the Caddo Parish Police Jury, later known as the Caddo Parish Commission; by the time Jones left office in 1992 she was Louisiana's oldest elected official. She stayed active with the Louisiana Congress, and came to be known as the "Great-grandmother of the PTA."

Rare and comprehensive documentation of an important African American organization, previously owned by one of its local leaders. OCLC shows three institutions with holdings of the book, and none with the brochure. **\$1250 [7244]**





16. [Fraternal Organizations][Black Printers][Business]

Blagburn, E. Tracy, et al. (compilers). ***Revised Constitution and Code of the Most Worshipful United Grand Lodge of Iowa Ancient, Free and Accepted Masons . . .*** Des Moines, Iowa: Iowa State Bystander, 1913. 8 5/8" x 6". Blue cloth. Pp. 123 + four calling cards and manuscript oath laid in. Good: lightly shaken; hinges cracked but holding firmly; covers moderately worn and soiled; owner signature to front pastedown; a few inked notations.

This is a revised constitution and code book for the Most Worshipful United Grand Lodge of Iowa (UGLI), an African American masonic organization. Already a rare survival, this copy is enhanced by its laid in items, which document Black businesses and individuals in Iowa in the 1920s.

UGLI was founded in July 1887 as a union between the two existing Ancient, Free and Accepted Masons Grand Lodges of Iowa, formed in 1881 and 1884, respectively. As of 1950 the organization is known as the Most Worshipful Prince Hall Grand Lodge of Iowa, F. & A. M. This revised code book was published in 1913 by the *Iowa State Bystander*, considered to be the oldest African American newspaper west of the Mississippi. The *Bystander* was established in Des Moines in 1894 as a four-page weekly serving Iowa's Black community.

Four business cards are laid in to this book, including one for the N.L. Black Printery of Washington, Iowa. Narris Lehigh Black was listed in the 1942 edition of "Who's Who in Colored America" as a longtime printer and fraternal officer. He owned and operated his eponymous printery from 1911 to 1928, and was printer and part owner of two other Washington newspapers.

The owner of this book, Alonzo W. Draine, was the publicity officer for the Keokuk, Iowa branch of the NAACP. He served in various leadership roles for UGLI as well as the Keokuk Union Lodge from 1895 through at least 1946. A newspaper account found online brings together Draine, N.L. Black and the owners of the three other business cards laid into the book. All of the men attended an UGLI meeting in Keokuk in July 1920. Ottaway M. Green ran a large laundry business in Washington, Iowa, and Harry W. Rose was the head waiter at a hotel in Dubuque. A.O. Powell of Muscatine, Iowa was regularly mentioned in newspaper accounts as an AME church and UGLI leader, who later in life helped to found a statewide Republican organization of African American voters. Also laid in to the book is a manuscript template for an oath to be taken by a member of the Keokuk Union Lodge.

A rare constitution and code book for an African American masonic organization in Iowa, with direct ties to some of its noted leaders. OCLC shows no copies of the book. **\$1500 [6184]**

17. [Fraternal Organizations][Louisiana]

Constitution and By-Laws of the Grand Lodge Knights of Pythias, State of Louisiana . . . [New Orleans, Louisiana]: [Knights of Pythias, State of Louisiana], [1949]. 8¼" x 5 3/8". Stapled wrappers, original mailing envelope included. Pp. 104. Very good plus: wrappers remarkably fresh with a tiny bit of edge wear and faint penciled price to front wrapper; title page lightly foxed.

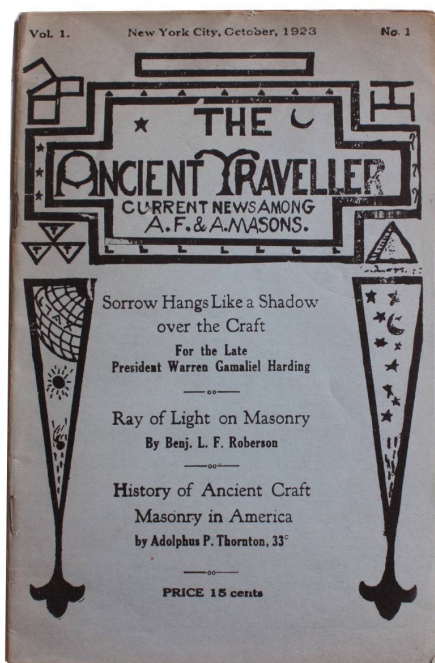
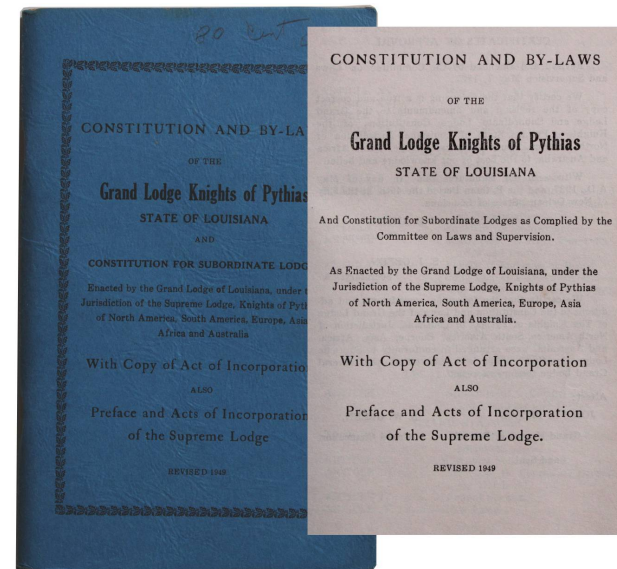
This is the constitution and by-laws of an African American Masonic organization with strong ties to the Black community of New Orleans, the Grand Lodge Knights of Pythias of the State of Louisiana (KPSL).

The Knights of Pythias was founded in 1864 and was originally an integrated fraternal organization. Five years later, when a Black lodge was denied a charter in Virginia, a number of African American members formed their own group, the Knights of Pythias of North and South America, Europe, Asia and Africa. KPSL was chartered under this latter group in 1895, led by Grand Chancellor Smith Wendell Green. Born into slavery, Green became a successful businessman, operating a grocery and working in insurance. In 1908, Green developed the Pythian Temple, which became a cornerstone of African American life in New Orleans. *Beacon Lights of the Race* (E.H. Clarke & Brother, 1911) called it "the Eighth Wonder of the world . . . not a temple that is dedicated to the gods, but it is a mammoth, modern, up-to-date building, dedicated to the living and built by Negro brains and Negro capital." The temple served as KPSL headquarters and housed Black-owned businesses including an insurance company and a newspaper. There was a bank, a theater, an NAACP office and a roof garden for jazz performances. KPSL lost the building in the 1940s, when it was used as a wartime hiring office and dance hall. It is currently undergoing rehabilitation efforts.

While this book's cover and title page indicate that it was revised in 1949, the text begins with a statement of revisions attested to by Green in 1927. The book also printed the 1895 charter of KPSL, authored by Green, among others. There is a history of the national organization as well as the KPSL constitution and by-laws. The articles cover qualifications for membership, the election of officers, committees, fees, benefits, rules, penalties and regalia. The last page of the book contains a glued-down cut sheet with a statement of approval by the Grand Chancellor of KPSL in 1949, A. Samuel Nixon.

The included envelope shows the book was mailed in 1954 by Nixon to W.H. Howard, a KPSL member of some import. Considering the penciled price notated on the front of the book (80 cents each), we think it's likely that Nixon was mailing it to Howard in the hopes that Howard would buy several and distribute them. Nixon remained Grand Chancellor of KPSL through at least 1968.

A rare book of by-laws representing, and documenting, the history of a noted African American fraternal group in New Orleans. OCLC shows no holdings. **\$750 [7176]**



18. [Fraternal Organizations][Periodicals]

The Ancient Traveller: The Mouthpiece of Ancient Free & Accepted Masons. Vol. 1, No. 1. [October 1923]. New York, New York: Lancelot Harty, 1923. 8½" x 5½". Stapled wrappers. Pp. 12. Very good: light wear and toning to wrappers, a hint of toning to leaves.

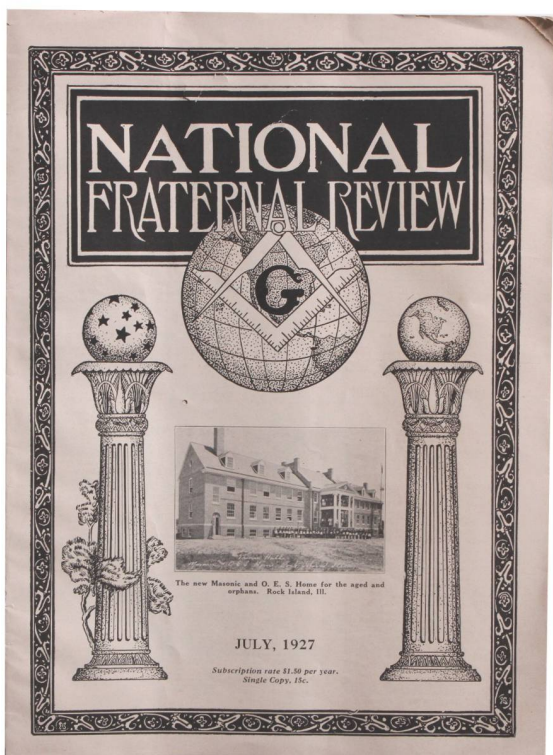
This is the first issue of a rare periodical from an African American chapter of the Ancient Free and Accepted Masons whose goal was to unite disparate factions of Black Masonry. The first column in this issue, "The Spirit of Universal Brotherhood," asked:

"why don't some . . . of those who deplore the existing conditions put forth the effort to bring all the split factions together on a common platform . . . There should be formed a . . . convention of all the various bodies and factions throughout the whole country, Prince Halls, W.M.T. Grant, C.L. Mitchell, Hiram Grand Lodge, King Solomon Grand Lodge and the Lord knows who all else, but anyway ALL FACTIONS among the Colored Masonic bodies and form ONE Universal body of the order and broadcast the news everywhere."

The next column explained that this periodical was created in response to this

need to bring African American Masons together. This first issue includes pieces by various lodge leaders and members which convey the history of the Masonic order. There are also several items from women including brief histories of respective chapters as well as news of meetings, efforts and social activities. The wrappers featured ten advertisements, eight of which were for (presumably Black-owned) businesses, including Mrs. Lucinda Sims, a maker of regalia.

OCLC shows only the NYPL with a small run of issues, including the issue on offer. **\$675 [6166]**



19. [Fraternal Organizations][Periodicals]

National Fraternal Review [Vol. V, No. 1, July 1927].

Mount Morris, Ill.: Publication office, 1927. 11½" x 8¼". Self-wrappers. Pp. 16. Very good: one small ding and one tiny pinhole throughout, affecting about five characters of text; small corner chip to front wrap; a bit of edge wear.

This is an issue of an African American Masonic journal. Its masthead conveyed that it was "dedicated to Prince Hall and Freemasonry; devoted to the merits of colored fraternities," and stated:

"Our aim: To give to earnest readers a meritorious fraternal review and a digest of the important development of world progress.

Our policy: At war with none, no schemes to boost, no axes to grind, no interest but yours and the Fraternity to supply."

women's branches of Prince Hall Freemasonry, the Eastern Stars and Heroines of Jericho. One article has great panoramic shots showing the dedication of the new Masonic home for the aged at Rock Island, Illinois, along with individual portraits of the men and women who led the initiative for the home. There are also several illustrated advertisements for businesses presumably run by Black Masons. One of these is for the short-lived Dailey Hospital and Sanitarium, with an image of the two houses purchased in 1926 and converted into medical facilities by the important Black Chicago surgeon, Ulysses Grant Dailey. While the majority of the content is fraternity-specific, this issue also contains an homage to Charles Lindbergh, suggesting that "the fathers and mothers of the children of our race can do much toward developing 'Lindberghs' with black skins if they will teach their children to put their 'very best' into anything they may undertake."

A rare and well illustrated journal documenting the activity of numerous chapters of various African American Masonic organizations. OCLC shows one holding, an earlier issue at Tulane, and a Google search revealed one other, a later issue at the Chicago Public Library. **\$1250 [7171]**



20. [HBCUs]

[Four Yearbooks from Knoxville College]. Knoxville, Tennessee: The Junior Class of Knoxville College, 1928, 1930-1932. Four volumes, each measuring 10¾" x 8". Embossed faux leather. Pp. 86, [16]; 102, [10]; 94, [10]; 100, [12]. Generally good or better with moderate wear and soiling save for the 1928 edition which is fair due to being shaken with heavy soiling, edge wear and waviness.

This is a group of four yearbooks published by the respective junior classes of Knoxville College (KC) and entitled *Knoxunior*. Together they comprise a remarkable resource on the HBCU and its many notable alumni as well as the lives of Black college students at the time.

KC was initially a mission school founded in Knoxville in 1864 under the auspices of the United Presbyterian Church. It was relocated to East Knoxville and formally established as KC, a normal school and college, in 1876. The institution also held an academy for grade-school students, but the elementary school was discontinued in 1927 and the high school closed sometime in 1931; three of the four books here also document that high school.

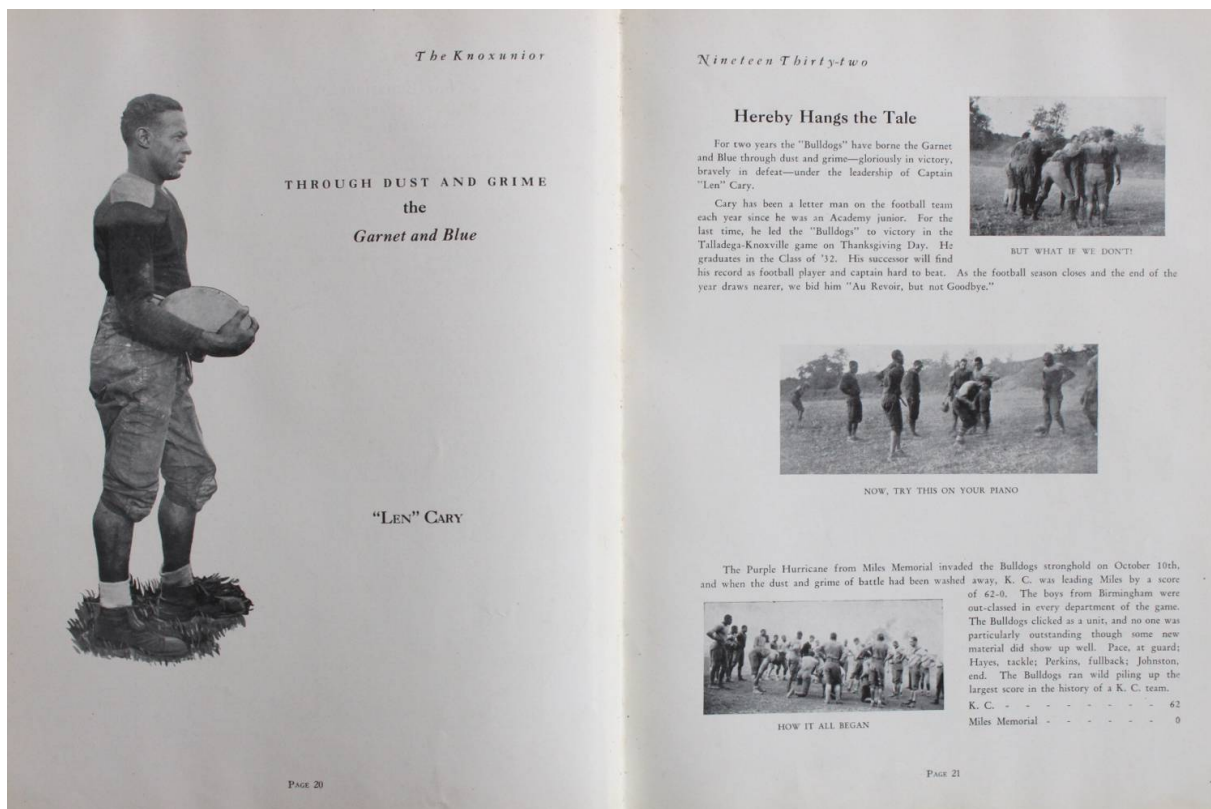


These volumes contain standard yearbook fare documenting students, faculty, clubs and organizations, and are also heavily illustrated. Each of the volumes contains a few, if not several, poems or works of art created by current students, as well as artistic photographic collages documenting many aspects of student life. There are clever, creatively written calendars for each of the school years, as well as long descriptions of athletic accomplishments and student organizations such as the YMCA and YWCA councils. The 1932 edition is signed by a few dozen classmates, with some longer inscriptions as well.

KC boasts a number of important alumni. Two of these volumes show Richard Moore, who graduated in 1932. Moore became the first African American supervisor of Florida's Black secondary schools and later the third president of Bethune-Cookman College. The 1931 *Knoxunior* features a full page portrait of Ambrose Caliver, who graduated in 1915. From 1930 to 1962, Caliver served in the United States Office of Education, conducting national studies and surveys into the education of African Americans. He was the president of the Adult Education Association and the organizer of the National Advisory on the Education of Negroes.

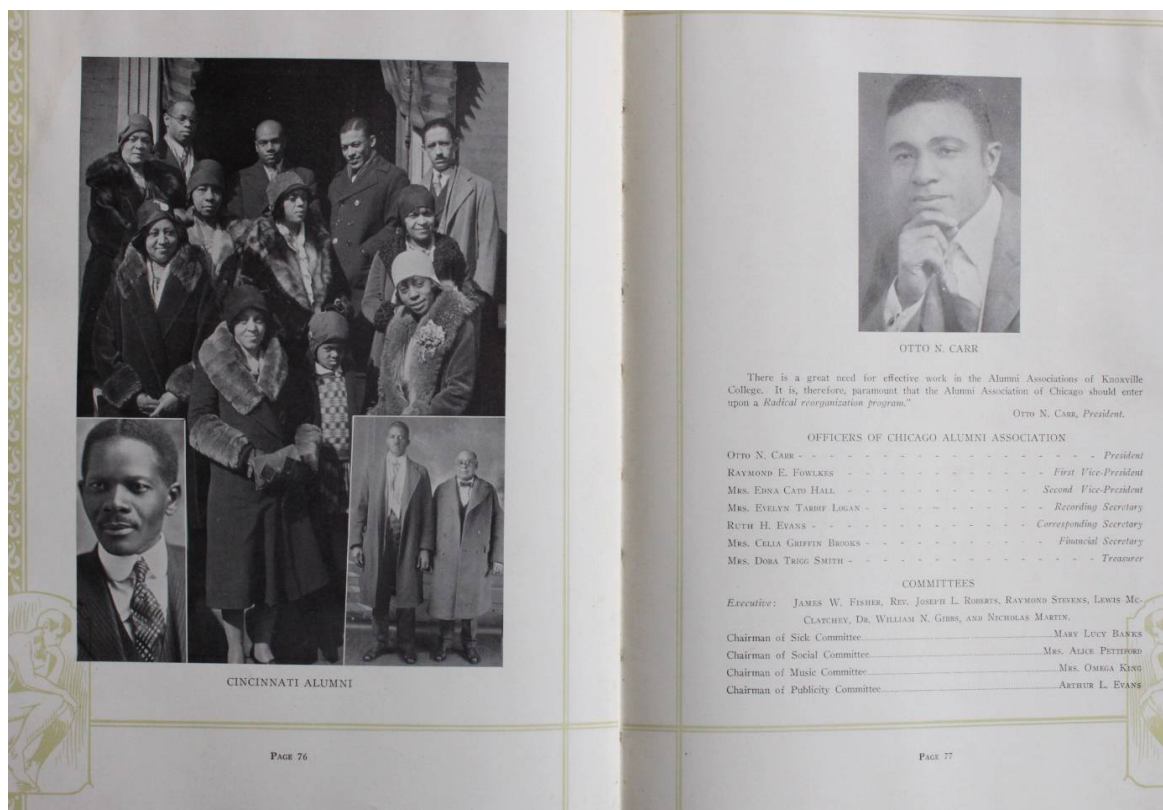
Music is featured in each of the yearbooks and special attention was given to Newell Coleridge Fitzpatrick in the 1928 edition. Fitzpatrick was the longtime head of the music department who attended KC beginning as an eighth grader in 1917; by 1922, he was vocalist and pianist for the College Quartet. In 1925 he led the Quartet on a singing tour of the United Kingdom, raising significant funds for the college. Fitzpatrick organized multiple vocal and instrumental groups at KC, many of which received local radio play and toured the nation. Another standout of each of these yearbooks are the several full page images depicting the buildings. In





1980, eight buildings on the KC campus were added to the National Register of Historic Places for their role in minority education. Many of KC's buildings were constructed by the students themselves, using student-made bricks and lumber donated by alumni. Each volume of the yearbook culminated with several pages of advertisements, including full page illustrated ads for Knoxville lithographing and engraving companies. The 1932 volume also printed a two page directory of student addresses.

A trove of data, imagery and research possibilities regarding African American education in the late 1920s and early 1930s. OCLC shows five entities with holdings. Searching individual library catalogs revealed one institution with all four of these volumes, one with three, two entities with the 1932 edition, and one with 1928. **\$2000 [6972]**



21. [HBCUs]

[Medicine]

[Photography]

Anderson, George H.

**[Three Group
Photographs of
Students at
Meharry Medical
College].** Nashville,
Tennessee: Geo. H.
Anderson, 1923.

Three black and white photographs, each measuring 8" x 10" on card mounts measuring 11½" x 13½". Photos very good with a few minor surface abrasions and one small stain in the background of one photo; mounts good with moderate wear, chipping and a bit wavy.

This is a group of three spectacular photographs by a well known Black photographer in Nashville which showcases Meharry Medical College's [MMC] School of Pharmacy graduating class of 1923, as well as the members of its Phi Beta Sigma chapter. MMC became the first medical school for African Americans in the South when it was founded in 1876 as the Medical Department of Central Tennessee College. The school was chartered separately in 1915 and in the early 21st century became the largest HBCU devoted solely to educating scientists and healthcare professionals.

The 1923 graduating class was Meharry's largest to that point with 198 degrees conferred and 20 of them going to women. While we cannot locate the names of the graduating students, thanks to contemporary





news accounts, we know the students shown here are from the School of Pharmacy, and two of those graduates were women. The other photo shows the men of Meharry's Beta Phi Sigma chapter, a group that is still active today.

The year 1923 was very important to Meharry as it received an "A" rating from the American Medical Association after years of effort to attain it. According to the University of Richmond's History Engine website, the AMA adopted standards for medical education in 1904 that made it nearly impossible for African American schools to obtain an A rating: schools like Meharry could not cover the increased cost of operation while complying with the new standards. By 1923, the AMA's grading system rendered all but two African American medical schools unsatisfactory, but Meharry managed to receive its A rating that year, in part due to a donation from the Carnegie Foundation. The AMA accreditation was announced at graduation and was met with a five minute standing ovation.

The African American photographer, George H. Anderson, was prolific and well known in Nashville. Anderson's credit is seen in publications from Tennessee Agricultural and Industrial State Teachers College and he had a studio located at 417 Cedar Street (now Charlotte Avenue) in the heart of the African American downtown business district in Nashville from 1912 to 1951.

Wonderful images of students at Meharry by an important Black photographer and taken in a critical year for the school's accreditation. Google and OCLC searches reveal nothing similar. **\$3500 [7316]**

22. [HBCUs][Music]

[Collection of Programs and Other Printed Items Documenting Events at Southern University]. Scotlandville, Louisiana: 1935-1939. Seventeen items, all single sheet or single folded leaf. Generally good plus or better with light wear, a bit of creasing and spotting.

This is a group of seventeen printed items documenting student life at Southern University (SU) as well as as performances by two important and influential African American musicians.

SU was established in New Orleans in 1880 as Southern University for Colored Students. In 1914 the university moved to Scotlandville, an area now included as a historic site on the Louisiana African American Heritage Trail. SU exists today as Southern University and A&M College, located in Baton Rouge, and is the largest HBCU in Louisiana.

Nearly all of the items on offer are programs for musical performances and several reveal the existence of singing/social clubs. These include two for recitals of SU's Treble Clef Club; each contains a roster of members all of whom appeared to be women. Also documented are recitals by the Students of the Piano Division of the Department of Music as well as plays presented by the Freshman Class and the High School Department. Other programs record performances of SU's orchestra, Glee Club, choir and the Male Quartette.



One program marked Roland Hayes' recital at SU. Hayes was the first African American to sing with a major orchestra and the first Black singer to do a command performance for the British royal family. He is also believed to be the first Black classical musician to make a commercial recording. At the peak of Hayes' career in the 1920s, he was the highest-paid singer in the world. There was also a recital by Tourgee Debose, noted pianist and piano instructor, who at the time was Director of Music at Talladega College. In later years Debose taught piano at SU; he also served as chairman of the Piano Division and as head of the Music Department. Under his guidance the university attracted both teachers and students of great talent and musical ability.

A lively collection of musical event ephemera from a Louisiana HBCU; none of the items is found in OCLC. **\$1950 [7142]**

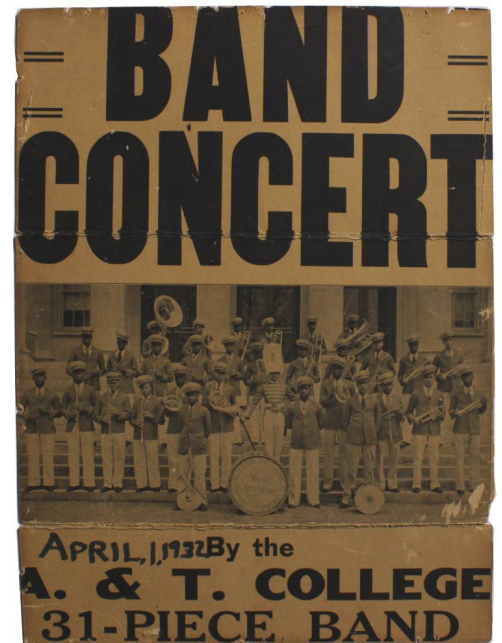
23. [HBCUs][Music]

[Promotional Broadside and Photograph Featuring the North Carolina A. & T. College Band]. [North Carolina]: [1932].

Broadside printed on card measuring 16" x 11¼" + black and white photograph measuring 7" x 9". Fair: broadside fully separated into three sections, possibly lacking a small portion; left and right edges of photograph cut short, affecting signature; a bit spotted and soiled.

These are promotional materials for the first tour of the college band of North Carolina A&T State University (NCAT), the first HBCU established in the state. There is a broadside, which announced a concert and featured a photographic image of the full 31-piece band, as well as a black and white photograph signed by the bandleader, Howard "Deep" Henderson.

NCAT was founded as the Agricultural and Mechanical College for the Colored Race in 1891, becoming the first college for African Americans in the state of North Carolina. Both men and women were admitted from 1893 to 1901; the school became coeducational again in 1928. It was designated a regional university and renamed to its current moniker in 1957. Since 2014, NCAT has been the largest HBCU in the United States. It produces more Black engineering and agricultural graduates than any other college in the nation.



The NCAT college band was formed around 1925. In March 1932, the band embarked on its first tour, led by freshman bandleader Howard "Deep" Henderson. Over two months the band visited 32 North Carolina cities and 35 state high schools, covering over 3,400 miles. The student newspaper reported that the tour was a resounding success, that a "very substantial amount was realized from their concerts," and that the school planned to purchase enough instruments to organize a 50-piece orchestra by the start of the next school year. It also announced that, by the next year, "the young ladies of the college, as well as the young men, will have the opportunity of learning to play a musical instrument in this organization."

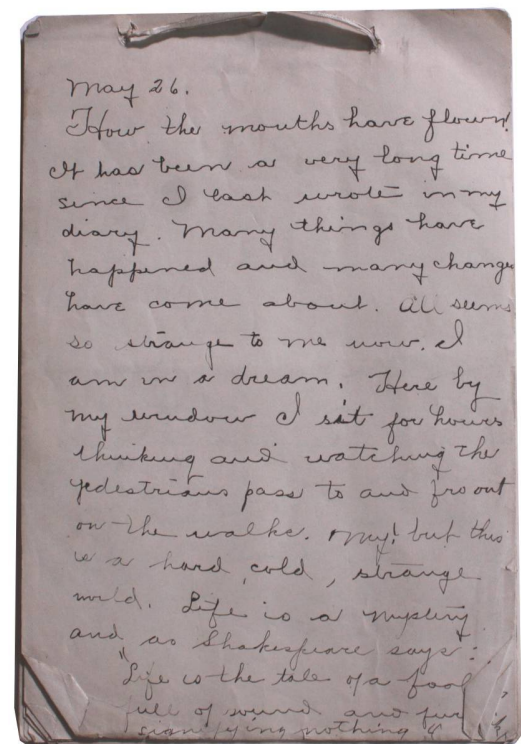
The broadside has a handwritten date of April 1, 1932, placing the group right in the middle of their North Carolina tour. Wonderful documentation of an HBCU band's first (and highly successful) tour. **\$600 [6962]**

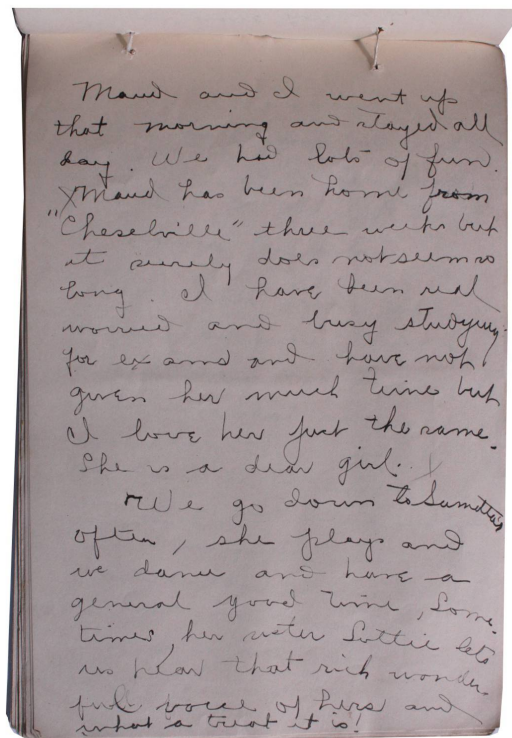
24. [HBCUs][Women]

[Diary of a Student at Howard University]. Washington, D.C./Brooklyn, New York: 1915. Diary composed of 29 leaves measuring 9" x 6", hole punched and ribbon tied at top; 35 handwritten pages, approximately 3,000 words. Very good: a few leaves dogeared; lightly dust-soiled.

This is a handwritten diary kept by an unidentified young woman who attended Howard University during the 1914-1915 school year. It reflects the author's studies and experiences at Howard and chronicles times spent with her many friends and classmates, one of whom went on to a notable career.

Nearly the entirety of the diary was written in the last few days of May 1915, covering the writer's final days at Howard and reminiscing about her time spent at the university. She and her friends had attended the annual play by Howard's dramatic club, a "cleverly interpreted" version of "The Merchant of Venice." Though our writer was busy studying for her exams, she still found time to attend a tennis tournament: "Maud and I went up that morning and stayed all day. We had lots of fun." She frequently went dancing and there are mentions of nightclubs where her friends would sing and play music; "sometimes Suttie lets us hear that rich wonderful voice of hers and what a treat it is!" The diary also mentioned a visit to a noted D.C. establishment, the historic Corby's bakery: "Johnny, Maud and I took a view of Corby's bakery yesterday in our return from 'Hill.' It was much interesting, an immense place, and how good that bread, nice





perhaps for always."

An endearing and eventful chronicle of a young woman's life at Howard. **\$1250 [6195]**

25. [Kansas City][Business][Uplift]

Young, William H. and Young, Jr., Nathan B. ***Your Kansas City and Mine***. [Kansas City, Missouri]: [Self-published], 1950. First printing stated. 10 7/8" x 8 1/2". Illustrated wrappers. Pp. vi, 177. Good: front wrapper partially split and reinforced with archival tape as well as a chip at the lower corner; internally very good; lightly dust-soiled.

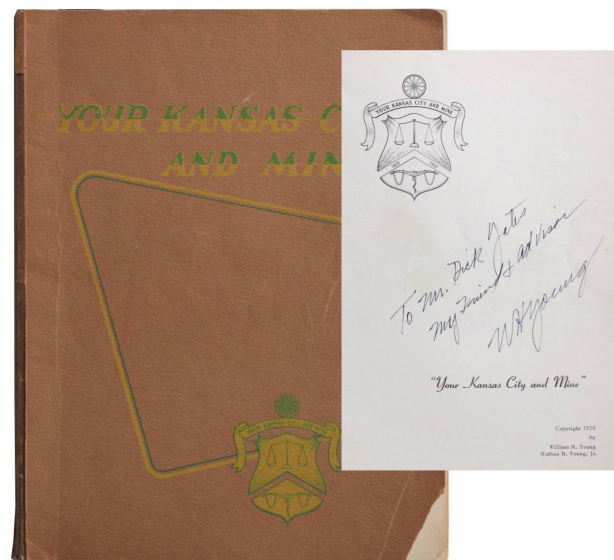
Inscribed by William H. Young on the title page. This is a densely packed and heavily illustrated book serving as a celebration of African American history, business, culture, and community in Kansas City, Missouri.



and hot, did smell!"

Much of the writing concerned "Jess Hess," better known as Jesse S. Heslip; we believe the two had a relationship, or at the very least our author admired him greatly. Jesse Heslip graduated from Howard in 1917, and served as chairman of a committee that successfully petitioned Congress to establish an officer training camp for African American college students during World War I. He graduated from Harvard Law School in 1922 and ran a law practice in Toledo, Ohio. Heslip served on the national legal committee of the NAACP and as president of the (Black) National Bar Association from 1931-1933. In one passage, our writer bemoaned Heslip's temporary absence: "Oh, how lonely I was when he went to N.Y. to debate the Round Table Club . . . they did well against M.A.'s and Ph.D.'s and experienced lawyers but naturally lost." There were also reflections on the two's excursions "up there on 'The Hill'" including going to hear Congressman Martin Madden speak. In 1915, Madden spoke on the injustice of a proposed bill which would exclude those of African descent from immigrating to the United States, as well as his opposition to a proposed interracial marriage ban. Laid in to the diary is a piece of ephemera announcing "Why Some Are Voting For Heslip."

Enticingly, our writer mentions "Mary Terrell" more than once, but her interactions were with a niece of Mary Church Terrell who had the same first and last name. Later entries in the diary (June-August 1915) placed our writer in Brooklyn, New York. While these entries conveyed a bit of her present life, they also reminisced about her final experiences at Howard: "Thus ended a happy, eventful day. My last in Wash. for year 1914-15,



Both of the book's creators were sons of Nathan B. Young. Born into slavery, Young earned degrees from Talladega and Oberlin Colleges and embarked upon a long career in higher education. He served as president of both Florida A&M University and Lincoln University in Missouri. Nathan B. Young, Jr. moved to St. Louis in 1924, where he became a founding member of a prominent bar association for Black lawyers. He was also an influential newspaper publisher, the first African American appointed as municipal judge in St. Louis, and the author of *Your St. Louis and Mine* in 1937. William Young began as a teacher in St. Louis but moved to Kansas City and co-founded the Crusade Life Insurance Company. In 1950 the brothers published this anthology of Black Kansas City's achievements.

The book's forward acknowledged that "the Statue of Liberty's democratic welcome is the essential strength of our great country" but lamented the "residuary of segregation out of the slavery regime." The authors dedicated the book "to the Kansas Citians of the future - especially of the year 1975 (children pictured herein shall be the grown-ups then) . . . as a milestone of progressive hope - hope for a strong and just City of the Future."

The book is filled with features on the African American community of

Kansas City, including over 200 photographic images. It celebrated the accomplishments of Black Kansas City doctors, lawyers, government officials, educators, and community leaders. Business was also a focal point. A feature entitled “*Demonstration in Cooperation*” discussed the work begun in 1932 by seven Kansas City citizens with an “*eagerness to see fellow Negroes get work and become thrifty and self-sustaining citizens*,” which developed into the Kansas City Council of Negro Employees, a credit union and “*Wise Buyers' Mart*.” The book also has advertisements for over 80 businesses, several of which were illustrated, including one great full page ad with photographic images for the Streep Music Company.

As alluded to in the book's forward, it has 40 images of babies and children, the “*Citizens of the Future*,” including a young Julius Bernard Lester. Lester was a renowned author, college professor, civil rights activist, and musician whose writing was largely devoted to Black American history. There is also a feature on “*Kay Cee Music – An American Institution*,” covering the city's history of ragtime, jazz, swing, bop and “*whatelse*.” The book also highlights female leaders including the founders and directors of “*Our Institutions*” for women and girls, as well as Emily Fisher, owner of the first hotel in nearby Independence, Missouri. There is also a nearly full page image of the Alpha Chapter of Lambda Alpha Phi Sorority, organized in 1939 at the Madame C.J. Walker College of Beauty Culture in Kansas City.

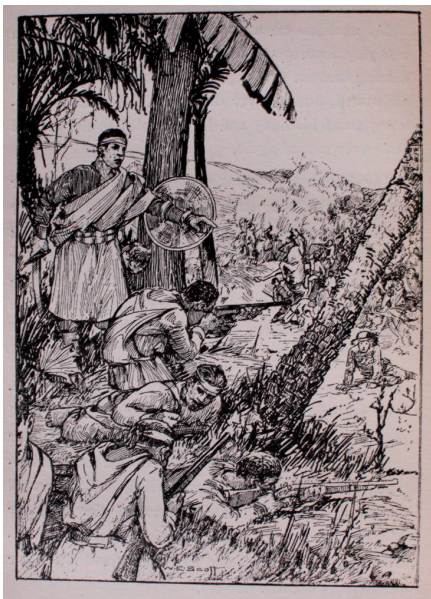
A celebratory examination of African American accomplishments, history, and community in Kansas City. OCLC shows 23 holdings. **\$1250 [3933]**

26. [Literature][Black Illustrators][Black Printers][Ethiopia]

Dorsey, John T. ***The Lion of Judah***. Chicago: Fouché Company, Inc., [1924]. 7¾” x 5 1/8”. Red cloth, cover title and image gilt. Pp. 207. Good: presumably ex-library with evidence of call number removed from spine; black marker over small portions of fep, title page and contents page; one gathering partially sprung but holding firmly; covers moderately soiled; a few pages lightly printed, including one illustration; lightly toned throughout.

This is a novel set during the Italian invasion of Ethiopia of 1895-1896. It was authored by an African American, John T. Dorsey, and includes illustrations by noted Black artists William Edouard Scott and Clovis E.J. Fouché.

While primarily a work of fiction, the book relates historical and factual data about Ethiopia as well as earlier European invasions of the nation. Its narrative focus is the First Italo-Ethiopian War, which occurred during the reign of Emperor Menelik II. The author set the stage:



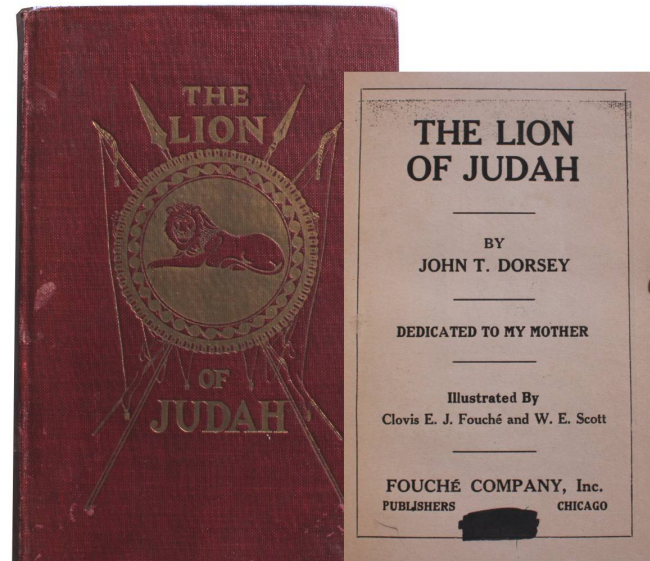
“Ethiopia was, so to speak, between the devil and the deep sea! But every crisis produces a man big enough to cope with it – this one produced Menelik! Surrounded on all sides by hostile nations, he was virtually a lion at bay . . . Menelik, King of Kings, portraying the characteristics of the king of beasts, was given a sobriquet, ‘The Lion of Judah.’ And a lion he was. If you doubt this, ask the Italians!”

The book tells the story of “*Lydia, the Beautiful*” and her love affair with “*Donatius, the Audacious*,” a chief “*of noble lineage and an officer in the Emperor's army*.” Savannzi, friend of Donatius and Lydia's brother, was a trusted advisor to the Emperor. In romantic, powerful prose, the book recounts the Italian invasion and subsequent crushing success of the Ethiopian warriors.

The novel includes five illustrations, four of them by the noted African American illustrator and muralist W.E. Scott. William Edouard Scott was born in 1884 in Indianapolis and attended art school in Chicago. Scott is renowned for his portraits and murals of African Americans, notably Frederick Douglass, as well as for his paintings documenting life in Haiti. The fifth illustration in the book was made by Clovis E.J. Fouché. Fouché attended the University of Chicago, and headed the art department at Chicago's Dunbar Vocational High School for over 30 years. He ran the Fouché Advertising Company in the 1920s and is almost

certainly the same Fouché who published this book. The book's author was African American (per Maxwell Whiteman's *A Century of Fiction by American Negroes 1853-1952*) but we were unable to discover anything else about him.

A rare novel by a Black author, featuring the work of noted African American artists. OCLC shows two holdings. **\$2850 [6186]**



27. [Medicine]

Vernon, Dr. John O. [Ledgers of a Southern Doctor With Many African American Patients]. Wellford, South Carolina: 1883-1916. Two ledger books of ruled paper, both cloth over boards, measuring 12¼" x 8" and 13½" x 8", respectively, and containing a total of 648 pages with handwriting. Good: covers of both books heavily worn and soiled with losses to cloth and with all of the backstrip perished on one, the other mostly gone; cover and first quire detached from one ledger; a bit worn and soiled throughout.

This is a pair of ledgers kept by a white doctor in South Carolina, Dr. J. O. Vernon, documenting his visits to, and distinguishing between, his white and African American patients. Also important are the many transactions in which he bartered for payment.

John Vernon was born in 1856, the son of a well-respected doctor in Wellford, Spartanburg County, South Carolina. He became a doctor himself, practicing in Wellford and neighboring areas. Vernon also served as the president of the Spartanburg County Medical Society in 1905.

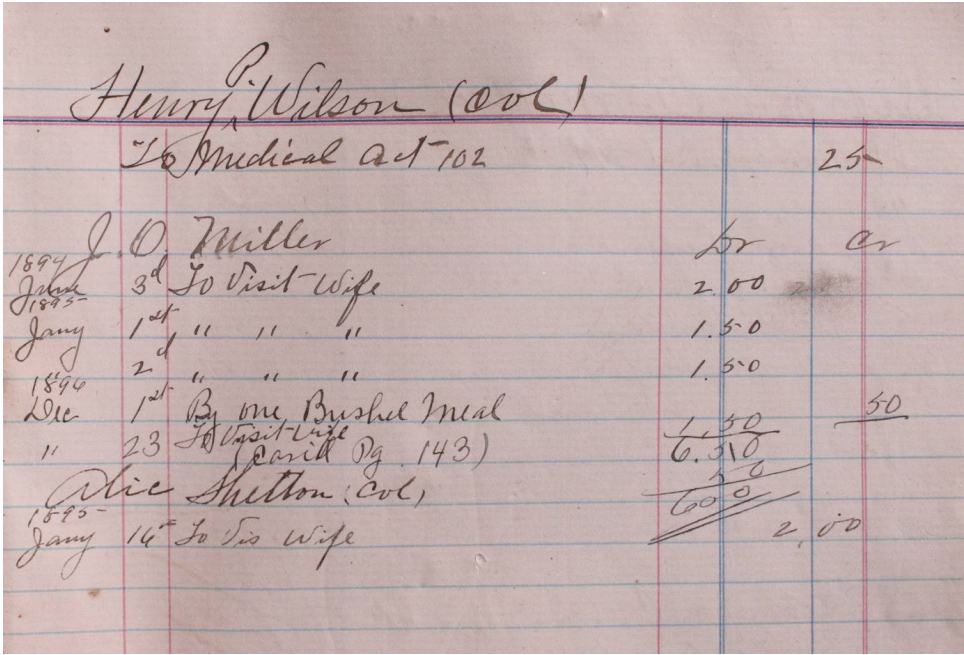
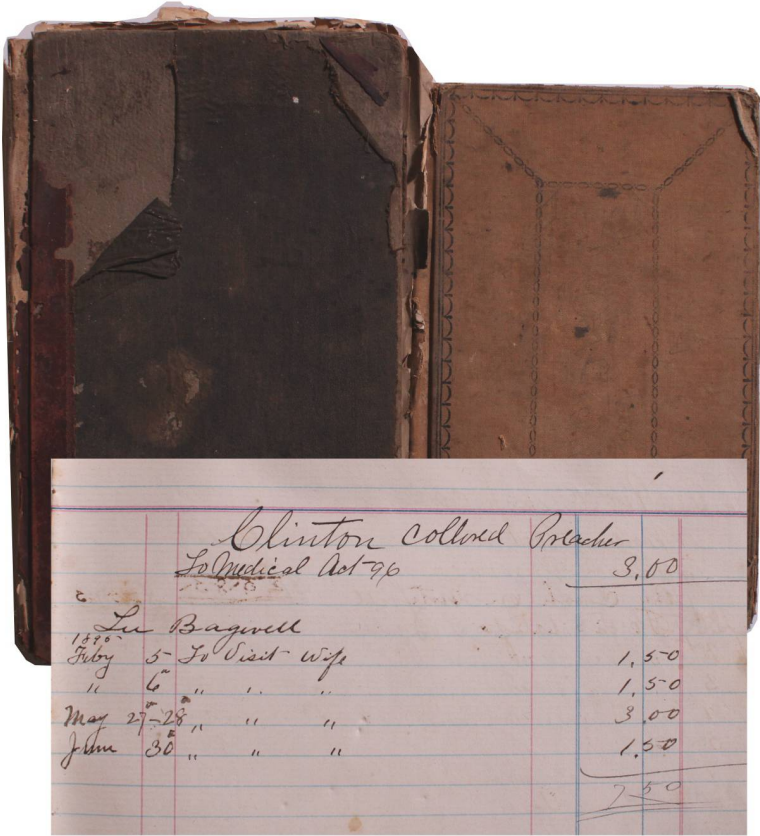
The ledgers track Vernon's medical visits to about 1200 individuals, including procedures performed, medicines distributed and financial balances. About one quarter of his patients were Black, 313 in total. Entries for each patient range from one to two lines of a balance being carried over or a purchase of medicine to as many as two to three pages of visits. Typically, these longer entries document Vernon's white patients, though October of 1888 saw the doctor visiting one Black patient's children every day. Entries showed that

Vernon delivered babies, managed miscarriages and afterbirths, performed abortions, stitched wounds, treated burns and attended to children with measles. One entry noted when he "stayed all day," and another recorded him "extracting ball from leg," with a return "visit and dress leg."

Also of note is the fact that Vernon regularly bartered for payment, including the acceptance of labor; we counted 66 instances of African American patients working in exchange for medical services. Entries recorded patients cutting wood, picking cotton and ironing clothing; others showed "1 days work on barn" or "yard." One Black patient hauled wood, clover and corn and also paid "by work on road." Vernon kept track of payments made in cash as well as those by barter – he often accepted food items along with fodder, hay and farm animals. There were records of patients paying with chickens, pigs, wheat and apples, as well as "shucks"

and, on at least one occasion, a turkey. He occasionally also accepted household goods for payment, such as a clock.

A wealth of firsthand evidence of the work of a Southern doctor with a large percentage of African American patients.
\$2750 [6211]



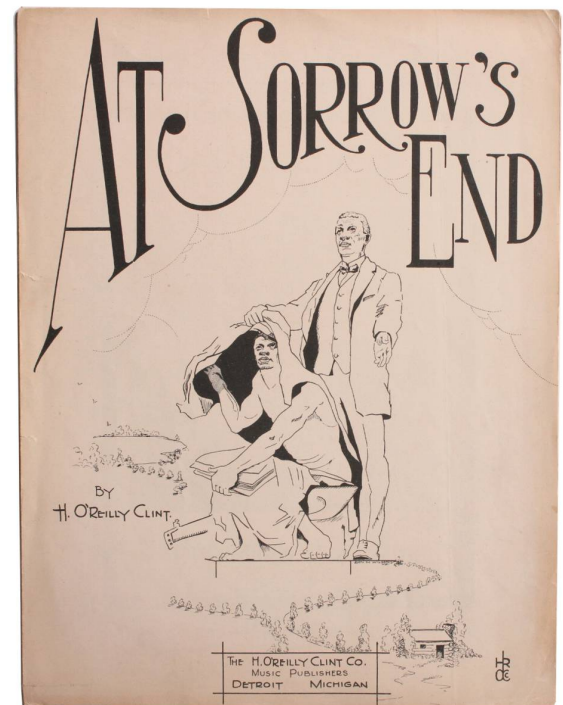
28. [Music][Uplift][Booker T. Washington]

Clint, H[arold] O'Reilly. **At Sorrow's End.** Detroit, Michigan: The H. O'Reilly Clint Co., [circa 1930]. 12¼" x 9¼". Sheet music. Pp. 6. Very good with moderate wear and light dust soiling.

This is the sheet music for a composition "dedicated to the Booker T. Washington Memorial, Detroit, Mich." It features a full page illustrated image of Washington as well as striking cover art of "Lifting the Veil of Ignorance," a statue of Washington created by Charles Keck in the 1920s and which is on the grounds of Tuskegee Institute.

We were unable to find any information about the music/lyrics or about the Booker T. Washington Memorial in Detroit for which it was composed, save one Detroit newspaper article found online that mentioned the "tiny Booker T. Washington Memorial Park, started in the 1920s by a group of Black lawyers."

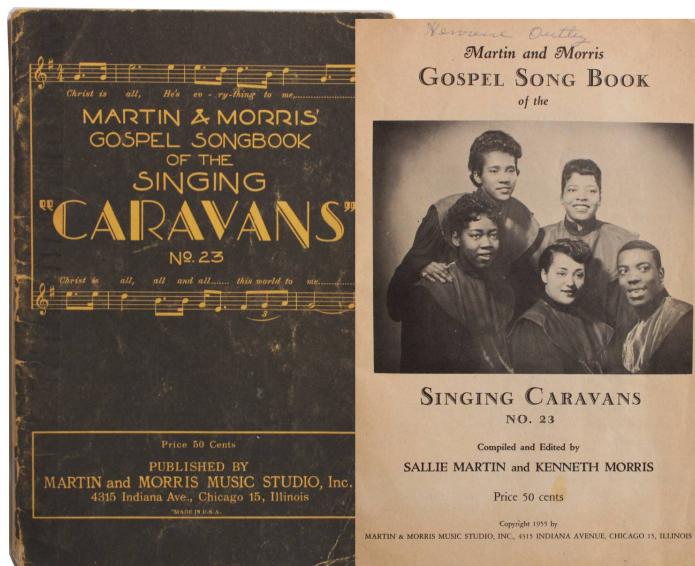
Rare documentation of a possibly lost memorial to Washington, coupled with previously unknown uplift music. A ghost of a project, with OCLC locating no copies; no mentions in numerous variants of Google searches, nor on newspapers.com. **\$1250 [6149]**



29. [Music][Women]

Martin, Sallie and Morris, Kenneth. **Martin and Morris Gospel Songbook of the Singing Caravans No. 23 . . .** Chicago, Illinois: Martin & Morris Music Studio, Inc., 1955. 10" x 7". Stapled wrappers, reinforced with tape. Pp. 64. Good: wrappers moderately worn and soiled; several instances of prior owner signature, including title page; a few dogears and scattered small stains.

This is a rare songbook of music by an African American woman-led gospel group, the Singing Caravans, better known to history as the "Caravans." It was issued by the oldest continuously operating Black gospel music publisher in the United States, the Martin & Morris Music Company (MMMC).



The Caravans were organized in 1947 as Robert Anderson and his Gospel Caravan. Backup vocalist Albertina Walker took over leadership and changed the group's name in 1953. At the time of this book's publication, the group was composed of four women, including Walker and pianist/composer Louise McDonald, along with pianist/songwriter James Cleveland. Over the 1950s and '60s, the Caravans reached immense popularity. They went through various lineup changes and are known to have started the careers of more gospel singers than any other group. Albertina Walker and James Cleveland (among other former members) have been inducted into the Gospel Music Hall of Fame.

The MMMC was co-founded in 1940 by Sallie Martin, known to many as the "Mother of Gospel," and Kenneth Morris, a prolific gospel composer, arranger and pianist. To promote the company's catalog, Martin formed the Colored Ladies Quartet, believed to be the first all-female gospel singing group in the United States. In 1950 the MMMC was renamed the Martin & Morris Music Studio, and shifted its focus more towards music lessons and instruction. The business operated until 1993.

This book's foreword indicates that the MMMC had received many requests for a songbook by the Caravans; they responded with this book, "containing not only some of the better known songs of this group but also many of their absolutely brand new compositions." Since the new songs had not yet been recorded, the MMMC predicted that they would be "in great demand in the very near future. Thus the user of this songbook is assured of receiving 'the songs of tomorrow' today." The book includes the lyrics and sheet music for 23 Caravans songs; Kenneth Morris arranged 21 of the songs, and is credited with co-writing or adding lyrics to a few as well. There is an alphabetical index to the songs found at the rear of the book, and the back cover advertises four other Martin & Morris songbooks.

An uncommon songbook by a noted gospel group and released by an important Black music publisher. OCLC shows four holdings; a Google search revealed two others. **\$600 [7127]**

30. [Mutual Aid Societies][Louisiana] ***Constitution and By-Laws of the Colored Association of Louisiana Incorporated.***

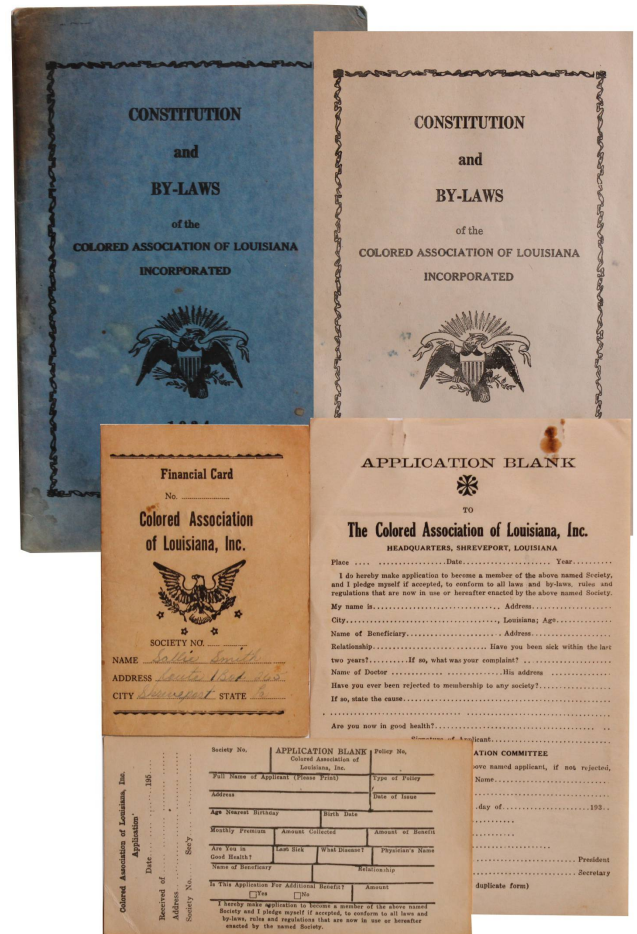
Shreveport, Louisiana: N.P., 1934. 8¼" x 5¼".
Stapled self-wrappers. Pp. 34 + three items of
ephemera laid in. Good: wrappers moderately worn
and soiled with water stains extending to first and
last few leaves.

This is the constitution and bylaws of an African American
mutual aid group, the Colored Association of Louisiana, Inc.
(CALI).

Organized in Shreveport in 1934, CALI was active through at
least 1965. Newspaper accounts found online share that CALI
was "*a Louisiana corporation having for its objects the caring for
the colored sick and the burial of the colored dead.*" The group met
annually at Baptist or AME churches to report on new
membership, elect officers and conduct sermons and Bible
lessons. By the end of its first year, CALI boasted 710 members
in 15 societies, along with a juvenile department. Membership
had approximately doubled by 1940.

This book lists several other purposes of the organization,
including to "*promote social intercourse*" as well as "*the moral and
religious progress of its members.*" Branches, called Societies,
were established throughout the state, and the book assured that
"*every member of each and every Society shall enjoy and have
equal and coextensive rights and privileges.*" CALI provided
mutual aid and assistance including sickness, disability and
funeral benefits. The text lists the founding officers of CALI, as
well as their roles and expected duties. There is also information
about fees, policies, funds and assessments. The book is
accompanied by two blank applications for membership, one on thin card and one single-sheet form, as well as a financial
card filled out by a Shreveport member in 1965.

Rare documentation of an African American aid organization in Louisiana. OCLC shows no holdings. **\$950 [7138]**



31. [Newspapers]

[Chase, W. Calvin] ***[Commemorative Pitcher Presented to W. Calvin Chase at a Celebration of the Twenty-Fifth Anniversary of the Washington Bee].*** Washington, D.C.:
1905. Engraved silver-plated pitcher made by
the F.B. Rogers Silver Co. and measuring 12" x
9½" at its tallest and widest with a 6" diameter
base. Very good with no major defects.

This is a commemorative pitcher that was awarded to the
editor of the *Washington Bee*, W. Calvin Chase, in honor of
the paper's 25th anniversary. Best known as the owner and
editor of the *Bee*, Chase was a D.C. native, Howard-
educated lawyer, Republican party leader and owner of a
publishing firm. Chase was forced to leave school before the
age of 10 and began selling newspapers; he soon became
known among the newspaper offices in Washington. As a
student at Howard, Chase also worked as a clerk in the
government printing office. When he was passed over for
another position there because he was Black, he left the
office and filed charges against the printer. Shortly after
founding the *Bee*, Chase also clerked for Frederick
Douglass in his role as United States Marshal. He was also
a District of Columbia delegate to the Republican national
conventions held in 1900 and 1912.

Although all the sources we checked list the founding of the paper as 1882, the 25th anniversary celebration took place on June 5, 1905, and this pitcher shows the paper as beginning in 1880. The *Washington Bee* was published weekly from 1882 through 1922, earning it the distinction as the oldest secular newspaper in continuous publication in the United States. It was known for the “superb” editing of Chase, with a motto of “*Sting for Our Enemies – Honey for Our Friends.*”

This pitcher was presented to Chase at a banquet at the Odd Fellows Hall in Washington, D.C. The event was attended by prominent African Americans and involved a number of testimonials and speeches. One of the addresses was entitled “*The Bee; the Bulwark of the Plain People Against Race Shams and Race Hypocrites.*” It was given by an attorney and the nationwide leader of the Black Elks, Armand W. Scott, where he said, “*As lawyers and professional men our clients and customers are the poor people of the alleys, the oyster shuckers and push-car men, and if we are to amount to anything as a race then we must bring about . . . race solidarity whereby each negro . . . patronizes those of his own race.*”

The *Bee* was read locally, nationally, and internationally. It ceased publication in 1922, unable to survive W. Calvin Chase's death in 1921.

A unique artifact memorializing the celebration of an important African American newspaper and its influential editor.
\$1500 [7060]

32. [Newspapers][Black Power][Uplift][Pacific Northwest]

[Bray, Keve]. *The Afro American Journal* [Broken run of 20 issues]. Seattle, Washington: Loin Gross, 1969-1971. All issues measure 8¾” x 11¼” and all but three are folded horizontally at center. Newsprint. Publication sequence: Vol. II, Nos. 25, 38, 40, 52 (May 8 – Nov 13 1969); Vol. III, Nos. 8, 11, 13, 15-17, 22, 24-25, 29-31, 38, 44 (Jan 15 – Oct 8 1970); Vol. 4, Nos. 10, 12 (Feb 4, 25 1971) Pp. 8. Generally very good or better with light toning; a few issues with moderate edge wear or dogears.

This is a run of a rare Seattle Black press weekly, *The Afro American Journal* (AAJ). The run was almost certainly owned by one of the AAJ's top contributors, Keve Bray, whom we discuss further below. According to an article by Doug Blair at the Seattle Civil Rights and Labor History project, AAJ:

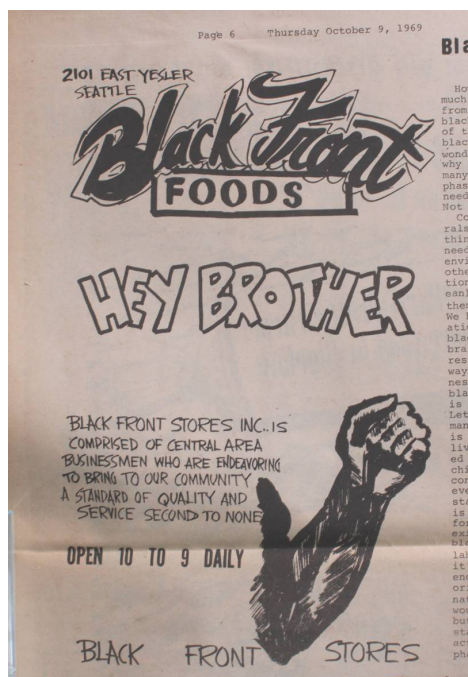


“was the most militant weekly newspaper to serve the black community . . . The AAJ promoted community self-determination and had strong ties with the Black Culture Center while featuring extensive advertisements from black owned and operated businesses within the Central District . . .

The Afro American Journal was a short lived publication during a time of great social turmoil for the black community in Seattle and the United States. The paper offered an Afro-centric perspective, providing stories of prominent blacks around the globe. The paper supported black nationalism and advocated that blacks control their own lives and services.

(https://depts.washington.edu/civilr/news_blair.htm)

The paper was edited by brothers Loin and Taft Louis Gross. All that we know of either comes from Ancestry.com as well as the issues here. Both were born in Chicago, Loin around 1940 and Taft around 1946, making them around 27 and 21 years old, respectively, at the time they started the paper. Their age would account for the youthful and confrontational approach of a paper bursting with energy and published during an exceptionally tumultuous period in the history of the Pacific Northwest. We also note that most issues feel rushed, with rambling and sometimes confusing articles, with many typographical errors and incorrect homonyms.





AAJ was a mouthpiece for, at a minimum: Seattle's Black Panther Party (BPP), the Black United Front (BUF) (also known as the "United Black Front" or UBF), The Black Student Union at Garfield High School (BSU), the Black Culture Center (BCC), and, beginning in October 1970, the Nation of Islam. While one source stated that AAJ was published from November 1967 to December 1971, we find no issues dated later than May 27, 1971.

Much of AAJ's front page matter was over-the-top confrontational such as this passage from an August 1969 article entitled "Blacks . . . Urge School Boycott" which stated that

*"Dan Evans who accidentally became Governor of the state of Washington . . . is nevertheless having finance problems. What, with Tom Bolger desiring higher utility rates in consideration for [a] ni**er trustee, Weyerhaeuser grabbing more land for his racist enterprise; its no wonder that the cuts must come against the Black community because Black people never have been important to Shaky Dan; in fact, take it from me, he's never liked us period. You all know that white establishment's Governor twisted the white Erickson's arm after the legislature and Senate had arrived at more money for Central Campus . . . that's why I say that Erickson is a dumb honkie and ought to be fired."*

AAJ also included local coverage of Black social gatherings, businesses, sports and more. Many have a weekly schedule of programs for KYAC, Seattle's first Black radio station. Many also have photographically illustrated ads for music venues such as Perry Harper's Club Elegant. Most issues also contain snippets of national news of interest to the AAJ audience, especially reports of events and conventions such as Black beauty pageants, Black Power conferences, and more.

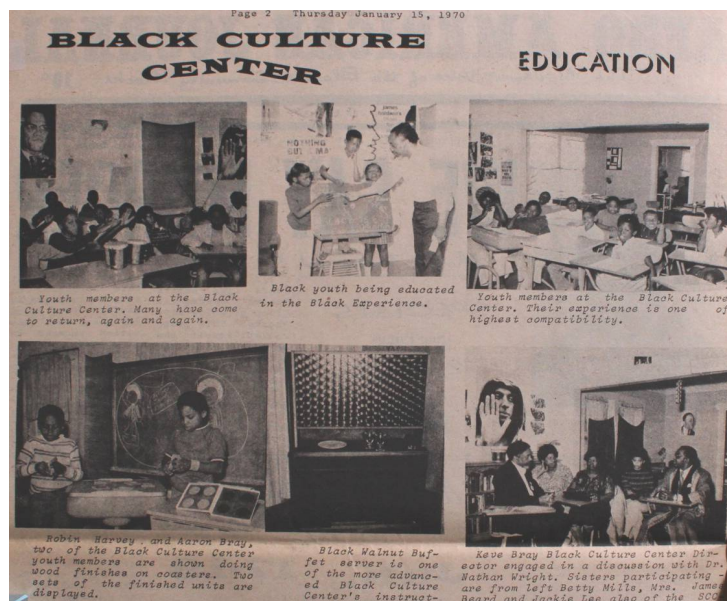
Keve Bray and Floyd McKissick

The run features many articles written by Keve Bray as well as a column by Floyd McKissick. Keve Bray was one of the most prolific writers for AAJ and wore many hats. This run was almost certainly owned by him, as we acquired it from a dealer who originally acquired the papers along with personal items of Bray's not included here as well as an original poster for a play produced by Bray which is being offered in this catalog at item #2. Bray first appears in the historical record in 1955 with lengthy testimony given to the House of Representatives Subcommittee on Un-American Activities. At the time he was a teacher in Colorado and was subpoenaed due to his participation in the Civil Rights Congress, the Young Progressives of America, the Boulder Peace Council, and other organizations the government deemed "un-American." It's not clear when Bray arrived in Seattle but according to blackpast.org, by the mid-1960s he'd emerged as "an early opponent of integration as the best means to advance equality for African Americans in Seattle."

By the time AAJ started production, Bray was the Seattle Opportunities Industrialization Center's (SOIC) Instructor of Minority History, the director of the Central Area Action Committee (also known as the Central Area Civil Rights Committee), the co-founder of Seattle's Negro Voters League, and a member of BUF/UBF. He was also the head of Seattle's Black Culture Center, which promoted Black community education and also served as an art space. The BCC also ran the Banneker School, an alternative private school for Black children in the Central District. By the paper's final issues, Bray had become a Black Muslim and fully embraced the ideologies of the Nation of Islam, often using the byline "Keve X" or "Keve I'brayim." He moved back to Colorado in 1972; depending on the source it was for either a teaching job and/or to reorganize the Denver Mosque. Bray wasn't given the opportunity to do either as he was assassinated by another Nation of Islam member in the doorway of his home on November 17, 1972.

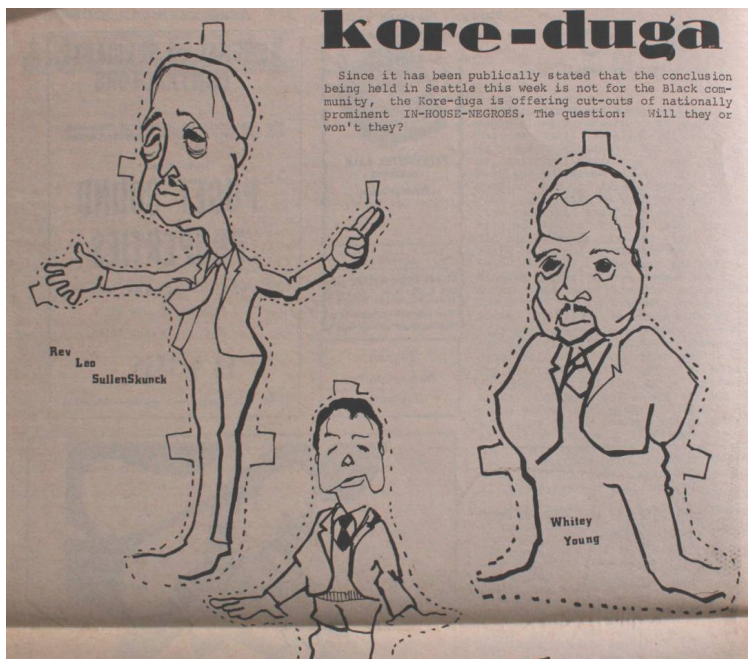
An example of Bray's aggressive writing, from the February 4, 1971 issue:

*"And over Angela's Blood . . . over the dead at Sharpville and over the dead of those whose memory is still, yet young and whose blood is fast drying up. Yes My Ni**ers, you know who I'm talking about . . . they come here because its 'Harvest Time' elsewhere! They came here to get my seal that pronounces them*



'superni**er,' so they can be trusted in whitey's boudoir with his white woman. Now, I don't mean that stringyhaired honkie that he offers up to you so he can 'bust' you with. I mean, trust the superni**er with his Queen this is the 'Queen City', you know! Even the Gay world is hot with white folks' Ni**as for their bootch kissing."

Half the issues in this run have a column, "From a Black Point of View" (FBPV) written by Floyd McKissick that was likely syndicated. McKissick was a lawyer and civil rights activist who was the first Black student at the University of North Carolina School of Law. In 1966, he became the leader of the Congress of Racial Equality, a position he held through 1968 when he left to found "Soul City," a town built from the ground up with an emphasis on providing opportunities to minorities and the indigent and which McKissick believed would be a community where all races could live in harmony. In his many columns here McKissick decried police violence, proposed separate Black-only school boards for African American children, and promoted the idea of an MLK national holiday. He also pushed the national candidacies of Eldridge Cleaver and Dick Gregory, repeatedly took the NAACP to task, and advocated on behalf of Biafra, the partially recognized secessionist state in West Africa that declared independence from Nigeria and existed from 1967 until 1970. His articles here vary and include commentary on student organizing, Black business and the difficulties in escaping poverty.



Other Highlights

The run also includes a fantastic full page ad for a black-owned Jack In The Box restaurant with 11 photographic portraits of employees, as well as its storefront. There's another terrific full page ad for a visit to Seattle by 1969 Miss Black America, as well as at least two full page advertisements for a Black beauty contest. The run also includes at least two issues with examples of artwork by Curtis

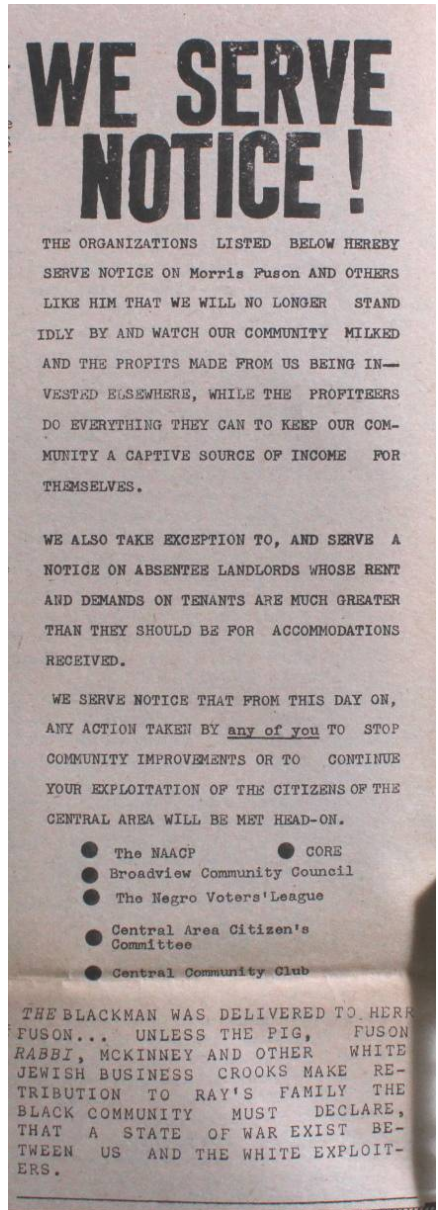
R. Barnes. According to the website at the Frye Art Museum for a 2014 Barnes retrospective,

"For over five decades, Barnes has worked as an artist, illustrator, muralist and community advocate. In his sculpture, painting, and drawing, he employs imagery derived from his vast experience, mystical erudition, and heritage. Throughout the 1960s, 70s and 80s, he produced searing social commentary in pen and ink drawings that are as prescient and powerful today as they were then."

The paper took a hard turn towards the Nation of Islam beginning in the fall of 1970 with "special editions" that included temporary changes to the masthead including at least two issues where it was changed to *Muhammad's Journal* (*Muhammad Speaks* was the periodical of the Nation of Islam at the time) with images of Louis Farrakhan on the cover. From October 1970 through the paper's demise, there was an emphasis on Black Muslims and Farrakhan's teachings. We don't know the circumstances related to why the paper ceased publication.

OCLC locates two institutions with physical copies: University of Washington with approximately 60 issues from 1968 and 1969 and the Oregon Historical Society with approximately 50 issues from 1968-1970. We recently handled a larger run. Danky-Hady 248.

An important resource for documenting the Black Power movement in the Pacific Northwest as well as numerous other research trails related to the African American experience during significant social unrest. **\$3850 [7076]**



33. [Periodicals]

US Magazine. Volume I Number I. [February 1954]. Memphis, Tennessee: US, Incorporated, 1954. 12" x 9". Stapled wrappers. Pp. 32. Very good plus with minimal wear and light toning.

This is the first, and likely only, issue of *US Magazine*, published by a group of noteworthy African Americans in Memphis, Tennessee. It's filled with well-written articles, features and over 80 images covering important African American individuals and accomplishments in the 1950s.

As this was its inaugural issue, the editors dedicated an entire page to sharing the goals of the magazine. *US* wanted to “portray the achievements of the Southern Negro in pictorial format” and to “spotlight the efforts of persons of good-will who seek America's greatest destiny in improving race relations and establishing greater understanding among all her citizens.” It touted itself as “the authentic voice that will tell the thrilling story of the New South” and promised to be “wholesome, educational, inspirational, entertaining, and, always, a synonym for human dignity.”

Importantly, the magazine brought together prominent African Americans as writers, advertisers and other positions. One of *US*' two associate editors, Nat D. Williams, likely wrote this issue's main photo essay, “Beale Street, U.S.A.,” about Black Memphis. Williams, known as “Nat D,” became the first African American disc jockey in Memphis, in 1948, when he went on the air for WDIA. Known for his “jive” patter on the air, Williams is credited with heralding the change of radio to appeal to the Black community. He is in the Memphis Music Hall of Fame, the Tennessee Radio Hall of Fame, and the National Rhythm and Blues Hall of Fame. He was also the first city editor of the Black Memphis newspaper, the *Tri-State Defender*.

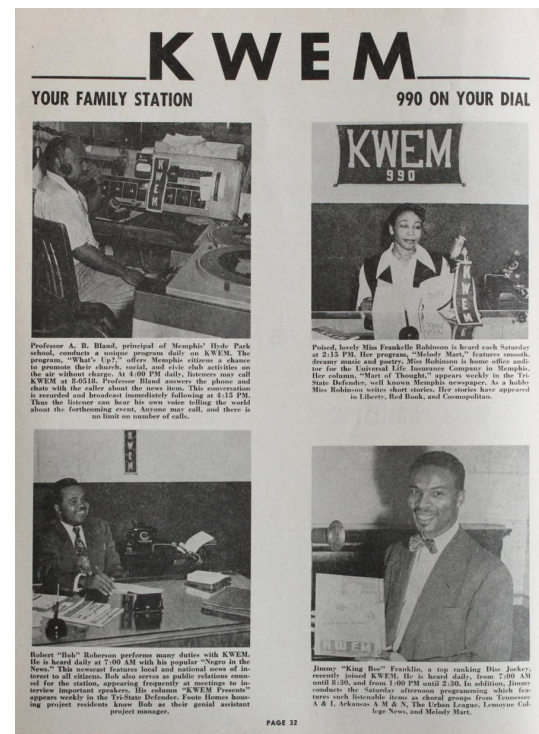
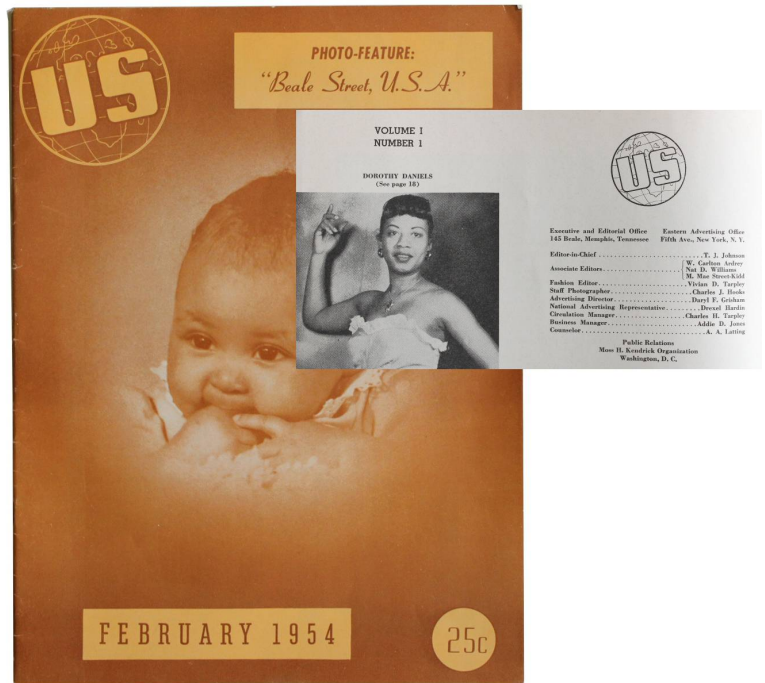
The other associate editor, Mae Jones Street Kidd, was a biracial businesswoman, civic leader, and a member of the Kentucky House of Representatives from 1968 to 1984. She was also hired by the National Negro Insurance Association to create a public relations plan for all of its member companies. Kidd

organized the first Louisville Urban League Guild, served as President of the Lincoln Foundation, and was a frequent presence in civil rights marches and events. Another important contributor to the magazine was A.A. Latting, listed as its Counselor. Augustus Arvis Latting was one of Tennessee's first Black lawyers. He went on to become a judge, and was known as the “Dean of Black lawyers.”

Other photos and features in the magazine highlighted Jacques A. Beauchamp, who “blazed the trail for Negro Boy Scouts in the

South” and Hollis F. Price, an educator at LeMoyné College in Memphis. Entertainment and sports were also featured including an article on Memphis's Melrose high school football team, who came in first in the 1953 Negro Prep football competition. A number of profiles were also included, such as one on Lelia O'Neal Walker, a “prominent Negro church and club woman.”

Rare, well produced, and documenting the efforts of Black leaders hoping to share both the mundane and extraordinary aspects of African American life in the South in the 1950s. OCLC shows one holding. **\$600 [6151]**



Delegates pose after their session at the Universal Life Insurance Company Conference Room.

JACKS AND JILLS IN MEMPHIS

34. [Periodicals][Black Power][Kansas]

Briscoe, James (editor). *The Black Word Is..* [Broken run of 13 issues]. Salina, Kansas: The Black American Citizens Organization of Salina, 1972-1973. 11" x 8½". Unstapled self wrappers. Each issue with 12-16 pages. Publication sequence: Vol. 2, Nos. 14 (Aug 5 1972), 15 (Aug 19 1972), 18 (Oct 7 1972), 19 (Oct 21 1972), 20 (Nov 4 1972), 21 (Nov 18 1972); Vol. 3, Nos. 1 (Jan 6 1973), 3 (Feb 3 1973), 4 [misnumbered as 3] (Feb 17 1973), 6 (Mar 24 1973), 7 (Apr 7 1973), 8 (Apr 21 1973); [One issue's volume and number is unknown but is from November 1973]. Generally very good, save one issue which is incomplete as it lacks its wrappers; mailing labels and tiny staple holes to each issue; one with large chip to one leaf. Light scattered spotting which is moderate to wrappers of two issues; a bit of edge wear and toning; four issues with penciled notations to wrappers.

This is a run of *The Black Word Is..* [TBWI], a newsletter for African Americans in Salina, Kansas and surrounding areas that was issued by the Black American Citizens Organization of Salina [BACOS]. BACOS was a Black Power-inspired community group and was behind many community projects. Per contemporary news accounts, BACOS existed as early as December 1968, which is the first time we find it mentioned in an issue of *The Salina Journal*. Over the next ten years dozens of articles in the *Journal* discussed BACOS, its members and its activities. Around 1978, reported activity became less frequent and we have located no reports later than a May 1982 blurb stating that BACOS was

"involved in civil rights and educational projects," and had about 20 members.

TBWI's masthead states that the newsletter was founded in 1970, but Danky Hady and OCLC records show that TBWI was first published in 1971. It was issued bi-weekly and mailed to subscribers. The newsletter's motto, found on several covers here, was "Help fight POVERTY, reach SUCCESS in our efforts toward a better community, and strive for better UNITY among ourselves and our brothers." The motto dovetailed with the BACOS logo: at its top is a drawing of a foot "stepping" on the word POVERTY, at its bottom is a Black Power fist punching upward into the word UNITY and at the center is the word SUCCESS.

Almost every issue has a fiery column by the newsletter's editor, James Briscoe. We know Briscoe was an elementary school counselor, and, according to one reader's letter to *The Salina Journal*, TBWI covered

"news not usually carried in the white news media and attempts to raise issues which slap at racism, sexism, and chauvinism in general. Briscoe has been criticized by both Blacks and whites and called a racist and a bigot because he is willing to challenge the establishment and existing conditions, to agitate and work to bring about change."

One example of Briscoe's challenging existing conditions was his angrily calling out several Black organizations after they did not support a proposal by the Salina Human Relations Commission, a group he may have founded: "the first 'colored organization' that was



asked to support our request folded their hands and let their senile president show her ignorance in matters that their state organization has supported for years."

Another example was on African Americans' indifference towards Black History Week:

"Each year Black History Week rolls around and catches us ill-prepared and unconcerned about the celebration of this historical event. The fact that we (Blacks) enthusiastically support St. Patrick's Day, the 4th of July and May Day is sad, when measured against the enthusiasm we show for this unique week of Black History . . . Are we too dependent on whites for their support and sanction before we are willing to involve ourselves in our own business? Are we just too brainwashed to believe that our cause is important enough to matter in the long run?"

The paper documented many BACOS activities such as a fundraiser for sickle cell anemia, a busing program to help people get food stamps, and a drive to get Black men to participate in the Big Brothers program. One article detailed BACOS' "Culture Center," an after school program at Hawthorne Elementary School to "aid Black elementary students in becoming

aware of their historical past and to aid non-Black elementary students in becoming exposed to the Black historical past and cultures."

BACOS also regularly shed light on local discrimination. One issue shared the results of a survey conducted by BACOS' employment committee "to determine the degree of race discrimination encountered by Blacks working in the Salina labor field." Another reported on Black businesswomen failing to get loans from anyone other than a Black lender and many issues shared news of decisions of the Kansas Commission on Civil Rights.

Nearly all issues here included local and statewide resources for the indigent or sick, and several issues have original poetry. Several report on local music groups and nearly every issue has the *BACOS Soul Sound* top 20 soul records. The newsletter was also heavily illustrated with fantastic imagery ranging from the fashion show at the sickle cell anemia fundraiser to full page photo collages. A few issues have a photographically illustrated 'person on the street' column, "Rappin With the Blacks."

OCLC shows four institutions with holdings over two entries. Going to their individual library databases shows one institution does not hold any copies, another has a single issue which does not duplicate the issues on offer, the third has 28 issues with five of them included in this run, and the fourth appears to have a full run in bound volumes. Danky Hady 1086.

A rare run of newsletters documenting a Black Power organization in Kansas as well as numerous other aspects of African American life. **\$3500 [7207]**

Black Rage



by Cornell Hutton

The voice of Black America has spoken in the riots of Watts, Newark and Detroit. Black people are now revolting against laws and customs they find deadly and humiliating.

It has been said, not as an excuse, but as an explanation of cause, that frustration breeds aggression. Revolt comes after too many hurts have been suffered and too many hopes crushed. Violence grows as an answer to oppression and cruelty.

The growing anger of Negroes frightens White Americans. White people feel betrayed and attacked without reason. They answer with a rage of their own.

The most important thing to realize is that all Blacks are angry. White Americans do not seem to know this. They seem to think that all the trouble is caused by a few extremists. They ought to know better. In this respect the Uncle Toms and militants share something in common - a deep down resentment for the hostility shown them by this society. It is only in their manner of handling the situation where the observable difference comes in.

Where the Uncle Tom will respond to this society with a personal withdrawal and passivity, hiding their true feeling behind a facade of passive acquiescence, which for some, may be the only way to survive, the more militant Black sees the possibility of refusing to "take it" any longer. He sees the route of organizing into constructive groups, varying in intensity from simple action groups to extreme Black power groups. The extreme Black power groups' motives for their unconditional rejection of the Whites may be well explained in the words of Spinoza, "He who conceives himself hated by another and believes that he has given him no cause for hatred, will hate the other in return."

3

Rappin With The Blacks

QUESTION: What do you think about The Black Word Is.....



Viola Price, 1022 N. Santa Fe
ANSWER: I think that the newsletter gives information that we don't ordinarily get in the newspapers, and I think that there are a lot of things that concern us that we don't have knowledge about and I feel that it is very good representing the thoughts and problems of Black people.



Lewis Haggard, 1217 N. 7th
ANSWER: I think The Black Word Is is a beautiful magazine. It tells the Black people about what's happening around the community and it shows different things about what's going on in other parts of the state like Junction City, and I just think it's just a beautiful magazine.



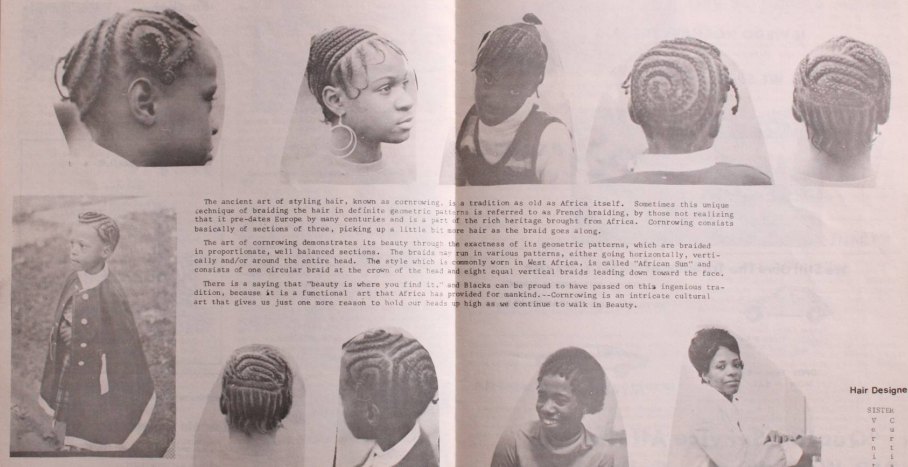
Joanne Haggard, 1217 N. 7th
ANSWER: The Black Word Is shows that the Black people in Salina care about each other enough to let each other share their thoughts and different opinions about what's going on on different subjects and what can be done to help Black people have better situations, better places to live, and an all around better place to stay



Riola Blocker, 831 Nth 4th.
ANSWER: I think it's a beautiful thing and it helps us to learn about what's going on among Black people. It's beautiful and I dig it.

Eugene Stanley, 925 N. 4th

Cornrowing an African Art

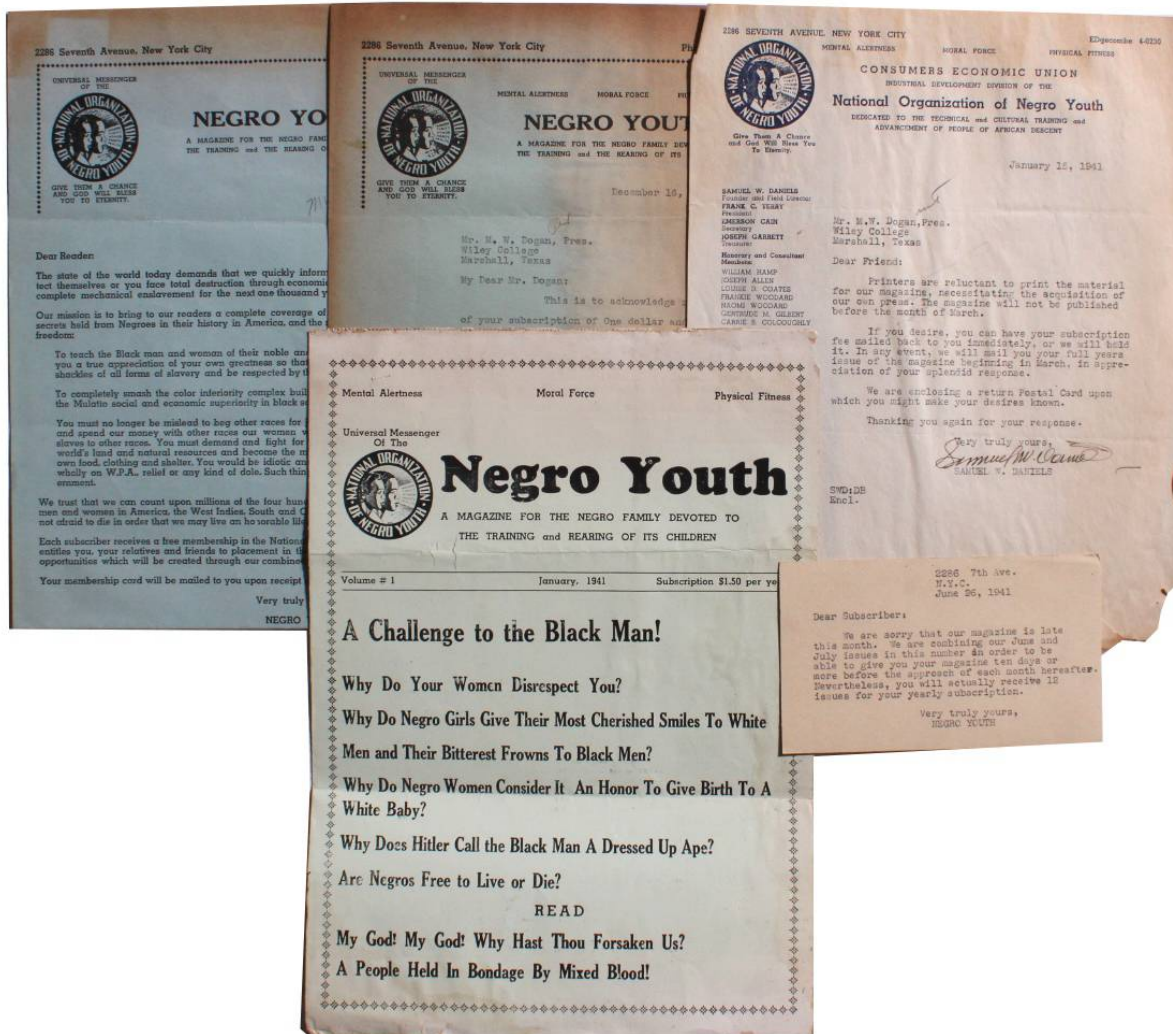


The ancient art of styling hair, known as cornrowing, is a tradition as old as Africa itself. Sometimes this unique technique of braiding the hair in definite geometric patterns is referred to as French braiding. By those not realizing that it pre-dates Europe by many centuries and is a part of the rich heritage brought from Africa. Cornrowing consists basically of sections of three, picking up a little bit more hair as the braid goes along.

The art of cornrowing demonstrates its beauty through the exactness of its geometric patterns, which are braided in proportionate, well balanced sections. The braid is run in various patterns, either going horizontally, vertically and/or around the entire head. The style which is commonly worn in West Africa, is called "African Sun" and consists of one circular braid at the crown of the head and eight equal vertical braids leading down toward the face.

There is a saying that "Beauty is where you find it," and Blacks can be proud to have passed on this ingenious tradition, because it is a functional art that Africa has provided for mankind. Cornrowing is an intricate cultural art that gives us just one more reason to hold our heads up high as we continue to walk in Beauty.

Hair Designer



35. [Periodicals][Business]

[Five Items of Ephemera Related to Negro Youth Magazine]. New York, New York: 1940-1941. Items include four pieces of correspondence as well as a sample issue of the magazine made of a 12" x 8 1/2" single sheet, folded and printed all four sides. Generally good: sample issue with some old tape at edges and 2 3/4" x 8 1/2" perforated ordering section excised; letters lightly chipped, toned and soiled.

This is a group of promotional materials concerning *Negro Youth*, a rare African American magazine. Included is a sample issue as well as correspondence mailed to African American HBCU president, M.W. Dogan.

Negro Youth is described in detail in item #6. The magazine itself, per OCLC records, is quite rare, with only a few known copies spread among four institutions and it is also found at Danky Hady 4205.

The sample issue on offer advertised subscriptions to *Negro Youth*, which it deemed "a magazine for the Negro family devoted to the training and rearing of its children." Its content is far more mature, however, with question after question posed such as "Why do your women disrespect you?", "Can race mixture solve the Negroes' problem?" and "Are 20 million Negroes losing billions of dollars yearly and keeping themselves in slavery by working wholly for White people and buying everything they use from them?" The text in the sample also argued that "These and many other bold and vital questions must be answered by the Black man before he can claim status to full manhood" and promised that *Negro Youth* magazine would provide answers.

The materials here also include a letter stating the magazine's goals, such as informing African Americans on "how to protect themselves," "the many secrets held from Negroes in their history in America, and the many subtle obstructions to your freedom." There is acknowledgment of a subscription purchased by M.W. Dogan, president of Texas HBCU Wiley College, in 1940. Two letters to Dogan from 1941 apologized for the lateness of issues; one of these informed that "printers are reluctant to print the material for our magazine." For more background on Dogan please see item #52.

Rare materials related to a little-known African American magazine, informing on its message as well as its production. OCLC shows no holdings of the circulars or sample issue. **\$1500 [7163]**

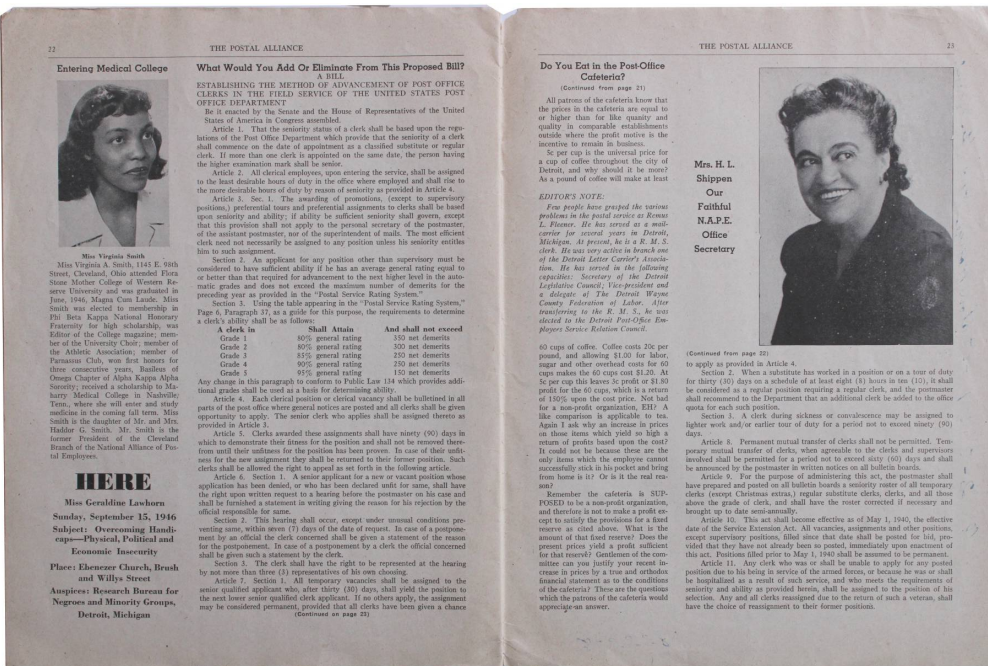
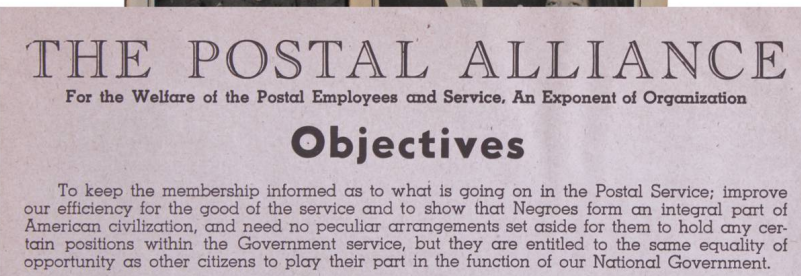
36. [Periodicals][Labor][Women]

The Postal Alliance [Broken run of 5 issues].

Detroit, Michigan: National Alliance of Postal Employees, 1946-1947. 12" x 9". Stapled self-wrappers. Four issues pp. 24, one pp. 32. Publication sequence: Vol. XXXIII, Nos. 8 (Aug 1946), 10 (Oct 1946), 12 (Dec 1946); Vol. XXXIV, Nos. 4 (Apr 1947), 5 (May 1947). Generally good plus with light corner and edge wear and a bit of toning; one issue with a few inked notations to rear wrapper, another with a few dogears.

This is a group of five issues of *The Postal Alliance* (TPA), the journal of an African American-established union, the National Alliance of Postal Employees (NAPE). NAPE was founded in 1913 at a meeting of Black postal workers held in Chattanooga. Since its founding, NAPE has invited all members regardless of race, sex, creed or religion and the union claims that it was the first in the federal service to do so.

Each issue of TPA on offer here stated its objective which can be seen in the image at right. The journal provided news coverage of NAPE branches nationwide including reports on national, state and district conventions. A few issues contain editorials by J. Hamilton Johnson, a frequent and oft-cited contributor to the *Chicago Defender*, with titles such as "Are 15,000,000 American Born Citizens Americans or Just Negroes?" and "We Fought for Democracy - Is Fascism the Payoff?" Other columns also relate to politics and labor, including one on African American fruit-pickers entitled "They Work, That All May Eat."



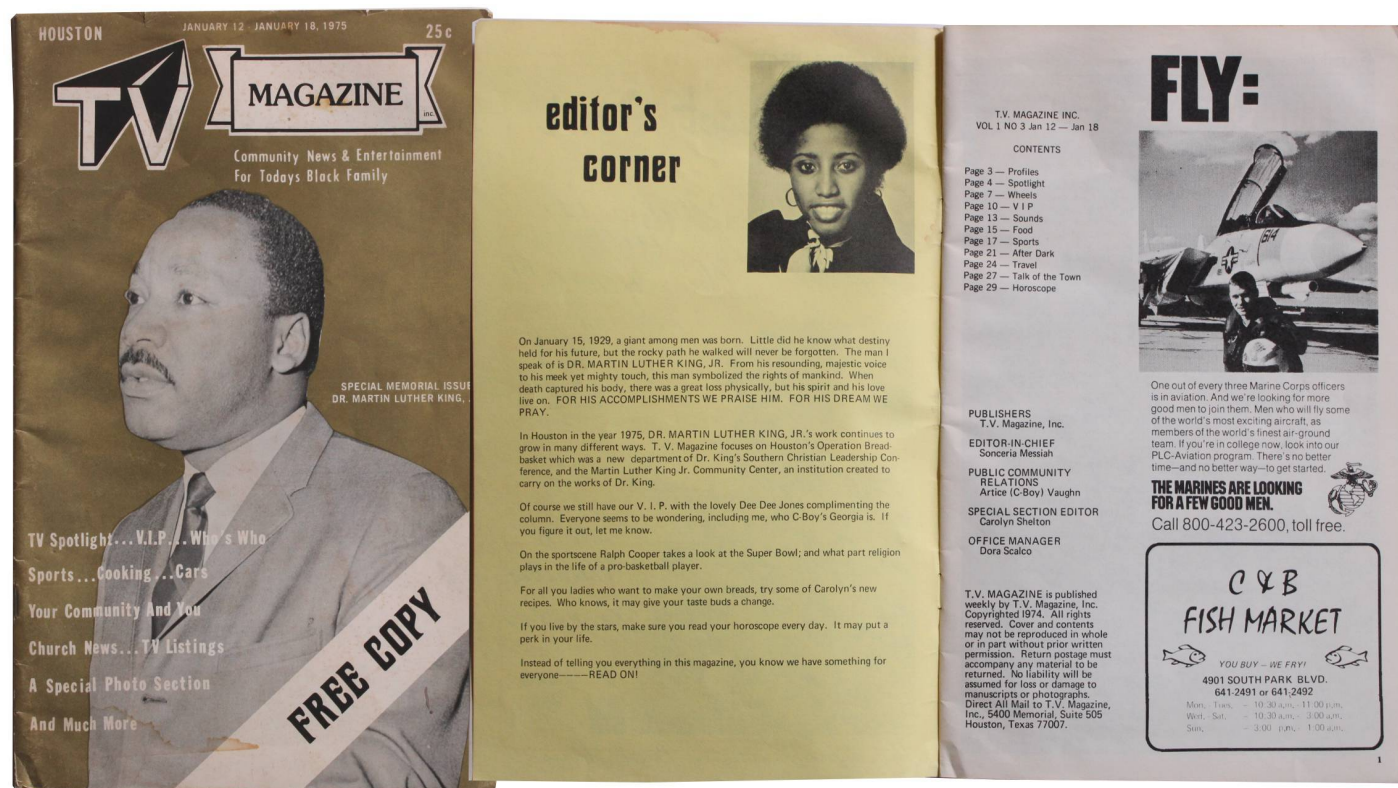
This run also features eight different profiles of women. We learn about Dolores Greene Stevens, secretary of the Michigan branches of the NAACP, who was the "first Negro to be appointed as Music Teacher in New Bethel Township, where three-fourths of her students are white." She organized the first group of Negroes as Nurses Aides in her city." One issue features Lulu White, who served as director of the Texas branches of the NAACP. White played an integral role in the historic Heman Sweatt case in Texas which ruled that a university could not reject an applicant solely on the basis of race. Sweatt was also a letter carrier in Houston and a member of NAPE; another issue here covered his case and asked, "Do you not take pride in belonging to an organization with men of courage like Heman Sweatt?"

photographic images. There are shots of NAPE officers with government officials and other notable African Americans such as Thomasina Johnson, Chief of Minority Group Services of the United States Employment Service. One image, captioned "NAPE Legislative Committee Entertains the Press," shows Alice Dunnigan of the Associated Negro Press. Dunnigan was the first Black female White House correspondent, and went on to work in various capacities for the Kennedy/Johnson administration. Other images in the journal depict postal workers receiving awards and participating in conventions, civic and social activities.

The issues are rich with

In 1965, NAPE was renamed the National Alliance of Postal and Federal Employees and exists today as an independent labor union with national headquarters in Washington, D.C. and branches in 36 states and the U.S. Virgin Islands.

A celebratory and well-illustrated journal of an African American-led federal union. OCLC shows twenty institutions with various holdings of *TPA* over three entries, many of which are bound volumes. Searching individual library catalogs revealed that eight of the institutions hold copies of the issues on offer here, though we note that seven of them hold the copies within bound volumes. **\$2350 [7198]**



37. [Periodicals][Texas][Women]

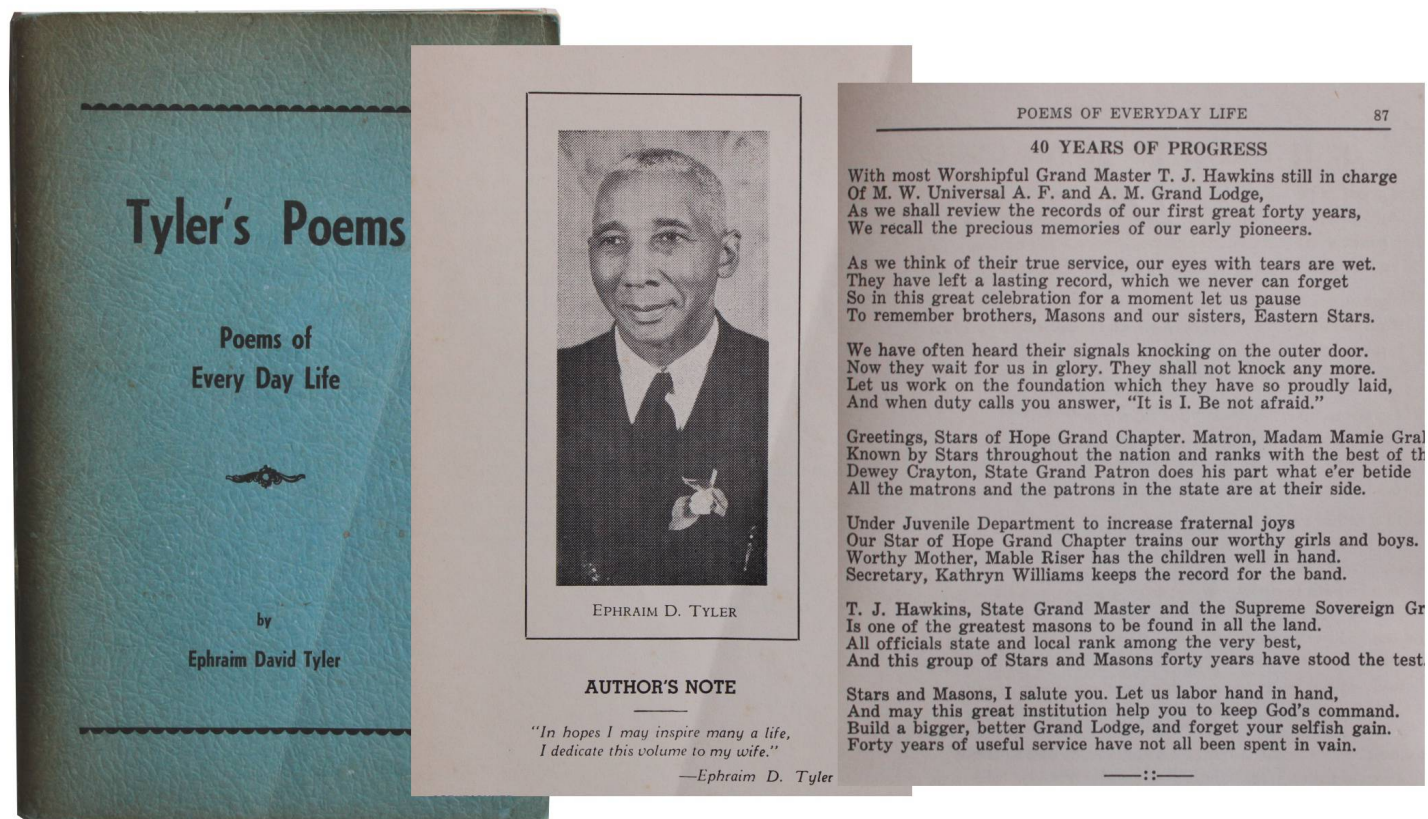
Messiah, Sonceria (editor). ***T.V. Magazine [Vol. 1, No. 3 (Jan 12 - Jan 18 1975)]***. Houston, Texas: T.V. Magazine, Inc., 1975. 10¾" x 7". Stapled wrappers. Pp. 32 + four leaves on colored paper interspersed. Very good minus: wrappers lightly worn with a few creases and small stains; a bit of light staining and creasing to first and last few leaves; a few tiny dogears.

This is an exceptionally rare issue of a *TV Guide*-like magazine featuring "*Community News & Entertainment for Today's Black Family*" in Houston, Texas and documenting the early career of an important Black writer, journalist and publisher. The magazine provided television and movie listings for a week in January 1975 and served as a "*special memorial issue*" to Dr. Martin Luther King, Jr. with a feature article on the lasting impacts of King's work in Houston including Operation Breadbasket and the Martin Luther King Jr. Community Center.

The editor-in-chief of the magazine Sonceria "Sonny" Messiah (later Messiah-Jiles) was only 21 years old at the time of publication. In 1981, she bought the *Houston Defender*. Under her guidance, the *Defender* became known as "Houston's Leading Black Newspaper." Born and raised in Houston, Messiah-Jiles has served as Chairperson of the National Newspaper Publishers Association (NNPA) and was the first Black female board member of the Greater Houston Partnership. She also earned a spot on *Ebony Magazine's* list of 100 Most Influential Black Americans and was once named NNPA Publisher of the Year.

This issue also included two columns by Carolyn Shelton: one with recipes, the other on Houston entertainment venues. Shelton was raised in a poor Houston neighborhood and became one of the first Black flight attendants for Continental Airlines. She taught free cooking and etiquette classes to African American girls in Houston and developed self-improvement programs that were used in schools in Portland, Oregon. Rounding out this copy are columns on African American social life and gossip, horoscopes and several ads for Black-owned businesses in Houston. There are important dates from the week in Black history and a full page photographic ad for the KCOH "*Hit Team*" of African American disc jockeys.

Presently the only known copy of this periodical showing the early work of Messiah-Jiles: we were unable to discover any evidence of this magazine's existence in OCLC or online; also not in Danky Hady. **\$875 [7195]**



38. [Poetry]

Tyler, Ephraim David. ***Tyler's Poems. Poems of Every Day Life*** [Cover title]. [Shreveport, Louisiana]: N.P., [circa early 1960s]. 9" x 6". Stapled wrappers. Pp. [2], 98. Very good with a light crease to front wrapper extending to most leaves; wrappers lightly soiled and toned; a few scattered small stains and inked notations.

This is a copy of the uncommon first book of poetry by a noted African American poet, Ephraim David Tyler. Born in Louisiana in 1884, Tyler was an educator who gave up his career to become a full-time poet. He published three books and traveled the country, reciting and selling his work. Tyler was named poet laureate of Louisiana by Governor Huey P. Long, and many of his poems were published in *The Shreveport Sun*, Louisiana's oldest Black weekly newspaper.

An introduction to this book, written by the author in the third person, noted that "*His love for rural scenes, rural life, and rural people has so influenced his composition matter that he is often referred to as the 'Rustic Poet.'*" It went on to convey that "*He presents the thirteenth edition of this little book, with the hope that it may disperse a shadow of gloom from some darkened life and encourage every reader to cultivate whatever talent God has given you.*"

The book contains 130 poems with titles like "*Mother*," "*Nature*," "*Smile*," and "*Sunshine and Gloom*." Several poems addressed issues of race and patriotism, including "*Color Does Not Make the Man*," "*What Ails My Country?*" and "*The Black Man's Plea for Justice*." There were odes to veterans, Dwight D. Eisenhower, Booker T. Washington and "*Congratulations to Mr. Roosevelt*." A few poems saw Tyler celebrating his church and fraternal organization, several were odes to Louisiana, and one each lauded the cities of Denver and Los Angeles.

The last thirteen pages of poems appear to be a later addition to the book and are printed in several different fonts. Two indexes appear at the rear of the book – the second one for the poems on the last thirteen pages – and both are organized alphabetically by poem title. These facts may give some insight into the book's messy publication history. The copy on offer was not published with a title page or statement of publication, just the aforementioned note identifying it as the thirteenth edition. Looking to OCLC is confusing at best, but adds more data to the publishing history. Per OCLC records, the earliest known stated edition of the book is its seventh, but there are two different entries for it, 1927 (105 pages) and 1940s (81 pages) respectively, with each of those entries showing a different pagination. There's a single entry with two holdings of a stated ninth edition (40 pages), and a given date of 1914 which seems suspect especially in light of the other OCLC holdings that have dates: a tenth edition in 1942 (44 pages) and a twelfth in 1945 (81 pages), not to mention an entry with no edition stated and a publication date of 1952 (51 pages). We date the present copy to the early 1960s as page 89 has a poem devoted to the new president-elect, John F. Kennedy, not mentioning his name, but noting that he was the first Catholic elected to the office. As it relates to this thirteenth edition, we find no holdings in OCLC.

A rare edition of the first book of poems by a Black Poet Laureate of Louisiana. **\$750 [7135]**

39. [Politics][Reconstruction]

[Cardozo, Francis Lewis]. **Report of the Treasurer of the State of South Carolina for the Fiscal Year Ending October 31, 1875.** Columbia, S.C.: Republican Printing Company, State Printers, 1875. 9¼" x 5¾". Wrappers. Pp. 95 + **tipped on presentation slip on title page of F.L. Cardozo** + errata slip at rear. Good: wrappers heavily chipped and soiled; three inch chip to corner of last three leaves, not affecting any text; pages lightly toned.

This is a rare Reconstruction-era book prepared by an immensely important African American which is tied directly to the most turbulent and dangerous period of his career. It's the 1875 report of the state treasurer of South Carolina, Francis Lewis Cardozo, an anti-corruption politician, educator and civil rights leader. Cardozo was the first African American to hold a statewide office in the United States, and his Reconstruction-era career was burdened by racist and corrupt political attacks. This report was created during a time when Cardozo was in a never-ending battle for his political life and was created just months after the first major attempt to remove him from office. The book also includes Cardozo's veiled public outcry that major South Carolina politicians were slow walking an important investigation.

Francis Lewis Cardozo

Cardozo was born in Charleston, South Carolina in 1836 to a free woman of color and a Sephardic Jewish man. He was a pastor and educator who helped establish the Avery Normal Institute, an early and important secondary school for African Americans. In 1868 Cardozo was elected as a Republican delegate to the South Carolina constitutional convention. As chair of the education committee, he was instrumental in the state's decision to ratify a new constitution that provided for integrated public schools. That year also saw Cardozo elected Secretary of State, making him the first African American to hold a statewide office in the nation. Known to history as an honest politician, Cardozo reformed the corrupt South Carolina Land Commission and also served as a Latin professor at Howard University while in this office.

In 1872, Cardozo was elected state treasurer of South Carolina. According to W. Lewis Burke in his law review article, "*Post-Reconstruction Justice: The Prosecution and Trial of Francis Lewis Cardozo*,"

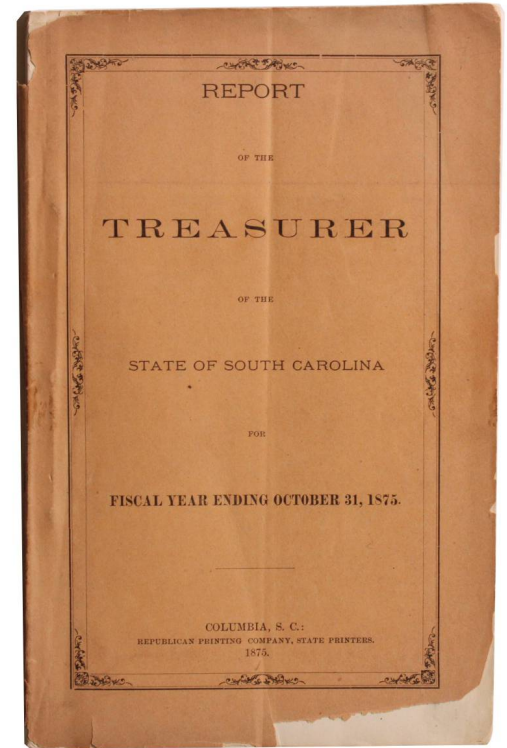
"In a time of economic depression and at a time when the Republican Party was under vicious attacks for its corruption, Cardozo's election was not surprising. Throughout his political career he had enjoyed a reputation for honesty . . . Early in his political career he had resigned from the Land Commission Advisory Board to protest corruption in that agency. When, as secretary of state, he gained control of the Land Commission, he reorganized it and is credited with eliminating the corruption that had been rampant there.

Throughout Reconstruction, the white conservatives had used the charge of corruption as their rallying cry to justify Klan violence and political attacks against the Republicans . . . as state treasurer, Cardozo's performance drew praise from both Republican and Democratic newspapers. In one instance, he foiled an attempt by Governor Moses to steal \$25,000. With the election of D.H. Chamberlain in 1874, Cardozo had a governor as determined as he to rid the state of corruption. As state treasurer, Cardozo could not stop all corruption, but he tried to tighten the state's purse strings. Those legislators aggrieved by his tight money management soon brought impeachment proceedings against Cardozo. One newspaper opined that [t]he Treasurer has doubtless mortally offended a number of his present accusers by refusing to be a party to their schemes."

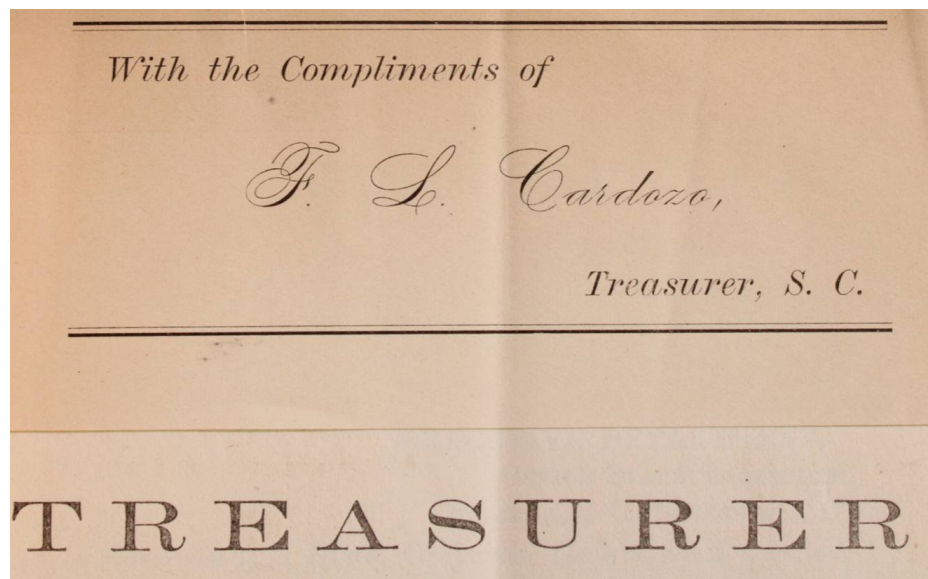
Cardozo's 1875 "Impeachment"

We wrap quotation marks around the word "impeachment" because secondary sources often use that word relative to the South Carolina legislature's attempt to remove Cardozo from office in March 1875. That's not technically correct as his enemies specifically chose **not** to impeach him because the process of impeachment allowed Cardozo too many due process protections. But more on that in a bit.

Instead of the legal vehicle of impeachment, a "Special Joint Committee" (SJC) was formed by the legislature and was tasked with investigating what one newspaper at the time said was "*irregularities in the discharge of [Cardozo's] duties and fraudulent diversion of the interest fund.*" The SJC published its inflammatory and accusatory report in the local press in late February. Cardozo published a lengthy response in the same papers soon after where he presented a seven point defense and refused to give an inch. Cardozo's response led the legislature, on March 11th, to adopt another resolution to prepare an address to the governor asking for Cardozo's removal, with a hearing to be held on March 16th. Addressing the governor to ask for removal was a very different process than impeachment, and legislators weren't shy about giving their reasoning to the press:



"When an executive officer has been guilty of grave crimes . . . the Constitution on the one hand arms the Legislature with the powerful weapon of impeachment, and on the other gives to the accused the protection of a legal trial, with all its dilatory and evasive forms, and pronounces his acquittal, unless two-thirds of the whole representation elect shall be convinced of his guilt . . . But taught by all political experience that the interests of the State might be dangerously imperiled by offences scarcely criminal, by incompetence, by loose and careless habits of business . . . the Constitution has given two-thirds of both houses of the General Assembly the right to remove an executive officer by a vote of want of confidence . . . It seems clear, therefore, that in voting upon the address for the removal of the State Treasurer, the General Assembly is acting, not in a judicial but in an administrative charter, that they are not sitting in judgment upon a criminal, but that they are simply taking care that the republic shall suffer no wrong from the incompetence of its officers"



In other words, Cardozo was going to have limited due process rights, little time to prepare, and, worst of all, not given the significant protections of a trial when facing the loss of public office.

Despite the rush to remove him, Cardozo survived. According to Burke, *"Cardozo's impeachment failed when it was defeated by a coalition of reform Republicans and conservative whites in the General Assembly."* According to the March 25, 1875 issue of South Carolina's *Anderson Intelligencer*, Cardozo survived what was essentially a no confidence vote due to fears of a complete takeover of state government by African Americans:

"When Governor Chamberlain was inaugurated, and when his policy was marked out . . . the division of the [Republican] party into two factions became more thorough and complete. The friends to Gov. Chamberlain were of the better class of Republicans, while the followers of the opposing faction was composed mainly of the negro element with a few white carpetbaggers and scalawags . . . Had the [opposing] faction been successful [in Cardozo's removal], the Government of this State would have been established permanently in the hands of the negro element, and the success of the measure would have so strengthened them, that in twelve hours after the removal of the Treasurer, the Governor also would have been removed from office, and Lieut. Gov. Gleaves [an African American] would have been Governor instead."

The Failure of the South Carolina Bank and Trust Company

While Cardozo remained in office, it wasn't long before his next significant crisis: the South Carolina Bank and Trust Company (SCBTC) failed on July 2nd while holding a large sum of the state's money. Cardozo was immediately accused in the press of entrusting over \$200,000 to SCBTC *"when confidence and security were daily and hourly weakening."* On July 17th a letter to the editor by Thomas C. Dunn, the receiver appointed to oversee the SCBTC, also accused Cardozo of depositing a lot of money with the bank when he should have known it was failing.

That letter was part of an ongoing public battle between Dunn and Cardozo that continued throughout the summer and fall. Apparently, Cardozo was pushing for a full investigation of the SCBTC, along with a published and publicly available report, but got nowhere, all while being accused of being involved with its failure. In September, several letters between Dunn and Cardozo were published in the local press. As we'll show below, this correspondence is tied directly to Cardozo's narrative introduction to the item on offer. We'll also note that the book on offer is a report covering the fiscal year ending October 31, 1875, so it's likely Cardozo would have already been working on this report by the time these letters were published.

In the first letter Cardozo publicly asked Dunn for permission to investigate the causes of the bank's failure: *"because I regard the failure of that bank, at the time it failed and for the amount of liabilities reported outstanding, as simply inexplicable upon any ordinary business theory."* Dunn responded by claiming he had no authority to grant Cardozo's request and that he was doing his own investigation. He also used the denial to further falsely accuse Cardozo and wrote:

"you have deemed it your duty as Treasurer of South Carolina and a creditor of the South Carolina Bank and Trust Company, to request me to allow you to make an investigation into the causes of the failure of that bank . . . after careful reflection, I do not recognize your official duty as Treasurer of South Carolina, or your personal right as a creditor of the bank, to make the investigation you propose . . . Nor am I aware of your being a creditor of the bank, as you allege yourself to be. On the contrary, the books show that you were a debtor to the bank, and in a large amount, at the time of its failure; and I am entirely uninformed of your having discharged your indebtedness, or any

part of it.”

Cardozo's response was fearless, if not defiant:

“You certainly are well aware, or should be, that I have not claimed in my communication any personal right as creditor . . . but based the claim distinctly upon my official relation as Treasurer of South Carolina . . . I have had three separate conversations with you on the subject of the failure of the [bank] . . . [In the second] I expressed my opinion of the causes of the failure of that bank. I stated that I believed that it was either a deliberate robbery of the State or the most criminal folly, and that I was determined to make an investigation . . . you stated that you would not permit me to make an investigation . . .

It is perfectly immaterial to me through whom the information I desire may come, and it is only because you manifested a very eager desire to give as little information as possible of what I believed to be the frauds perpetrated against the State that I felt compelled to make an investigation myself to discover what I expected . . .

You are pleased to state that you do not think it would serve the public interest to allow me to make the investigation. That is a matter I am perfectly willing to leave to the public. You are the personal friend of the president of the bank, and regard him simply as unfortunate; whereas a very large part of the public, as does myself, have reason to believe that he has defrauded the State out of a large sum of money. Under such circumstances I think it would perhaps be better for both yourself and your friend to allow the investigation.”

A Rare Written Record of Cardozo's Public Maneuvering

The book contains approximately 80 pages of data related to the finances of South Carolina. Preceding the data is Cardozo's eight page narrative introduction to the reports which is dated November 1, 1875. In that introduction he provided various explanations of the data but also included several passages related to his fights against corruption.

His first shot across the bow was this comment related to the number of extraneous accounts on the books that he was not allowed to close: *“There is a large number of accounts in the debtors' and creditors' statement which might very properly be closed. The attention of the General Assembly was alerted to the subject last year, and legislation begun to remedy the mischief, but not completed.”*

He also addressed a key issue in March's removal proceedings: how the state's tax laws should be interpreted. In the closing of the Joint Committee's statement of late February asking the Governor to begin removal proceedings, it argued:

“the committee submit that the construction put upon the Act by the State Treasurer, as a justification for his violation of it, is as monstrous as the violation itself. To say that ‘the Act means that the fund shall not be permanently diverted’ is to make a mockery of the Act which provides that any diversion of the fund shall be a felony.”

Cardozo met that accusation head on in this introduction:

“Statement No. 3. shows how the receipts from the taxes of 1874-5 have been expended during that fiscal year, and the balance remaining therefrom. The letter and spirit of the law establishing specific tax levies and making appropriations in accordance therewith have been both carefully observed and the object of the law fully attained.

The law, however, is capable of two constructions—a liberal and a strict construction. I have heretofore given it a liberal construction in executing it . . . if it is desired, however, that a strict construction should be placed upon the Act, and that I should not pay any object unless it has an actual cash balance to its credit, I would respectfully suggest that it be so enacted in the Tax Act.”

Most importantly, this introduction continued his public battle with Dunn over the SCBTC failure. He began by explaining that he had lost trust in the bank in the winter of 1874/5 and took steps to lower the amount of state funds that it held, ultimately getting the balance down to around \$11,000 as of January 1875. But in April 1875:

THE FAILURE OF THE “SOUTH CAROLINA BANK AND TRUST COMPANY.”

The “South Carolina Bank and Trust Company” failed July 2, 1875. The failure was entirely unexpected, and, in my judgment, entirely unnecessary. A large amount of the funds of the State had been deposited in this bank since its organization. After a careful observation, however, of the manner in which the operations of the bank were conducted, I lost all confidence in the capacity and integrity of its President, who became the sole owner of all the stock of the bank, and therefore the sole manager of its affairs.

"the Board of Deposit, consisting of the Governor, Comptroller General [T.C. Dunn] and Treasurer, which has the designation of depositories, and the regulation of the amount therein, authorized the deposits to be increased to \$200,000, and when the bank failed July 2, 1875, there was \$205,753.79 on deposit . . ."

He went on to point out his efforts to conduct an open investigation while deftly pointing out that neither Dunn, nor the Attorney General were taking proper actions:

"[When the bank failure was announced] I felt that there could be but one possible cause . . . the liquidation of the liabilities of the bank and the criminally imprudent investment of the money received . . . As soon as the failure was announced I conferred with the Attorney General, in order that he might protect the interests of the State. The matter was immediately taken before Judge Carpenter and Hon. T.C. Dunn, Comptroller General, appointed Receiver. I have since called the attention of the Attorney General to the palpable and glaring frauds of the management of the Bank, and expressed my readiness to cooperate with him in any manner that he may deem proper to protect the interests of the State. I deemed it my duty to do this, because the Receiver states that neither he nor the Attorney General is acting in an official capacity at present."

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Very respectfully, &c.,

F. L. CARDOZO,

Treasurer S. C.

An Extraordinary Artifact of Cardozo's Career and His Incorruptibility

A rare survival: this book was not made to last and likely only survived because a book seller long ago recognized the importance of the presentation slip. Physical copies of government reports like these rarely endure because most would judge this book by its cover: a dull government report to be tossed aside. Even if one was inclined to investigate further, without the presentation slip, there's no way to know on the book's face that this was Cardozo's work; his name does not appear until page 8 where he signed the introduction in type. Further, these types of government reports had small print runs and had a small audience even at the time of publication.

According to Burke, Cardozo:

"may have been the most powerful African American in South Carolina. In addition to his elected positions, Cardozo was president of the Union League state council, the most influential organization among the African American voters, and a major leader in the Republican party and in Governor Chamberlain's campaigns and administration. Cardozo had probably been the mastermind behind the integration of the University of South Carolina and certainly was mentor to many of the African Americans who enrolled in the university and its law school."

Per OCLC records, despite his lengthy and notable career, Cardozo is credited with only three other published works: the text of a speech he gave in 1870 known in seven copies, and two other South Carolina publications in his role as treasurer, known in one copy each. While OCLC lists holdings of other South Carolina state treasurer reports, this particular year is not among them. As such, this is a singular opportunity to acquire one of the few works published by the first African American ever elected to statewide office which is also important for its revelation of previously unknown efforts by Cardozo to resist anti-democratic subjugation during Reconstruction. **\$9500 [6148]**

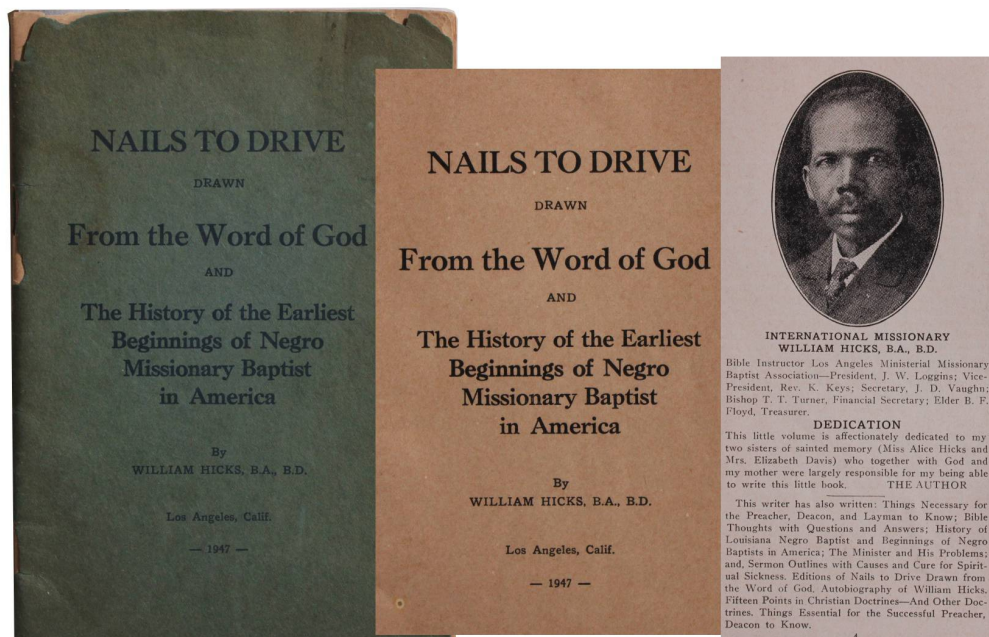
40. [Religion]

Hicks, William. ***Nails to Drive Drawn from the Word of God And The History of the Earliest Beginnings of Negro Missionary Baptist in America.*** Los Angeles, Calif.: N.P., 1947. 8" x 5¼". Stapled wrappers. Pp. 61. Good: wrappers detached, chipped and soiled; first and last few leaves moderately toned; light dust-soiling throughout.

This is a book of motivational bible interpretations and sermons combined with historical work on African American Baptists. It was written by an African American Baptist preacher and educator, William Hicks. Hicks was noted for his *History of Louisiana Negro Baptists from 1804 to 1914*, which was published by the National Baptist Publishing Board. He wrote several other books, including *Things Necessary for the Preacher, Deacon and Layman to Know*; *Bible Thoughts with Questions and Answers*; and *Sermon Outlines with Causes and Cure for Spiritual Sickness*. Per the present work, Hicks was an "international missionary" and bible instructor with the Los Angeles Ministerial Missionary Baptist Association.

The first half of the book is made up of key points the author has gleaned from bible readings, as well as transcripts of at least two of his sermons, and directions for conducting services such as a Mothers' Day program or the ordination of a minister or deacon. The second half of the book includes histories on the first African American Baptist missionary societies, the creation of the National Baptist Convention (NBC), early Black Baptist schools and "some of the first Negro Baptist newspapers and editors." It also related the beginnings of Black Baptist work in 18 states including New York, Virginia, Tennessee, Texas, California, Ohio, Missouri and Alabama. There was a list of the cities in which sessions of the NBC had been held since its founding in 1880, as well as a reprint of Rev. William J. Simmons' open letter calling for a National Convention of Colored Baptists in 1886.

A rare work by an African American religious educator, with significant Black Baptist historical content. OCLC shows two holdings. **\$1200 [7150]**



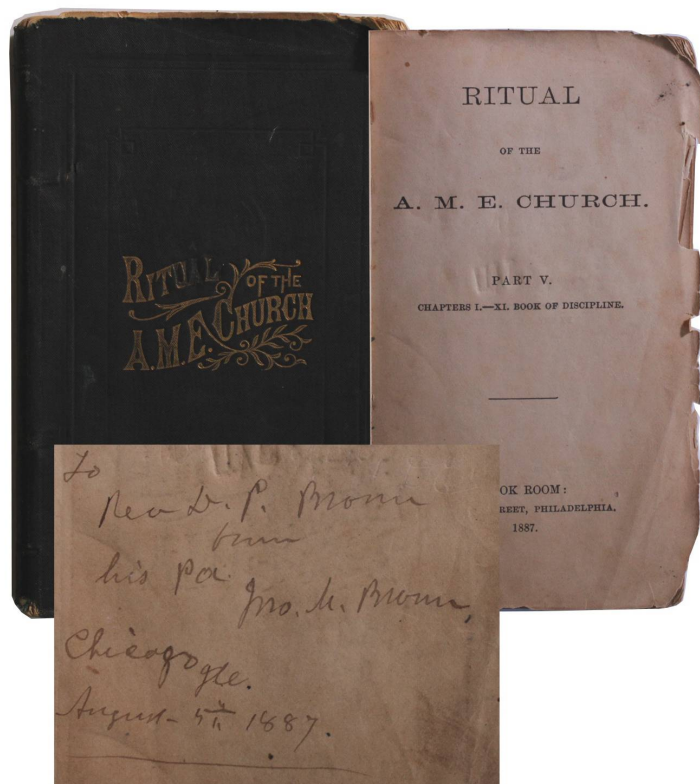
41. [Religion]

Ritual of the A.M.E. Church. Part V. Chapters I.-XI. Book of Discipline.

Philadelphia: Book Room [The AME Book Concern]/The Jas. B. Rodgers Printing Co., 1887. 6" x 3 7/8". Limp cloth, title gilt. Pp. [i-ii], iii-iv, 5-202. Good: moderate wear; first two leaves detached; scattered spotting; a few tiny tears; several pencil and ink notations. **Gift inscription to front free endpaper.**

This is an important association copy of an exceptionally rare AME church ritual book that was owned by D.P. Brown, a young African American minister. The book was inscribed in the year of publication to Brown "from his Pa," John M. Brown, an important AME bishop, leader and activist.

Reverend Daniel Payne Brown was born in Baltimore in 1862. He attended Howard University and in 1882 was licensed to preach in Missouri. When he received this book from his father, D.P. was 25 years old and in 1888 he joined the Iowa Conference of the AME, becoming its youngest member and its recording secretary. In 1890 he



became pastor of the St. James AME church in St. Paul, Minnesota. A St. Paul newspaper account welcomed his arrival, claiming that, *"when older men could not raise money in a city, Rev. Brown would be sent there and by some plan from his own young brain would raise thousands."* It avowed that he would be *"counted as one of the ministers of this day"* and would no doubt *"follow in the footsteps of his venerable father."* As of 1892 he was pastor at St. Stephen AME church in Chicago. A *Chicago Tribune* article referred to him as *"among the ablest of the younger men"* in the church.

D.P.'s father, John Mifflin Brown, was an AME bishop who helped open many churches and schools. He became the first Secretary of Missions of the AME church in 1864, and launched what is known today as the Department of Home and Foreign Missions. He also organized and led multiple AME conferences and served as president of the AME financial board. As an activist, Brown was noted for his actions in the Underground Railroad and was a member of the Boston Vigilance Committee. He worked with Frederick Douglass and others to push for the enforcement of the Civil Rights Act of 1875, and led the fight to include women in the AME ministry.

This book includes the rites for sacramental, marriage and burial services, as well as for church dedications, baptisms and the ordination of deacons, elders and bishops. It provides the *"order and arrangement of Divine Service"* along with prayers, hymns and scripture selections. It also features a table of contents at the rear of the book. While the book's title page lists its publisher as *"Book Room,"* it provides an address which matches that of the AME Book Concern, the publishing arm of the AME church. This copy has several notations that we believe show the efforts of the young D.P. Brown to study AME code as well as plan services of his own.

A remarkable artifact combining a practically impossible to obtain AME imprint inscribed by an influential AME Bishop and civil rights leader and which was the working copy of his son, an AME pastor and leader. OCLC shows one holding. **\$3000 [6556]**

42. [Religion][Texas]

Souvenir Program. Thirty-Ninth Session of National Sunday School and B.Y.P.U. Congress . . . [Cover title].

Dallas, Texas: N.P., 1943. 12" x 9". Pictorial self-wrappers. Pp. 20. Very good: moderate wear and some surface losses to wrappers; pages toned with a bit of corner wear.

This is a souvenir program for a meeting of a Black Baptist organization, the National Sunday School and Baptist Young People's Union Congress (NSS & BYPUC). The book covers the conference activities of African American religious leaders and also advertises dozens of Black-owned businesses and churches in the Dallas, Texas area.

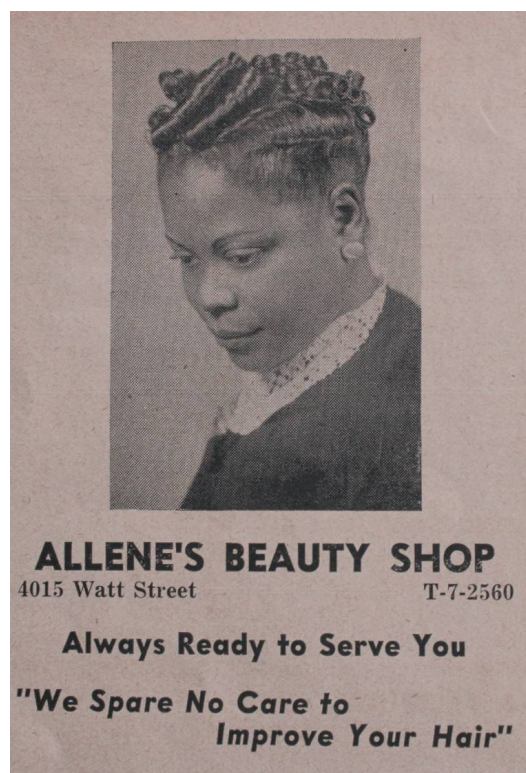
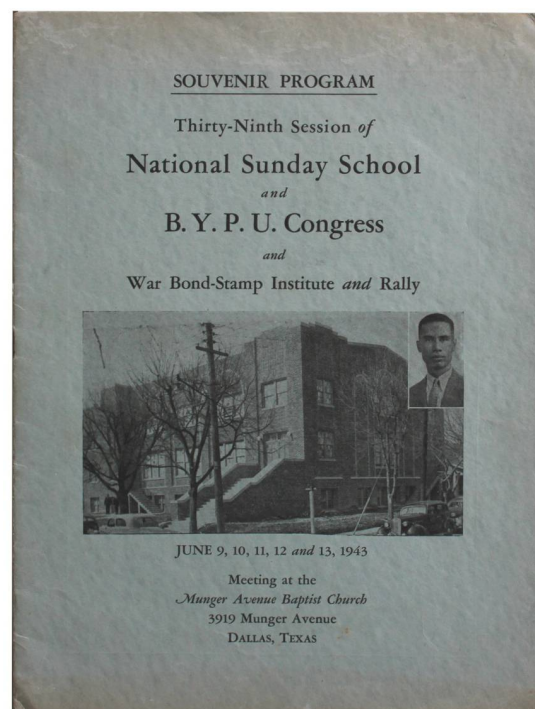
The NSS & BYPUC was formed around 1933 under the auspices of the Sunday School Publishing Board of the National Baptist Convention, USA,

Inc. (NBC). According to a NBC report, the Congress was established to *"promote the growth and efficiency"* of Baptist Sunday schools and Young People's Unions as well as to *"increase the intelligence and working power of leaders"* within the NBC.

They aimed to *"promote love of Bible study and religious services"* as well as *"increase the measure of interest in the process of world-wide evangelism."*

This program covers the 39th session of the NSS & BYPUC, which was held at Dallas' Munger Avenue Baptist Church in 1943. It provides a brief history of the church as well as a program of daily events. There were meetings for an array of Congress workers including ministers, teachers, the women's missionary department and the laymen's league. The schedule also included sermons, seminars, demonstrations and musical programs. A *"Dallas night"* program featured addresses on the *"progress of Negro business"* and *"Negro church life"* in Dallas, as well as *"greetings from white Baptists of Texas."* The book's cover related that the session would feature a *"War Bond-Stamp Institute and Rally"* as part of its events but we see no other coverage of it in the book.

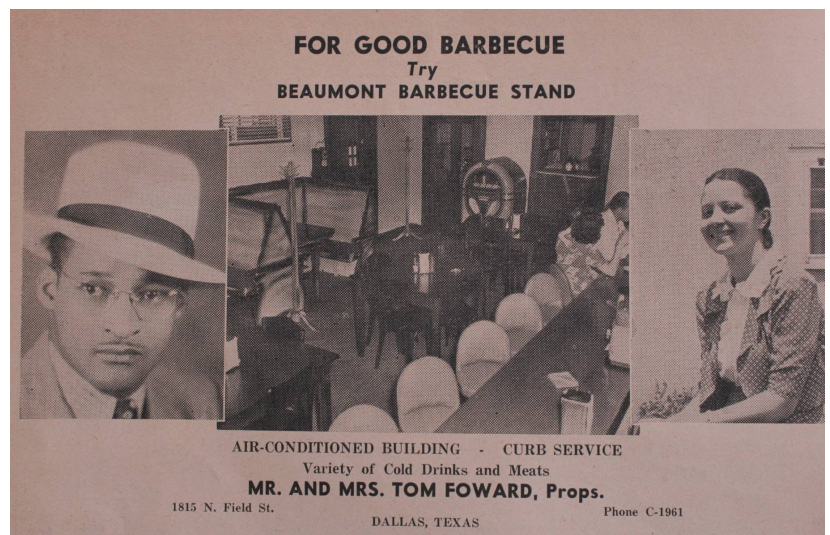
The book also serves as a business directory of sorts, with 55 advertisements for Black-owned businesses in the Dallas area, including



twelve that were women-owned or operated. Some of the ads include photographic images and biographies of African American leaders in the Dallas community. The rear cover features a spectacular advertisement with two large photographic images of Mme. L.E. Coleman's College of Beauty Culture. There was also an ad for Mme. C.J. Walker's Beauty College, as well as an additional 27 advertisements for Dallas churches.

A rare souvenir of a meeting of Black Baptist leaders that also showcases the Dallas African American community. OCLC shows no holdings.

\$1500 [3821]



43.[Religion][Travel]

Powell, Jacob W. ***Thrilling Moments on Palestine Tour***. Malden, Mass.: [Jacob W. Powell], 1937. 9¼" x 6¼". Blue pebbled cloth, title gilt. Pp. xvi, 136 + 60 [of 60] photographically illustrated plates interspersed. Very good: light wear, a hint of toning to leaves.

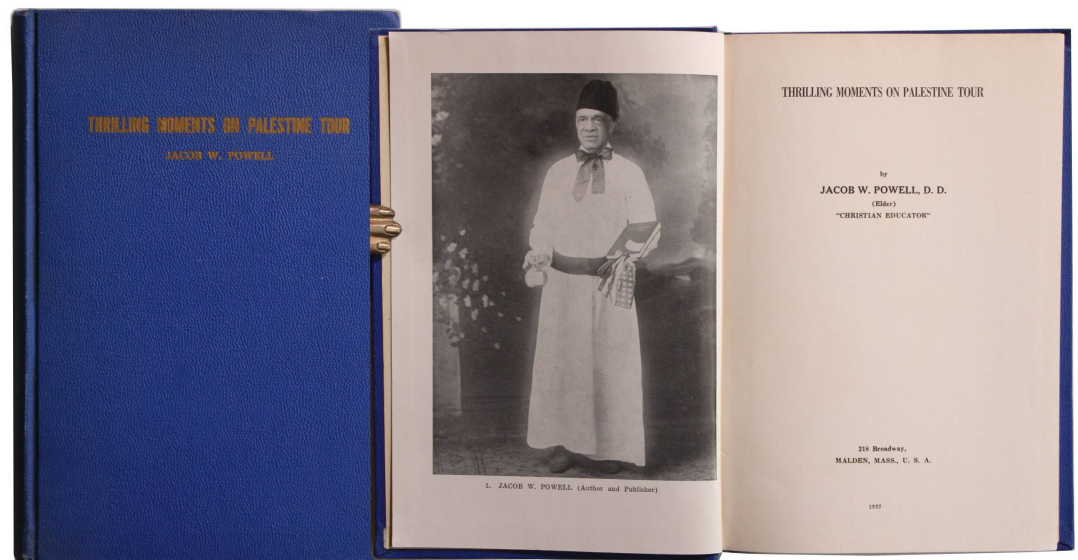
This is a detailed and heavily illustrated travelogue written by an AME Zion Elder and religious educator, Jacob W. Powell. The first three pages of the book include a detailed chronology of Powell's life, along with his numerous certifications related to religious teaching.

From it, we learn that Powell was born a Methodist Episcopalian in 1866 and converted to the AME Zion Church in Boston in 1881. He worked as a stenographer for a number of religious and civil clients before becoming ordained a Deacon and later Elder. Powell served as Pastor of a few AME Zion and Baptist churches and, according to this book's dedication, taught over 4,000 students during his 54-year career.

The book is simultaneously a travel log, travel guide, and collection of Powell's short essays on various religious subjects. It relays Powell's account of his six-week tour and is broken up into 25 chapters, each with numerous subdivisions. Powell described his observations of myriad sights and experiences throughout Rome, Naples, Genoa, Marseilles, Alexandria and Cairo, and Palestine. He related an incident involving a "Mohammedan lad" who took a liking to him and his group while they were visiting mosques, surmising that "*perhaps my similar complexion helped to draw him toward me,*" and of whom he snapped a photograph, angering a crowd of adults who had gathered nearby. His writing, while often rambling, is also often action-packed, such as this near accident returning to Marseilles:

"ANOTHER THRILLING INCIDENT—as it looked to me, our ship came perilously near 'going on to rocks' just before we reached the narrow outlet from Marseilles Harbor . . . jagged rocks loomed ominously on either side of this narrow outlet as the 'Excalibur' pushed her prow forward. Hardly any saw the danger until the Captain in the pilot house looked out of his window and shouted to his deck officers, 'Throw out your sheet (?) anchor!' Immediately the command was obeyed (good discipline aboard this ship), and the staunch vessel stood fast within fifty yards or so from the perilous rocks!"

Powell's descriptions are complemented by detailed historical and geographical data as well as 60 plates of maps, illustrations and photographic images. He clearly intended this to be a guide book as well, as he provided histories of seemingly countless tourist destinations, as well as information on languages, locals, cities he did not get to visit and



more. He also waxed on many religious topics including the history of Christianity, provided brief statements of the beliefs of Muslims and Jews, and devoted four pages to his outline on the symbolism of the book of Revelation.

Also of note is a rare piece of ephemera laid in to the book: Powell's promotional order form for this book, as well as others he'd written, along with a number of blurbs.

A meticulous and well-illustrated travelogue and collection of religious essays by an African American educator and religious leader. OCLC locates five copies. **\$1350 [6916]**

44. [Religion][Travel][HBCUs]

Lane, J(ames) F(ranklin) and Lane, Mary Edna. ***Some Things We Saw While Abroad: A Visit to Europe, the Holy Land and Egypt.*** Boston, Massachusetts: The Christopher Publishing House, (1941). 7 5/8" x 5 3/8". Blue cloth over boards, gilt, with dust jacket. Pp. xv, 17-224 + 14 (of 14) plates of photographic images interspersed. Book very good plus with some foxing to the spine. Dust jacket very good with small chips and light dust soiling. **Inscribed** by J.F. Lane on the ffep.

This is an illustrated and inspiring travelogue, authored by a noteworthy husband/wife team of Tennessee educators, with a wonderful inscription which showcases a rich HBCU connection.

James Franklin Lane was the son of Bishop Isaac Lane, one of the founders of the Colored Methodist Episcopal (CME) Church, now known as the Christian Methodist Episcopal Church. In 1882, Bishop Lane founded the CME High School, in Jackson, Tennessee. The school established a college department in 1896 and was renamed Lane College in his honor. J.F. Lane served as president of Lane College from 1907 until his death in 1944. Under his leadership, the school became one of the few African American colleges to be accredited by the Southern Association of Colleges and Secondary Schools. Lane's wife, Mary Edna Johnson Lane, was also an educator, teaching in high schools in Memphis and Knoxville as well as at Lane College. She was active in the CME church, pioneering their foreign missionary work, and striving to improve race relations through her service in the American Missionary Association. She also served as president of the Tennessee Federation of Colored Women's Clubs, and organized the Athenian Art Club in Jackson, which provided scholarships to students.

The book describes the Lanes' 1930 trip to the British Isles, the European continent, Egypt, Palestine, Jerusalem and other parts of the Holy Land. Its preface implied their hope that their experience would inspire other Black people to travel as the Lanes intended the work to:

"create in the minds and hearts of the readers a greater respect for and a deeper interest in other people living in other countries, as well as a greater desire to promote human interest and welfare; for after all, world sympathy and world brotherhood are among the most valuable fruits of travel and study."

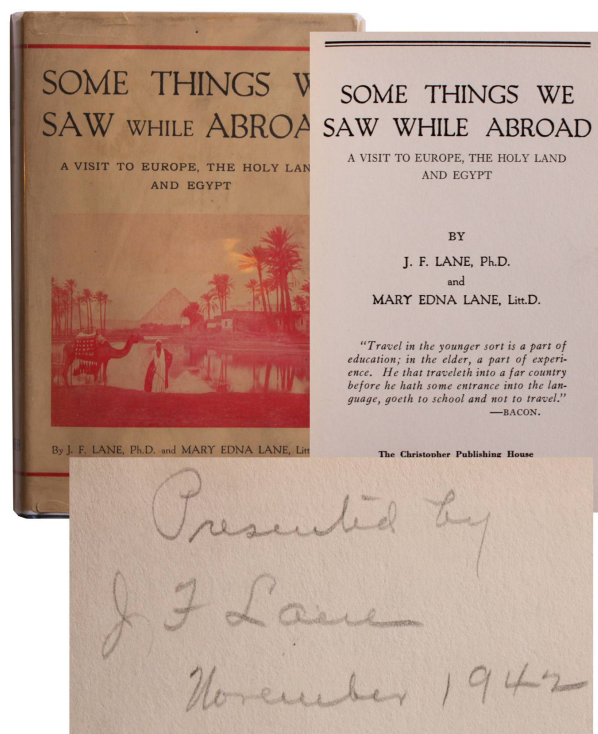
The book offers an impressive combination of historical data, practical advice, religious discourse and compelling personal observations. The authors expressed their pleasure at being treated respectfully and cordially by foreigners and white American tourists alike:

"There was absolutely nothing that we saw during the entire trip to confirm certain statements found in some American papers about a growing discrimination against American Negroes in the old world. That would seem really out of harmony with the development of those people who long since learned cosmopolitan ideas and ideals."

The Lanes spent some time in a largely Black section of London, and "got an insight into the inner social, religious and economic life such as no amount of reading would have given." They met people of their race from various nations, conversed with them, learned their reasons for making London their home, and set the tone for the rest of the trip:

"After that experience, we made it a practice, whenever possible, to leave our hotel in each city visited and go out among the common people – the natives, particularly, so as to learn . . . how they live. These visits constituted some of our richest and most valuable experiences while abroad."

The text included religious and poetic descriptions of the Lanes' visit to the Wailing Wall, the Dead Sea, the Garden of Gethsemane, and a Muslim mosque. It has 16 photographic images on 14 plates, several of which depict the authors. One



chapter was dedicated to their observations of the Zionist movement in Palestine. They also visited the YMCA in Cairo, where they were greeted by an American secretary who told them that *"discrimination on account of race is unknown there, since its practice would be unchristian and such would destroy the purpose of the effort."* The authors also described their captivating experiences in Egypt,

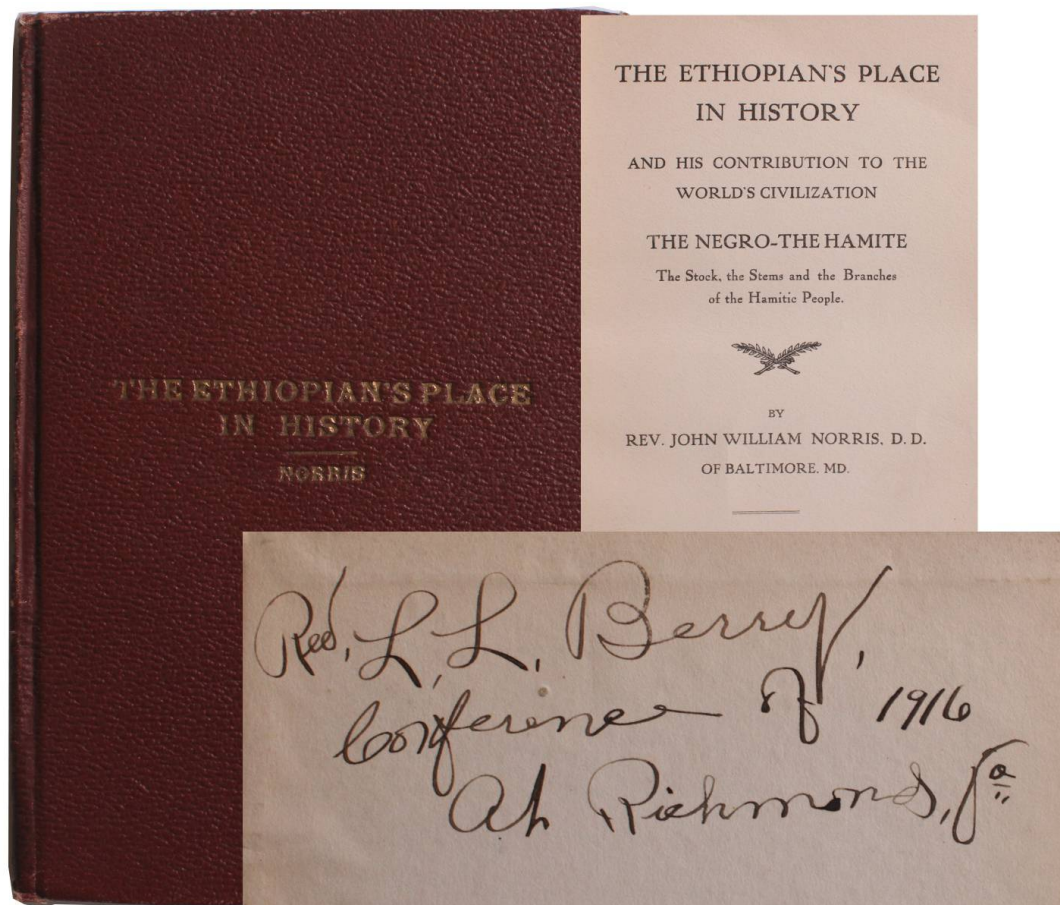
"the first section of the world to step out of the mists of tradition into the daylight of positive records of its past achievements . . . in every field of human endeavor and knowledge. The story of its achievements has been unmistakably written in its monuments – the most stupendous to be unearthed by an inquisitive new race whose determination is to find the truth as it actually is."

A compelling and informative depiction of two noted educators' travels abroad and likely intended to encourage other African Americans to similarly travel. OCLC shows thirteen holdings.. **\$1350 [6944]**

45. [Religion][Uplift]

Norris, Reverend John William. ***The Ethiopian's Place in History . . .*** Baltimore, Maryland: The Afro-American Co., 1916. 8½" x 6". Cloth over boards, title gilt. Pp. [10], 60. Good: moderately worn boards; lightly shaken and the leaf comprising pp. 5-6 detached; owner inscription to front pastedown along with a later gift inscription covered in black marker.

This is an association copy of a book written by an African American pastor which provides the history of the Black race in Ethiopia through a biblical lens. The book's author, John William Norris, was an elder and minister in the Baltimore Conference of the African Methodist Episcopal Church; its prior owner was another important member of the AME church, Reverend Dr. Llewellyn L. Berry.



In this book, Norris wrote that the Black race descended from Noah's son Ham, who settled in Africa. Its preface lauded the *"cultured, progressive and aspiring Negro"* who had refused to *"accept the attitude assigned him through prejudice and racial arrogance"* and had discovered *"that his race has a glorious record beneath the centuries."* It posited that the book *"will have done the race a great service"* by leading *"our young men and women to investigate as to who we are, what we have contributed to civilization, and what are our racial possibilities."* His main thesis, therefore was, that *"the Negro was a part of, and associated with, the greatest civilization known in human history"* which *"gave civilization to Greece and Rome; and they gave it to the rest of Europe."*

Reverend Dr. Llewellyn L. Berry's owner inscription on the pastedown is dated 1916 in Richmond, Virginia while Berry was attending the "Conference of 1916," presumably the Virginia chapter of A.M.E.'s semi-centennial conference which was held at the Third Street Bethel Church in April. Berry's parents were among the founders of the AME Church in Virginia. He was educated at Wilberforce University and became a pastor at several AME churches in North Carolina and Virginia. Berry also served as secretary of the AME Church's Department of Missions for 21 years. He was the first in this role to work with other denominations, leading the church to membership in the Foreign Missions Conference of North America.

This book's publisher, the Afro-American Company of Baltimore, was founded in 1892. The company is also responsible for *The Afro-American*, the oldest continuously published Black newspaper in the United States.

OCLC locates 25 copies over two entries. A religious uplift interpretation of the history of the African American race with an association to the AME church. **\$1350 [6188]**

46. [Religion][Uplift][HBCUs]

Love, Rev.

E[manuel] K[ing].

***History of the
First African
Baptist Church,
From Its
Organization,
January 20th,
1788, to July
1st, 1888 . . .***

Savannah, GA: The
Morning News
Print, 1888. 8¼" x
6". Green cloth
over boards, title
gilt. Pp. [5], [A]-E,
[6], iv-v, [blank
page], 360. Good:
Ex-library with
remnants of call
number to spine,
bookplate, due
cards and
embossed stamp

on title page; moderately shaken; boards moderately worn with losses at spine tips; ffp with lengthy
inscription in pencil.



This is a history of Savannah, Georgia's First African Baptist Church (FABC), written by its formerly enslaved pastor who was also an important educator and civil rights leader. The author, Reverend Emmanuel King Love, was born into slavery in 1850. He attained a bachelor's degree from the Augusta Institute (later Morehouse College) and served as pastor of the FABC in Savannah from 1885 to 1900. Love was an activist as well as a Baptist leader, fighting segregation and Jim Crow laws and heading multiple state and national Baptist conventions. In 1891 he helped establish the Georgia Industrial College for Colored Youths, the first public institution of higher learning for African Americans in the state. It exists today as Savannah State College. Love also supported the establishment of an independent African American Baptist national publishing house, as well as Savannah's first privately owned Black bank.

FABC is widely considered to be the oldest Black church in the United States and Love used the book to lay out evidence to support his claim that the FABC was the first African American Baptist church established in North America. According to the introduction, the book came to be because

"our race has acted nobly and done many things that were highly commendable of the race, but no record was kept of them and hence it went without saying that the race had done something worthy of praise. This is still true . . . This will always be so until we have a well conducted press of our own and bring out our own men, or do as Dr. Love has done—write their history.

The white press was never intended to praise and elevate the negro. They do not spend their money for that purpose. The white press, if it means no ill will to the negro, it means elevation to the white, and to support the long believed theory that the negro is inferior to the white man . . . With such prejudice the negro has been contending and struggling to rise, under adverse circumstances through the vicissitudinous cycles of an hundred years . . . Our race during the hundred years that have passed was profited very little by the history of their noble men, for it was not written. If it had been written, however meagre, it would have inspired others to like and even nobler deeds. Hence, we should welcome this work into our homes and give it a careful perusal."

To that end, Love provided a detailed history of the church including the tenure of Rev. Andrew Bryan and the "great trouble of 1832," when the church was split and a majority of the members followed Rev. Andrew C. Marshall to form a new church, retaining the old name. The detailed history continues through to the date of publication, and is told in a series of letters and reports accompanied by narrative. Importantly, Love also included biographies of four major church leaders as well as his own (written by a colleague). Each is at least a few pages long (Love's bio covers 64 pages) and accompanied by a steel engraved portrait, and also includes the text of sermons as well as church discussions. Also important are the additional 37 shorter biographies of church leaders, at least eight of which are also accompanied by a portrait, including a

woman, the elected organist, Mrs. M.M. Monroe.

The book also has a chapter on the FABC's various societies, two full page illustrations of the church building, original poetry, and a collection of documents related to its centennial celebration. These include 32 sermons and addresses with compelling titles such as *"The Wants of the Colored Ministry,"* and *"The African Baptist Publication Society And Its Work for the Colored People."*

A partially obscured inscription on the front pastedown shows that this particular copy was presented by R.R. Wright to D.C. Suggs. Richard Robert Wright, Sr., who wrote part of the book's introduction, was born into slavery in Georgia in 1855 and was valedictorian of the first graduating class of Atlanta University, now known as the HBCU Clark Atlanta. He became an educator and newspaper editor who went on to serve as the first president of the Georgia Industrial College for Colored Youths (GICCY), the first public institution of higher learning for African Americans in the state. Under Wright's leadership, GICCY hosted renowned lecturers including Booker T. Washington, Mary McLeod Bethune, and Mary Church Terrell. Wright later founded the first Black-owned bank in Philadelphia and co-founded the first organization of Black-owned banks in the country.

The recipient of the book, Dr. Daniel Cato Suggs, was born in Wilson, North Carolina in 1865. He was a wealthy Black businessman, active in real estate, and a teacher in the public school systems of North Carolina. He served as a professor at GICCY before being elected president in 1917 of Livingston College, a private HBCU in Salisbury, North Carolina, noted for its strong affiliation with the African Methodist Episcopal Zion Church.

This volume also contains a bookplate from Bennett College in Greensboro. Founded in 1873 as a normal school to educate freedmen and train both men and women as teachers, Bennett is now a private HBCU liberal arts college for women.

There is yet another interesting facet to this copy: the front free endpaper has two pages of handwritten notes regarding a speech given by David B. Hill in Savannah in 1892 as he was campaigning to be the Democratic candidate for United States President. We found the entirety of the speech's text in a newspaper account online and note the oddity of the possibility of a Southern African American attending a Democratic candidate's speech at that time.

OCLC shows six holdings of the physical book over four entries. A unique copy, with wonderful associations, of Love's important history of the First African Baptist Church. **\$2800 [6182]**

47. [Segregation]

Matthews, Justin. **[Letter and Promotional for an All-Black Community]**. Little Rock, Arkansas: 1921-1922. TLS and circular both measuring 11" x 8½", circular printed both sides. About good: both items with approximately 2" loss affecting several characters of text; a few other chips and small tears; letter moderately soiled.

This is a pair of promotional items for an all-Black community in Little Rock, Arkansas developed by Justin Matthews, a white developer. Included is a TLS by Matthews along with his enclosure of a double-sided circular.

Attention, Colored People!

SPECIAL NOTICE TO HOME SEEKERS

YOUR attention is invited to a very extraordinary proposition, a chance to own a home in East Central Addition, North Little Rock, on the most liberal terms. The owners of this property have agreed to loan 90% of the cost for the building of ten houses on a lot to be selected by the applicant from certain lots in the East Central Addition. The price of the lot is \$100.00 to \$1,500.00, the purchaser being only required to pay 10 per cent of the house cost.

NO cash payment is required in advance on the lot. You simply pay 10% of the cost of the house in advance and when the house is completed and ready for occupancy you will then be required to pay your first installment, viz: \$15.00 per month where the price of the house is \$100.00, per month where the building cost is \$500.00 and a proportional payment for intermediate houses built on these terms.

ONLY ten houses will be built on these exceptional terms, so it is necessary that you take advantage of the first, and, may be the last opportunity to get a home on such terms.

THIS property is close in and it is conveniently situated, bordering on Vine Street on the West, Fifteenth Street on the North, and within five to ten minutes walk of all of North Little Rock's industries, and 75% of these industries are located on the north side. This property has been platted and graded and it is well drained. The Jacksonville Boulevard (a fine concrete roadway 30 feet wide) passes through this Addition going east from the City, which makes this property desirable and accessible to the City in many ways. One hundred and nine lots compose this Addition and they range from \$200.00 to \$500.00 in price. Terms, 10% cash on vacant lots and the balance at \$5.00 and \$15.00 per month. This addition is in the City of North Little Rock and not miles out like some additions offered.

ALSO special bargains in ACREAGE TRACTS of land, out from the City, about twenty-five minutes drive, selling from \$50.00 per acre, in tracts of five and ten acres, terms 10% cash and \$1.00 per acre per month on deferred payments with 8% interest; 5% off for cash. This property is specially adapted to truck and gardening use, well drained and far away from the malaria sections.

This property is owned by Justin Matthews and H. O. Tapp.

JUSTIN MATTHEWS
719 Southern Trust Building
LITTLE ROCK, ARKANSAS
PHONE MAIN 100 OR WOOD 100

Prices of Lots in East Central Addition

BLOCK 4		BLOCK 5		BLOCK 6		BLOCK 7	
Lot 1	\$200	Lot 1	\$200	Lot 1	\$200	Lot 1	\$200
Lot 2	200	Lot 2	200	Lot 2	200	Lot 2	200
Lot 3	200	Lot 3	200	Lot 3	200	Lot 3	200
Lot 4	200	Lot 4	200	Lot 4	200	Lot 4	200
Lot 5	200	Lot 5	200	Lot 5	200	Lot 5	200
Lot 6	200	Lot 6	200	Lot 6	200	Lot 6	200
Lot 7	200	Lot 7	200	Lot 7	200	Lot 7	200
Lot 8	200	Lot 8	200	Lot 8	200	Lot 8	200
Lot 9	200	Lot 9	200	Lot 9	200	Lot 9	200
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Lot 28	200	Lot 28	200	Lot 28	200	Lot 28	200
Lot 29	200	Lot 29	200	Lot 29	200	Lot 29	200
Lot 30	200	Lot 30	200	Lot 30	200	Lot 30	200
Lot 31	200	Lot 31	200	Lot 31	200	Lot 31	200
Lot 32	200	Lot 32	200	Lot 32	200	Lot 32	200

Plat of East Central Addition Lots crossed out have been sold

Matthews was a prominent Arkansas real estate developer best known for his role in the development of North Little Rock and Sherwood. In 1921 Matthews began development in Argenta, now known as North Little Rock, separated from the capital by the Arkansas River. A 1921 article in the *Arkansas Democrat* stated that Argenta was *"the most unhealthy locality in the entire state of Arkansas . . . Surrounded to the north and east by miles of stagnant water, covered with scum and water plants, reeking with the odors of the swamp, the land values in that section were practically nothing and the health of the people who were forced to live there was a constant fight against mosquitoes and malaria."* Matthews built the community of Edgemont, with properties available to white residents only, as well as the East Central Addition, an African American district described in the documents on offer.

The circular here lists prices of lots available to *"Colored People"* in the East Central Addition as well as a map of plats. It

provides the terms and descriptions of the homesites in the area and also advertises “special bargains” on land outside of the city, “far away from the malaria sections.”

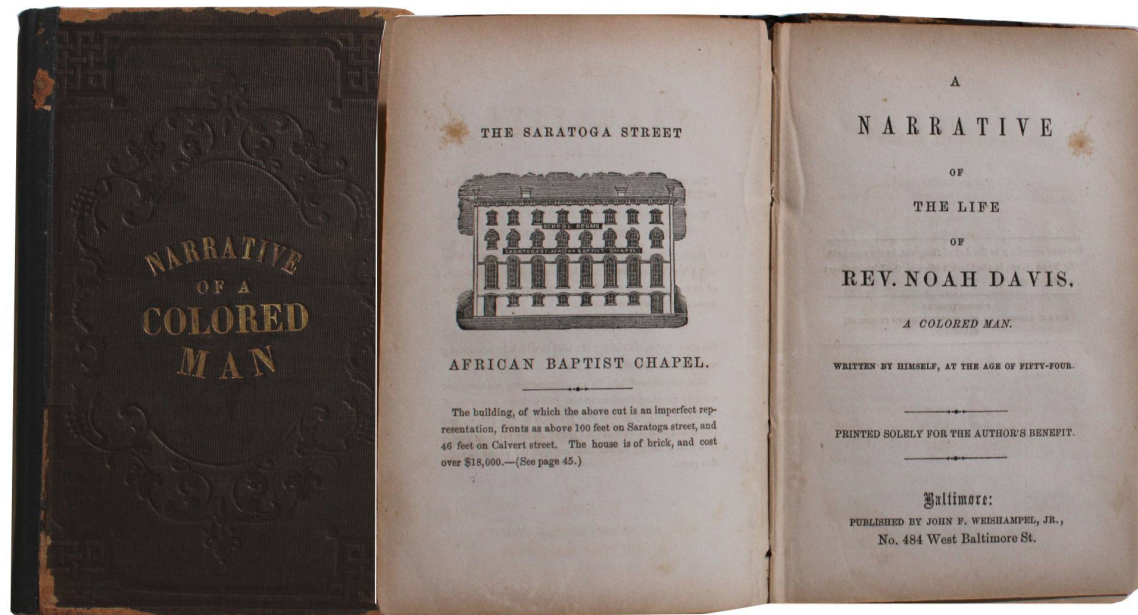
Rare evidence of an attempt at an all-Black community in North Little Rock. We found no holdings of these materials online or in OCLC. **\$750 [7147]**

48. [Slavery]

Davis, Noah. **A Narrative of the Life of Rev. Noah Davis, A Colored Man. Written by Himself, at the Age of Fifty-Four.**

Baltimore: Self-published, [1859]. 6¼” x 4”. Brown cloth, gilt. Pp. 86 + four pages of publishers ads. About good: ex-library, the spine repaired with paper tape which has handwritten call numbers, book plate on front pastedown; first three leaves, two of which are blanks,

detached; textblock fully detached from front board and backstrip, but held firmly at rear board.



This is the first edition of a rare memoir of a formerly enslaved person. The book was written by Noah Davis, who, in 1863, was one of twelve Black Baptist delegates who met with Abraham Lincoln and successfully requested that African American ministers be allowed to preach to Black troops in the field as well as freed people within military lines.

We learn from his text that Davis was born a slave in Madison County, Virginia in 1804 and moved to Fredericksburg in 1818 where he was apprenticed as a shoemaker and learned to read and write. In 1831 he was baptized as a member of the Fredericksburg Baptist Church (FBC). He soon married Fanney, a fellow church member and over the next twenty years they had seven children who were all born into slavery.

At the time, FBC had around 300 Black members who elected Davis a deacon, and the white officials licensed him to preach. Davis shared that in 1845 he asked his owner if he could purchase his freedom: “*I went to him, and stated my wishes, informing him why I wanted to be free—that I had been led to believe the Lord had converted my soul, and had called me to talk to sinners. He granted my request, without a single objection, fixing my price at five hundred dollars.*” With no money, Davis asked his owner for a pass to travel so that he could find friends who might support him. He went on a preaching tour of Boston, Philadelphia and New York but only raised \$150. Davis wrote:

“the cause of my failure to raise all the money, I believe, was that I was unaccustomed to addressing large congregations of strangers; and often, when I was favored with an opportunity of presenting my case to the people, I would feel such embarrassment that I could scarcely say anything. And I met another obstacle, which discouraged me very much; which was, that some persons would tell me they sympathized with me, in my efforts to get free; but they said it was against their principles to give money, to buy slaves.”

Davis ultimately returned to Fredericksburg and opened a shoe shop hoping to earn the rest of the money. In 1847, white Baptists in Baltimore offered Davis a job as a missionary as well as the rest of the funds needed to purchase his freedom. The offer left Davis in a quandary:

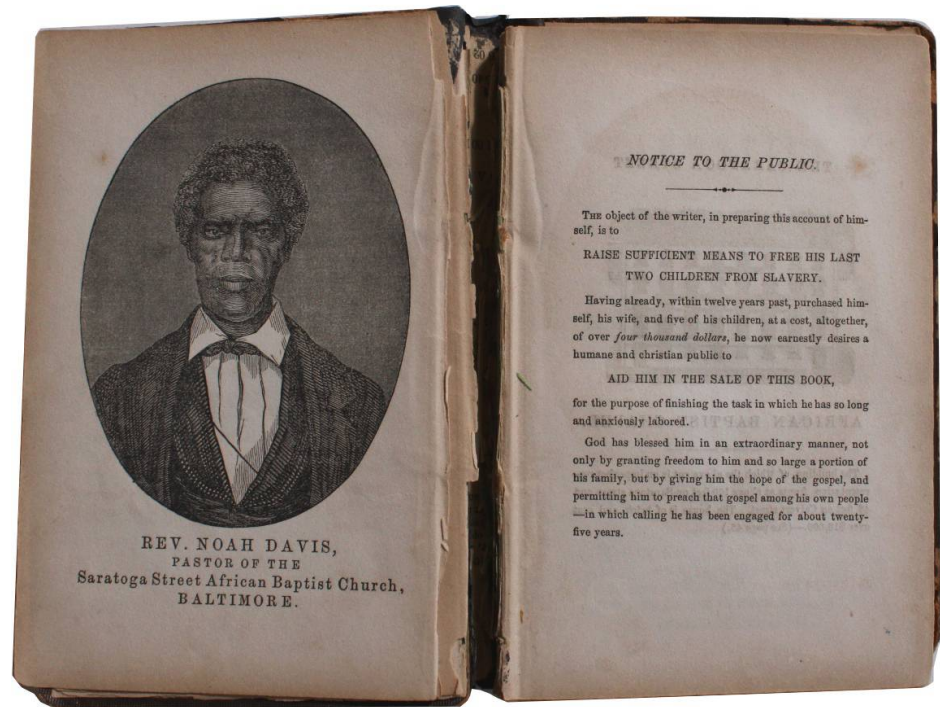
“This was indeed an unexpected, and to me an undesired call. I began to think, how can I leave my wife and seven small children, to go to Baltimore to live, a distance of more than a hundred miles from them. This, I thought, could not be. I thought my children would need my watchful care, more now than at any other time. It is true, they were all slaves, belonging to a rich widow lady. But she had always given me the entire control of my family. Now, if I should leave them at their tender age, mischief might befall them.”

Davis accepted the offer, purchased his freedom, and, in 1848, established the Second Colored Baptist Church in Baltimore. In 1851 he was able to purchase the freedom of his wife and two youngest children. In 1856, three of his children were still enslaved when their mistress died; in settling her estate, an auction of all property, including Davis'

children, was set for January 1, 1857 and Davis

"felt now that I had gone as far as I could in getting my family free; for I felt very certain that my daughter, about whom I felt the greatest anxiety, would sell at auction for more money than I could get any of my friends in Baltimore to give for her; and I saw no way to do any thing for the two boys. I thought I had no chance of raising any more money myself . . . but before the end of the year, when the sale was to take place, the time was extended six months by the court . . . I began to think that if I could be at the sale, my daughter, though a grown up girl might possibly not bring over six or seven hundred dollars . . . the money panic of 1857 had partially destroyed my

hopes of doing anything to relieve my daughter; But I had secured the promise of a kind friend in Baltimore, to go to Fredericksburg with me, and if he liked the appearance of the boys, to buy one or both of them. But in this I was disappointed; for on the day of sale this gentleman was confined to his house by sickness. The sale went on. My oldest son, aged twenty-one sold for \$560; and the younger one, just turning his seventeenth year, brought \$570. They were bought in by their young master. But my daughter was run up to \$900, by a slave trader, who after the sale agreed to let my friends have her, for me, for eleven hundred dollars."



In 1859, Davis published this first edition of this narrative hoping to raise the money necessary to secure the freedom of his remaining enslaved children as well as help his financially strapped church. We don't know if he was successful.

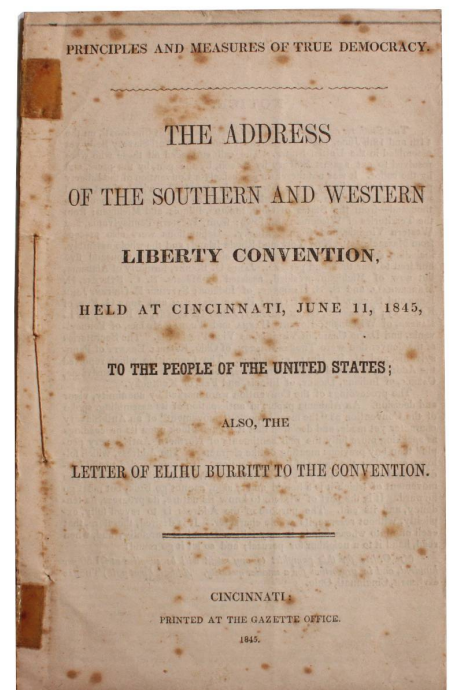
A compelling autobiography by a formerly enslaved person, with a visceral account of the auction of some of his children. OCLC locates four copies. **\$3850 [7099]**

49. [Slavery][Politics]

Chase, Salmon Portland; Burritt, Elihu. ***The Address of the Southern and Western Liberty Convention, Held at Cincinnati, June 11, 1845, To The People Of The United States; Also, The Letter Of Elihu Burritt To The Convention.*** [Cover title]. Cincinnati, Ohio: Printed at the Gazette Office, 1845. 8½" x 5". Stitched self-wrappers. Pp. [15]. Good: margins cut short but with minimal loss of text affecting fewer than ten words; moderately foxed; spine reinforced with tape at an early date.

This is the printed text of an address given by Salmon P. Chase to the Southern and Western Liberty Convention (SWLC), held in Cincinnati in 1845. According to the notice found on its second page, the convention was "*the most remarkable Anti-Slavery Body yet assembled in the United States.*" While most of the 2,000 delegates at the SWLC were members of the Liberty party, members of all political parties, including slaveholders, were invited to attend.

The SWLC was formed by Salmon P. Chase, the leader of the Liberty party in Ohio. His aim with the SWLC was to withdraw the national government from the paradigm of slavery, including the elimination of the domestic slave trade, while avoiding unconstitutional interference with the legislation of individual states. Chase went on to be an anti-slavery champion in the United States Senate, Secretary of the Treasury under Lincoln, and Supreme Court Chief Justice.



Chase's address to the convention provided a history of anti-slavery movements beginning with the non-importation agreement of the First Congress of 1774. It touched on decisions and legislation of various states and territories. The author argued that no amendment of the Constitution would be needed, *"were every State in the Union to abolish slavery forthwith. There is not a line of the instrument which refers to slavery as a national institution, to be upheld by national law."* Multiple citations of founding fathers and political leaders were provided to sustain his case. *"It is our duty and our purpose to rescue the Government from the control of the slaveholders,"* Chase wrote. *"We believe that slaveholding in the United States is the source of numberless evils, moral, social and political . . . We believe that its removal can be effected peacefully, constitutionally, without real injury to any, with the greatest benefit to all."*

The publication concluded with the text of a letter written by Elihu Burritt. Burritt was an author, diplomat and activist who lectured throughout the northeast, opposing slavery and war and advocating for temperance. He later founded the League of Universal Brotherhood and organized the first international congress of the Friends of Peace. Burritt was unable to attend the SWLC and so penned a passionate and poetic letter showing his support. The letter was particularly directed at *"rescuing Virginia from slavery"* and argued against dissolving the Union.

The SWLC was one of a handful of Liberty party conventions and conversations between 1845 and 1847. Arguments over the constitutionality of slavery contributed to the eventual splintering of the party. Many Liberty party members met in Buffalo, New York in 1848 to form the Free Soil party, which was against slavery but not strictly abolitionist.

OCLC shows 20 holdings over three entries. We note here, and distinguish the item on offer from, a variant of the pamphlet with a similar title and printed by the same printer in 1845, which has a larger page count and also includes details on the proceedings and its resolutions. Scarce documentation of an important abolitionist convention. **\$1200 [6980]**

50. [Social Clubs] [Banner for] Lou. Ky. Menelek Club.

[Louisville,
Kentucky]:
[Menelek Club],
[1926-1929]. Felt
banner measuring
11" x 26½" at its
tallest and widest.
Good: patches of
soiling and fading
with a few small
holes; lacking one
tassel.



This is a pennant for the
Menelek Club of

Louisville, an African American social club that began in 1926. According to an oral history given by an employee of the *Louisville Leader*, a weekly Black newspaper at the time, the club was named for Menelik, the claimed first Emperor of Ethiopia and son of King Solomon and the Queen of Sheba. The members were the city's Black leaders, professional and business men. They made charitable donations to the city and were active in civic affairs. We found only one mention of a Menelek club in a newspaper after 1929, but we believe that this 1932 article referenced a physical place and not the social club.

Henry Allen was the founder and first president of the club. He and his wife Bessie were the first African American social workers in Louisville, and managed the Kentucky Home Society for Colored Children. Bessie Allen also ran a nonsectarian Sunday school and opened the Booker T. Washington Community Center. Horace Leon Street served as Menelek Club president in 1929. Street was a top officer for the Mammoth Life Insurance company, Kentucky's largest African American-owned business. He was also the first husband of Mae Street Kidd, the noted multiracial businesswoman, civic leader and member of the Kentucky House of Representatives.

A few newspaper accounts found online conveyed the popularity of the club as well as its *"reputation for high class entertaining."* The club also played a large role at the *"Lexington Colored Fair"* of 1927 and 1929, with varying accounts deeming a day of the fair *"Menelek day"* or *"Louisville day."* The group traveled in a 50 car motorcade to parade through the streets of Lexington, led by a Louisville community band. They were esteemed guests at a grand and well-attended reception, *"the social climax"* of the fair, which included *"scores of society leaders"* from Nashville, Cincinnati, Indianapolis and other places.

Rare paraphernalia from a little-known, though quite important in their day, group of African American leaders and professionals in Kentucky. **\$400 [3814]**

51. [Texas][Education]

[Two Issues of] **Texas Standard** [Vol. 31, No. 7 (Mar/Apr 1958); Vol. 35, No. 3 (May/Jun 1961)]. Austin, Texas: Teachers State Association of Texas, 1958, 1961. 11¼ x 8 3/8". Stapled self-wrappers. Pp. 36; 32. Good minus: First issue here missing leaf that comprises pp. 7-8; heavily waterstained throughout though few characters of text impacted; a few small tears and one 5" incision.

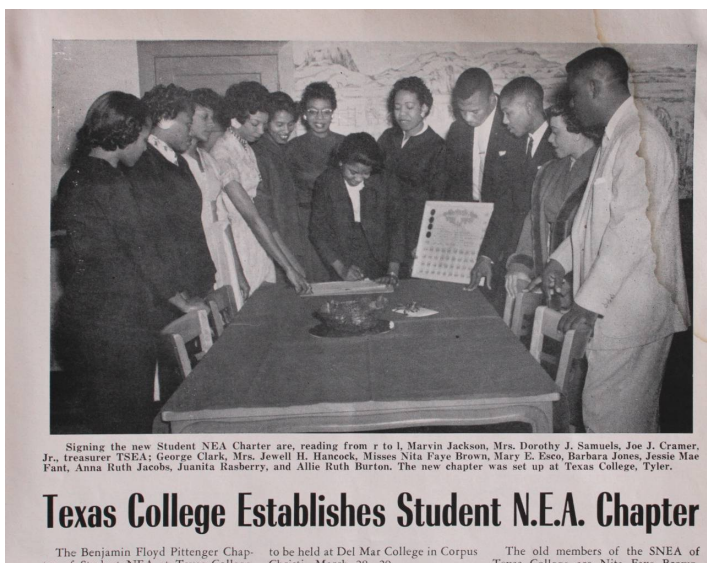
This is a pair of issues of *Texas Standard*, the voice of the Teachers State Association of Texas (TSAT), which was the segregated Black counterpart to the whites-only Texas State Teachers Association. TSAT was founded in 1884 and organized one year later as the Colored Teachers State Association of Texas. According to TSHA, the group was "organized to promote quality education for Blacks and good working conditions for Black teachers." Its official publication, *Texas Standard*, was first published in 1922. The word "Colored" was dropped from the organization's name in 1955. As desegregation progressed and members were able to join the previously white-only Texas State Teachers Association, TSAT was dissolved in 1966.



The issues of *Texas Standard* on offer here are brimming with news and content relating to education in Texas and throughout the nation. They cover TSAT developments such as the initiation of an advisory council as well as news of district, state and national conventions. There are many wonderful photographic images, including portraits of TSAT leaders, group shots of members, convention activities and classroom scenes. The first issue here covered an appearance by Eleanor Roosevelt at HBCU Huston-Tillotson College and included a photo of the former first lady with the school's president and his wife. The second issue here had a photo of Velma Jeter, who represented TSAT at a meeting of the Texas Association for Mental Health. A lifelong educator and civil rights activist, Jeter was known as "the Rosa Parks of Texas." Honored numerous times by the NAACP, she also earned the Governor's Award for Public Service and was inducted into the Black Women's Hall of Fame.

One issue printed an original poem, "The Negro's Why's" by Mrs. Alzonnia Williams, including a portrait of the author. There was also an advertisement for a "TSAT All-Expense Study Tour of Europe," arranged by the first Black-owned travel agency in the United States, Henderson Travel Service of Atlanta.

Issues of *Texas Standard* are rare. OCLC shows three institutions with possible holdings; looking at respective library databases is confusing at best as the records are incomplete and leave open the possibility that these particular issues are held by one or more, but none mention these issues specifically. **\$950 [7196]**



52. [Texas][Uplift][Education]

Dogan, M[athew] W[infred]. ***"The Negro Leaders in Texas I Have Known Personally the Forty-Five Years I Have Lived in Texas, With Brief References to Their Accomplishments"*** [Cover title]. Marshall, Texas: [1941]. 11" x 8½". Fourteen leaves of typescript typed recto only and stapled at corner. Pp. 13, approximately 4,000 words. Very good: light wear and a few small stains to edges; lightly toned.

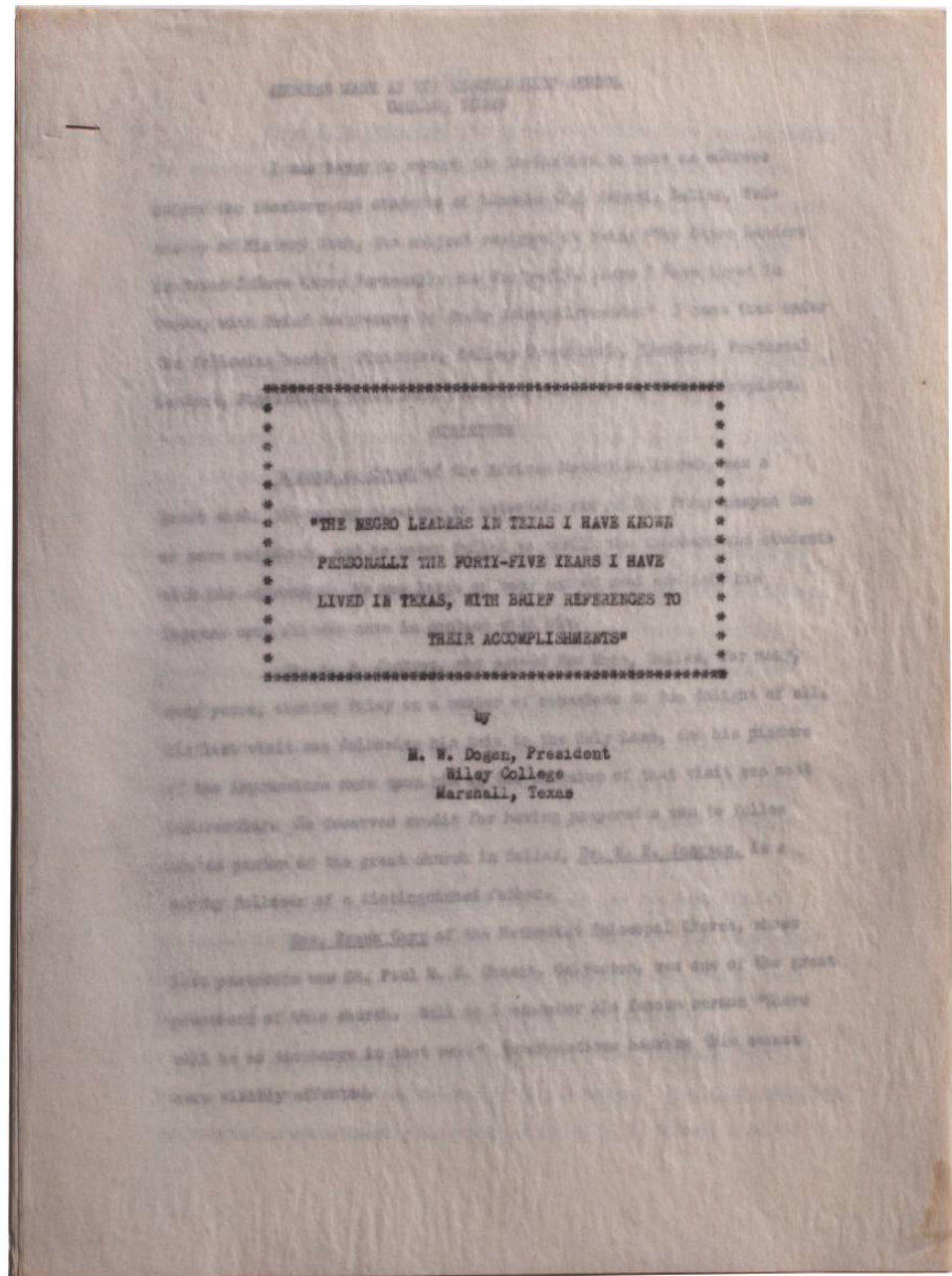
This is the text of a speech made by an African American HBCU president, M.W. Dogan, to a Dallas high school for "History Week." The speech contains historical facts as well as personal recollections of both well- and lesser-known accomplished Black Texans.

Mathew Winfred Dogan was born in Mississippi in 1863. He served on the faculty of Rust University and Central Tennessee College before becoming president of Wiley College in Marshall, Texas in 1896. Wiley College, the oldest HBCU west of the Mississippi River, was founded by the Freedmen's Aid Society of the Methodist Episcopal Church in 1873. Dogan was Wiley's seventh president, but only its second Black one, and held his position for 46 years, the longest tenure of any Wiley president. Under his watch, the school's faculty and administration soon turned predominately African American, the campus and programs were expanded and it became one of the top Black universities in the nation. Dogan also served as president of the Standard Mutual Fire Insurance Company, president of the Texas State Teachers Association, and was active in the Methodist Episcopal Church and the Knights of Pythias.

This speech, which Dogan addressed to the "teachers and students" of Lincoln High School (LHS) in Dallas was given for Negro History Week and contains write-ups on African American leaders with whom Dogan had interacted. He mentioned 95 in all, with around two thirds having short profiles of a few sentences, the rest a small blurb such as an office held, or the person's profession. The notable Texans were organized into groups such as ministers, college presidents, teachers and principals, fraternal leaders, physicians and philanthropists. While some of the

biographical and historical data can be found readily online, the speech revealed candid personal impressions of important African American leaders such as Tueria Dell Marshall. Marshall was the first principal of LHS (the city's second high school for African Americans), as well as the co-founder of the weekly Black newspaper the *Dallas Star Post*. Dogan conveyed that Marshall was "noted not only for fine control of his teachers, but possesses one of the keenest minds in public life."

The speech also referred to lesser-known leaders who made a difference in Texas but who may otherwise be lost to history. Dogan related that "Many people do not know that in the 80's several Negroes were members of the legislature of Texas" and listed a few examples. There were also descriptions of musicians including J. Will Jones, a retired mail clerk who was "in charge of music in connection with the Negro schools of Houston." A short section was dedicated to "women leaders of the race whom I have known through the years," including fraternal and religious leaders as well as Jennie Covington, co-founder and first head of the Houston Commission on Interracial Cooperation.



Rev. W. H. Logan, a presiding elder in the Methodist Episcopal Church, a great preacher and a friend of education. For years he was a ranking member of the trustee board of Wiley College and one of Wiley's most influential friends. He preached with that special power that attended the Negro divines of other days.

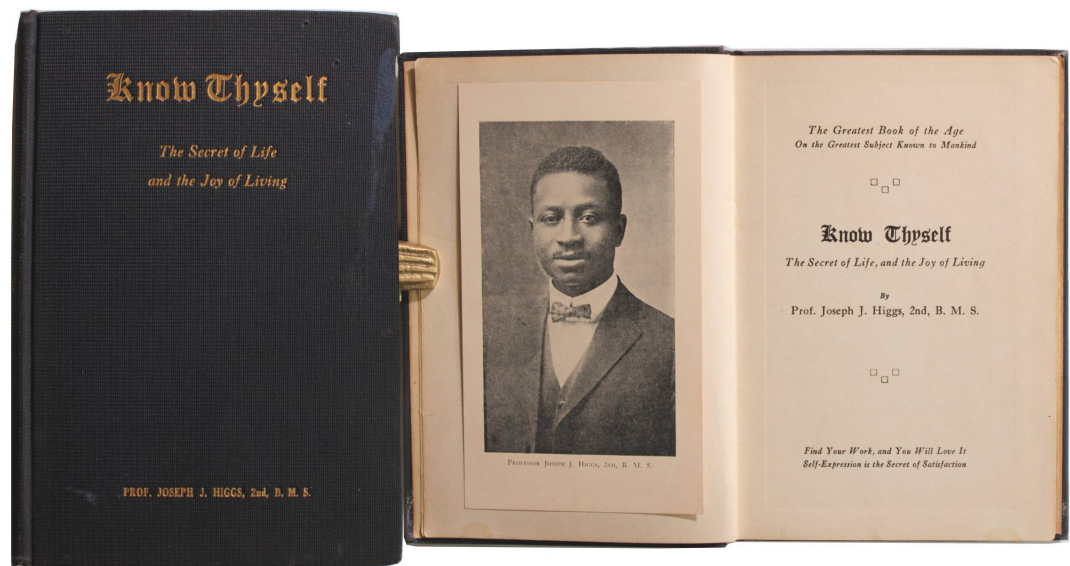
Dr. L. K. Williams, who met an untimely death recently, was one of the really great Negro leaders and his death is mourned by millions of people of all denominations. As President of the National Baptist Convention, he was a great success. Another notable position held was Vice President of the Baptist World Alliance. It was my pleasure to know him personally and to have frequently visited him on the occasion of my trips to Chicago when he was never too busy to talk of the old days. An outstanding minister, a financier, and a political leader went from us far too soon in his death.

Not located in OCLC which finds only two works listing Logan as the author. One was an essay entitled "Who's Who in the Negro Race," which we learned was "*written expressly*" for the book *Progress of a Race: The Remarkable Advancement of the American Negro*, published in 1925. The other was a history of the Texas Commission on Interracial Cooperation, prepared for the Texas Centennial Celebration in Dallas in 1936.

An invaluable resource with dozens of firsthand impressions of accomplished Black Texans written by an important African American educator. **\$5000 [7230]**

53. [Uplift]

Higgs, 2nd, Joseph J.
Know Thyself: The Secret of Life, and the Joy of Living. N.P.: N.P., 1924. 7½" x 5¼". Black cloth, gilt. Pp. 125 including tipped in author portrait opposite the title page. Very good: lightly shaken; covers moderately soiled and worn with a few light punctures to the cloth; two owner signatures to front pastedown.



This is an empowering book on self-awareness written by an African American professor, Joseph J. Higgs, 2nd. It also includes a section by Higgs' father, a noted archbishop and lecturer on race relations.

The book is composed of 24 vignettes, ranging from one paragraph to two pages, much of which relates to the examination of the human mind. In its opening piece, the author stated that "*I have conquered the world, for I have conquered myself. Self knowledge is absolutely necessary for self control and self expression. Self expression is the secret of happiness.*" At

turns religious and metaphysical, the writings focus on themes like memory, imagination, fear, prayer, dreams and first impressions of people.

The author's father, Joseph Higgs, Sr., wrote the final two chapters of the book, which are preceded by his tipped in portrait. Higgs, Sr. was an archbishop, founder and president of the Modern Educational and Religious Bureau which sought to foster understanding between the races along with *"teaching of the negro his place in the community as well as a full realization of his social and economic status."* We were unable to learn anything about the author, but do note that an apparently second edition of the book was reviewed in the July 1925 issue of *The Occult Digest*.

A rare self-help book by a Black author, with a contribution from his better known father. OCLC shows five holdings. **\$850 [6178]**

54. [Uplift]

KYRA Booklet. Know Your Race Achievers. [Cover title]. [Chicago]: The Robert S. Abbott Publishing Co., [1941]. 8 7/8" x 5 7/8". Stapled thin card self wrappers. pp. [17]. Good: wrappers heavily worn and lightly stained; first leaf detached, first two leaves with edge chipping, two pages with offsetting from a laid in newsclipping regarding Negro History Week.

This is an uplift booklet published by the same entity that published the *Chicago Defender*, The Robert S. Abbott Publishing Company. Abbott died the year before and the work is dedicated to him; his will left the newspaper to his nephew John Henry Sengstacke.

The preface shares the reason for the book:

"It is said that unless a race or nation knows its past, it has no future. In the interest of perpetuating the memory of the great men and women of the Race whose achievements should serve as an inspiration to Negroes everywhere, The Chicago Defender is publishing this booklet . . . It is our hope that those who read this booklet will awaken to the realization of the true greatness of the Negro . . ."

The last page of text has a list of "KYRA Winners" and "Answers to KYRA Contest" which implies that the booklet was issued in response to that contest which would have been run by *The Chicago Defender*. The book is filled with photographic illustrations and includes portraits of 20 African American historical figures, along with a line or two of text. Most were quite well known such as Zora Neale Hurston or W.E.B. Du Bois but also include William H. Hastie, then Dean of Howard's law school and the first African American to become a federal judge. An additional 21 people are also described in the book and seen in posed photographs, often with others. This includes a full page devoted to Benjamin O. Davis, the first African American promoted to the rank of an active general and one with two images of George Washington Carver. Some lesser known historical figures are also included, such as Willa Brown, the first African American woman to earn a pilot's license in the United States as well as Augusta Savage, *"greatest woman sculptor of the decade,"* who is shown with her bust of James Weldon Johnson. There's also a page listing 29 noteworthy facts about African Americans along with a list of 20 firsts or founders.

A rare uplift photo book issued by an important African American newspaper. OCLC locates no copies. **\$1250 [7170]**



55. [Uplift]

Rogers, J[oe]l A[ugustus]. ***As Nature Leads: An informal discussion of the reason why Negro and Caucasian are mixing in spite of opposition.*** N.P.: N.P., [1919]. 7 5/8" x 5 1/8". Brown cloth. Pp. 207. Good: boards heavily worn and soiled with frayed edges and handwritten title and author on spine; inked date to front pastedown with evidence of other notation removed.

This is the scarce second book by Joel Augustus Rogers, the noted Jamaican American self-trained historian, novelist, and journalist. Known for titles such as *"100 Amazing Facts about the Negro"* and *"World's Great Men of Color,"* this book, a novel, primarily focused on exposing and refuting racist theories and depictions of African Americans.

This book was originally published in a limited edition in 1919 as a sequel to Rogers' self-published first novel, *From 'Superman' to Man*. In its preface, he pointed out that reading the prior novel was essential to understanding the present work and that he was building on a single thought from *"Superman"*: *"undeveloped peoples should not be despised."*

Like most of Rogers' work, this epistolary novel is laden with historical and factual data. A prologue sets the stage, with two African American friends (James Trent, a university student and Robert Hamilton, a postal employee) attending a 1913 congressional debate. The debate concerned the recent sweep of anti-interracial marriage legislation, which the author attributed to the case of boxer Jack Johnson. The friends walk away from the debate, thinking and talking about how to rise up, how their lives cannot be spoken for by those who have not lived them, discussing ideas and sentiments related to *"intermixture"* and uplift.

The bulk of the book takes the form of 35 letters/chapters in which Hamilton lays out his theories in response to Trent's questions, most of which relate to race mixing. Most of these letters also include discussions of scientists *"who hold views adverse to those presented in these letters."* These discussions dovetail with Rogers' main themes, which he lays out more specifically at the end of the book:

"For my part, I earnestly desire a kindly and unqualified justice for every citizen regardless of color or sex . . . The color line bestializes. It forces human beings to meeting on a plane where the barriers of decency are already broken down. A developed Negro means a richer United States. An oppressed Negro means not only a weaker United States but a weaker Caucasian race . . . Every Caucasian who stands against Negro development is an enemy of his country, and the principles for which it stands."

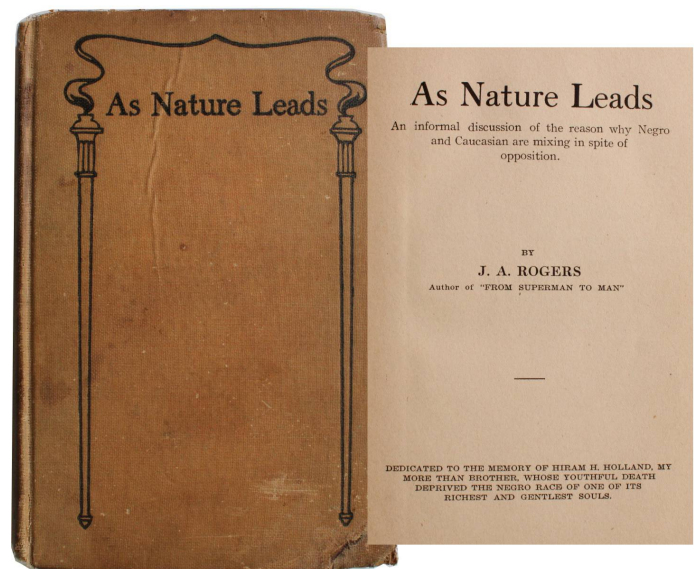
A compelling novel, intellectual debate and uplift tract from an astute and prolific Black writer. OCLC shows 21 holdings. **\$1350 [6177]**

56. [Uplift]

[Unused Ticket for] Epic of a Race. Chicago, Illinois: [1933]. 2 1/4" x 5 1/2". Admission ticket printed on card stock, recto only. Near fine with a bit of edge wear.

This is a ticket to the first of two annual events targeted to African Americans at Soldier Field as part of the 1933 Chicago World's Fair. The grand spectacle had approximately 4500 performers and singers and covered eleven different periods in Black history. Attendance at the event was poor and likely due to the fact that it was not supported by *The Chicago Defender*. A week before the show, the paper published a letter by influential African American politician Oscar DePriest which stated that he would not attend because the ticket did not allow admission to the fair (the ticket reads along its bottom *"not good for admission to exposition grounds"*). DePriest also voiced concerns as to where profits from the production might be used. Promotions for Negro Day anticipated 200,000 attendees, but the number of people who actually attended that day dropped by 100,000 from the day before. The *Defender* also panned the performance, writing, *"rather than depicting the progress of the race for the past hundred years, it seemed to show we have retrograded in that time."*

When it was announced that the fair would be extended one year, Black community leaders planned another event, this one supported by the *Defender*. With legendary band leader Noble Sissle managing the performance, it was far more successful and well received. **\$250 [7116]**



57. [Uplift][Politics]

Griggs, Sutton E[libert]. **Wisdom's Call.** Nashville, Tenn.: The Orion Publishing Co., 1909. 7 1/8" x 4 3/4". Green card wrappers. Pp. 116 + 2 pp. advertising author's other books. Good: front hinge cracked but holding firmly at title page; wrappers moderately worn; tiny tear to one leaf; scattered small stains and spotting.

This is the rare first edition of a book of essays published by a noted African American author, Sutton E. Griggs. The book focuses on Black uplift, the importance of the African American vote and how a more positive relationship between Blacks and whites could benefit the United States South.

Sutton Elbert Griggs was born in Texas in 1872. He was a Baptist minister, a champion for Black civil rights and a prolific author, best known for his novels condemning racism. Griggs published 33 works in total, nearly all through his own publishing venture, the Orion company. Orion's mission was to ensure that African American writers could publish and circulate work outside of both Black religious presses and the white-controlled popular press. Griggs was active in the Niagara Movement (the precursor to the NAACP) and participated in many Black rights protests.

The book began with a poetic dedication to the *"imperial state of Texas,"* conveying the author's love for the *"Texas soil which fed me"* and *"Texas skies which smiled upon me."* In the preface, Griggs cited the Civil War as evidence that *"the white South with all of its acuteness of judgment is not by any means infallible, is not beyond the possibility of making grave mistakes."* Thus, the author suggested that *"an open ear should be ever kept attuned to catch dear wisdom's call."*

Wisdom's Call has ten essays that argue for African American civil rights in the South. Griggs posited that Black uplift would lead inherently to the advancement of the South as a whole, particularly in the political arena:

"Strengthening the Negro's position in the body politic is a far better policy for the final good of the South than is the proposed policy of having him a permanent point of weakness . . . With the importance, prestige and power that will come with his being a factor in the government, the Negro will no longer be the point of weakness inviting assault, and the South, the nation and the cause of humanity will all be the gainers thereby."

The book argued that lynching and mob violence only served to *"add to the terrible record of the South as a land where human life is so alarmingly cheap."* Griggs also suggested that the South could benefit from a greater respect for African American women, which:

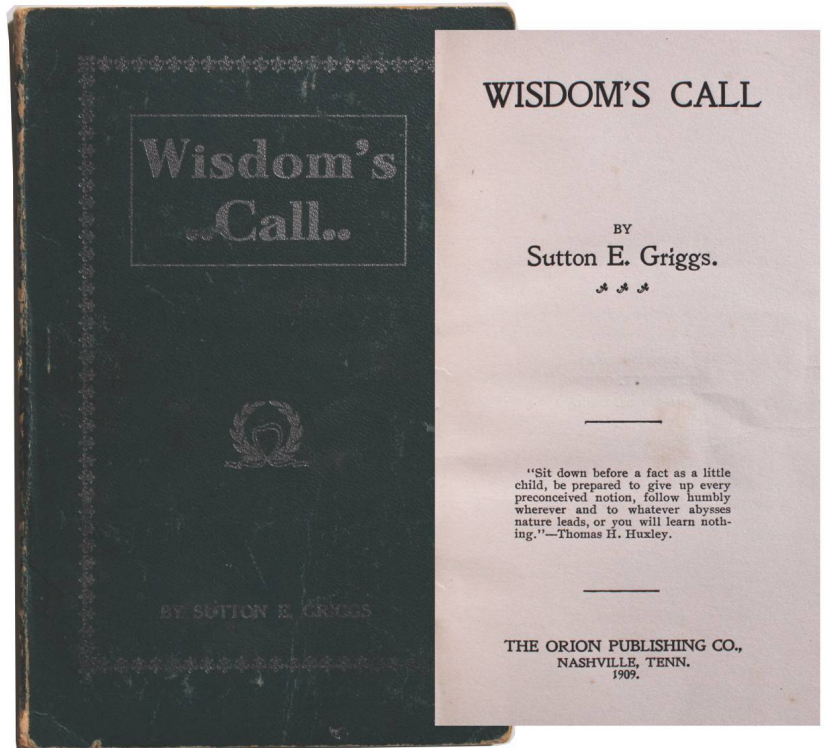
"might well be taught in the home, preached from the pulpit, advocated in the daily press and provided for by legislative enactments rigidly enforced by the people. In thus removing the atmosphere of disrespect and wanton insult which now vexes the spirits of the colored women and mothers of pure minds, the white South will at the same time be moving in the direction of its own cherished ideals."

The essays also argued that current practices in the South promoted Black crime, and that providing Black children with equitable educational opportunities would uplift the entire region. Griggs implored:

"We live in the hope that the entire white population of the South will see that a full and hearty recognition of worthy aspirations on the part of the Negro is most in harmony with its cherished ideals. We live in the hope that the spiritual war between the two races in the South will cease, and that the white people of the South will take the lead in asking the nation that the Negro be given a man's chance as a Negro. We live in the hope that the future will reveal the white man and the black man jointly working for the glory of the South, for the honor of each, for the good of the nation, for the uplift of the submerged millions of the colored world, for the advancement of the entire human family, for the glory of the one God who made us all."

This book has gone through several editions, and per OCLC this is the earliest printing, which we presume to be the first and located at only two institutions.

An impassioned plea for the advancement of the African American race in the volatile South. OCLC shows two institutions with holdings of this first edition. **\$3500 [7105]**



58. [Uplift][Religion][Education][Maps]

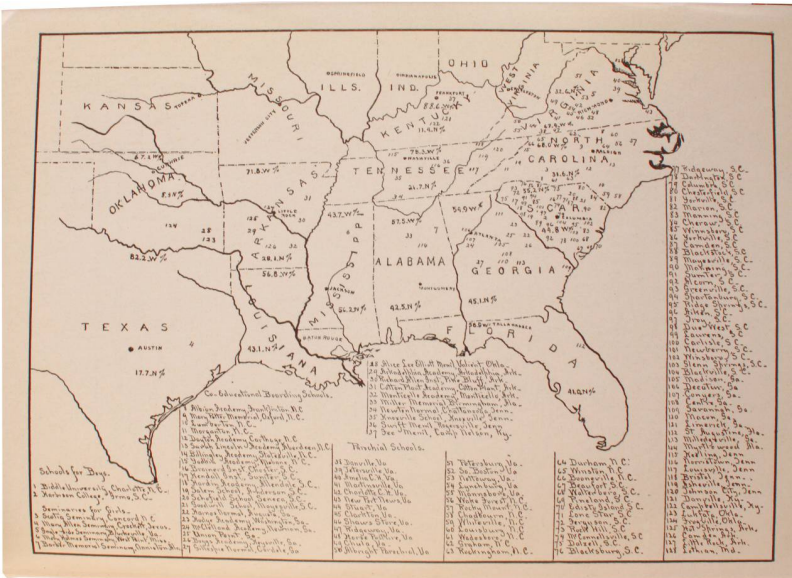
Fisher, Rev. S[amuel] J[ackson]. **The Negro: An American Asset. A Study.** Pittsburgh, PA: Board of Missions for Freedmen of the Presbyterian Church in the U.S.A., [circa 1918-1920]. Last edition stated. 7¾" x 5½". Tan cloth. Pp. 186 + 13 (of 13) plates interspersed. Very good: light wear and dust soiling to boards.

This is a study on the historical mistreatment and future prospects of African Americans, written just after World War I by a noted Black Presbyterian minister, educator and author, S.J. Fisher. It stresses the importance of a Christian education, and includes critical thinking questions at the end of every chapter.

Samuel Jackson Fisher served as pastor of the Swissvale Presbyterian Church in Pittsburgh for 35 years. He was also president of the Presbyterian Board of Missions for Freedmen and a faculty member at the Pennsylvania College for Women (now Chatham University). Dr. Fisher authored dozens of articles, many concerning religion and African American uplift. He also published a volume of poetry dedicated to his deceased wife.

In this book, Fisher posited that any member of the white race who believed in the golden rule should take an active stand in assisting their Black brethren. He quoted Abraham Lincoln, stating that,

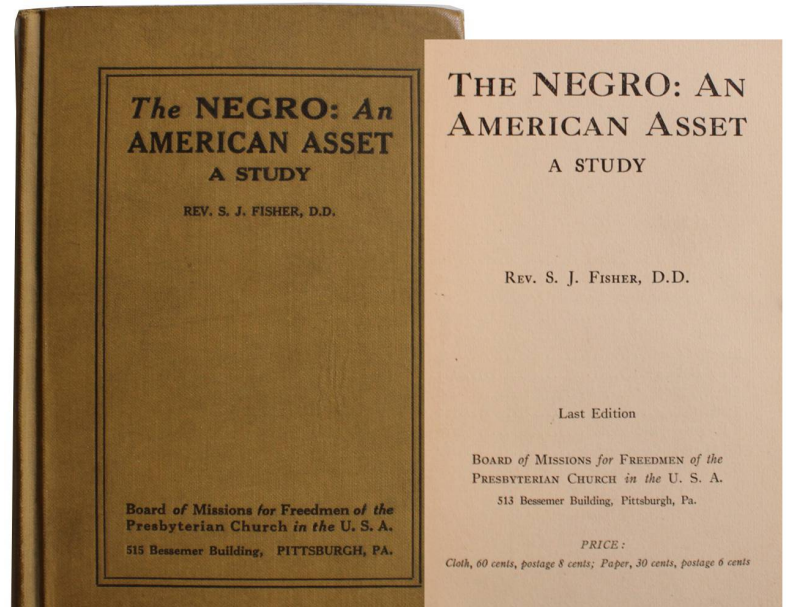
"with malice toward none, and charity toward all, every intelligent Christian . . . should study this subject . . . and in every way help the Negro to rise and be an asset, a blessing, an element of strength and progress for his country, to which against his will he was brought, and in which he has endured a degrading oppression for so many generations."



to serve and battle and die for this country." He lauded the efforts of Black soldiers as "magnanimous" and "unflinching."

The text is complemented by 13 plates, the most important of which is a map of the lower right quadrant of the United States showing educational opportunities for African Americans. It lists, and notes the locations of, 128 different HBCUs, boarding schools and parochial schools, with approximately three quarters concentrated in Virginia, Georgia, North Carolina and South Carolina. There are a few images of HBCUs in the book as well, including Scotia College and Biddle University.

This is the stated "Last Edition" of this work, but we cannot locate an earlier edition. We believe that statement references the author's very similar book, titled "The American Negro: A Study," which was released by the same publishers around ten years earlier and contains similar content. We have seen a digitized version of the present work online, also advertised as "Last Edition," which has minor differences to the title page but is otherwise the same work as the book on offer. OCLC shows 20 holdings of this title over three entries, but we cannot determine how many of those entries may list the earlier work. **\$1200 [6947]**



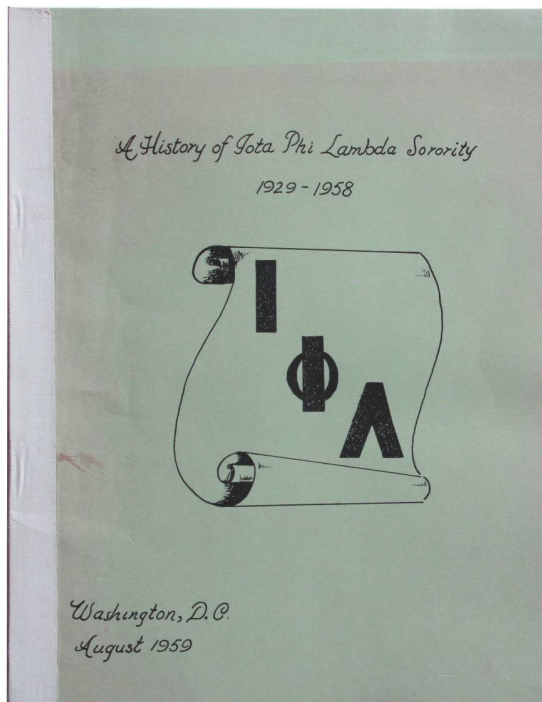
59. [Women][Business][Fraternal Organizations]

A History of Iota Phi Lambda Sorority 1929-1958 [Cover title]. Washington, D.C.: N.P., 1959. 10³/₄" x 8 3/₈". Thin card stapled wrappers, spine reinforced with paper tape. Pp. ii, 67. Very good: wrappers lightly toned with a few small stains; internally near fine with a bit of scattered stray ink.

This is a history of Iota Phi Lambda (IPL), the first African American business sorority. Filled with photographic images, the book is a thorough source of reference data and information about the group and some of its most important female leaders.

IPL was founded by Lola Mercedes Parker in Chicago in 1929 "to seek greater opportunities for the Negro business woman." According to the book, "the Greek letters, IOTA PHI LAMBDA, were chosen because of their meaning – *Ideals of Friendship and Love*." There are now more than 100 chapters of IPL in 85 cities and the U.S. Virgin Islands. The sorority's website lists their goals, including to:

"Unite in sisterhood qualified business and professional women in order to enhance and improve the status of women in our highly complex, competitive business and professional world; Promote increased interest in the broad field of business education among high school and college young women through planned programs and scholarships; Encourage the development of personal goals and leadership potential; and Establish and promote civic and social service activities for youth and adults."



This book is divided into two sections, and contains a table of contents for each. The first section concerns the founding of IPL, its operating structure, initiatives and accomplishments. It provides biographies of Parker, "this woman with such lofty ideals and love for her fellowman," as well as charter members and national presidents. There is information about various IPL programs such as American Education Week, Negro History Week and Founder's Day. Eleven pages are dedicated to a history of the sorority's national conventions. The book covers IPL publications as well as content on IPL's affiliations with important organizations such as the National Council of Negro Women. The book's second section provides founding dates and locations for IPL chapters as well as lists of honorary members and long rosters of past national officers.

There are 55 photographic images in the book, many of which take up half a page or more. Some notable shots depict founder Lola

Parker, other pioneers of IPL and the current executive board. Other great images depict the "Future Iota Girls Club" of Booker T. Washington high school in New Orleans, and a group of women viewing the IPL exhibit at the American Negro Exhibition in 1940. We see sorors receiving awards, members at conferences, and women working on a legislative strategy panel. There are also portraits of "a few of the outstanding sorors" selected from among IPL's "galaxy of trained women."

A well written and highly detailed history of this important African American women's organization. OCLC shows 6 holdings over two entries. **\$2500 [6218]**



THE FIRST FULL FOUR-YEAR SCHOLARSHIP WINNER -



IOTA EXHIBITS AT THE AMERICAN NEGRO EXPOSITION

60. [Women][Business][Texas]

1957 Calendar of Birthdays & Anniversaries. [Cover Title].

San Antonio, Texas: Alpha Pi Zeta Chapter of the Zeta Phi Beta Sorority, Inc., [1956]. 11" x 11", opens to 22" x 11". Stapled wall calendar, thin card wrappers. Pp. [20]. Very good: hole punched as issued; light stains to wrappers; a bit of corner and edge wear with a few dogears.

This is a heavily illustrated calendar issued by the San Antonio chapter of the African American sorority Zeta Phi Beta (ZPB).



The calendar was evidently a fundraiser that involved a photo contest for cutest children as fifteen of the 24 photos in the calendar featured them. There were also portraits of four ZPB officers, as well as the two "Women of the Year" for 1955. Three images showed the 1956 recipients of scholarship awards given to "worthy and capable young women for higher education in the field of their choice" and there was also a composite featuring tiny headshots of 32 ZPB sisters. Nearly every day's box listed names of ZPB sponsors or donors to the project, presumably on each respective person's birthday. Every page also has advertisements for African American ventures including the *San Antonio Register*, *SNAP Pictorial Weekly*, St. Philip's College and other small businesses.

A rare calendar created by a Black sorority in Texas which further documents many African American businesses in San Antonio. OCLC shows no holdings. **\$950 [7294]**



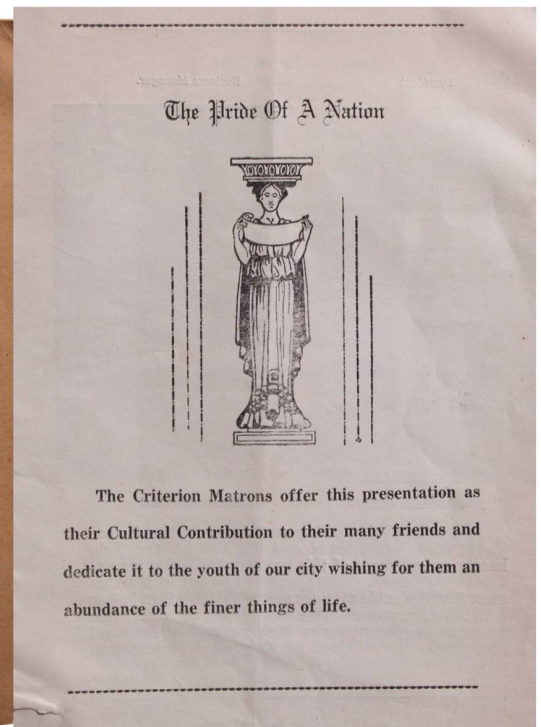
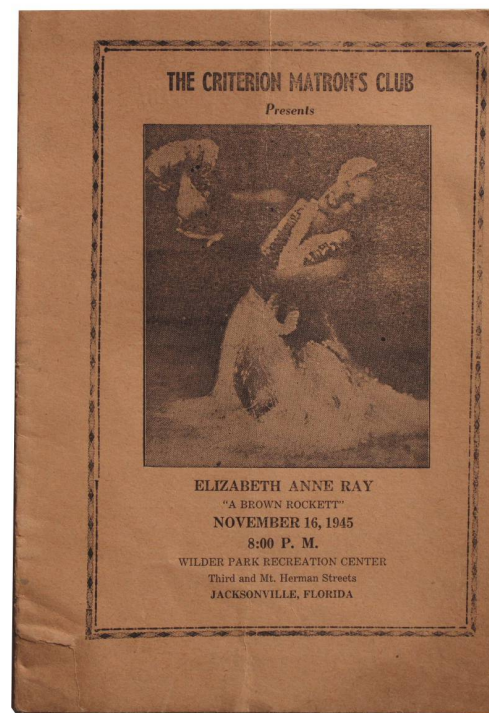
61. [Women][Florida][Dance]

[World War II]

The Criterion Matron's Club Presents Elizabeth Anne Ray "A Brown Rockett" . . .

[Cover title]. Jacksonville, Florida: N.P., 1945. 9½" x 6¾". Stapled wrappers. Pp. [20]. Good: ¾" tear to corner extending throughout but not affecting any text or images; two center bifolia detached from staples; wrappers moderately worn and held to the text by one staple; faint water stain to edges of all leaves.

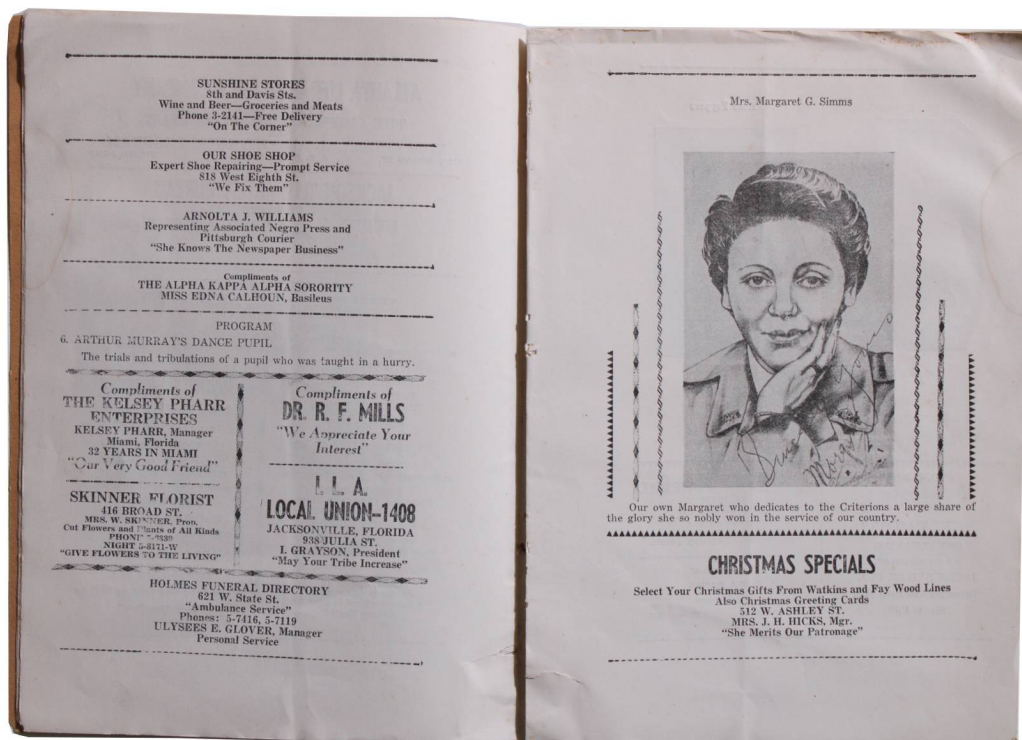
This is a program for a dance performance presented by the Criterion Matron's Club (CMC), a little-known organization of African American women in Jacksonville, Florida. The performer whose image graces the cover, Elizabeth Anne Ray, was a noted Black dancer and dance educator. The program also shares one CMC member's participation in World War II as well as documentation of the Jacksonville Black business community.



Elizabeth Anne Ray, later known as Liz Williamson, performed with Alvin Ailey's first company as well as in cabarets, stage

productions and television. Ray was also a noted jazz educator, choreographer and author from the 1940s to the 1990s. She earned a master's degree in dance from New York University and taught dance at Tuskegee, Howard and Bennett.

The program includes a sketched portrait of "our own" CMC member Margaret G. Simms, *"who dedicates to the Criterions a large share of the glory she so nobly won in the service of our country."* According to *Double Victory: How African American Women Broke Race and Gender Barriers to Help Win World War II* (Chicago Review Press, 2013), Simms joined the Red Cross in 1942, receiving an administrative assignment in England. On the ship overseas, she sang for the African American young men heading off to war, and by the time they reached England she had been reassigned to entertain the troops. Simms performed *"a blend of Negro spirituals and the classics"* and earned the nickname *"Songbird of the South."*



The book also records other notable CMC members such as Treasurer Lenora Lawson, who was referenced a few times in *Jet* magazine as a designer, socialite and *"pioneer Jacksonville business woman."* Another is Olga Bradham, CMC chaplin, a longtime librarian and treasurer of the Florida Library Association. A branch of the Jacksonville Public Library is named in her honor.

The program is also valuable for its 87 advertisements for Black-owned businesses and services in Florida as well as its a roster of the members of CMC.

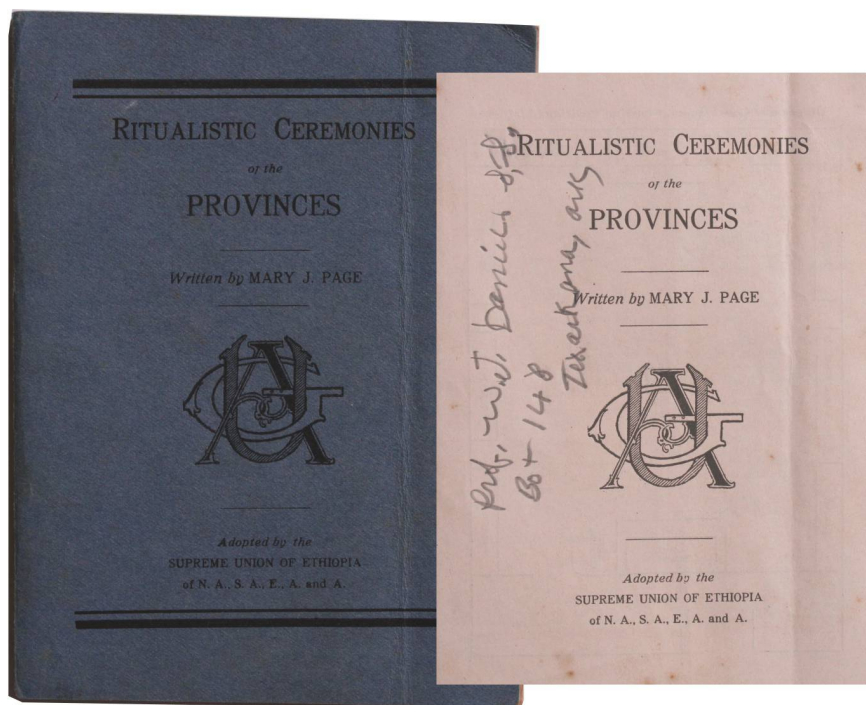
A rare survival showcasing Black women's contributions to the arts, the war effort and a local African American community in Florida. OCLC shows no holdings. **\$1500 [7173]**

62. [Women][Fraternal/Benevolent Organizations]

Page, Mary J[ulia]. ***Ritualistic Ceremonies of the Provinces***. [Pine Bluff, Arkansas]: [Supreme Union of Ethiopia], [1917]. 6¼" x 4 5/8". Stapled wrappers. Pp. 23 + cipher card laid in. Good: light vertical crease to wrappers and all leaves, some internal soil spots; owner notation to title page; offsetting to pages where card laid in.

This is an exceptionally rare ritual book for a little-known African American fraternal/benevolent society. While its text is fairly plain and standard for the genre, the book is evidence of one woman's effort to build a Black benevolent society and/or defraud its members.

The book lays out instructions for conducting the rituals bestowing first, second and third degrees onto members of the Supreme Union of Ethiopia [SUR]. Using public records and newspapers.com this seemingly anonymous organization springs to life with a fascinating



history. SUR was also known by at least two other names: the Ethiopian Union of the World [EUW] and the Grand United Order of Ethiopia [GUOE]. The group's Arkansas Articles of Incorporation filed in July 1917 gives its name as "*Supreme Union of Ethiopia or Ethiopian Union of the World*," and the author of this book, Mary J. Page, used those two names in the title of another ritual book she also published in 1917.

Page's mentions in contemporary newspapers tease what may be a much deeper story which is worthy of further research. In a 1915 newspaper account of a meeting of the heads of Arkansas fraternal orders, she referred to herself as the "*grand queen*" of the slightly differently named entity--the GUOE. A 1914 newspaper article showed that she was a national officer [the "*supreme lecturer*"] of the Royal Circle of Friends of the World, a different Black insurance/fraternal organization. An October 1917 mention in *The Arkansas Democrat* called Page the founder of SUE/EUW/GUOE and that she presided over the group as its "*Royal Queen*." That same article stated that more than 500 delegates from five other surrounding states were in attendance for SUE's first triennial session. A different article on that SUE triennial session in the *Pine Bluff Daily Graphic* stated that 200 delegates had arrived, but over 1,000 were expected, and that "*the great secret order's*" motto was "*Lifting As We Climb*." That article further provided this glowing description of Page: "*this great woman has traveled all over the South and . . . made many see that the South is the negro's best place—a place where he can find work, earn his break and save money if he wants to do so. She proved to them in her convincing speeches that . . . he should remain here.*"

We also learn from that article that SUE claimed to own over \$500,000 worth of property, published a weekly periodical, owned the only Black ice cream shop in the South, and that Page and her husband, S.J., had "*purchased several thousand dollars' worth of real estate in the city of Pine Bluff and at Amy, Ark., they own the entire little town. A beautiful little town site opened, owned and operated by the Supreme Union of Ethiopia.*" The problem with all of these grandiose statements is that we find no evidence that Page was married, nor that there was an all-Black town in Amy, Arkansas. Muddying the waters further is a January 1919 *Chattanooga News* article which stated that Page had recently incorporated SUE in Tennessee, possibly because she was in the process of losing SUE's license in Arkansas, which was revoked around March 1919 for not complying with the law regulating fraternal insurance. Page was arrested in July 1919 for writing bad checks to purchase a vehicle that she said she was using to organize in Tennessee for the Grand Court of Calanthe, a women's branch of the African American offshoot of the Knights of Pythias. We are unable to locate her after 1919.

Page likely oversaw some sort of Black benevolent society in Arkansas. At a minimum she was a talented promoter, and, if the reports of her public appearances are accurate, an engaging speaker as shown in this excerpt of Page's closing speech at SUE's first triennial convention:

"the negro has been carrying his coffin on his back for fifty years . . . the time has come for him to rise up and prepare to live and contribute his share to civilization . . . Lincoln . . . cut the chains . . . but it remains yet for the negro to do his part in carrying out all that God intended for him to be, by organizing himself and building for himself something tangible in the commercial world."

Possibly the only extant relic of the efforts of Mary J. Page and her involvement with Black benevolent societies. OCLC locates no copies. **\$2500 [7179]**

63. [Women][Race Relations/Cultural Awareness][Education]

Caldwell, Elizabeth "Betty."
Photo Album Documenting African American and International Students at Colorado State Teacher's College. Greeley, Colorado: 1929-1930. 10" x 13". Commercial "Leaves of Yesterday" scrapbook, front cover embossed with compiler's name as well as the initials of her sorority "AKA." 23 leaves with 76 black and white photographs and 19 pieces of ephemera adhesive mounted. 43 photos are small portraits or trimmed shots no larger than 2"x2"; the rest measure



approximately 4½" x 2¾" and ten have collage elements. Album good as the covers and all leaves are loose, with with very good or better contents.

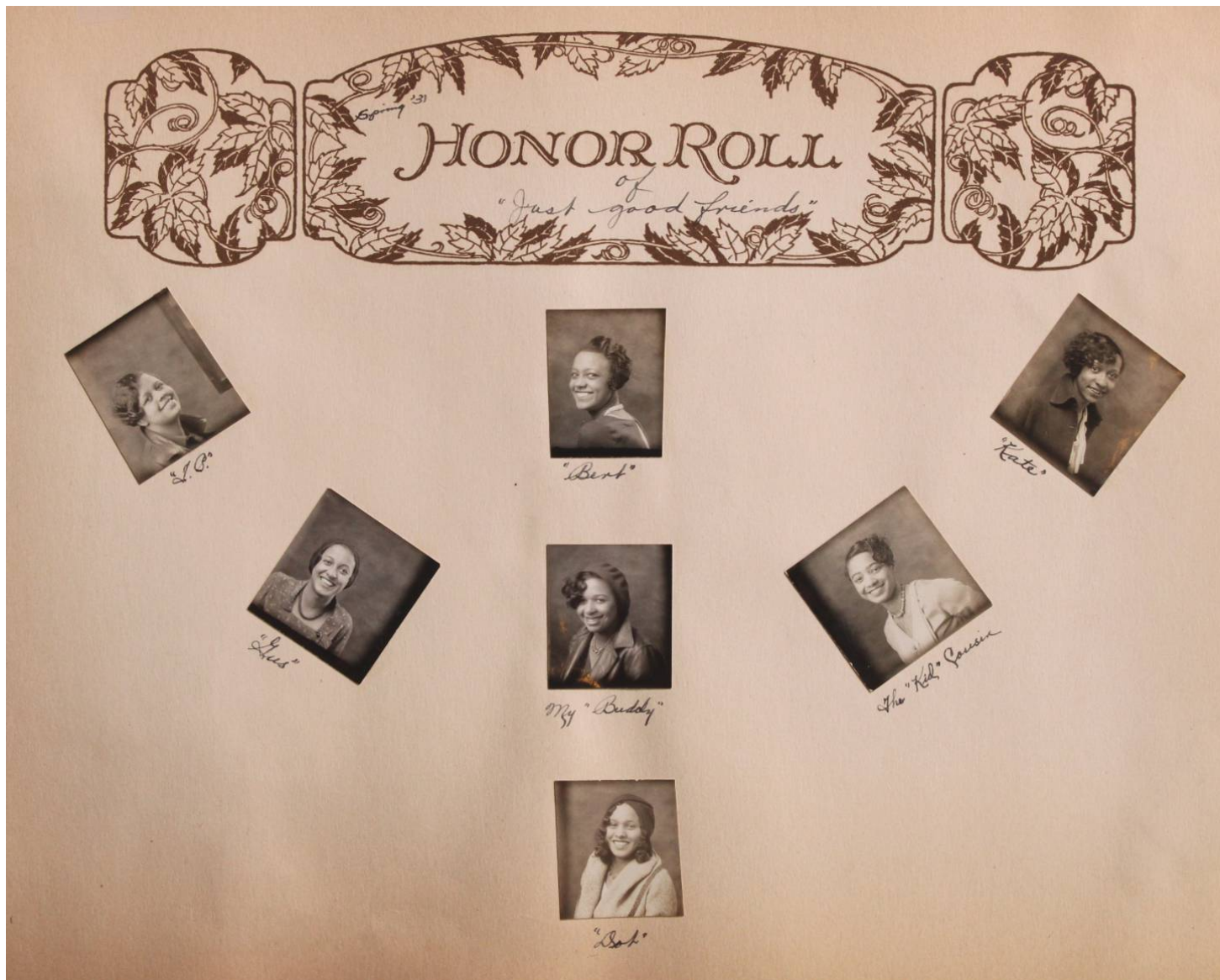
This is a photo album and scrapbook compiled by Betty Caldwell while she was attending Colorado State Teachers College [CSTC], now known as the University of Northern Colorado. Betty was from Tacoma, Washington and majored in education at CSTC where she graduated in 1930. African American students were a tiny percentage of the student population at the time, as CSTC's 1929 yearbook shows 164 seniors with portraits, only six of whom appear to be African American.

Betty was active in campus life and the album highlights her involvement with CSTC's Cosmopolitan Club [CC]. The National Association of Cosmopolitan Clubs was formed in 1903 to encourage friendship, respect and understanding between people of different nationalities. The chapter at CSTC was first founded in 1921, but didn't really take off until 1927, when Betty and others shown in this album likely joined. Three pages with a total of ten photos are devoted to the club and what appears to have been a retreat, with images of a hike and several posed shots around a cabin. One of the pages is captioned at top with CC's motto, "*Above All Nations is Humanity*," and includes a couple of great group shots as well as captions such as "*Four nationalities but fast buddies*." At least three of Betty's good friends were also involved with CC, as the album includes their inscribed portraits. The album also has two programs for CC events including one that is handwritten as well as one for its second annual banquet; a contemporary news account states that more than 100 delegates from the five colleges of Northern Colorado attended and that Betty performed "*Negro spirituals*" at the event.

The album also highlights Betty's involvement with Alpha Kappa Alpha and includes dance cards from two Black fraternity events, one of which has a great Sphinx illustration for the "*Holiday Frolic*" at Alpha Phi Alpha. Two pages are devoted exclusively to Betty and female friends posing around a house including several great group shots. It's clear they lived at the house, but we don't know if it was a segregated rooming house for the college, or perhaps the AKA chapter house. A January 1930 issue of the *Pittsburgh Courier* reported that Caldwell and her sorority sisters "*won the most signal honor that can be accorded a sorority on the CSTC campus*," for making the highest grade point average.

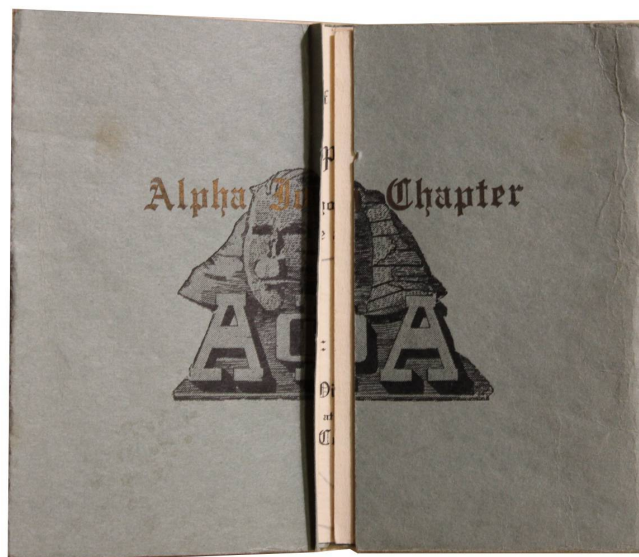
As to the rest of the album, all but a few photos here show Black students at the school. One magnificent page has five tiny trimmed portraits, each with what appears to be trimmed pieces of colorful cocktail napkins creating a body for four of the head shots and placing a hat on the fifth. Another page has a group of artfully arranged small portraits and a third has symmetrically arranged trimmed candid photos of the women, including their housemother and a few male





friends. In addition to the Cosmopolitan Club programs ephemera includes several programs for plays put on by various CSTC clubs as well as a program for a statewide Model Assembly of the League of Nations for universities and colleges in Colorado held in March 1930.

A spectacular album with wonderfully composed images documenting African American college students in Colorado and highlighting the female compiler's involvement in an organization which promoted positive relations among different ethnicities. **\$3500 [7081]**



64. [Women][Texas][Education]

Lewis, Allyne Ernest Bradshaw.

[Autograph Album Compiled by a Young African American Woman.] Taylor and

Austin, Texas: 1934-1936. 4½" x 6".

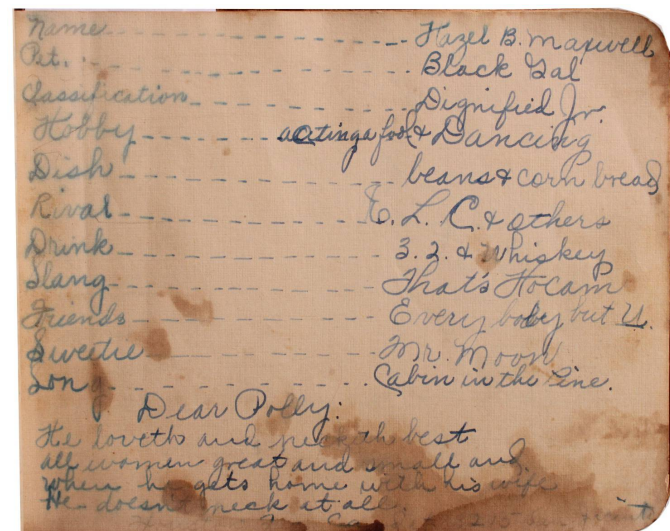
String-tied commercial autograph book with 112 pages, 35 of which contain handwritten text. Good plus: wrappers moderately soiled and worn; scattered small stains to most pages.

This is an autograph book compiled by a young woman attending Blackshear High School (BHS), Allyne E.B. "Polly" Lewis. BHS was the first high school for African Americans in Taylor, Texas. Lewis went on to a long career as a beloved schoolteacher and Baptist women's leader.

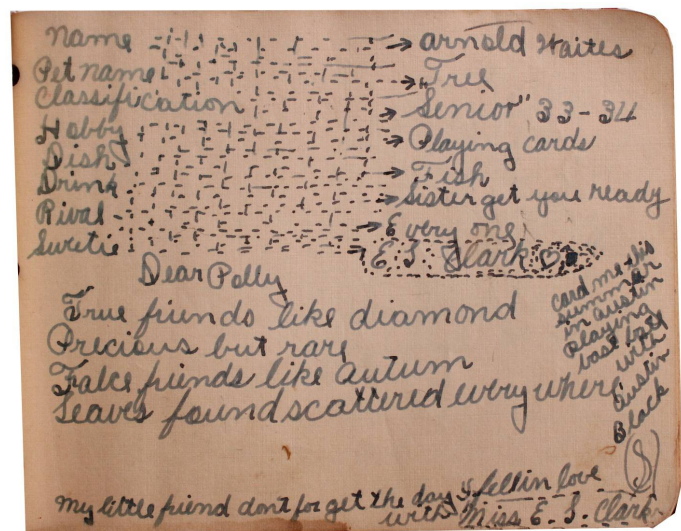


The first school for Black students in Taylor opened around 1881 and operated under various names. In 1918, Oliver Lewis (O.L.) Price became principal of the "Colored School" of Taylor; at the time there were five teachers and fewer than ten students in the school. Price renamed the school in honor of Edward L. Blackshear, the noted African American educator and president of Prairie View State Normal and Industrial College (now Prairie View A&M University). Price also served as president of the Negro State Teacher Association from 1914 to 1945. After his death in 1948, BHS was renamed O.L. Price High School in his honor.

This memory book began with a list of Polly's teachers, with O.L. Price listed first. There was also a list of her classmates, as well as 30 full pages of inscriptions, one student per page, with two thirds of them by young women. Nearly all of the entries followed the same format, in which the writer entered their name, "pet" or nickname, and "classification" or year. The students also listed a favorite hobby, dish, drink and song, as well as who they would consider their "rival," friends, and "sweetie." Each entry also had a personalized note. The notes were mainly sentiments of forget-me-not or "card me" with some students listing addresses in Brooklyn, Detroit, Oakland, Houston and San Antonio. A few had poems such as "When you are married and having twins don't bother me for safety pins" and "Love many trust few always paddle your own canoe."



Two later entries were inscribed while Allyne was a student at Tillotson College, now known as the HBCU Huston-Tillotson University (HTU). Established in 1875, HTU was the first institution of higher learning in Austin, Texas. Allyne Lewis graduated from Tillotson in 1940 and became an art teacher at Govalle Elementary School in Austin. On a website recognizing Govalle's 85th anniversary, we found a message from a former student who said that Lewis had inspired her to become a community leader, and "encouraged all her students to 'dream big.' She was known to many of her students as 'Mama Lewis' because of her . . . loving and protective words and she gave the best hugs." Lewis went on to become the general supervisor of the Children's Department of the National Baptist Convention. She was one of five United States delegates to the Baptist World Alliance Congress in Stockholm, where she addressed the Pre-Congress Women's Conference, and she was one of 300 women invited to attend the Baptist Women's Leadership Conference prior to the Baptist World Congress in Seoul.



A memory book showcasing the lives of young African Americans at a noted Black school in Texas, compiled by a woman who went on to be a religious and community leader. **\$2000 [7263]**

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