

**Langdon Manor
Books**

THE EXTRAORDINARY
HISTORY OF THE
EVERY DAY

CATALOG 18

African Americana



Langdon Manor Books, LLC

THE EXTRAORDINARY HISTORY OF THE EVERY DAY

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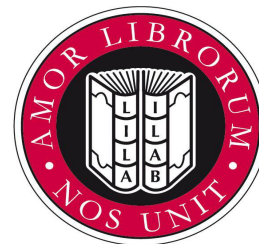
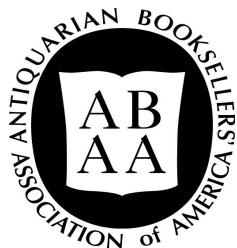
Catalog 18 African Americana

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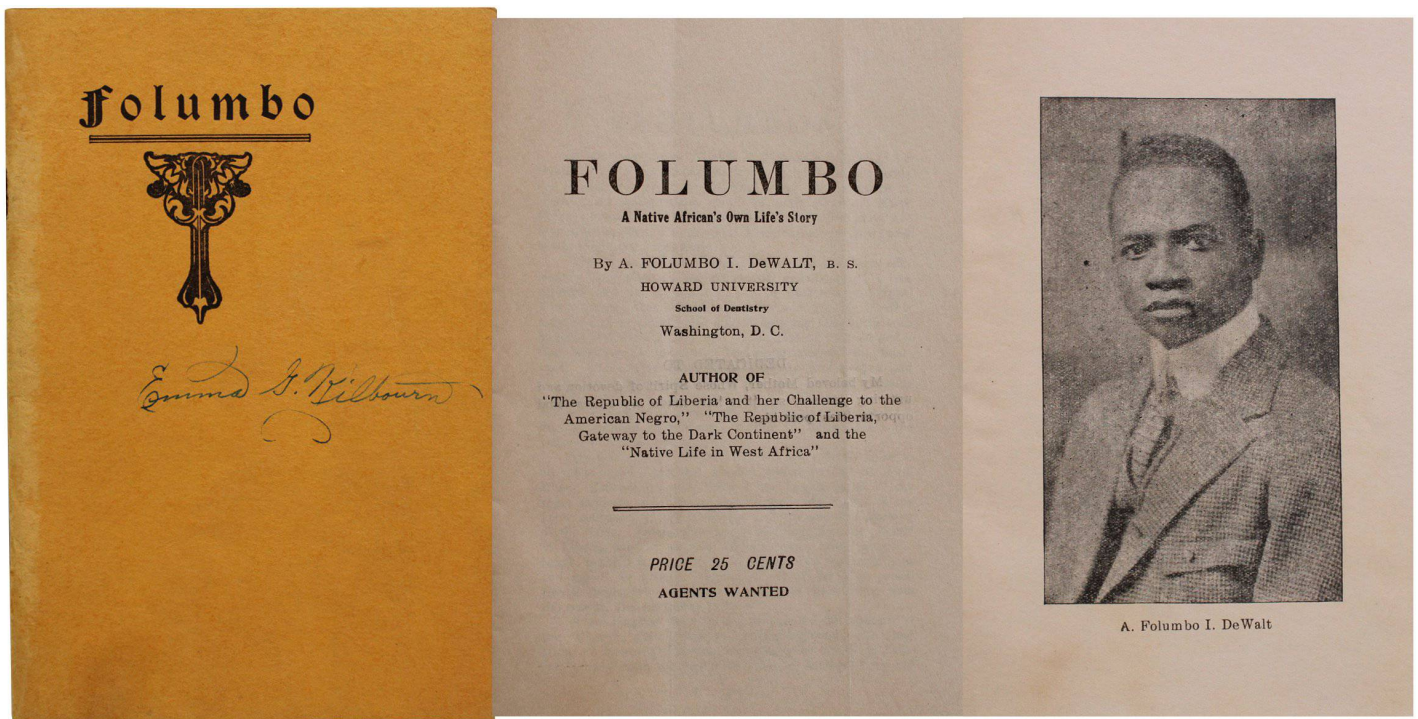
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Front Cover: Item 12

Back Cover: Item 48



1. [Africa][Education]

DeWalt, A. Folumbo I. ***Folumbo: A Native African's Own Life's Story***. N.P.: N.P., [circa 1922]. 7" x 4¾". Stapled wrappers. Pp. 31 + author frontis. Very good: front wrapper with strip of moderate wear near spine; title page lightly creased; a few lines printed lightly; owner signature to front wrap.

This is a fascinating memoir written by an enterprising African man, A. Folumbo I. DeWalt, in an attempt to earn funds for his education in the United States as well as to take care of his ailing mother in Liberia. It details his African upbringing, his acceptance into Howard's School of Dentistry and his aim of returning to Liberia to work as a dentist and missionary.

Most of what we learned about the author came from this small book. DeWalt was born in the village of Bensonville near Monrovia, Liberia, the youngest of seven children. The text covered DeWalt's childhood, working his way through mission schools by farming and fishing, and shared a wealth of information about life in Liberia, including native foods and methods of hunting. As he got older, DeWalt became infatuated with the idea of the United States, and ultimately was presented with an opportunity, if not a ticket, as he stowed away on a ship to get there. Upon his arrival, he was awed by automobiles and other excitements of America. With the help of the Liberian consul, he found work at a sanitarium in Connecticut, where *"I had my first experience with the American bed bugs, a creature that is unknown to us in Liberia."* He then attended Claflin University in South Carolina, where he found himself to be *"the center of attraction"*:

"Students on their way to class forgot that they had lessons to recite and rushed across the campus to see the 'new African' who had just arrived. All of them took good pains to see to it that they did not get 'too near' me, but this did not bother me at all. My only desire was that of getting an education."

DeWalt shared his struggles to make ends meet, the tragic loss of every one of his siblings and his mother's illness. He longed to return home and began writing articles about his life, *"published in several of the leading religious organs of the country,"* which helped him get financial assistance for a return trip. In 1921 he returned and detailed his emotional reunion with his mother and his destitute community:

"As I viewed these conditions from town to town and village along the way, looked at the young boys and girls in teeming [sic] masses who were so eager to render service but did not have a chance, I thought of the wonderful opportunities in the United States that are being wasted by the young people who do not appreciate it."

DeWalt decided to return to America and made arrangements to enter into Howard's dental program in the fall of 1922. The book acknowledged that he was working his way through school *"and at the same time trying to send a little help to my mother, earnestly hoping that this little pamphlet will meet with ready sale, thereby enabling me to go on with my plans."*

DeWalt went on to earn his degree from Howard's College of Dentistry in June 1926. By October of that year,

contemporary newspaper accounts identified him as a “surgeon dentist,” “native African missionary” and guest speaker at African Methodist churches in New York and Pennsylvania: “This man, who was born in Monrovia, Liberia, came to America and just completed a four-year course in dentistry and special work in medicine. He now plans to return to his home and devote his life in service to his people.”

A rare firsthand account of an African man's efforts in the United States to receive an education, serve his family and his nation. While the title page lists four other titles by DeWalt, this is the only one found in OCLC, which shows five holdings. **\$1600 [7208]**

2. [Arkansas][Women]

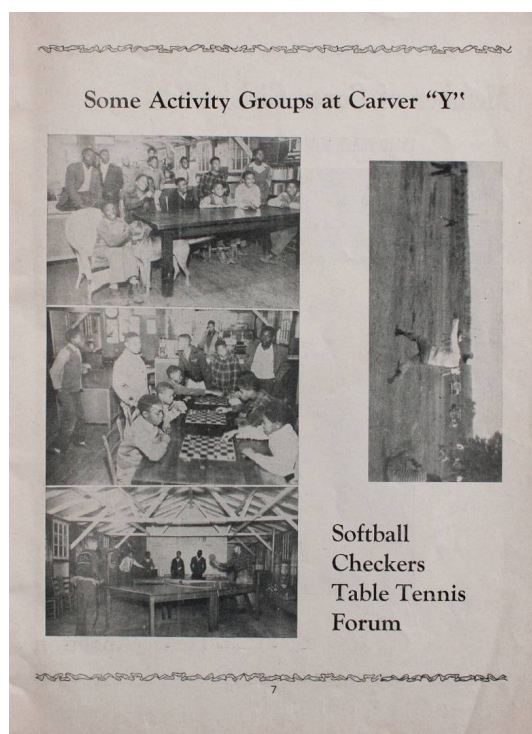
Fifth Annual Hi-Y Minstrel “Rocket Revue”. Little Rock, Arkansas: YMCA, 1948. 10 5/8” x 7 7/8”. Stapled wrappers. Pp. 64. Very good: Wrappers lightly scuffed and dust-soiled; most pages with some scattered stray ink; a bit of light edge wear and creasing.

This is a rare and fantastic program for a fundraising event held at the African American Dunbar High School in Arkansas, sponsored by the “Hi-Y Boys” of the George Washington Carver YMCA.

An introduction to the program shared that this was the fifth annual “Cover Girl * Rocket Revue Project,” created to “provide an outlet for the young men of this community in a creative program” as well as to raise money for the agency. There were solo and ensemble musical performances as well as a boxing exhibition, a group act of four “jokers,” an introduction to the “Cover Girls” (who competed in a beauty contest) and a barbershop harmony act.

This heavily illustrated book includes a great centerfold composite photograph showing “Scenes of Activity” at the YMCA camp. There are 24 additional photographic images, most of which are portraits of the members of the Cover Girls Club, with a handful depicting the leadership and other assorted happenings at the “Y.” The program also serves as a business directory and white pages of sorts, with 42 pages dedicated to advertisements for Little Rock businesses, many of which were presumably Black-owned, as well as individual sponsors.

A lovely program documenting the African American young adult community of Little Rock. No holdings were found in OCLC or online. **\$950 [2902]**



3. [Art][Chicago]

MacLeish, Norman. ***Exhibition of Negro Artists of Chicago [Caption title]***. Washington, D.C.: Howard University Gallery of Art, 1941. 11" x 8". Bifolium, printed all four sides. Pp. [4]. Good due to faint dampstain spreading diagonally across all four pages.

This is a lovely announcement for an African American art exhibition that also served to commemorate the life of an important Black painter and art instructor in Chicago, George Neal.

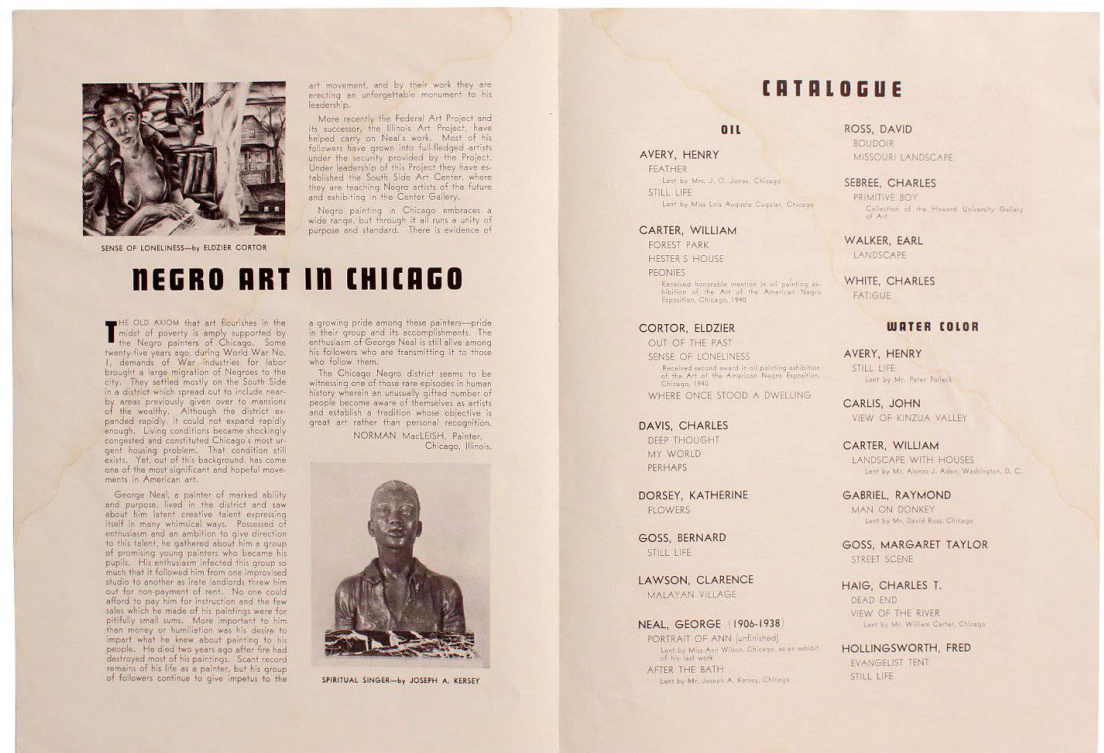
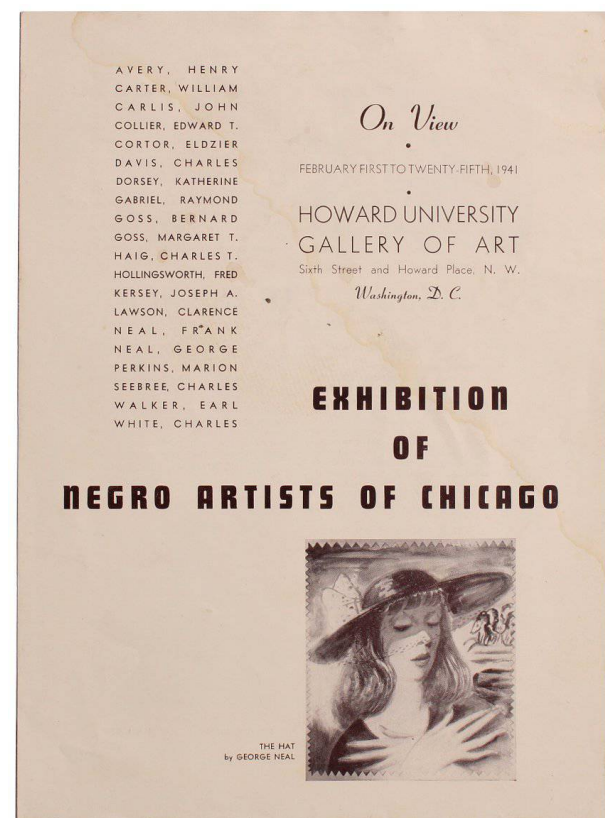
The announcement listed the entire catalog of the exhibition, which included 21 oil paintings, 15 watercolors and seven works of sculpture by a veritable who's who of African American artists at the time. There were works on display by Henry Avery, William Carter, Charles White, Marion Perkins, and Bernard and Margaret Goss, among others. The brochure included a page of narrative by Norman MacLeish, a painter best known for his direction of the WPA art program in Chicago during the 1930s. MacLeish wrote here of the influx of African Americans into Chicago's South Side during World War I, and how out of "*Chicago's most urgent housing problem*" grew "*one of the most significant and hopeful movements in American art.*" The text focused on George Neal, the first African American instructor at the Art Institute of Chicago, who gave free lessons to promising young Black painters. Neal had recently died, and a fire had destroyed most of his paintings, but this exhibition had managed to acquire two of his works from members of the Chicago community. MacLeish also thanked the Illinois Art Project and the South Side Art Center for their work in continuing Neal's legacy and "*teaching Negro artists of the future.*"

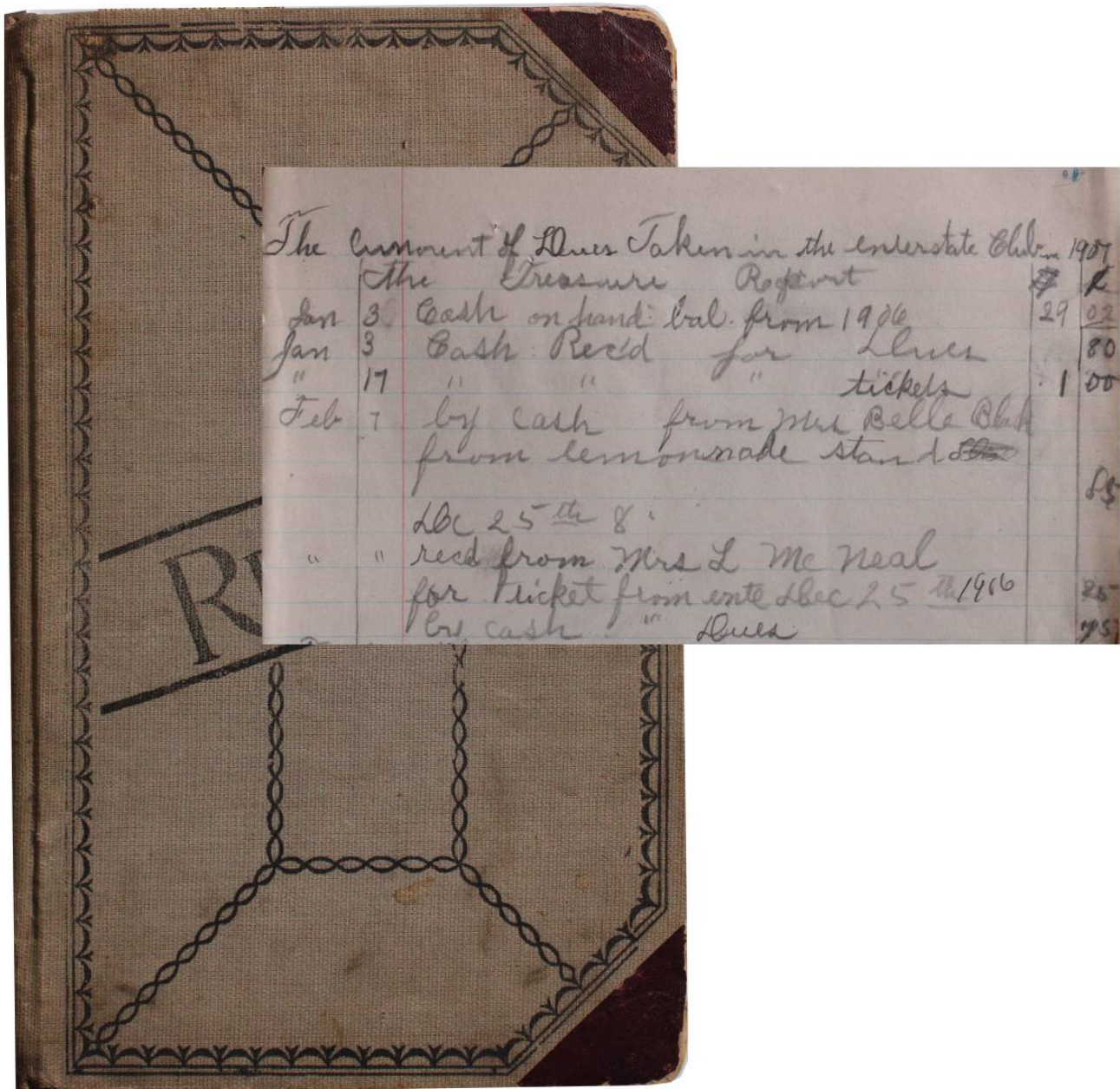
The announcement also has an acknowledgment by the exhibition's curator, Alonzo J. Aden, who shared that the event was planned in observance of National Negro History Week, as well as to honor the 75th anniversary of the passage of the 13th amendment. Two

years later, Aden went on to found the Barnett Aden Gallery, the first privately owned Black gallery in the United States, with his former professor, James Herring, in the home they shared. The brochure also has images of three of the works on display, including a painting by George Neal.

Interestingly, Eleanor Roosevelt visited the exhibition, and her review was printed in newspapers across the nation. She extolled the efforts of Neal, "*the inspiration of many other painters. He gathered them around him and taught them. They painted in spite of poverty, living in attics and practically starving while they worked.*" She also lauded the art: "*One little ceramic by Edward T. Collier is the loveliest shade of green I have ever seen, and one or two of Joseph A. Kersey's sculptures are extremely interesting. I am always fond of watercolors and would have liked to walk away with some that were on exhibition.*"

A rare announcement celebrating important African American artists and their work. OCLC locates one holding. **\$500 [7826]**





4. [Benevolent/Insurance Organizations][Women][Minnesota]

Mobley, Josephine. **[Ledger and Scrapbook Documenting Efforts of the Interstate Literary Club]**. Duluth, Minnesota: 1906 [ledger]; 1920s-1930s [clippings]. 12" x 7". Quarter leather over cloth. Pages numbered to 94, 14 pages contain handwriting, six have a total of 20 clippings pasted down, 18 leaves have been excised. Ledger good due to excised leaves; otherwise moderate wear and lightly toned pages.

This is a ledger for an African American social and benevolent organization for women, the Interstate Literary Club [ILC] of Duluth, Minnesota. The club's president and prior owner of the ledger was Josephine "Josie" Mobley, who was born in the mid-1870s in Missouri though we are not sure when she moved to Minnesota. The book has 14 pages of data showing moneys collected from 1906-1910, as well as disbursements in 1906, 1907 and 1909. These show the collection of dues and reflect twice-monthly meetings in 1906. The 1907 collections reveal that the ILC also raised money from having a lemonade stand, as well as the sale of an apron. Of utmost importance is the fact that the book shows disbursements for several years. In addition to offsetting the social expenses of the club, the ILC also helped members with rent, the purchase of clothing, funeral expenses and set money aside for a building fund. The ledger also holds some pasted news clippings, two of which give insight into the ILC. One of them mentions a recent installation of officers which included Mobley as president. The other mentions a dinner the ILC sponsored in 1922 for a J.N. Richey who "claims to be one of Duluth's oldest pioneers and is positive of being the first resident of the city of his Race." Searching newspapers.com shows the ILC was active as early as 1900 with repeated mentions in *The Appeal*, a Black press newspaper and we also find them as late as 1937 in the *St. Paul Recorder* though we can't know if it's the same organization.

The other pasted down clippings include news of import to African Americans in Minnesota, and nine of them are memorials to Mobley's son Inman, who died in 1920, possibly from suicide. The book also contains 19 loose news clippings from the 1920s and 1930s, nearly all of which have to do with African Americans in the Duluth area.

While there is not a significant volume of data in the book, its mere existence is remarkable relative to the African American population of Minnesota at the time: as of 1910 the state had a little over 2 million people, with just 7,000, or 0.3 percent of the population, African American. We cannot locate anything similar from this geographic region and time period.

Important evidence of an African American Minnesotan benevolent organization for women at the turn of the 20th century. **\$2500 [7898]**

51

Money Paid Out				For the year of	1906
					\$ 2
Jan	4	for to Purchase a Book			.50
"	18	Mrs C. Colby for refreshments			2.65
Mar	1	" C Colby " Int fee City Fed			.50
Mar	15	" H.S. Merry " Calanders			5.00
Apri	6	" S.M. Mc Neal " Charity			3.00
"	"	" S.M. Mc Neal " Stationary			1.00
"	13	" H.S. Merry " flowers for funeral			3.00
May	17	" S.M. Mc Neal " Ice Cream			2.00
June	7	" R.B. Newsome " State Terations			2.50
July	25	" R.B. Newsome " fees			1.00
June	21	Paid to City Federation			3.45
Oct	4	Mrs Mobley " Ice Cream			.65
Oct	4	" Mc Neal " Hall			1.00
Nov	3	" Merry " Hall			6.00
Nov	20	" Merry " Xmas Bells			1.50
Jan	3	Money Paid out for tickets			1.80

5. [Civil Rights]

National League on Urban Conditions Among Negroes.

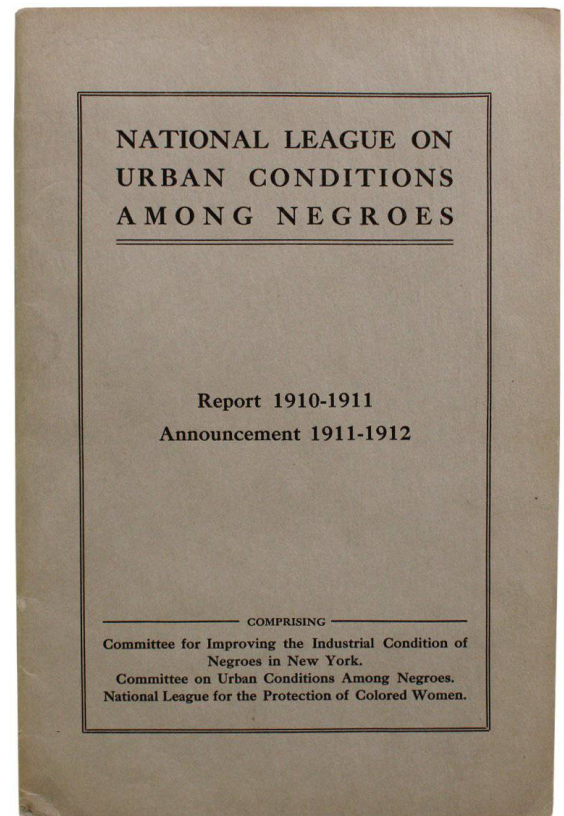
Report 1910-1911 / Announcement 1911-1912. N.P.: N.P., [1911]. 8 7/8" x 5 7/8". Stapled wrappers. Pp. 35. Very good plus: light edge wear and dust-soiling to wrappers with a couple small faint stains.

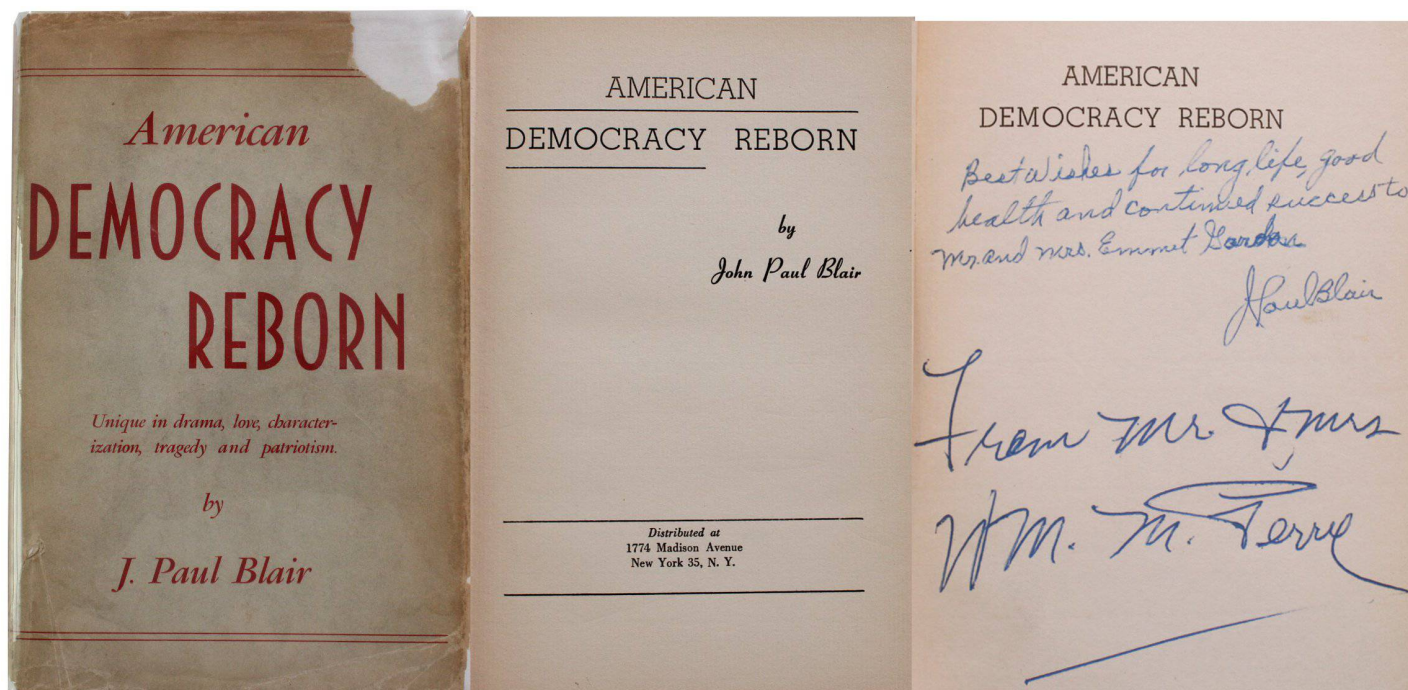
This is the rare first annual report for the National League on Urban Conditions Among Negroes, the organization that became the National Urban League (NUL).

While NUL's Wikipedia page shared that the group was founded in New York City in 1910, this book stated that NUL came into existence in 1911, despite *"its constituent parts [being] much older."* It was organized to *"secure co-operation, efficiency and united action"* among the National League for the Protection of Colored Women, the Committee for Improving the Industrial Condition of Negroes in New York (both founded in 1906) and the Committee on Urban Conditions Among Negroes, established October 1910. It took its present name in 1920, and today has 90 affiliates serving communities in 37 states and the District of Columbia.

This book conveyed the plans for the newly organized League, including the group's goals, purposes and information about their *"United," "Branch"* and *"Affiliated"* organizations. It revealed that *"definite and constructive pieces of work are about to be undertaken,"* including the *"first semi-annual conference of social workers among Negroes in New York,"* to occur in December 1911, the *"further development of educational work along social lines at Fisk University . . . and the extension of this work to other Negro colleges."* It posited that *"The Negro must have leaders – intelligent, wise, trained leaders from his own ranks"* and that NUL was training such leaders *"under the tutelage of its director, through its practical work, and in the best training schools that the country affords."* The book also provided budgets, lists of officers and annual reports for each of its constituent organizations, along with their detailed plans of work for the upcoming year. The groups were to focus on issues such as *"the housing problem," "fresh air work,"* delinquency among the youth, employment, *"efficiency"* and opportunities in vocational education.

A foundational document of the National Urban League and an outstanding resource for the very early work of this crucial African American organization. No holdings were located in OCLC, and only one at auction from 2022. **\$1850 [5478]**





6. [Children's Books][Slavery]

Blair, John Paul. ***American Democracy Reborn***. New York, New York: F. Hubner & Co., Inc., 1946. 8 3/8" x 5 3/4". Red cloth, title gilt, dust jacket. Pp. 183. Very good: one moderate and a few small chips to dust jacket; a bit of fraying at edges of cloth; one small faint stain to ffe; very faintly toned. **Inscribed** by the author on title page, with unrelated gift inscription below.

This is a novel for African American children that tells the story of a young Black boy on a quest for knowledge about slavery, Africa and African American history. It was written by an African American author, John Paul Blair.

A newspaper review of the book we found online reported that Blair was 38 years old when he wrote it, and had been working since the age of ten when his father died in their home in Staunton, Virginia. Blair worked a variety of odd jobs, eventually becoming a "brand manager of [a] sales products company." He "managed to get an education, much of it self-taught" and traveled throughout the United States and Canada: "Everywhere he went he dug up facts . . . and studied history of Negroes."

In Chapter 1, which read as an introduction rather than part of the novel itself, Blair wondered, "Why is there so little understanding among Aframericans? Why can't they form a strong unified race?" He argued that "Your people do not know the marvelous historic records of Africa – the land that gave them birth – because Caucasian writers omitted those facts from the American history text books," and bemoaned the economic unfairness that "offers one type of work and salary to its fair colored citizenry . . . the Caucasians go all the way to the top while the dark Americans are limited." The author stated that the book's purpose was:

"to disclose at least the idea of Africa's greatness to the millions of dark-skinned boys and girls who loathe the name of Africa; and to quicken the steps in building a world democracy for all people . . . People fail to get an understanding of each other . . . Without an understanding there can be no peace in the post-war world."

The novel follows the story of Scraggwood, a young African American boy who yearned for more knowledge about slavery, Africa and the contributions of African Americans than he could find in books and in the classroom. He gained some clarity by sitting in on a conversation his Uncle Skint, a former slave, had with some "Caucasian historians," in which Skint related his own slave story as well as a wealth of data on African history, culture and "the domination of American slavery." After his uncle's death, Scraggwood traveled around the United States and Canada, meeting people and gathering information: "the future historian began digging into the lives of brown Americans who were struggling against the odds of an unjust democracy." Conversations in the book covered love, war, patriotism and persecution. The book also exalted in its fictionalized "new beginning for American democracy," in which African and African American history were integrated into school curricula.

There were six full page illustrations in the book, depicting Scraggwood and other children in class, white members of the History Society listening earnestly to Uncle Skint's slave story, and images of enslaved African Americans "on the auction block," "under the paddle," and "on the road to escape." A bibliography was printed at the rear. This copy was a gift from the author, who signed and inscribed it with "Best wishes for long life, good health and continued success."

A rare novel concerning an African American boy's quest for knowledge, and its Black author's desire to share that knowledge with the world. OCLC shows no holdings. A Google search revealed one copy at Fisk University. **\$2500 [7218]**

7. [Children][Culinary]

[Religion]

Modern Home Counselor

[Cover Title for a Bound

Collection of Six

Separately Published

Seventh Day Adventist

Books.] Nashville,

Tennessee: Southern

Publishing Association,

[mid-late 1940s]. 8¼" x

5¾". Burgundy cloth.

Titles and paginations

available at end of

description. Good: boards

heavily worn with losses of

cloth at edges; hinges

cracked and threadbare but

holding firmly; ballpoint

scribbles on endpapers,

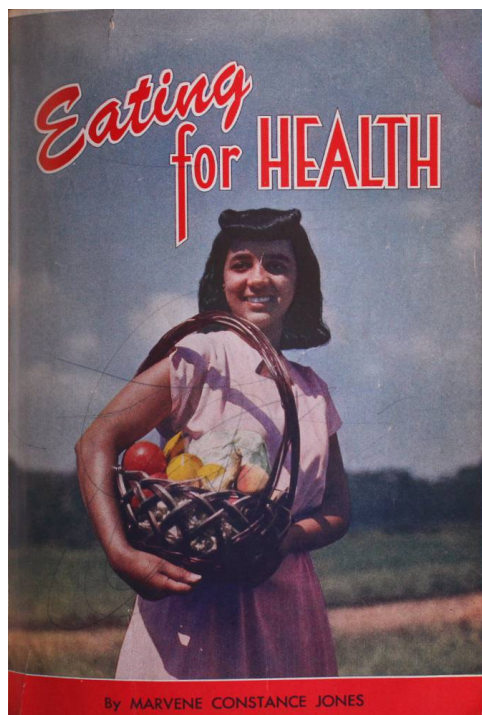
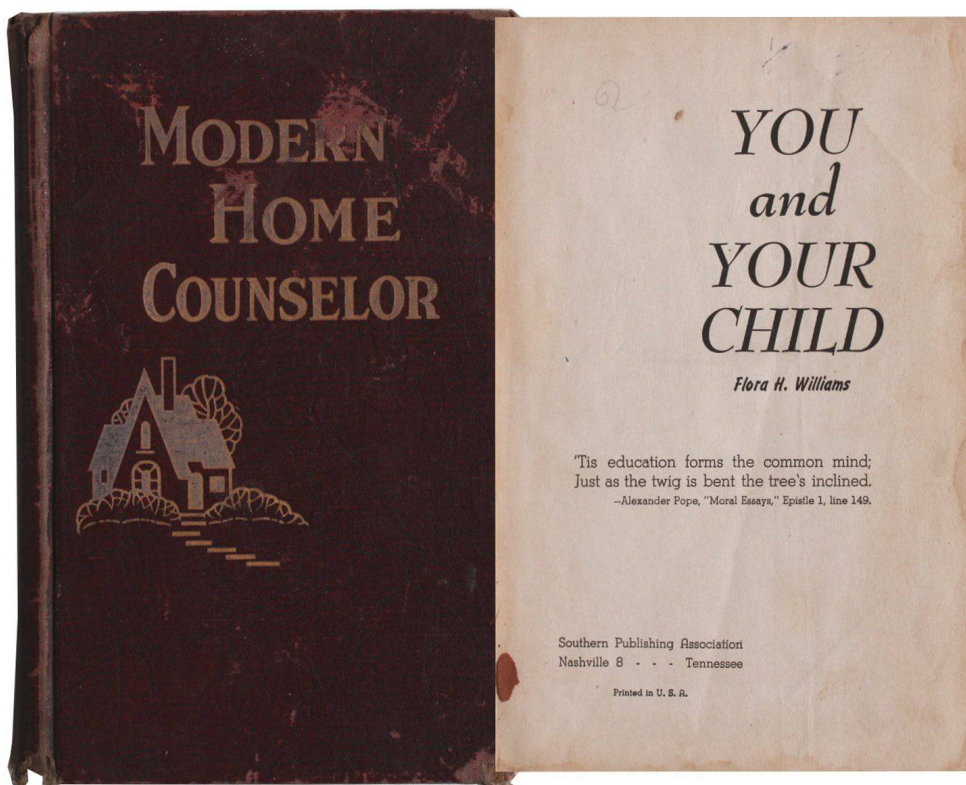
first half-title and final page

of text, impacting text but

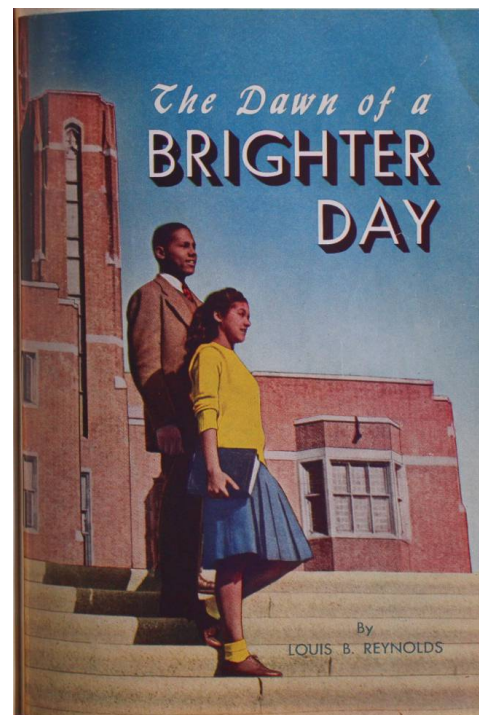
not readability; occasional

minor staining in text; a few

blank pages with scribbles.



This is a collection of six Seventh Day Adventist books and pamphlets, with the first four directly addressed to African Americans. The first is a tract on raising children. The second is a cookbook of sorts, promoting healthy eating through a vegetarian bible diet. Its author, Marvene Jones, was a dietitian at Nashville's Riverside Sanitarium and Hospital, the first Seventh Day Adventist medical institution to serve African Americans. The third book predicts a brighter future for African Americans, while the fourth is a guide for those struggling with mental health issues (here called "the tempted and the tried"). Together, they contain over 40 black and white photographic images of post-war African Americans cooking, playing, serving in the armed forces and more.



OCLC locates six copies of the the book as a whole; holdings of individual pamphlets follow in this author and title list of the individual titles (all dates are copyright dates): Flora H. Williams. *You and Your Child*, 1946. pp. 214 (12 copies); Marvene Constance Jones. *Eating for Health*, 1947. pp. 94 (6); Louis B. Reynolds, *The Dawn of a Brighter Day*. pp. 94 (6); Julius L. Tucker. *God in the Shadows*, 1943. pp. 93 (9); No Author. *What Your Bible Says*, N.D. pp. 96; J. L. Shuler. *How to Mark Your Bible*, N.D. pp. 30. (1). **\$750 [7762]**

8. [Culinary][Women]

De Knight, Freda. **A Date With A Dish: A Cook Book of American Negro Recipes**. New York: Hermitage Press, Inc., 1948. First printing stated; **Inscribed** by the author. 8½" x 5¾". Beige cloth. Pp. Xiv, 426. Very good plus: covers a bit frayed at edges; a bit of toning and wear to rear pastedown and endpaper; a touch of light dust-soiling throughout.

This is an inscribed association copy of the first edition of an important cookbook by an African American author, Freda De Knight. De Knight's inscription is to a similarly important woman of culinaria and documents a specific event involving a Black sorority.

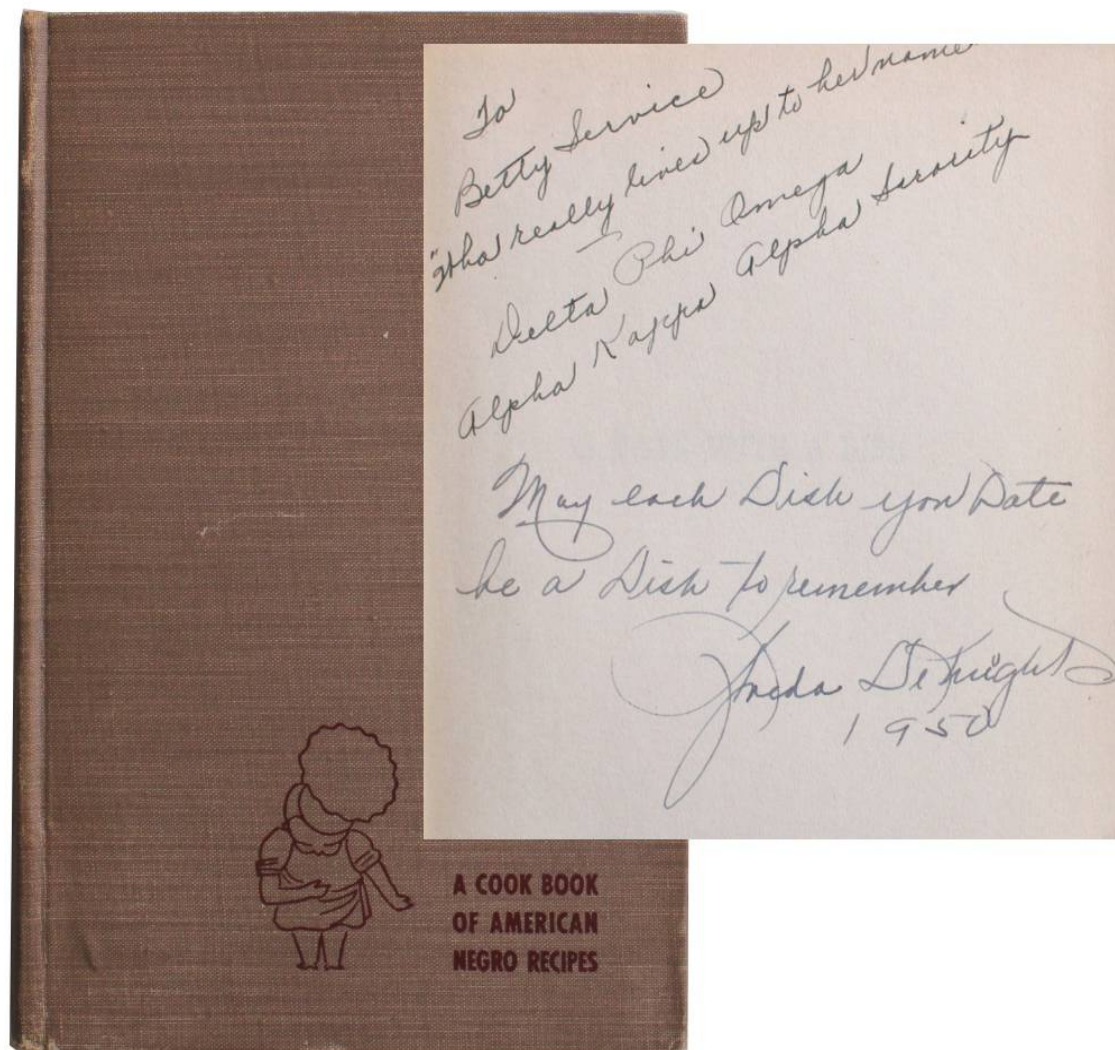
Freda De Knight was the first food editor of *Ebony* magazine, and the first African American food editor in the United States. She published a regular column in the magazine called "A Date with a Dish," which led to the work on offer here, widely considered the first major cookbook written by an African American for a Black audience. It was later re-published as *The Ebony Cookbook*.

For this cookbook, De Knight traveled all over the country, conducting interviews and collecting recipes. In the book's preface, De Knight wrote about the need for a "non-regional cook book that would contain recipes, menus, and cooking hints from and by Negroes all over America." Her aim was to prove that African Americans could cook beyond the traditional Southern dishes, and in fact had "naturally shown a desire to branch out in all directions and become versatile in the preparation of any dish, whether it be Spanish in origin, Italian, French, Balinese, or East Indian."

De Knight presented a well-organized selection of hundreds of recipes in 21 categories, from appetizers, cheeses, soups and relishes to noodles, salads, waffles and pies. There were also plenty of household hints. One chapter was dedicated to "A Guide for the Housewife" and included a glossary of cooking terms as well as measurement charts and cooking temperatures. There were lists of pantry items to have on hand, a two page "handy vegetable cooking chart" and suggestions for special menus, which "should be in keeping with your personality and home . . . Foods have feelings, and they like to be placed in the right places on the right menus."

This copy was inscribed by the author two years after the date of publication, "To Betty Service / who's really lived up to her name / Delta Phi Omega / Alpha Kappa Alpha Sorority / May each Dish you Date be a Dish to remember / Freda De Knight / 1950." Betty Service was a pseudonym for Olga V. Hanscomb, a radio personality and cooking school instructor who ran a much-loved home-keeping column in the *St. Paul Dispatch and Pioneer Press* newspaper from the late 1930s to the early 1950s. Per an article in the *St. Paul Recorder*, Freda De Knight was the guest of honor at a cooking demonstration in November 1950, staged "with the cooperation of Betty Service" and hosted by the local chapter of Alpha Kappa Alpha, the oldest Greek organization established by African American college women.

Well-represented in institutions, a couple of copies of the first edition presently available online, though none with this unique association. Jemima Code p. 62. **\$1200 [3999]**





9. [Diversity Education]

Berman, Hymie D. [*“Negro Family” from*] *Judy's Neighbors*. [Minneapolis, Minnesota]: The Judy Company, [circa 1963]. Five pieces, screen printed on hardboard, measuring 31½” x 9”, 30½” x 10”, 21¾” x 7”, 19½” x 7” and 14½” x 7”. respectively. Near fine: minimal wear with scattered flecks of loss of color.

This is a group of tall and displayable African American family members that were intended as teaching toys to encourage and learn about racial diversity. They were created by H.D. Berman's The Judy Company which was founded in 1937 and was devoted to creating educational toys. Berman also produced Jewish holiday decorations under a different company name. In addition to making a practice of hiring disabled workers, Berman also sought to teach tolerance, releasing *Judy's Neighbors* sometime around 1963 or 1964. A full page of the Judy Company's Catalog 94 was devoted to these “large realistic characters [that] help children appreciate the value of human differences and worth of each kind of person.” Judy's catalog 95 presciently suggested, “Let Judy's Neighbors join your classroom . . . one at a time, or as a group. They're a good investment in the future of democracy.”

The group offered here contains all five members of the “Negro Family.” Its difficult to gauge how wonderfully displayable they are from the photograph so we'll note here that the mother and father figures are each over **two and a half feet tall** and appear as fresh as they day they were made. Per the ad fodder above, figures were sold individually and in sets. The catalog pages further reveal that “Negro Family” was marketed alongside a five person “White Family” as well as a group of eight other figures called “Community Helpers”: “Living here are two families, one white, one Negro, and several individuals representing different races and social class levels whose jobs are important for our well being.” Community Helpers included an Asian doctor as well as a Black mailman and a Black businessman.

Although OCLC has nearly 250 separate entries for Judy Company items (most of which are puzzles) there is only one listing for any of the *Judy's Neighbors* series—a group of four African American figures we sold to a fellow bookseller out of our Catalog 4 and now held at Yale. **\$2000 [1250]**

10. [Education]

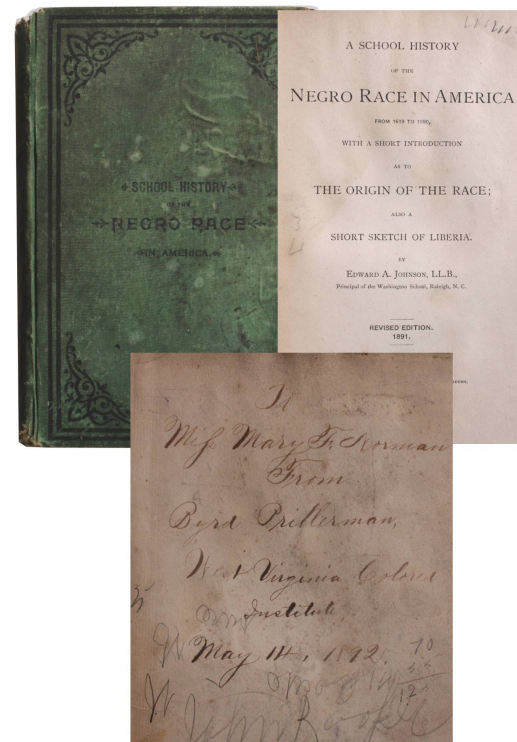
Johnson, Edward A. ***A School History of the Negro Race in America from 1619 to 1890 . . .*** Raleigh, North Carolina: Edwards & Broughton, Printers and Binders, 1891. Revised edition, 1891, stated. 8" x 5½". Green cloth over boards. Pp. 200. Fair: hinges cracked; heavily soiled; scrawls and notations to pastedowns and endpapers.

This is a remarkable association copy of a 19th century textbook on African American history that was written by an African American and intended for Black students. The book itself is reasonably common, but its gift inscription and other notations make this copy special: it's inscribed by an important Black educator, Byrd Prillerman, to the female vice president of the West Virginia Negro Teachers Association, Mary F. Norman, just one year after he established the educational institution known today as West Virginia State University.

Dr. Byrd Prillerman began teaching in Charleston, West Virginia public schools in 1879. Discouraged by the lack of higher education for African Americans in the state, he petitioned Governor A.B. Fleming in 1890; the West Virginia Colored Institute was established one year later. From 1891 through 1915, the school provided the equivalent of a high school education, with vocational training and teacher preparation for segregated public schools. Prillerman served as assistant principal until 1909 when he was selected president. In 1915, Dr. Prillerman succeeded in having the name changed to West Virginia Collegiate Institute and in 1919 the school bestowed the first college degrees onto Black students in the state. It became the first of six historically Black colleges to establish an aviation program during World War II, and exists today as West Virginia State University.

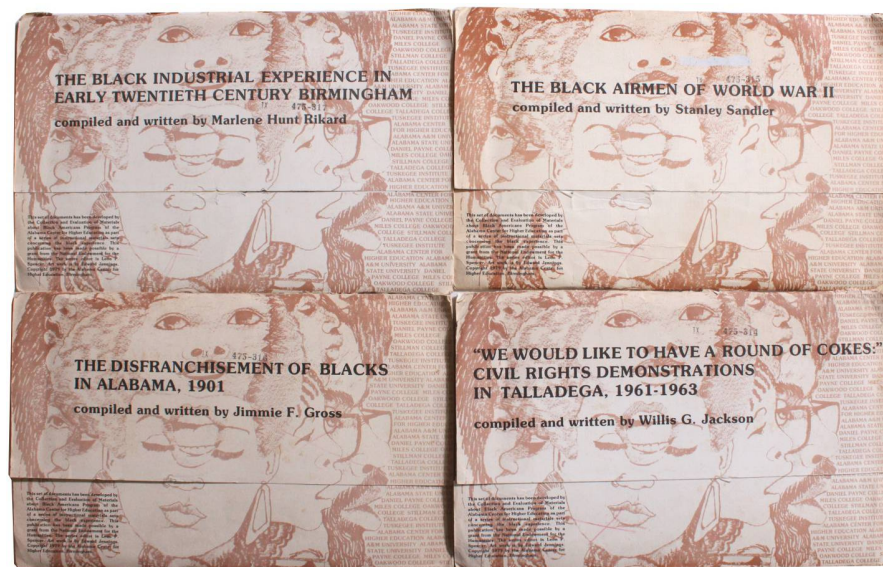
In 1892, Prillerman gifted this copy to Miss Mary F. Norman. Prillerman had been largely responsible for the organization of the West Virginia Negro Teachers Association in 1891, serving as president for nine years. Mary F. Norman, a teacher in the African American school of Huntington, West Virginia, became the group's vice president in 1893. The book also contains a stamp of a later owner, M. Baker of Dayton, Ohio, as well as a number of penciled notes and addresses for services in Virginia and Ohio. One of these was for "Bishop Mary Mack Knox, spiritual advisor." In 1917, Mary Mack founded the Spiritualist Church of the Soul in Cincinnati. As Bishop, she began ordaining ministers and would eventually have 14 congregations. According to the *Cincinnati Herald*, she married Samuel Knox at a ceremony where she was attended by "24 crowned mediums." While we can't be sure, we believe the later owner may be Dr. Marjorie Baker, an African American columnist for the *Dayton Daily News* and retired professor of social work.

A unique example of a well-known work, with an important African American educational association. **\$1250 [5519]**

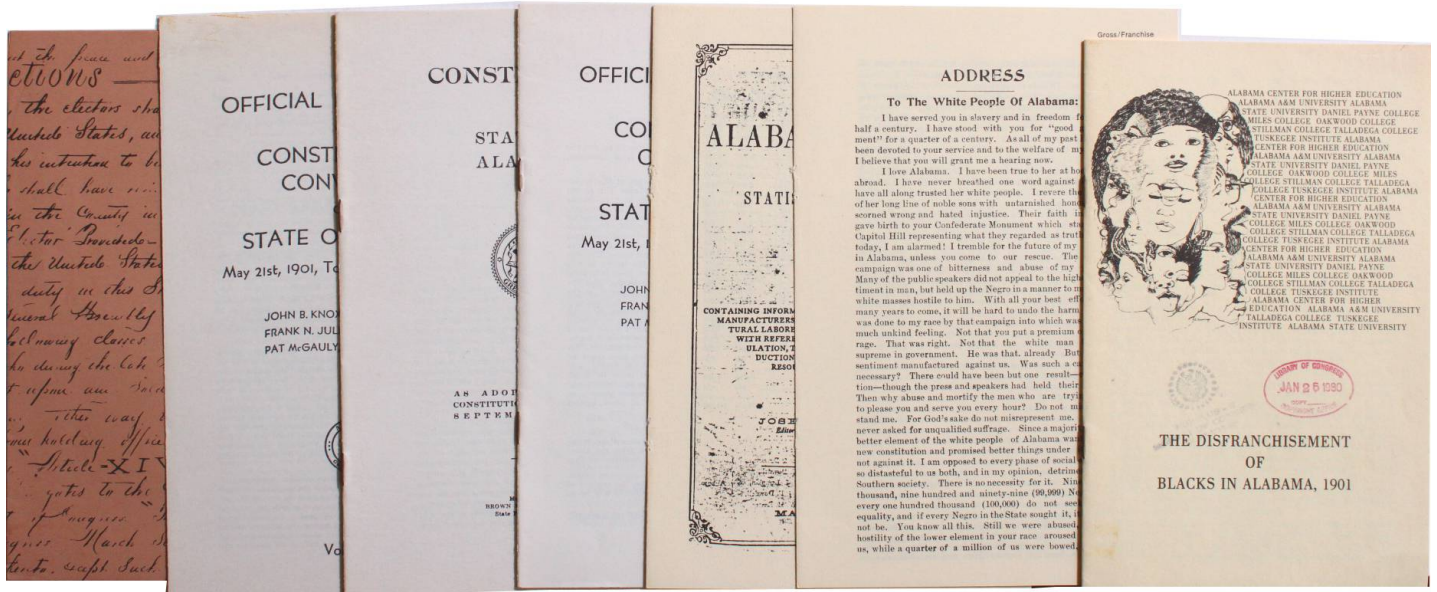


11. [Education]

Spencer, Leon P. (series editor); Jennings, Edward (illustrator); Gross, Jimmie F.; Jackson, Willis G.; Rikard, Marlene Hunt; Sandler, Stanley. ***[Four Document Sets from the Black Americans Program]***. Birmingham, Alabama: Alabama Center for Higher Education, 1979. Four illustrated folders, each measuring 8¾" x 13¾", containing informational booklets and replicas of original documents (36 in total). Folders good: ex-library, though limited to stamps; moderately worn and dust-soiled; adhesive remnants; a few small stains and tears. Contents generally very good or better with light scattered spotting and a bit of edge wear.



This is a group of teaching materials which sought to immerse students in the Black experience in Alabama during the early 20th century as well as the 1960s; there's also a section related to African American airmen during World War II.



The four folders here each contain replicas of original documents and publications, as well as informational booklets which describe them and provide prompts for their analysis in the classroom.

Per each folder, the materials were developed by the Collection and Evaluation of Materials about Black Americans (CEMBA) program of the Alabama Center for Higher Education (ACHE). ACHE was established in 1967 to promote cooperative curriculum development among the eight historically Black colleges and universities in the state. Under the CEMBA program, each institution developed its library and archives with an emphasis on documents relating to Black Americans. The series was edited by Leon P. Spencer, who taught African history at Talladega for 16 years, and illustrated by Edward Jennings, who taught art there for 22 years. Each folder was compiled by a different historian, author and/or university instructor.

The first folder (note that the publisher did not number the folders, we assign them for ease of discussion) was entitled "The Disenfranchisement of Blacks in Alabama, 1901," and was compiled by Jimmie F. Gross, a professor of history at Armstrong State College in Savannah, Georgia from 1967 to 1997. The folder contains replicas of eight documents including extracts from the Alabama state constitution, the proceedings of the state constitutional convention and Alabama cases argued in the United States Supreme Court in 1902. The booklet invites comparison between the included election statistics of 1868 and of 1906 and asks questions such as *"What factors or forces in society operate to negate or diminish the political effectiveness of a particular constituency (for example, blacks) regardless of its number and right of suffrage?"*

Folder Two, "We Would Like to Have a Round of Cokes: Civil Rights Demonstrations in Talladega, 1961-1963," was compiled and written by Willis G. Jackson, who taught at Talladega for 15 years. The folder contains excerpts from eleven issues of *The Talladega Daily Home*, reprinted to read like two full newspapers. The articles document a series of sit-ins and other race-related incidents involving Talladega students. In the information booklet, Jackson gave directions to the campus, which *"looks today much as it did in 1962,"* positing that *"Seeing places where historical events took place helps immensely in the effort to truly understand those events."*

Folder Three, "The Black Industrial Experience in Early Twentieth Century Birmingham," contains replicas of ten primary source documents including a house lease drawn up by the Tennessee Coal, Iron and Railroad Company of Birmingham (TCI). There are compelling photographic images of Black mine workers (including children), and of TCI-run education and training programs: *"Such schools make contented workmen."* The booklet suggested that students use the documents to *"recreate the pattern of work and family life"* of the Black community in Birmingham at the turn of the century by examining job pay and hazards, religion, schooling, housing, health care and *"material comfort"* (or lack thereof). It was compiled by Marlene Hunt Rikard, who wrote a thesis on TCI president George Gordon Crawford at Samford University in 1971 and went on to be a professor of history there.

Folder Four, "The Black Airmen of World War II," was compiled by Stanley Sandler, a military historian and author of *Segregated Skies: The All-Black Combat Units of World War II*. It contains eleven reprints of compelling materials concerning the organization of the Tuskegee Airmen. There are military reports and memoranda, as well as press releases, telegrams and correspondence revealing the roles the NAACP and the National Airmen's Association played in the events.

The information booklets also include bibliographies used in the creation of these materials as well as commentary on the issues presented and on the documents themselves. We note that they show that there were audio materials such as oral histories that had originally accompanied the documents in Folders Two and Three, but they are not included here.

Rare hands-on material that allowed students a direct connection to the past, with encouragement for further archival research into important events in African American history. OCLC shows two holdings of all four folders, both at Alabama institutions. There is one additional holding of Folder Three (also at an Alabama school), and one holding of Folders Three and Four at an institution in Georgia. **\$1250 [3732]**



12. [Education][Beauty Schools][Women]

Walker, Oper L. **[*Ephemera Documenting Boyce's National School of Beauty Culture*]**. Savannah, Georgia: 1937-1940 [ephemera]; [circa 1900] – [1940s] (photographs). 14 pieces of ephemera and 13 loose photographs. Ephemera generally very good with many items showing evidence of scrapbook removal; photographs generally good or better, a few heavily creased and/or with losses.

This is a collection of ephemera which documents the work of Oper L. Walker and her Boyce's National School of Beauty Culture [BNSBC]. Save for census data, everything we know about Walker and her school comes from these documents.

Ten items relate directly to the school which probably started around 1935. Materials here mention that Walker attended Annie Malone's Poro College when it was in Chicago; Poro moved there from St. Louis in the early 1930s.

Combining Oper's likely graduation time frame with notes on some of the ephemera (the 1937 graduation invitation is marked '2nd' and the 1939 graduation program is marked '3rd') allow us to arrive at the start date.

In addition to the invitations, the ephemera also includes three four-page programs for graduation ceremonies: 1937, 1939 and one that is undated. From these we learn the names of students, respective class mottoes and flowers and each reprints the lyrics of "Lift Every Voice and Sing" under the title of "National Negro Anthem." Two of the three programs have an original work of poetry in the form of a class song. The third program simply lists the name of that year's class song, but, wonderfully, there's an included manuscript of its lyrics in pencil. One of the programs includes ads for over 50 sponsors, most of which are presumably Black-owned businesses.

Most important is the school's 1937-1938 bulletin along with its form cover letter. We learn from it that the school was located at 708 West Broad Street in Savannah and that *"the great aim of the school in every phase of its work, in the lecture room, or in the practice booth, everywhere is to instill into its students, by word and example, the technical and practical qualities that are the attainment of the real professional Beauty Culturist."* Tuition was \$50, the bulletin lists the courses of study and BNSBC had an affiliate salon as well.

The other BNSBC items include a small piece of gold foil embossed with the BNSBC corporate seal and a receipt in Walker's hand for tuition in 1944, showing the school would still have been active at that time.

This collection came with a pile of photographs and other ephemera including an invitation to Oper's daughter's (Catherine Boyce Walker) wedding reception in 1940 as well as an identified photo of her daughter Gloria. There were also a few items related to Oper's prominent doctor son, Watson, that will be offered by us separately, so we presume the other items here relate to the Walker family. One of the photos appears to be captioned "Perlee Walker," and there's also a portrait RPPC from the early 1900s addressed to Oper's husband, James; another has a caption placing it in McDonough, Georgia. Three later photos may show graduates of Boyce's including a group shot of well-dressed younger women surrounding an older woman who may be Walker.

Save for a couple of newspaper mentions of graduates of the school, we locate no other primary or secondary source material related to it. Important ephemera documenting an otherwise forgotten Black cosmetology school and with several supporting family photographs. **\$2500 [4434]**

13. [Education][Race Relations]

Brown, Brian J. (editor). ***Black and White America*** [Cover title]. New York: Time Education Program, [1969]. 12" x 9". Printed, thin card pocketed folder. Folder contains seven printed and photographically illustrated bifolia measuring 11" x 8½" (five of these contain inserts as called for by the introduction, including four posters printed on newsprint) + tri-fold bibliography measuring 9 7/8" x 4 5/8", unfolded. Complete as issued. Folder very good with moderate edge wear and a few creases; contents generally very good plus or better with light to moderate edge wear to the bifolia and newsprint posters lightly toned and foxed.

This set of striking educational materials is a reflection of its time and a mirror on the present. It's a collection of essays distributed by *Time/Life* in February, 1969 that was intended for use by educators to spur class discussion in the hopes of improving race relations.

The Time Education Program ("TEP") offered educators half price subscriptions of the magazine for their students along with supplementary materials and weekly teaching guides. According



to contemporary advertisements for the program, TEP occasionally supplemented those materials with visual aids like posters, and parts of this packet can be seen in a couple of those advertisements. A year after its release, a February 1970 letter from the publisher in *Time* stated that it was following up *Black and White America* with a pamphlet on drugs and the young that was to be distributed to 5500 teachers. We don't know how many *Black and White America* kits were distributed, but we find no other mention of it online, nor in our print references, and OCLC finds only three copies.

The verso of the folder's front cover states the kit's purpose:

"Dear Educator: We interrupt your curriculum to bring you an important announcement. 'Our nation is moving toward two societies, one black, one white—separate and unequal.' This was the chilling conclusion reached by . . . the Kerner report. . . 'Black & White America' represents an effort on the part of the TIME Education Program to place in your hands materials that will assist you in teaching racial understanding and human equality. The subject is as broad as it is complex and does not fall neatly into any one discipline—perhaps because equality is at the very core of our existence as a people and as a nation . . . In the final analysis, 'Black & White' is an experiment and should be treated as such. There are no set guidelines or established criteria for teaching or achieving racial harmony."

The bifolia each contain an article meant for class discussion such as "Race and Ability" and "Prejudice and Discrimination," and "Black Power and Black Pride." Five of them contain additional inserts, two of which are wonderful items on their own. "Attitudes and Awareness" discusses the impact of advertising and pop culture with respect to how we view one another and reinforce stereotypes. That article has four posters from *Ebony*, each measuring 21½" x 14½" with provocative titles and imagery that drives home the importance of marketing to African Americans. "Leaders and Movements" contains a 13½" x 10½", 16 page magazine entitled "The Negro Leadership." It's a heavily illustrated offprint with several articles from *Life* from the late 1960s. We find two copies in OCLC. The bibliography pamphlet lists around 100 titles in various categories for further reading.

The essays are complemented by mesmerizing imagery which include several attempts at combining or superimposing Black faces with white ones and include a half white/half Black United States flag and a half Black/half white doll head. Two of the bifolia cover images were taken by Gordon Parks. One of these includes a shot of the head of the Statue of Liberty with a black woman's face superimposed. For another cover, Fred Ward created an image of Martin Luther King, Jr. superimposed on a white silhouette.

A timeless and visually captivating experiment in racial sensitivity training. OCLC locates three copies. **\$1350 [6769]**



14. [Education]

[Segregation]

[West Virginia]

Annual 1921.

McDowell County,

West Virginia:

North Fork

District Schools,

[1921]. 11¼" x

7¾". Thin card

wrappers. Pp.

[108]. Good:

covers heavily

worn, separated

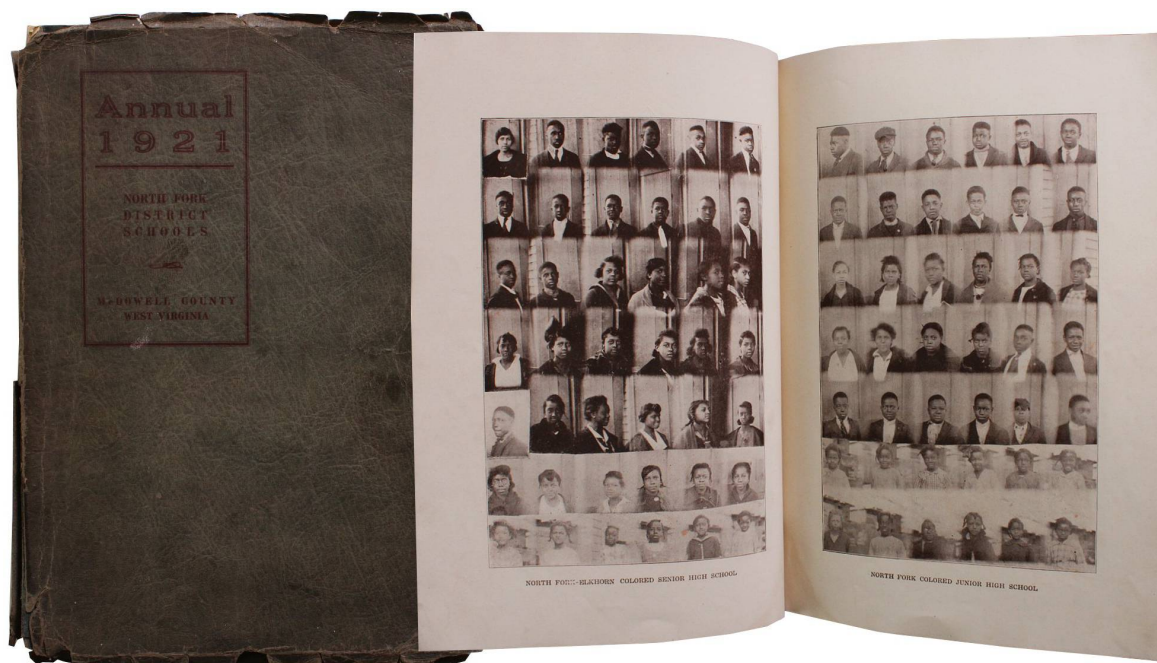
from textblock and

partially detached

from each other;

two images

affected by large



orange stains; some pages with moderate soiling, primarily at edges; one line of text blacked out with marker.

This is a rare school district annual yearbook which provides a striking view into the segregation of schools. It also serves as a great reference for West Virginia schools and businesses.

A foreword by the Superintendent of the North Fork district schools suggested that this book was "*perhaps the first of its character and scope in the state.*" It listed the administrative staff of the district as well as goals for the upcoming year. There were photographic images of the faculty members of all of the district's schools: first the white teachers, then the Black. Student life was documented similarly, portraying segregation with compelling clarity. Pages of proof portraits of white students, and group shots of white sports teams, clubs and classes were followed by their African American counterparts. The separation was apparent even in the images of the schools themselves, as external shots of the white schools were printed first.

The book was divided by race not only in its photographic images but also in the data it provided – one page was dedicated to the "*white work*" then the "*colored work*" completed at the district's dental clinic, and there is a segregated list of high school graduates. The book also listed courses of study for each of the schools in the district, and there are 53 pages of advertisements for local businesses, several of which are beautifully illustrated.

A rare and compelling glimpse at school segregation in West Virginia. No holdings were located in OCLC. **\$1200 [5489]**

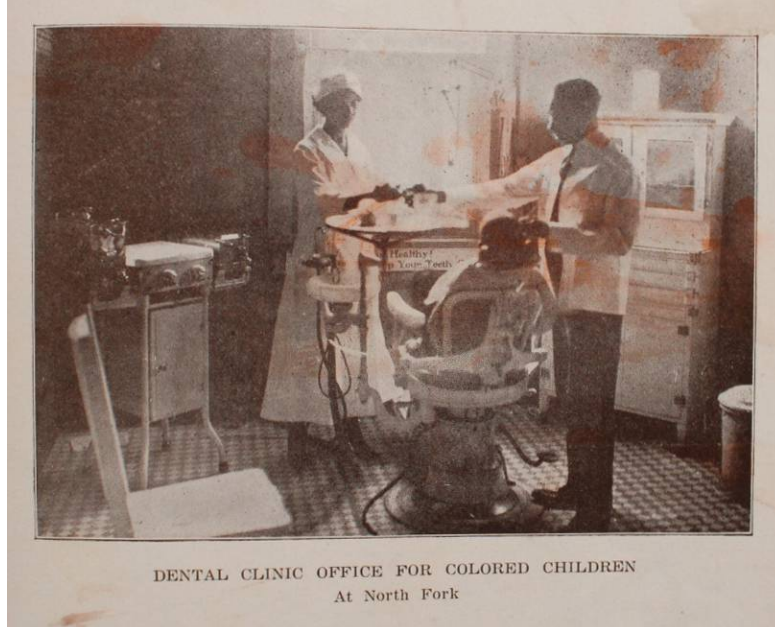
15. [Education][HBCUs][Texas][Photo Books] [Periodicals]

***The Prairie View Standard* [Vol. 24, No. 10 (May 1933)].** Prairie View, Texas: Prairie View State Normal and Industrial College, 1933. 9" x 6". Stapled self-wrappers. Pp. [16]. Very good: a few faint small stains to wrappers; light scattered spotting.

This is a special issue of a Texas HBCU's monthly periodical that served as a heavily photographically illustrated promotional for the school.

Prairie View State Normal and Industrial College, founded in 1876, was the first state-supported institution of higher learning for African Americans in Texas. In 1945, the school's name was changed to Prairie View University, and it became authorized to provide all courses offered at the University of Texas. Now known as Prairie View A&M University, it is the largest HBCU in Texas and the third largest in the United States.

The *Prairie View Standard* (PVS) was published monthly from 1913 to 1977. The paper would typically run school announcements, op-eds by faculty members and articles on the state of African American education. This issue instead contained 28 photographs that showed the school's amenities and offerings, as well as a short blurb on "*the purpose of Prairie View*" and a page of alluring facts about the school. The text promised "*a wholesome and home-like influence,*" free tuition and an emphasis on training for "*constructive leadership, productive citizenship, and worthwhile character.*"



The images show school buildings such as dormitories, the library and a nursery school, which served as "a laboratory for the Department of Parental Education." A centerfold aerial view of campus accompanied a list of departments of study, and there were several images of extracurricular activities on offer including sports teams, "Y cabinets" and the debating team. A few great shots showed students at work in the school's laundry and power plant, and there were images of hog and cattle judging as well as a class in "poultry husbandry."

A rare and fantastic promotional for an important Texas HBCU. OCLC shows three institutions with holdings of PVS over two entries, but only one with this issue. **\$675 [7708]**



STUDENTS AT WORK IN THE SCHOOL'S LAUNDRY

16. [Education][Texas][Women]

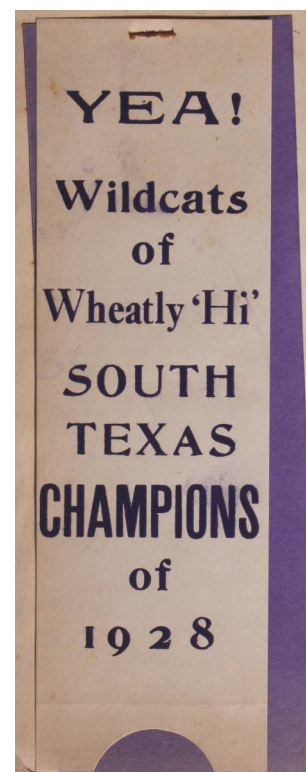
Cotton, Eula Mae. **[Scrapbook**

Compiled by a Student at Phyllis Wheatley High School.] Houston, Texas: 1929. 39 loose leaves from a scrapbook, 60 pages with handwriting and/or ephemera. Scrapbook includes 17 items of ephemera, three photographs, seven items clipped from school publications and 14 news clippings. Good: edges of all leaves with insect predation. usually impacting text on a page; ephemera generally good or better, a few items fair due to losses.



This is a wonderful scrapbook documenting a segregated high school in Houston, Texas that was compiled by a young woman, Eula Mae Cotton. It was compiled beginning just two years after Phyllis Wheatley High School (PWHS) was established in January 1927 and at a time when the school did not issue yearbooks, making this an important primary source.

Eula Mae listed the names of all faculty and staff and secured at least 19 inscriptions from them. Several of these teachers later had schools named for them such as J.C. Sanderson and J.C. McDade. McDade wrote in the book, "in every moment of our lives we should be trying to find not in what we differ from other people but in what we agree with them." Her social studies teacher, Lillian Meeks, wrote, "have faith that right makes might and in that faith dare to do your duty as you understand it. I expect great things of you." One inscription is from Thelma O. Scott, the niece of important educator, activist and author Emmett J. Scott. Thelma



Scott taught at Wheatley from its inception until 1941 when she took early retirement to help her husband in the research and writing of several books. Thelma ultimately published five books of her own including *Pioneer Families of Houston, As Remembered by Thelma Scott Bryant*. There are also approximately 20 inscriptions from fellow students and three handwritten pages are devoted to the lyrics of her class song.



The album has approximately 40 items laid or pasted in, including 17 items of ephemera directly related to PWHHS and seven items clipped from school publications. The clippings include a cover of the school periodical, *The Megaphone*, where Eula Mae was one of the sports editors, and the book also reveals that she was a star of the basketball team. One page has two small pieces of silk in purple and white, as well as a pressed pansy, representing her class colors and flower. There's a paper ribbon, printed in purple, celebrating a 1928 South Texas championship, presumably a football championship for segregated schools.

Many programs document events including two different programs for Class Days which list student names and different activities. There's a program for a violin recital at PWHHS as well as two for performances of the Fisk University Glee Club; one of which has an imprint for the *Houston Observer*, a Black press newspaper. There's the top section of a broadside for "The Wheatley Minstrel" as well as small programs for parties at two different heretofore unknown Black social clubs in Houston, The Joy Makers and the Golden Bar Social Club

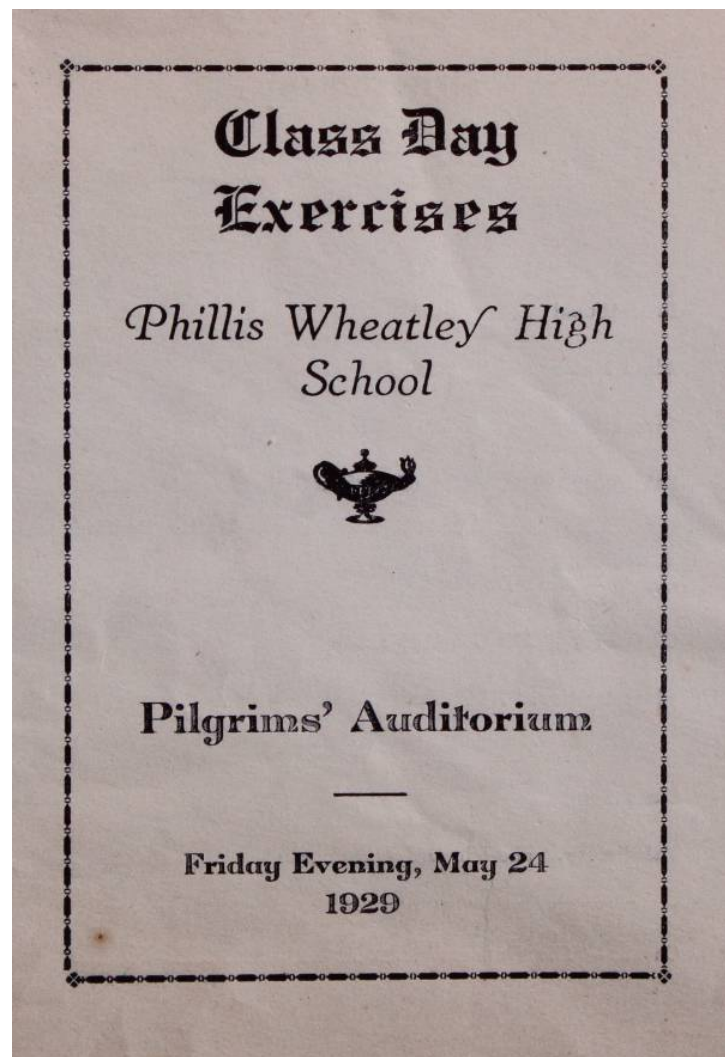
Also important is the program for a joint commencement of Houston's three segregated Black schools of the time, as well as the Houston Colored Junior College. OCLC locates a copy of the 1934 program for the event, but not this one. It lists the names of students for Wheatley as well as Booker T. Washington and Jack Yates High Schools, along with the students of the college. A small handbill for the "First Anniversary Exercises" for Houston Colored Junior College in 1929 is also included.

A fantastic book, especially in light of the dearth of records on the early years of PWHHS, filled with the thoughts of students and faculty and with rare ephemera reflecting day-to-day life.

\$2500 [7473]

More images may be seen here:

<https://tinyurl.com/48rua4ck>



**17. [Education][Uplift][Atlanta]
[Women]**

Crogman, W[illiam] H[enry].

Talks For The Times. Atlanta, Ga.: Press of Franklin Prtg. & Pub. Co., 1896. 7¾" x 5½". Red cloth, title gilt. First edition. Pp. [author frontis], [i-ix], x-xxiii, 9-330. Good: covers moderately soiled and corners and spine tips frayed; last leaf detached and large penciled scrawl to page preceding it; small tear to frontis; several small soil spots and dogears. Two gift inscriptions plus one owner signature mid-book.

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 published in Atlanta and this copy was owned by a young woman who attended the HBCU Atlanta University in 1899-1900, Daisy A.L. Sherard.

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

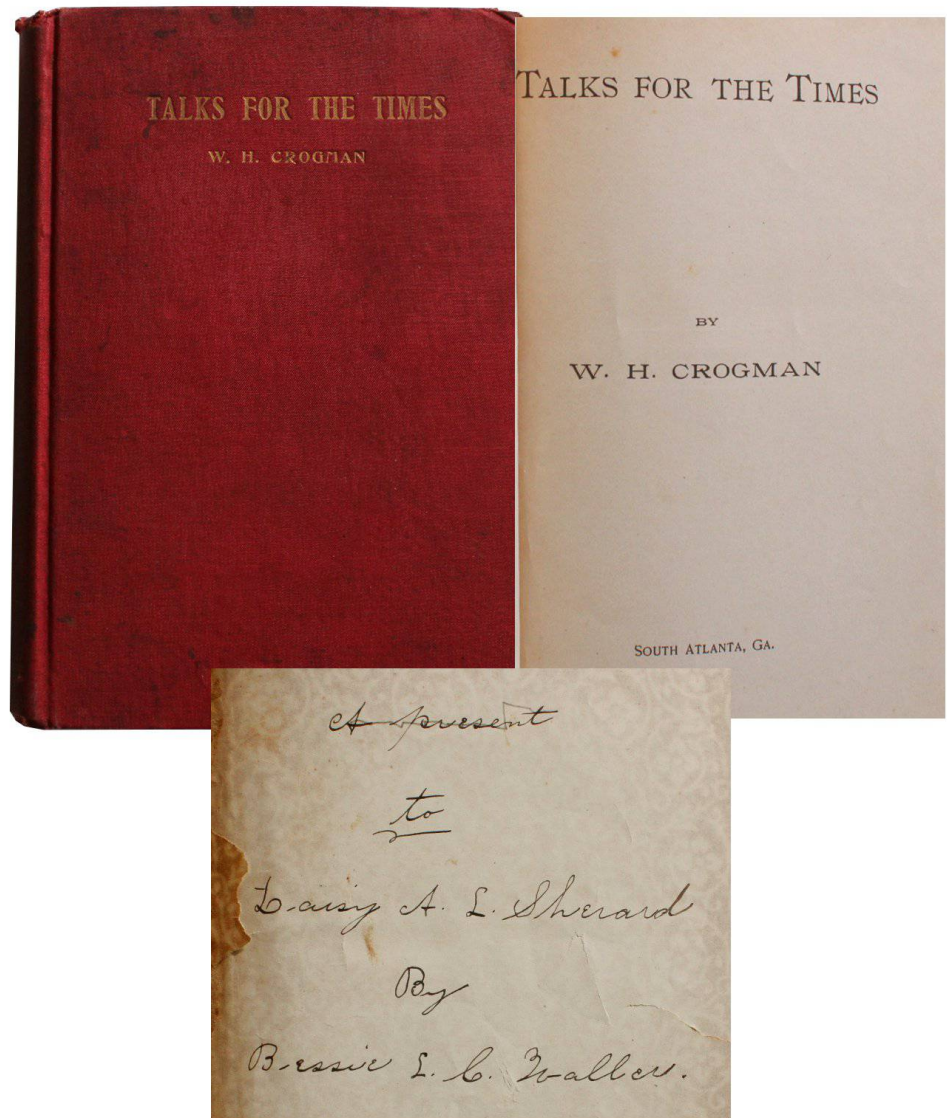
for 40 years; he also served as university president from 1903 to 1910. Crogman fought for civil rights and equality in education, and was said to walk several miles to work rather than ride segregated streetcars.

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. It includes his address to the National Teachers Association meeting in 1884 – the first time that an African American was ever invited to do so – as well as 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 in two spots by a Bessie L.C. Waller to Daisy A.L. Sherard. Sherard was born in Georgia in 1881 and attended Atlanta University, the alma mater of this book's author. She went on to marry Arthur Yancey, a United States Post Office mail carrier. In 1920 the couple journeyed to Brazil, thinking of relocating there to avoid Atlanta's segregationist policies, but Daisy ultimately decided against it. Their son, Asa Yancey, became the first African American physician at Grady Memorial Hospital in Atlanta and established the first surgical residency program for African Americans in the state of Georgia. In 1964, he became the first Black faculty member at Emory University's School of Medicine; he also helped establish the Cardiology Center there. Bessie L.C. Waller may have been a student with Sherard at Atlanta University.

An impressive collection of speeches by a noted Black educator. Fairly well-represented in institutions, this a unique copy with an Atlanta University association. **\$675 [2302]**

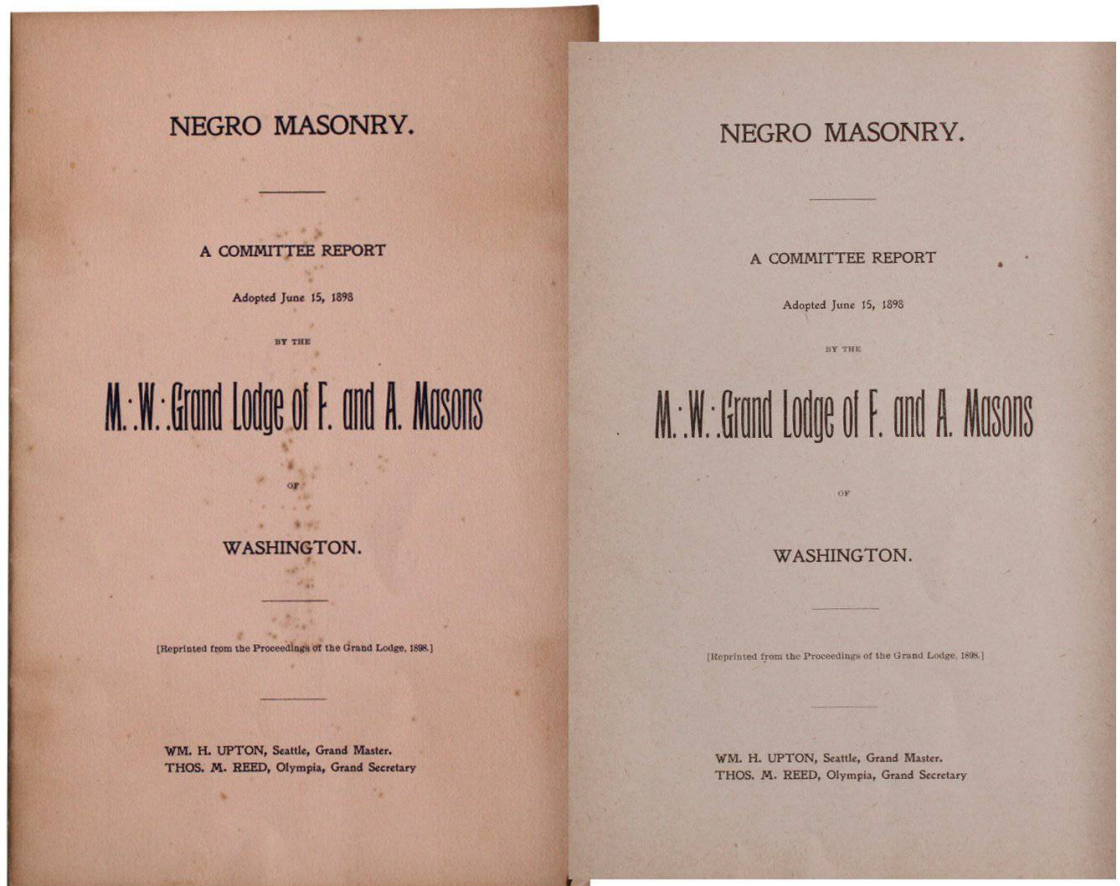


18. [Fraternal Organizations/Masonry][Washington]

Upton, William H.; Reed, Thomas M. ***Negro Masonry. A Committee Report Adopted June 15, 1898 by the M.W. Grand Lodge of F. and A. Masons of Washington.***

[Olympia, Washington]:
1898. 8 5/8" x 5 3/4". Stapled wrappers. Pp. [12]. Very good: wrappers lightly soiled; a bit toned throughout.

This is an offprint of a report and resolution approved by the white Grand Lodge of Masons of Washington state, arguing that Black masons should be given as much consideration and legitimacy as their white counterparts in the state.



A committee of white Masonic leaders

wrote the report in response to an 1897 petition authored by two African American masons, Gideon S. Bailey and Con A. Rideout, both residents of Seattle. Bailey was the first African American Justice of the Peace of King County and also served as the first president of the Washington State Afro-American League. Rideout was a practicing attorney.

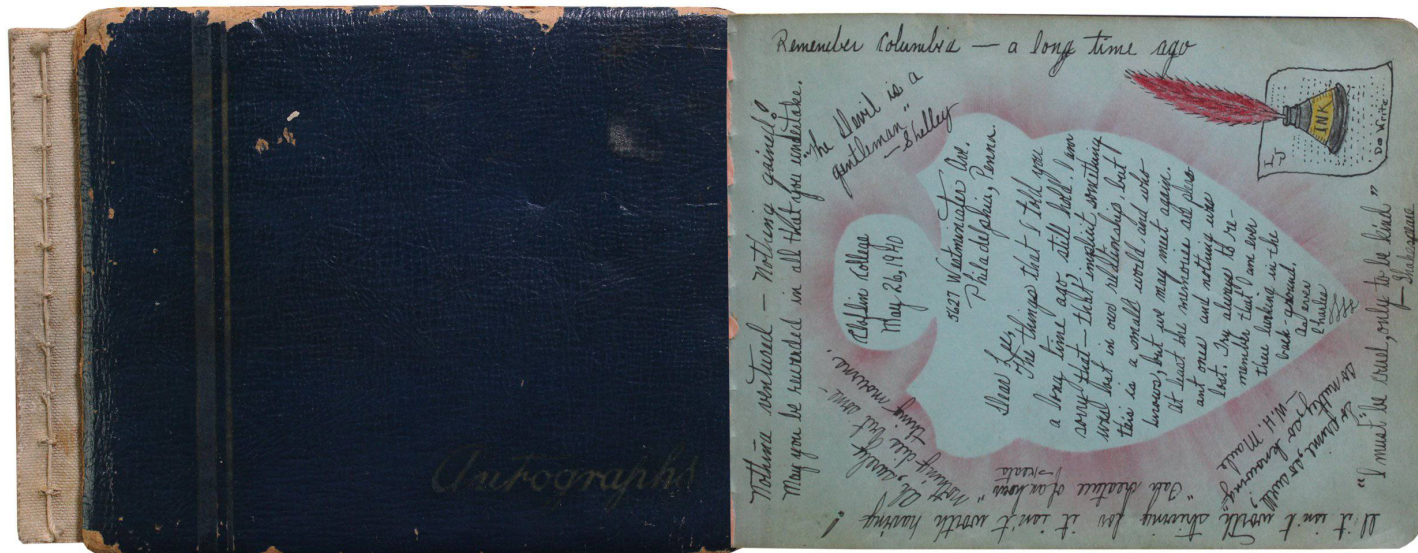
The committee posited that:

"there would be no impropriety in the Grand Lodge's expressing what we have no doubt is the emphatic opinion of all its members: That Masonry is universal, and neither race nor color can legitimately be made a test of worthiness to share its mysteries. But for the Grand Lodge to do this, and stop there, would be to give these petitioners a stone where they ask for bread . . . they raise the large question of the legitimacy of the so-called 'Negro Masonry' of the United States."

The report gave a history of Black masonry from the 1775 initiation of Prince Hall, and discussed the validity of Negro Lodge charters as well as known objections to their legitimacy. The authors argued against a host of these objections, notably the distinction between the words "free" and "freeborn" as required qualifications for candidacy. Ultimately, the committee opined that *"persons initiated in so-called Negro Lodges which can trace their origin to Prince Hall . . . are as fully entitled to the name of Masons and to brotherly recognition as any other Masons in the world."* While they stated their intention to keep the white Grand Lodge segregated, they reported that they would not view an African American charter of a Grand Lodge as an invasion of jurisdiction, but rather would *"ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft."*

In 1898, the report and its resolutions were adopted, *"the vote being almost unanimous."* This victory for equality was short-lived, however: pressure from other white Grand Lodges throughout the nation took hold and the resolution was repealed just one year later. It wasn't until June 1990 that the Grand Lodge of Free and Accepted Masons of Washington passed a resolution recognizing the state's Prince Hall Grand Lodge as "Regular, Lawful and Legitimate," granting the Black masons all common rights and privileges.

Rare evidence of 19th century African American activism in the Pacific Northwest as well as the efforts of white masonic leaders to include them. OCLC shows three holdings. **\$750 [6740]**



19. [HBCUs]

Johnston, Leola B. **[Memory Book Belonging to an African American Female Student]**. Orangeburg, South Carolina: 1940. 5 1/8" x 7". Blue faux leather over boards commercial autograph book. Pp. [114], nearly all inscribed. Very good: covers moderately worn at edges and lightly soiled; evidence of minor damp stain to edges of a few leaves, lightly smearing a few lines of ink but largely not affecting legibility; a few scattered ink splotches.

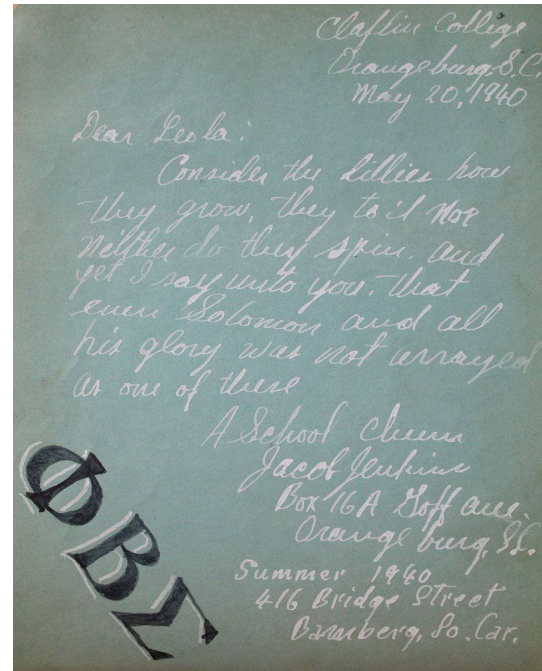
This is a lightly illustrated and deeply moving autograph book that belonged to a young African American woman, Leola Johnston. Leola was in the class of 1942 at the South Carolina HBCU, Claflin College, and this book showcases the hopes, wishes and lived experiences of her friends and classmates at the school.

Claflin College (now University) is the oldest HBCU in South Carolina and claims to be the first college in the state to welcome all students regardless of race or gender. The school boasts a long list of notable alumni, not least among them the 1884 graduates Alice Jackson Moorer and Annie Thortne, two of the first five Black women in the world to receive a college degree. This book was signed by a few graduates who went on to make waves as well, including Eugene Montgomery, Dr. Hubert V. Manning and Clemmie Barnes Hatchett. Montgomery (class of 1942) was the first executive secretary of the South Carolina Conference of Branches of the NAACP and a partner in the first Black-owned real estate and insurance company in Orangeburg. Manning, graduating in 1940, became the first alumni president of Claflin College. Hatchett (class of 1943) received her master's degree from Atlanta University, worked with the Atlanta Teacher Corps and was a coordinator of the Model Cities Program. She retired in 1983 as an assistant high school principal and was recognized as a living "Platinum" alumna in 2013.

There were a total of 105 entries in this book, all of them taking up at least a full page. While many contained expected platitudes like "Do right. Do write" and "I wish you all the success through life," this book went deeper. Entries showed creative and well-read students who quoted Longfellow, Epicurus and Booker T. Washington. The first entry had a fabulous illustration as well as quotes by Shakespeare, Shelley and Keats. About 15 other entries contained small sketches and doodles, mostly illustrating the logos of fraternal groups, the YWCA and what appear to be other student clubs. A few mentioned Leola's violin playing, singing and "constant choir trips," and some were decorated with musical notation.

Several entries were emphatic in their messages of uplift, striving for success and working to meet one's goals: "Remember, you build the ladder by which you rise." Many contained (possibly original) poems, inside jokes and tidbits of memories. There was also a bit of unexpected wisdom: "True love is like a painful tooth, it is bound to cause some uneasiness." Friends gave their addresses as they were departing for the summer, revealing homes throughout South Carolina and as far away as New York, Connecticut and West Palm Beach, Florida.

A lovely collection of memories, musings and well wishes of African American college students, including a few who went on to notable careers. **\$1600 [7871]**



20. [HBCUs][Uplift]

Dogan, M[athew] W[inifred]. **A Call To Service.**
Tallahassee, Florida: 1941. 11" x 8½". 22 leaves
printed rectos only, upper left corner stapled. Pp.
21. Very good: title leaf detached and with
moderate edge chips; first two leaves with a strip
of toning along the right edge.

This is the original typescript of a commencement speech
delivered at a Florida HBCU that was presented by the long-
running president of a Texas HBCU, M.W. Dogan.

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.

Per a contemporary newspaper account, Dogan delivered this
speech to 87 graduate candidates at Florida A&M College on
the date shown on the title leaf, May 26, 1941 and the
Tallahassee Democrat called him "a scholar of distinction, a
leader in the councils of the Methodist Episcopal church and a noted figure in educational circles." Dogan's overriding
theme was "it is expected that you, as you go out from this institution, will put your stamp of approval upon every venture
made to improve the living conditions of our people." He addressed a number of topics while emphasizing the areas we
discuss below.

Dogan began by pointing out the service and contributions towards African Americans by Rosenwald, Carnegie and
Rockefeller as well as the Black press, NAACP and Black benevolent/insurance organizations. He specifically touted the
NAACP's work in the Scottsboro case as well as the fact that "it brought about 17 reversals on our behalf by the United
States Supreme Court." In acknowledging the work of college fraternities and sororities, he shared that "they make for
scholarship and good conduct in the colleges which admit them. Of course, it belongs to college youth, like other youth, to
fail, even in best planned organizations, but he gets up again and again if he is going to make it out yonder." Dogan also
urged the graduates to give back to HBCUs to help grow their respective endowments. He further shared his opinions on
Black businesses and labor, adequate housing, healthcare, and farming.

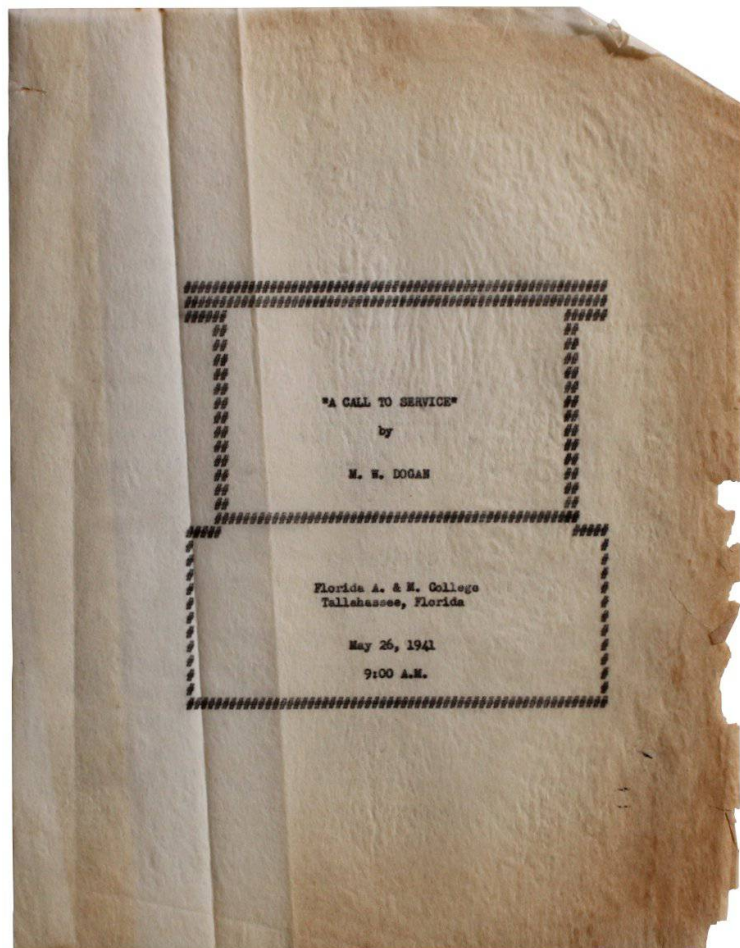
In addition to discussing progress made and steps still needed in numerous areas by African Americans, Dogan's third
major theme of his speech was consolidation of African American resources in education and religion. He thought,
accurately, that multiple HBCUs in one area caused each to be spread too thin:

*"A mistake made which is hard to rectify was the placing of two, and sometimes three colleges in the same
city, dividing support and making for rivalry most unfriendly. In Austin, Texas, are two competing
institutions, Tillotson, supported by congregational and Samuel Huston, by Methodist Church. In Tyler,
Texas, Texas College, by C.M.E. Church and Butler College, by Baptist Church."*

Sure enough, 11 years after this speech, Tillotson and Samuel Huston merged; the school exists today as Huston-
Tillotson University.

Dogan's belief in the need for consolidation of resources carried through to religion:

*"I believe also in the church . . . I believe in reasonable division of Christian people into denominations.
Such division makes for rivalry which encourages proper growth. However, the large number of religious
denominations supported by [African Americans] does not advance our interests spiritually nor financially .
. . . we are now supporting 52 different religious denominations . . . Why cannot the A.M.E.'s, A.M.E. Zions,
C.M.E.s and other Methodists iron out their differences largely non-essential and unite into one great
denomination with overlapping, proselyting and objectionable features done away with . . . Why should*



The Negro press which speaks out weekly in no uncertain terms on all types of questions deserves lots of credit for favorable sentiment created. It is thought by some that too much in the way of agitation is carried on in the weekly Negro press, but without this agitation, we would have fallen short of many things that have come our way. Many of these race papers attractively display in their columns news gathered from all part of the country, and some of the editorials appearing from week to week calling attention to needs of the race in clearness of diction, do not suffer in comparison with those read in our leading dailies. The papers deserving special mention in this connection are the Chicago Defender, Pittsburgh Courier, Amsterdam News, of New York, and the Afro-American, Baltimore. Yes, they agitate, but their agitations have been fruitful of results. We mourn the loss of Mr. Vann of the Pittsburgh Courier who kept before the public the political, industrial, and educational mistreatment of our group in many sections of the country in a way that got results. He lost favor with the controlling political party, but he endeared himself to millions of his race by his fearless attacks.

not the factions in the Negro Baptists be done away with? Why two conventions meeting annually in different parts of the country, each carrying immense crowds and each using much time in the meetings in developing methods to outdo the other? Why cannot our wonderfully prepared Baptist leaders 'bury the hatchet?'"

He followed this with a bevy of demographic data to prove his point that

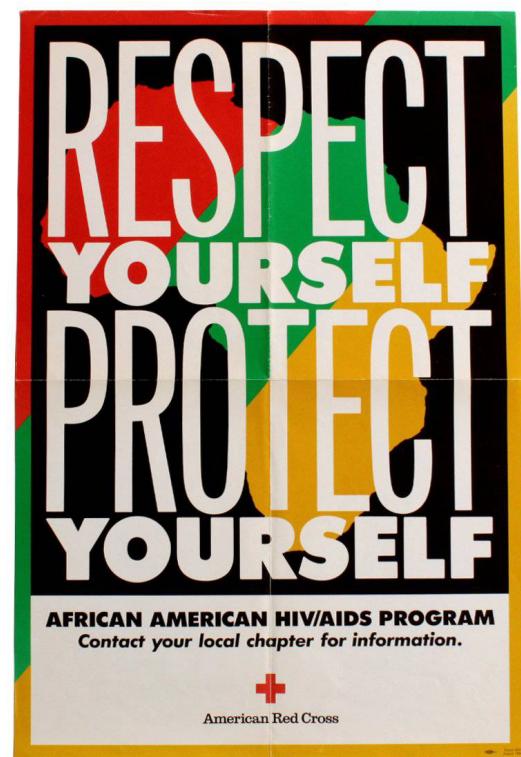
"we find ourselves greatly over-churched. Fully one-half the number we are now supporting could be closed and we would then have a sufficient number left to adequately care for our spiritual needs . . . it is said that one can stand on a certain point in Houston, Texas and count 18 Negro churches."

A unique item with the text of a delivered speech by an important HBCU president, waxing on what he believed to be the critical issues facing new African American college graduates. **\$1250 [7236]**

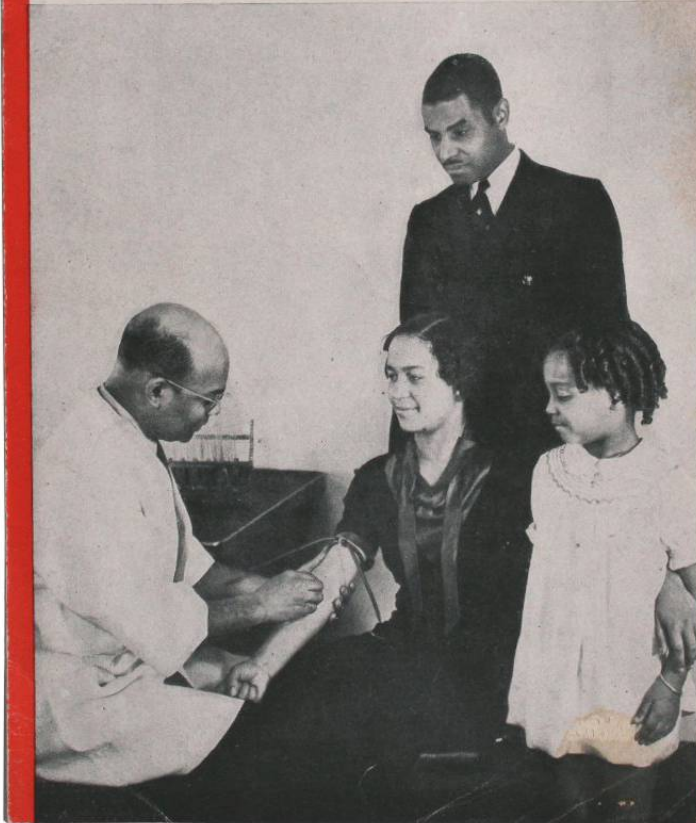
21. [Medicine][LGBTQ+]

Respect Yourself Protect Yourself. N.P.: American Red Cross, 1990. 24" x 16". Poster. Very good: neatly folded twice, possibly as issued, some minor edge wear.

A striking poster for the American Red Cross' 1990 campaign urging AIDS and HIV awareness in the African American community. We find one copy in OCLC, and two others at institutions via Google searches. **\$475 [7654]**



*"Our family is having
its blood tests like
thousands of others"—*



FIND A GOOD DOCTOR

If you do not know a good doctor, ask your County Medical Society, or the local Health Department where to go for a blood test and treatment. If you cannot get a blood test and treatment in your own town, write your State Health Department and ask them what to do.

STICK TO TREATMENT

Do what your doctor tells you. Syphilis can only be cured by reliable doctors. Only your doctor can tell when you have had enough treatment. Stick to it for your own health and for the protection of your family and loved ones.

GONORRHEA

Gonorrhea is a different disease from syphilis. Both are called "venereal diseases," "sex diseases," or "social diseases." Gonorrhea is also called "clap," "gleet," "strain," "runnin' range." Gonorrhea causes a yellow or white discharge from the privates or sex organs. Both men and women get this disease. It spreads by sex relations. Like syphilis, gonorrhea may do you much harm. You must not try to treat it yourself, but go right away to a good doctor or clinic if you think you have it. A person may have both syphilis and gonorrhea at the same time, but each disease requires a different treatment.

Gonorrhea can be cured quickly and without pain. Penicillin injections cure most cases in a single day. But to be sure he is well, the patient must go back to the doctor several times for check up. You can get penicillin treatment for gonorrhea from your doctor or at a clinic.

TRUST YOUR DOCTOR HE IS YOUR BEST FRIEND

*If you want to ask more questions write to
Your Health Department
or to*

THE AMERICAN SOCIAL HYGIENE ASSOCIATION
1790 Broadway New York 19, N. Y.
A National Voluntary Agency Supported By Citizen Contributions

2-49

Pub. No. A-102

22. [Medicine][Public Health]

[Educational Pamphlet Regarding Syphilis and Gonorrhea in the African American Community]. New York, N.Y.: The American Social Hygiene Association, 1949. 7 5/8" x 5 1/8". Bifolium, printed all four sides. Pp. [4]. Very good minus: light spotting, stains and small losses, mostly at upper outer corner of leaves.

This is a public health brochure aimed at African Americans, intending to provide education on syphilis and gonorrhea as well as how to obtain medical help. It was distributed by the American Social Hygiene Association (ASHA), whose "Negro Project" (NP) sought to address the racial disparities that explained the high rates of venereal disease among Black populations.

Secondary scholarly research about the NP is limited, but two sources we found have compared it to the infamous Tuskegee Syphilis Experiment, which promised healthcare for African American men suffering with syphilis but secretly aimed to study the deteriorating effects of the untreated disease. The experiment lasted 40 years; even when penicillin, a proven cure, became widely available in the early 1950s, the men did not receive treatment. Only when the study appeared in the national press in 1972 did the Department of Health, Education and Welfare halt the experiment; it wasn't until Clinton's presidency that an official apology was given for the offenses.

In contrast, NP aimed to bring awareness and education of the impacts of syphilis through pamphlets, posters and motion pictures specifically aimed at the African American community. NP's parent organization, ASHA (now known as the American Sexual Health Association) was formed in 1914 in New York City with a mission of improving sexual health and preventing sexually transmitted diseases. Founders and supporters included Charles Eliot (president of Harvard University), Jane Addams of Chicago's Hull House and John D. Rockefeller, Jr. During both World Wars, ASHA worked with the United States government, educating soldiers about venereal disease and attempting to eliminate prostitution. A proposal for funding for NP claimed *"that the higher rate of prevalence of venereal diseases among the black population was alarming; and two, that this higher prevalence rate was not the fault of the black community."* NP sought to address the systemic factors that surrounded the high rates of disease, including *"lack of access to healthcare, poor healthcare and underprivileged life circumstances."* In 1943, NP held a National Conference on Wartime Problems in Venereal Disease Control. But by 1945 the project was a ghost and no records remain; it is believed to have died when its main source of funding, the Social Protection Division of the Federal Security Agency, was dissolved.

This pamphlet was originally produced in 1938, and reprinted in the 1940s. Its cover featured a photographic image of an African American family *"having its blood tests like thousands of others."* It listed signs and symptoms of syphilis and gonorrhea, informed on how to find a good doctor, and urged getting tested and treated with penicillin.

Rare printed material documenting a little-known project aimed at improving the sexual health of the African American community; an opposition to the long-standing and commonplace racial disparities in healthcare. No holdings found online or in OCLC. **\$750 [4385]**

23. [Pacific Northwest]

Chatters, Yvonne and family. **[Collection of Photographs of an African American Family from the Pacific Northwest and Canada]**. Various places, mostly Seattle, WA; Portland, OR; and Windsor, Ontario, Canada: [circa 1910-1951]. Collection contains a total of 292 photographs and 10 photo Christmas cards nearly all of which are loose. Most photos measure from 2" x 2" to 3½" x 4" and 91 are captioned. Generally good plus to very good or better.

This is a fantastic collection of photographs depicting an African American family who lived in Seattle and in Windsor, Ontario, Canada. It appears to have been kept together by Yvonne Chatters of Seattle; Yvonne's name and address appear in a small, carefully created album here which contains 16 photos and 15 clippings. Yvonne was born around 1914 and likely spent many of her college-age days in Portland, Oregon. The album's clippings are from a Black press newspaper, *The Advocate*, which ran from 1903 to 1936 and was known as the primary source of news for the Portland African American community. One clipping announced Yvonne's new role as *"assistant editor to Mr. Duck Jordan, editor of the Seattle news. Miss Chatters is a beautiful young*

woman, intelligent, ambitious and popular and we know with her able assistance . . . the Seattle section will grow rapidly." A few clippings covered the social engagements of Yvonne and her sister Annie on visits to Portland, and there are 16 photographs of the girls and their friends with captions like *"Don't We Look Young"* and *"Cutie."* One great photo was captioned, *"How's the Horse Riding in Billings Mont?"* and featured two Black men, each on a horse. The album also holds two pages of handwritten notes that seem to be superlatives about Yvonne's friends, with names next to traits like eyes, lips, complexion and physique.

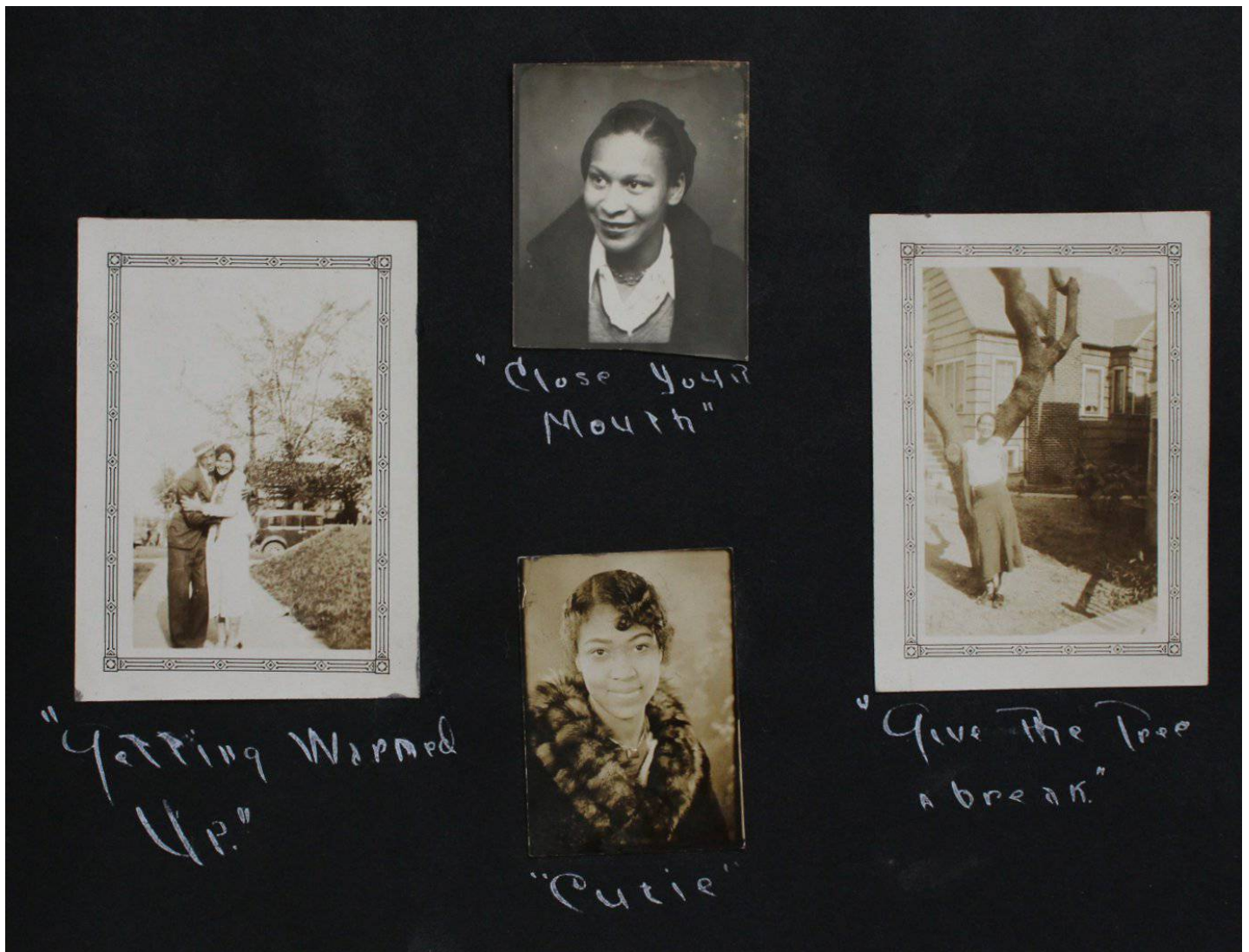


The rest of the collection includes nearly 300 loose photographs which reveal a closely knit, well-to-do African American family. The photos introduce us to Yvonne and Annie's parents, Hettie and George Chatters, who operated a hand laundry in Seattle for over 20 years, as well as

two other sisters and a large extended family. We see Yvonne's uncle, Dr. Othello Pritchard (O.P., or "Pritchie") Chatters, who attended Britannia High School (BHS) in Vancouver, British Columbia, and McGill University in Montreal. He practiced medicine in Windsor, Ontario, where he lived with his wife Verna and their children. The family traveled often to reunite.

About one third of the photos are captioned, most with names and dates, though several also include inscriptions and lighthearted narrative. There are fabulous shots of family members posed outside homes, in gardens and standing proudly in front of cars. About a third of the images show the family outside, camping and enjoying nature, while nearly always dressed to the nines. Several photos identify family members at weddings, and many show babies and children with some captioned with their names, ages and the date.





The photographs reveal epic backdrops behind family get-togethers at beaches, mountains and forests. We see family members playing in the snow and a great shot of two young women sitting in a docked boat. There are several photos of young Black men in uniform, and a striking image of a group of students (only one of whom is African American, likely O.P.) and their teacher on the steps of a school building, holding a pennant for BHS. We also see groups of schoolgirls, some all Black and a few with white classmates. One great shot shows one of the Chatters sisters (in pants) with a white friend, captioned: *"This is a married girl friend, Alaska born and raised. She has 2 children. We wear lots of slacks here. They are so comfortable."*

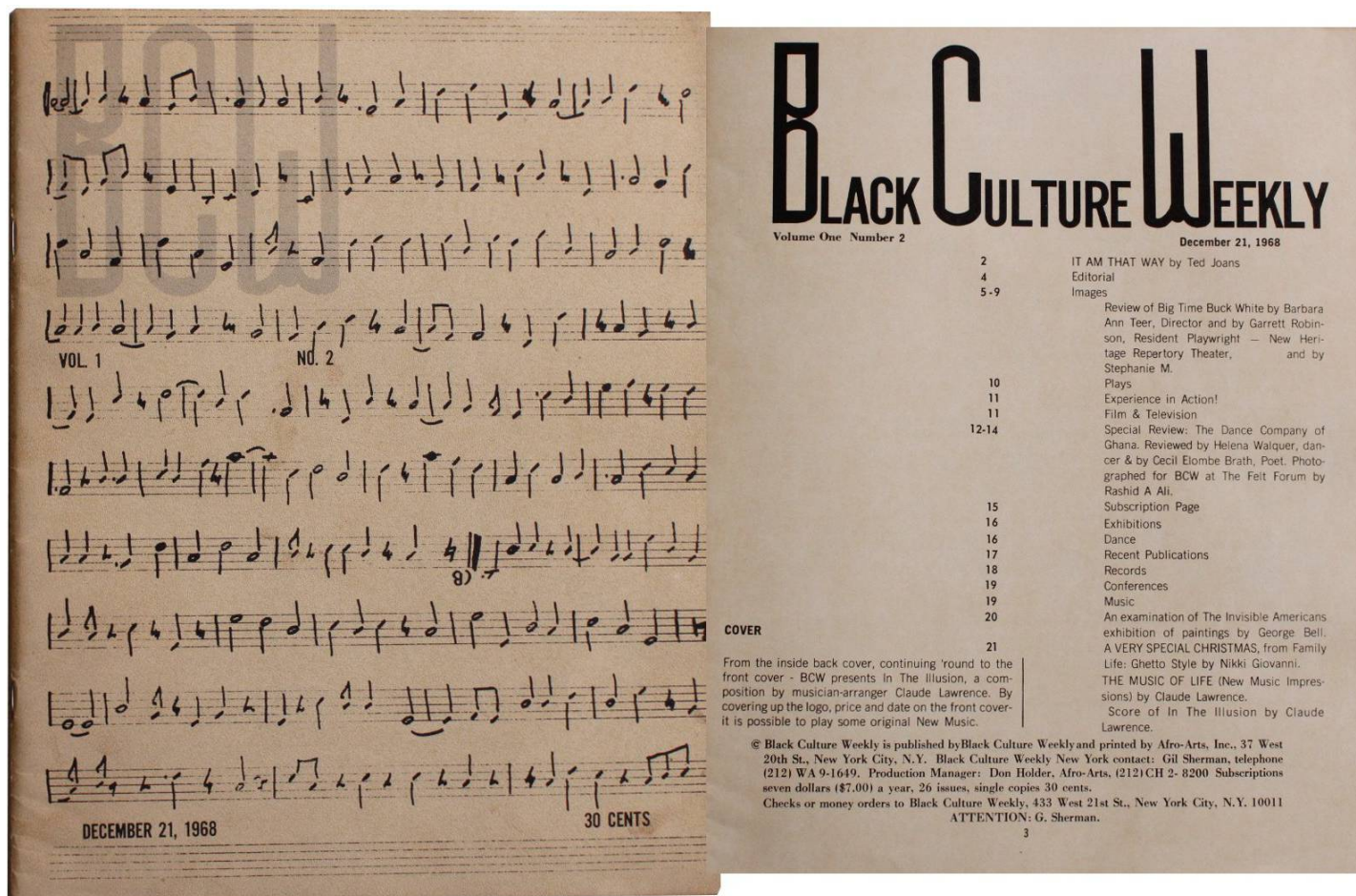
Most of the images are vernacular, but there are a handful of professional shots. The bridal party seen in O.P. and Verna's 1926 wedding photos appear 25 years later in beautiful professional hand-colored shots of the couple's anniversary celebration in 1951. There is also a professional portrait of a young woman in uniform and one of an elder female family member in what might be the regalia of a fraternal group. Two RPPCs are addressed to Yvonne and her sister Beatrice from "Mother," *"enjoying our trip to Mt. Rainier"* in 1928. Christmas cards with lovely photographs, some hand-colored, identify other African American families.

A warm and abundant photo archive, documenting a few generations of an African American family in the Pacific Northwest and Canada.

\$3250 [7683]

More images may be seen here: <https://tinyurl.com/2p9d6spm>





24. [Periodicals][Art][Poetry]

Black Culture Weekly [Vol. I, No. 2 (Dec 21, 1968)]. New York, New York: Black Culture Weekly, 1968. 10" x 8". Stapled self-wrappers. Pp. 24. Very good plus: a few small stains and a bit of creasing to wrappers; just a bit of spotting to edges of a few leaves.

This is a rare copy of a short-lived African American arts and literary magazine, *Black Culture Weekly* (BCW). It's powerful, political and artistic and includes work by several notable African American artists and writers. BCW published only three issues total and was edited by Gil Sherman; it is not to be confused with the modern journalistic vehicle with the same name founded by Jeremiah Chapman in 2020.

This issue has five original poems by such notable African Americans as Amiri Baraka, Barbara Ann Teer (who founded Harlem's National Black Theatre) and Cecil Elombe Brath. Brath was a noted Pan-African activist, whom Stokely Carmichael deemed the "Dean of Harlem Nationalists." There are columns reviewing Black art exhibitions, works by Black poets, and the play "Big Time Buck White": *"this counter revolutionary play turns the Black Power Movement into a mockery."* Also of note is a one page short story by Nikki Giovanni, one of the world's most well-known and honored African American poets.

A major focus of the magazine is its listings for cultural events throughout New York City and Newark, New Jersey providing a wealth of data for researchers within a narrow time frame showing dozens of meetings, lectures, film presentations and more, all tailored to the Black community. It also lists recent publications such as children's books and novels, along with sound recordings available from Jihad Productions in Newark. A beautiful centerfold image shows the African Dance Company of Ghana, followed by a review of their recent performance at Madison Square Garden.

The front cover and the two pages making up the rear wrapper are a facsimile musical arrangement in the hand of Claude Lawrence. The magazine's table of contents shared that *"by covering up the logo, price and date on the front cover it is possible to play some original New Music."* Lawrence got his start playing the Chicago jazz club circuit, moved to New York in 1964 and maintained a career as a musician and painter. His work is in the permanent collections of the MOMA, the Studio Museum in Harlem, the Brooklyn Museum of Art, the National African American Museum and Cultural Center, the National Gallery of Art, and many more.

A fantastic source for Black arts and culture in New York in the heart of the Black Arts Movement. OCLC shows five institutions with holdings; four of them have this issue. Danky Hady 649. **\$750 [5539]**

25. [Periodicals][Black Nationalism/Pan Africanism]

The Spokesman [Vol. 1, No. 1 (September 1975)]. Detroit, Michigan: Pan-African Congress, USA, 1975. 15 3/8" x 11 3/8". Newsprint. Pp. 4. Very good: folded horizontally at center, presumably as issued; lightly toned.

This is the first issue of a rare publication produced by an African nationalist group from Detroit, the Pan-African Congress, USA (PAC).

We were able to piece together the fascinating history of PAC through firsthand accounts found online of African students, members and relatives of group leaders. PAC was organized in 1969 by Edward Vaughn and Kwame Atta. Vaughn operated a Black Power bookstore in Detroit and was the executive assistant to Detroit's first African American mayor, Coleman Young. He also served in the Michigan House of Representatives from 1979-1980 and 1995-2000. Though PAC was a Black nationalist group with Pan-African objectives, it was considered to be a mainstream organization. They sponsored refugees from Africa to attend college at Wayne State University in Detroit – in 1975 there were about 200 African students at the school – and ran a combination housing and conference hall. PAC offered classes in African languages and held forums and meetings, inviting African diplomats and other leaders to address its members. The group had ties to the Pan-Africanist Congress of South Africa, organized marches every year on African Liberation Day and ran a preschool for children at the PAC house. Like other civil rights and political groups fighting for racial justice and equality, PAC was often a target of FBI investigation.

One of the editors of this publication was PAC co-founder Kwame Atta's wife, Etua. The couple had moved with their children from Detroit to Ghana in 1968, back to Detroit, and then to Liberia just two months after this issue's release. The paper's staff also included Kwadwo Akpan and his wife Yola. Yola was a civil rights activist and editorial writer at the *Detroit News*, one of the nation's largest and most influential newspapers. The couple later divorced, and in 1995 Kwadwo resettled in Ghana. He traveled often to the United States to promote better Pan-African relations and worked with the Ghanaian government to grant dual citizenship to African Americans. In June 2006, he addressed the first NAACP Alabama State Conference Economic Development Summit On Africa.

Not to be confused with the African American journal of the same name published in 1925 which mainly ran news of the Nigerian Progress Union, this was the "Special Introductory Issue" of *The Spokesman*. The editors opined that

"The Spokesman is designed to CLARIFY. It will try always to be plain-speaking, factual – but it WILL NOT RETREAT . . . [it] speaks to the Black people locally, nationally, and internationally. Above and beyond else, this newspaper will address the totality of life as experienced by people of African descent."

The issue reported on the murder of an 18 year old Black youth by a white man who suspected him of a crime, and on a successful boycott of Detroit stores that had been involved in the beating of an African American woman and the death of a Black man. One section featured Uzazi Chama, a community service intended to prepare Black parents for childbirth – "the only Black organization of its kind in the metropolitan Detroit community." The paper also listed PAC's principles and informed on upcoming forums. It told of the group's Youth League, which met weekly to "discuss ways of making the Black community a better place in which to live" and to "promote healthy ideas of Black pride." There was a poem by a "Zambian elder," advertisements for PAC's food cooperative and biweekly radio show and seven photographic images.

Rare documentation of a little-known but important Pan-African organization in Detroit. No holdings were located in OCLC. **\$675 [1352]**



26. [Periodicals][HBCUs][Karl Downs]

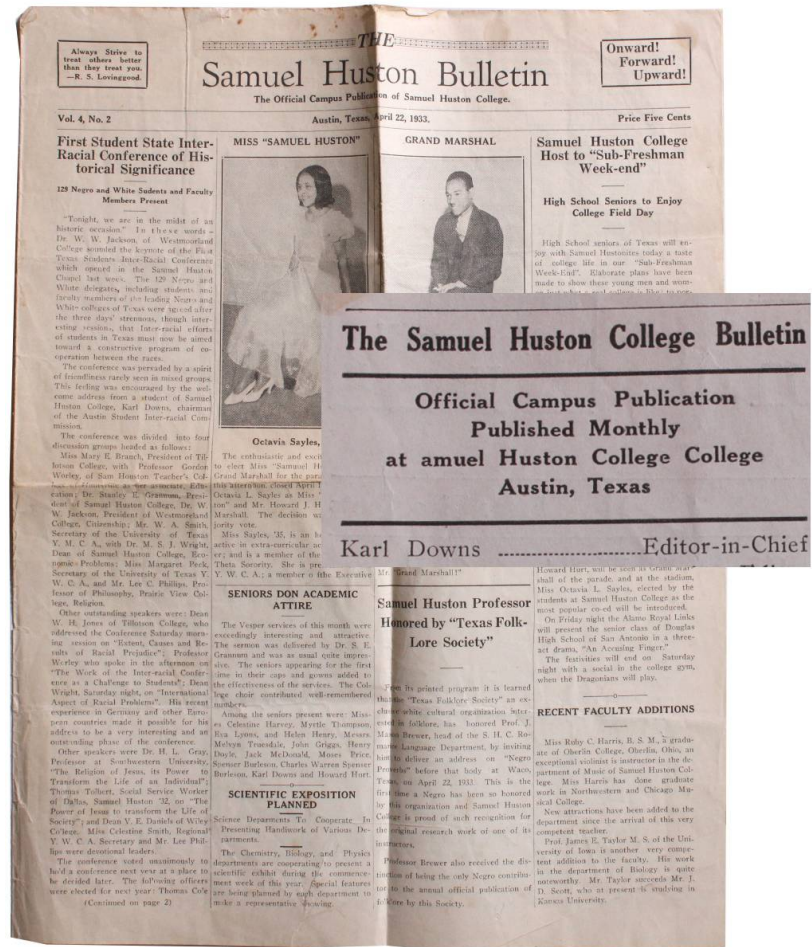
Downs, Karl (editor). **The Samuel Huston Bulletin** [Vol. 4, No. 2 (April 22, 1933)]. Austin, Texas: Samuel Huston College, 1933. 13 7/8" x 10 1/2". Newsprint. Pp. [4]. Good: heavily creased at old folds with a few small tears at intersections, removing one word of text; 1.5" tear to front not affecting legibility; edge wear; spotted and toned.

This is a rare issue of the official publication of Samuel Huston College, the precursor to Huston-Tillotson University (HTU) in Austin, Texas. It was edited by a young man who went on to become a widely influential African American orator and minister, role model to Jackie Robinson and the youngest college president in the United States, Karl Downs. Downs' life was cut short when he died at the age of 35 after being denied life-saving medical care because of his race.

HTU, the first institution of higher learning in Austin, was formed in 1952 when two HBCUs came together: Samuel Huston College (SHC), chartered in 1876, and Tillotson College. A notable alumnus (and former president) of SHC, Karl Downs was the editor-in-chief of this publication while a student there. He also served as chairman of the Austin Student Inter-racial Commission and bandleader of the school orchestra. Continuing on to seminary, Downs played a leading role in the interracial Methodist student movement and delivered talks at various conferences. In 1938, at the age of 25, Downs became pastor at Scott United Methodist Church in Pasadena, California, where Jackie Robinson's mother worshiped. In a short time he added a nursery, toy and book lending library, social service department, basketball court and other amenities to the historic Black church. He also stepped into a role as mentor and role model to Jackie Robinson, who had been arrested with the possibility of a jail term just before his 19th birthday. A few years later, Downs returned to SHC, becoming the youngest college president in the nation, and he brought Jackie Robinson with him. Two years before breaking the color barrier in Major League Baseball, Robinson coached the SHC basketball team. During Downs' 4 1/2-year tenure at SHC, enrollment tripled, the campus expanded and he organized a lecture program to help Black religious leaders get their writing distributed to the wider public. He also wrote a book, *Meet The Negro*, a series of biographical vignettes of successful Black Americans. Downs died at the age of 35 in a segregated ward in an Austin hospital after not receiving medical care that could have saved his life. According to Jackie Robinson's wife, Rachel, *"we believe Karl would not have died if he had received proper care, and there are a number of whites who evidently shared this belief. After Karl's death, the doctor who performed the operation was put under such pressure that he was forced to leave town . . ."*

The leading article in this issue, which we presume to be written by Downs based on his interests and later career, covered the First Texas Students Inter-Racial Conference, attended by 129 delegates from Black and white colleges of Texas *"aimed toward a constructive program of cooperation between the races."* One article celebrated Professor J. Mason Brewer, the first African American invited to speak to the *"exclusive white cultural organization"* the Texas Folklore Society and first *"Negro contributor"* to the Society's official publication. There is also notice of a talk given by Celestine Smith; working in Nigeria, Smith was the only African American YWCA secretary to go abroad with the YWCA prior to World War II. The *Bulletin* also announced an upcoming Scientific Exposition, a College Field Day for high school seniors and additions to the SHC faculty. There were blurbs on school sports, Greek life, the Dramatic Club and choir, as well as alumni notes, gossip and an original poem. Four photographic images include a shot of *"Miss 'Samuel Huston',"* Octavia Sayles, and one of *"Karl Downs and His Dragonians,"* SHC's orchestra and *"Texas' best College band."*

OCLC shows three institutions with a combined 13 total issues of the *Bulletin*, and none have this particular issue. There is a collection of Sam Huston College records at HTU which has catalogs and bulletins of the school but the earliest is from 1940. Also important is that there is only one other known issue of the paper that was edited by Downs: his *Meet the Negro* is well known, and an online biography stated Downs "published a number of religious articles," but OCLC shows him as the author of only one other work and Google searches also revealed nothing else by him. That makes this newspaper exceptionally rare physical evidence of Downs' work as an editor, and he almost certainly wrote the columns on race relations. Danky Hadly 1273. **\$1850 [4263]**



The Samuel Huston College Bulletin

Official Campus Publication
Published Monthly
at Samuel Huston College
Austin, Texas

Karl DownsEditor-in-Chief

Samuel Huston Professor Honored by "Texas Folk- Lore Society"

RECENT FACULTY ADDITIONS

Miss Ruby C. Harris, B. S. M. T. graduate of Oberlin College, Ohio, an international scholar is instructor in the department of Music of Samuel Huston College. Miss Harris has done graduate work in Northwestern and Chicago Musical College.

New attractions have been added to the department since the arrival of this very competent teacher.

Paul James E. Taylor, M. S. of the University of Iowa is another very competent addition to the faculty. His work in the department of Biology is quite noteworthy. Mr. Taylor succeeds Mr. J. D. Scott, who is present in the biology department.

The Black Advocate [Vol. I, No. I (Oct 25, 1965)]. Detroit, Michigan: The Freedom Now Party, 1965. 14" x 8½". Newsprint; four leaves printed both sides and corner stapled. Pp. [8]. Good plus: creased at old fold, possibly as issued; first leaf with small faint spot, tiny tear and faded ink to two lines of text at intersection; lightly dust-soiled.

This is the first and likely only issue of a rare African American periodical, which claimed to serve as the “*official organ of the Freedom Now Party*” of Detroit, Michigan.

The Freedom Now Party (FNP) was an African American political party with ties to the Socialist Workers Party that was founded in Washington, D.C. in August 1963. That year FNP appeared on ballots in D.C. as well as New York, Michigan and Connecticut, and in 1964 the party primarily focused its work on Michigan. Efforts were short-lived; it is generally agreed upon that the party disbanded in 1965.

This newsletter stresses the importance of African American participation in elections and also shares items of national and international news. The lead article, “*Massa’s Day Is Done*,” celebrated a “*new epoch in black political participation*” as thirteen African Americans ran in the primaries for Common Council and “*Detroit Negroes elected a councilman with the white people’s blessing.*”

Negroes didn't think it could be done any other way." The article was written by James Boggs, noted Black activist, auto worker and author of *The American Revolution: Pages from a Negro Worker's Notebook*. He and his wife, Grace Lee Boggs, were leaders in the Detroit civil rights movement in the 1960s, writing, organizing and hosting noted Black revolutionary leaders. They helped found the National Organization for an American Revolution, continuing their activism work through the 1980s, and the James and Grace Lee Boggs Center to Nurture Community Leadership was founded in 1995.

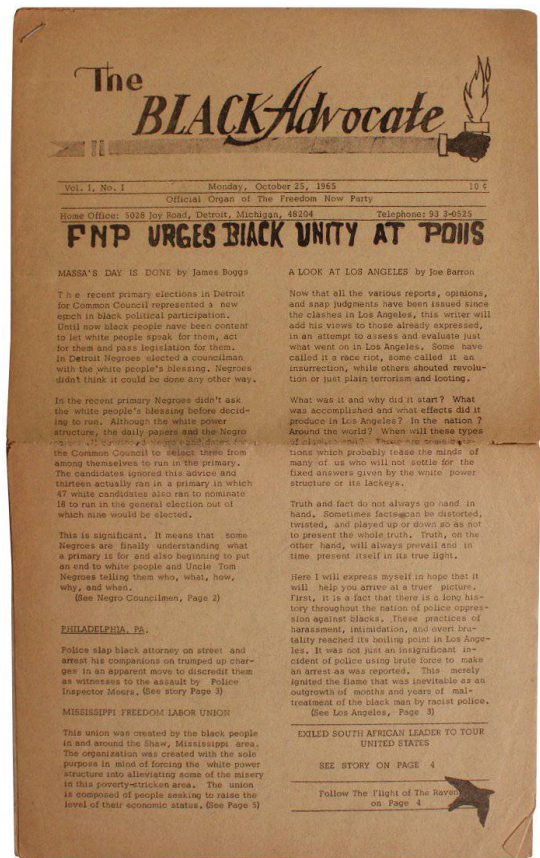
Joe Barron, FNP County Chairman, reported on recent race riots in Los Angeles for this issue, arguing that

"the white power structure and the white man will do well to note that these types of eruptions will not stop unless there is a fundamental improvement on his part in his relations with the black man. Los Angeles was the Black Lash, the reflection of the black man throughout the nation saying that, 'We have spoken – we are a free people and there is no power on earth that will stop us from functioning as such.'"

The paper also related that Barron had been scheduled to speak at a rally in Philadelphia, but that he and three others had been arrested (and their attorney assaulted by police) before the event could take place. It noted that *“Police brutality and intimidation were one of the main topics on which the speakers had intended to speak.”* There were additional news items relating to the Mississippi Freedom Labor Union as well as political developments in Ghana, Tanzania and South Africa.

It informed on how to get involved with the FNP, suggesting that “*the black man who advocates Freedom Now is STRENGTH!*” There was a reprint of an article by David Adams entitled “*How to Win Friends and Influence White People*” and a full page poignant cartoon urging the participation of Black voters despite threats of violence. The rear of the publication featured “*A Statement of Principle*” of the FNP, as well as the preamble to the party's platform.

A rare publication by a short-lived but important African American political faction in Detroit. OCLC shows two holdings. Danky Hady 746. **\$950 [7852]**



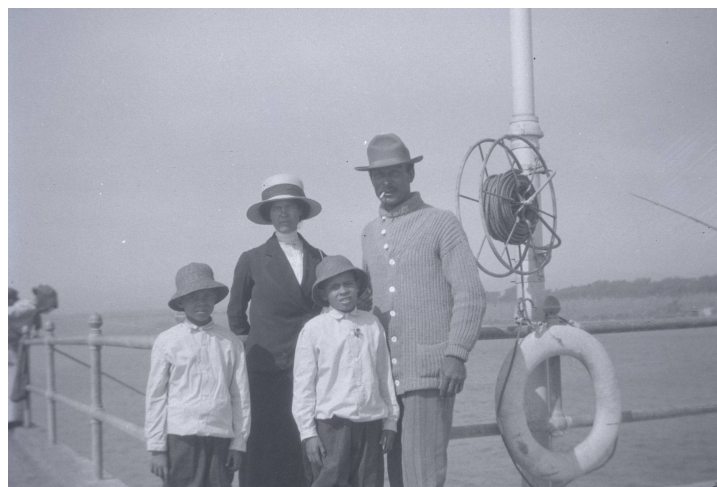


28. [Photography][California][Missouri]

Simpson, Clarence Thomas. *[Photographs of an African American Family.]* Missouri and California: circa 1900-mid-1920s. 22 studio portraits in a variety of sizes including three duplicates; 90 loose black and white vernacular photographs and 60 film negatives (no duplication of images), most measuring from 3½" x 2½" to 4½" x 2¾"; 38 of the photos are captioned. Studio portraits and negatives generally near fine; vernacular photos generally very good.

This is a wonderful collection of photographs, with some ephemera, depicting a well-to-do African American family from Missouri who moved to California in the 1920s.

The collection centers on Clarence T. Simpson as well as his mother, Eliza. Census records over a 40 year period show they lived together, with Eliza listed as head of household and with no employment shown; Clarence's occupations were listed variously as working for a railroad, a janitor, a machinist and the 1930 census showed him working as a dishwasher. We think their wealth came from real estate: the collection includes a letter from an attorney which included rent collected on Clarence's behalf and there are eleven canceled checks showing large sums of money moving through accounts in the mid-1920s.



The collection includes 19 different studio portraits, presumably all taken while the family still lived in Missouri as one is dated 1903 and most present as having been taken in the 1910s or earlier based on known ages of the subjects. Several have photographer imprints, with all but one in Kansas City. There's a high school graduation portrait of

Clarence's sister, Siddonia, likely from around, 1906 as her engraved high school graduation invitation is included with that date; the Lincoln High School graduation program is included as well. A great portrait, taken approximately 10 years later shows Siddonia with Eliza as well as her own children. Another shows Clarence's other sister, Josephine, taken in the early 20th century. There's also a late 19th century cabinet card of a much younger Eliza and several portraits of Clarence taken in the early 20th century including one with a Minneapolis imprint. Lastly, there's another Minnesota connection, a portrait of the Reverend A.L. Kimbrough, inscribed by him to "Aunt Eliza," and his obituary is laid in to the photo folder. Kimbrough was a rising star in the CME church and had been a pastor in St. Paul for two years at the time of his sudden death. He had become so important in such a short time that his body was laid in state for two days at his church prior to his funeral, which was attended by CME dignitaries from all over the country. There are several vernacular shots of Kimbrough in the collection as well.

Nearly all the vernacular photos, and negatives, appear to be taken in California, some around the turn of the century, the rest in the 1920s. All of them show either the Simpson family, relatives or friends. One series shows a few family members at a ranch called the Golden Glow in August 1925 where they can be seen working and posing with various animals and workers. They may have also been there to hunt, as several photos show them posing with firearms. More than one series shows Clarence's sister Siddonia and her growing family. Many great photos were taken at the beach, and others show friends and family in Western wear around the turn of the century. There's a short series showing several family members dressed in fancy clothes posing in the desert at Torrey Pines in the mid 1920s, another great series shows the family visiting an orchard and there are a few shots showing their home.

A lovely collection, worthy of further research, showing a midwestern-turned-Californian African American family.

\$3500 [7802]

More images may be seen here: <https://tinyurl.com/3jws4wh9>





29. [Photography][Minnesota]

McGee, Earl W. **[Archive of Contact Sheet Photographs Taken by an African American Photographer]**. Rochester, Minnesota: 1961-1966. 11¼" x 10¾". Six thick three-ring binders holding a combined 430 three-hole punched leaves of photograph contact sheets most measuring around 8" x 10". The contact sheets contain a combined 8000 images; approximately half the images measure 2¼" x 2¼", the rest are 1½" x 1". Approximately seventy-five percent of the leaves are captioned and an inventory of each binder, including captions and number of images, is available. The original negatives for all, or nearly all, images are included and held in envelopes adhered to versos of the leaves.



Approximately one third of the leaves are good plus due to tears or stains, otherwise generally very good with light to moderate edge wear and light curling; some leaves are trimmed.

This is a massive collection of 8000 images taken by an African American amateur-turned-professional photographer. Over the six year period covered by the collection, Earl W. McGee snapped nearly 5,000 shots of African American Minnesotans as we watch him progress from being an award-winning member of a camera club he helped found to a talented portraitist who documented dozens of events of import to the African American communities of southeastern Minnesota.

According to a profile of McGee in the August 1994 issue of Macalaster College's alumni magazine, he graduated from Macalaster in 1954 and

"helped the community of Rochester, Minnesota learn to appreciate and grow in cultural diversity. After 13 years as a special-education teacher in his native St. Paul, he was hired by IBM in Rochester to improve opportunities for

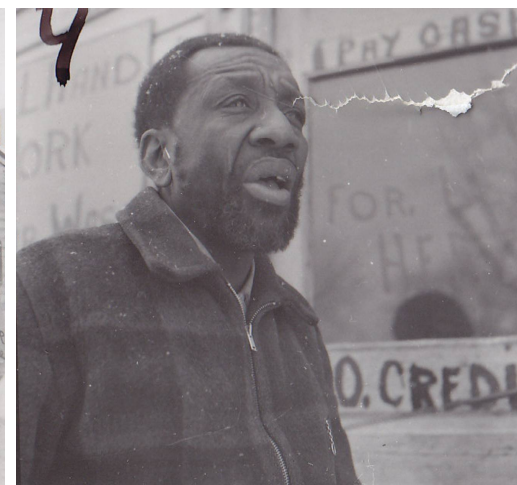


African Americans and other people of color at one of the nation's largest corporations. Known fondly as the 'godfather' of Rochester's black community, he helped bring more than 150 African-Americans to Rochester . . . In leadership positions with the Rochester NAACP . . . and the Rochester Area Chamber of Commerce, he has built bridges between people of all races . . . He has been an advocate for the poor and the handicapped, has worked with refugees and served as a foster father to many youths."

Per a 1971 article in the *Winona Daily News*, McGee was a personnel counselor at IBM in Rochester as well as the chairman of a committee on racial understanding, and he was also the chairman of the Minnesota Department of Human Rights school personnel committee. McGee further had a stint as the assistant superintendent for urban affairs for St. Paul schools from 1971-1972 in between jobs at IBM.

We also learn of McGee from his repeated mentions in the African American newspapers, the *Minneapolis Spokesman* and *St. Paul Recorder* (now the *Minnesota Spokesman-Recorder*). From 1955 through the late 1960s Earl and/or his wife are mentioned dozens of times in relation to social organizations and community activism. Beginning in 1963, McGee's photo credit is also seen in both papers. McGee started several organizations in Rochester including a chorus, The Cantorians, that performed all over the city. He was also the president and founding member of Intramours which was initially made up of seven married couples and met once a month "with the following goals in mind: To sponsor: a scholarship fund; non-pay activities for young people; aid for needy children; and general interest trips for the members." McGee was further a founding member, and president, of Loafers, Inc. another civic club which promoted educational speakers, as well as the Queen of Hearts Ball, a black tie formal for Black socialites.

McGee had a major impact on the Hallie Q. Brown Community Center [HQB]. The HQB, which exists to this day, was founded in 1929 and is an African American social service agency primarily serving the Summit University area of St. Paul. At the time of these photos, it was located at the Masonic Hall at Aurora and Mackubin and McGee played a significant role there as the director of its education division. He was also the secretary of its camera club which apparently had mostly Black photographers.



McGee's lens captured everything from protest marches to baseball games, cookouts to NAACP meetings, television appearances, car accidents, and more. There are numerous specific highlights, from the couple dozen images of Black students visiting IBM to a couple dozen more showing members of a Black social group getting ready for a television appearance and the HQB Camera Club hosting Gordon Parks.

Another important aspect of the collection is that it visually captures a time of important demographic change in

Minnesota. According to the Minneapolis Encyclopedia Online, *"The Black population began growing significantly between 1950 and 1970 during the "Great Migration" of African Americans from southern states to the North, Midwest, and West. Although Minnesota's Black population did not increase as much as the populations of other northern states, such as Illinois and Michigan, during this twenty-year period, it rose by 149 percent."* As of 1980, African Americans made up 5% of the Minnesota population and recent census data shows they presently make up only 7.6% of Minnesota's population whereas the national percentage is approximately 13.6 percent. As McGee's photos were taken in the midst of a mid-late 20th century population boom, and McGee was focused on building bridges between various racial communities, the collection gives visual representation to a tiny minority as it made inroads within the larger population.

The trove of 8,000 photographs can be roughly broken down into a couple dozen categories. As it relates to those shots depicting African Americans, the three largest groups would be the 800-1000 images of events and meetings related to civil rights, a similar number of images related to social or community events and meetings, and approximately 1000 or more portraits. Most families pictured are identified.

Specific examples in some of the broader categories include:



Social:

- A black tie event for a club called the Regalettes
- Several events of social clubs including the Queen of Hearts, Loafers, Satin Dolls, Sterling Club
- Dance held by the Order of the Eastern Star
- Numerous weddings and baptisms
- American Legion dance with mostly Black members

Sports:

- Group team shots including many Black-only teams
- Track and field competitions as well as football, baseball and basketball games
- A Harlem Globetrotters event
- Portraits of a Minneapolis Laker
- The HQB pee wee sports club

Street Shots and Community:

- Living conditions
- Numerous instances of asking people on the street or at work to stop and pose
- What appears to be a segregated hayride



- The HQB camera club
- Black cub scouts
- Group portraits of the Mount Olivet gospel singing group
- Rehearsals for a church play for [Richard] Allen Day
- An adult education class

Business:

- Series showing a cobbler
- Internal shots of: a jewelry store, a Black-owned liquor store, a black barbershop and more
- Shots of workers at a hospital as well as a dentist's office
- Numerous storefronts

Civil Rights/Activism:

- Respective series showing the Urban League's annual dinner, the 1963 NAACP regional conference, 1965 T.S.T.C. Dinner
- Black students/employees at I.B.M.
- NAACP meeting with June Shagaloff
- Selma sympathy march
- Many images of the 1965 NAACP regional conference including a youth rally and march to the courthouse.
- A B'hai World Peace Institute in February 1966
- Urban League meeting and race conference February 19, 1966
- NAACP "youth queens"
- Urban League career days
- NAACP demonstration at the capitol June 13, 1966
- State Republican and Democrat conventions

An important collection. The breadth and depth of photographs and topics give both a wide angle view of Minnesota African American life, and, once fully catalogued, researchers can dive in to the dozens of research trails provided by specific images. **\$23,500 [7610]**

Approximately 100 sample images may be seen here: <https://tinyurl.com/yx8sfrku>

Approximately 100 contact sheets may be seen here: <https://tinyurl.com/58f4ukr9>

30. [Photography]

[Religion]

Macbeth, Arthur L.
(photographer).

***Fifth Annual
Conference,
Church Workers
Among Colored
People, Third
Province . . .***

[Caption Title].

Baltimore, MD:
Macbeth Studio,
1927. 11" x 13½".
Black and white
photograph. Good
plus: moderate
edge wear; a
couple of chips
only one of which
impacts the image;
scattered surface
dust soiling.

This is a group photo
of an important African
American religious



organization taken by a Black photographer, Arthur Macbeth. The photo depicts the fifth annual conference of the third province of the Episcopal Church's Church Workers Among Colored People (CCWACP). According to the website for the Union of Black Episcopalians (<https://www.ube.org/who%20we%20are/ube-history.html>), The CCWACP came about when,

"In 1882, a Mississippi priest launched a virulent attack on blacks, arguing that sparse black Episcopal growth was due to their intellectual, moral and leadership inferiority. The southern bishops then proposed the Sewanee plan to segregate blacks into a racial diocese. John Peterson, an aged teacher and deacon at St. Philip's Church, New York, called the black clergy together, who organized the CONVOCATION OF THE COLORED CLERGY, with the distinguished Cambridge scholar and missionary, Alexander Crummell of St. Luke's, Washington, D.C., as the first president. Later the name was changed to the CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE since some black laity and two white priests had joined.

The CONFERENCE met annually. Every third year, it met at the site of General Convention and appointed lobbyists to press for black goals. Conferences were highly organized, with grand festive services, lectures, reports and stirring debates. Annual proceedings were published. It sponsored a monthly newspaper, The Afro-American Churchman, and later, The Church Advocate, edited by George Freeman Bragg, Jr., of St. James, Baltimore. The interaction on a national basis fostered a common distinctive churchmanship among black Episcopalians.

The CONFERENCE, through protest and agitation, served as the conscience of the Church, recalling it to its catholic ideal. Over the years, the CONFERENCE partially achieved many goals. [E.g.], Segregation was never written into national policy or canon law."

The photo was taken by Arthur Macbeth and depicts 28 men and 18 women and possibly shows a 31 year old Bravid Harris who took over leadership of the group in 1937. According to Frank Lincoln Mather's *Who's Who of the Colored Race* (Chicago: Franklin Lincoln Mather, 1915), Macbeth began as a professional photographer in Charleston South Carolina in 1886 and moved to Baltimore in 1910. His work was awarded medals at numerous exhibitions including the Jamestown Ter-Centennial Exhibition in 1907 where he was also the director of exhibits for the Negro department. His profile also mentioned that he had *"invented 'Macbeth's Daylight Projecting Screen,' with the purpose of showing stereopticon and moving pictures in daylight."*

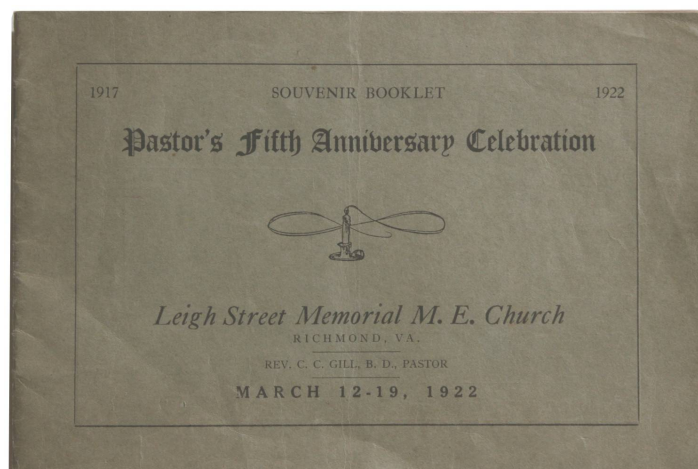
OCLC locates nothing similar and a website search found only five other examples of Macbeth's work. An almost certainly unique photograph, combining the work of a Black photographer with an important religious civil rights organization. **\$600 [6449]**

31. [Photo Books][Religion]

Souvenir Booklet: Pastor's Fifth Anniversary Celebration . . . [Cover title]. Richmond, VA: Leigh Street Memorial M.E. Church, 1922. 6" x 9". Stapled wrappers. Pp. 28. Very good: a few small stains and creases to wrappers; a bit worn with light stains at edges throughout.

This is a rare and celebratory photo book printed by an African American Methodist church in Richmond, Virginia. The occasion was the five year anniversary of the leadership of Reverend C.C. Gill. We learn from the book that prior to Gill, the church went through 17 different pastors in 36 years.

This book listed the board, trustees, stewards, committees and the many previous pastors of the Leigh Street Church. It offered a review of the past five years' work, including financial and departmental successes, and reported that, *"following a decision of the United States Supreme Court declaring invalid the segregation law, the front doors of our church, which had been closed because the front of the church was on a 'white' block, were thrown open Thanksgiving Day, 1917."* Membership had almost doubled under Gill's leadership, and there is a list of all members, noting which names had been taken into the church in the last five years. The book also includes the program for the week of services, including lectures, concerts, sermons and an evening social.





OFFICIAL BOARD OF LEIGH STREET MEMORIAL M. E. CHURCH

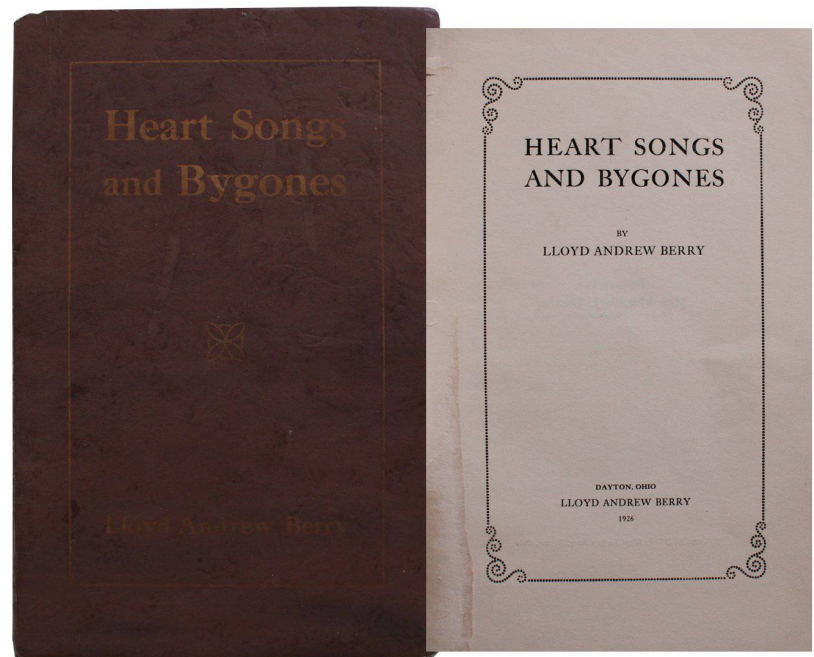
There are 16 photographic images in the book, revealing the exterior and interior of the church as well as group shots of the board and the junior choir. Ten of the images are portraits, including Gill and his wife Susie May Reeves and three female church leaders. The book also serves as a business directory of sorts, with 24 advertisements (a few of them photographically illustrated) for Black-owned business and services in Richmond. One of them has an interior view of a barbershop, along with an original marketing poem for R.B. Sampson, "Tonsorial Artist." Sampson was secretary of the African American Barber's Protective Association of Virginia. As of 1957, Sampson's shop was still in business after 42 years.

A wonderful publication showcasing the efforts of an African American pastor and his dedicated flock. OCLC locates no copies. **\$950 [4056]**

32. [Poetry]

Berry, Lloyd Andrew. ***Heart Songs and Bygones***. Dayton, Ohio: Lloyd Andrew Berry, 1926. 9½" x 6 3/8". Brown wrappers. Pp. 40 including author portrait + author's calling card laid in. Very good: wrappers lightly soiled and scuffed with a small chip at corner; moderate wear to first two leaves with evidence of former adhesion to front wrap; last leaf split and chipped at inner edge but holding; light spotting to a few leaves and a bit of scattered edge wear and stray ink.

This is a rare book of poetry written by a young African American man, Lloyd Andrew Berry. A native of Dayton, Ohio who employed Black dialect in much of his work, Berry was hailed by contemporary news accounts as "*a disciple of the late Paul Laurence Dunbar*" who "*gained considerable prominence as a colored writer and poet.*" He recited his work often in Dayton then relocated to New York in 1927;



one article reported that he was working on a second book of poems and had read some of his work on New York's WABC radio. Another write-up of a New York recital assigned him a title of "Prof." but we are unsure if he was in fact an educator.

This volume was dedicated to Mrs. Matilda J. Dunbar, the mother of the great poet, and contained 19 poems which varied in length and style. In one poem, Berry lamented: *"Now sum people have good chances / Otha people have dere smiles / But hit do seem lak to me / Dat mah life am made of triles. / I am knocked aroun' discarded / Lak a chile – its broken toy / Why dares no one cares fo' me / I'm jes Mammy's po black boy."*

There was a love poem for a woman with "Skin so smooth, so nice an' brown," pieces dedicated to spring rain and winter snow, advice to "Take Yo' Time" and reminiscences of preachers of "yea's ago." The young author took some creative liberties, dedicating one poem to a "Recollection" "About de place I use to be / Way down in Memphis, Tennessee / Whar the darkies would at night / All gather aroun' de cabin / Whar de moon did shine so bright / An' de darkies did their jabbin'." He wrote one piece from the point of view of "the Kaiser, the Beast of Berlin," and there was a three page poem entitled "The New Emancipation," inspired by a speech by Roscoe Conklin Simmons. Simmons, the nephew of Booker T. Washington, was a noted orator, journalist and political activist. Berry's business card, identifying him as a "Poet and Entertainer" from Dayton, Ohio, is laid in to this book.

A lovely collection from a little-known but talented Black poet. OCLC shows four holdings over two entries. **\$1250 [7209]**



33. [Poetry][Music][Women]

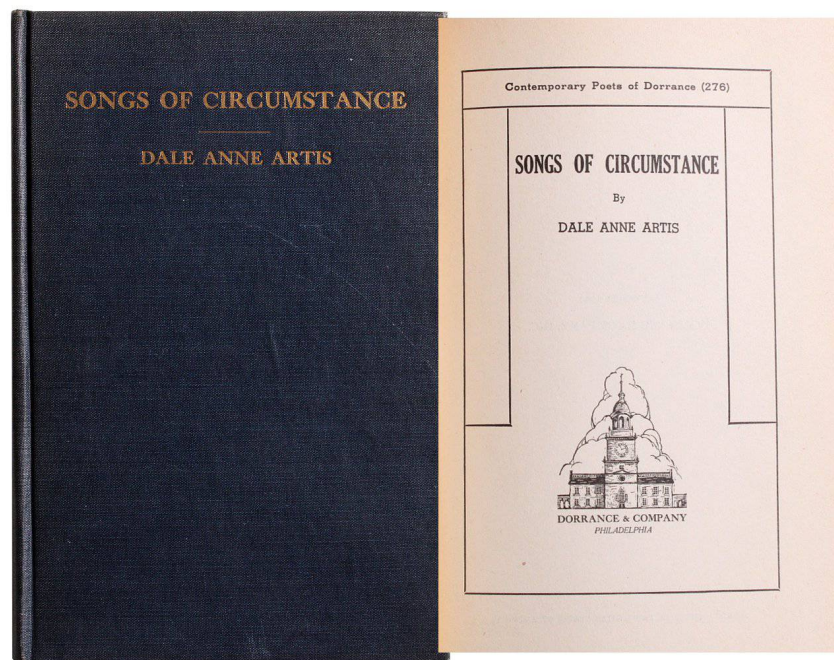
Artis, Dale Anne. ***Songs of Circumstance***. Philadelphia, Pennsylvania: Dorrance & Company, 1944. 7½" x 5". Blue cloth, title gilt. Pp. 71. Very good: stamp and bookplate of former owners to front pastedown and endpaper; light scratches and a few small stains to covers; some light scattered spotting.

This is a densely-packed collection of poems and songs written by a young African American woman from South Bend, Indiana, Dale Anne Artis.

All we were able to learn about Artis came from a few contemporary newspaper accounts we found online. A review of this work in the *South Bend Tribune* referred to her as a "South Bend girl . . . the daughter of Joseph A. Artis, one of our most experienced music teachers, and her own musical talent is reflected on the written pages of her book." In junior high she won second prize in a "Negro Health" essay contest, and she lived for a time in South Haven, Michigan, where she planned musical events as part of the "Young People's Class" of the Adventist church and directed the local Pipers' Guild. One article also announced her reading from this collection at a Black Baptist church in South Bend.

This collection includes 135 short pieces, three of which ("Refugee's Prayer," "One Hour To Dream," and "When Autumn Comes") were awarded the title of "Outstanding Song – Poems and Lyricists" by Exposition Press of New York City. Artis wrote about flowers, nature and the changing of the seasons, with titles like "Spring Morning," "Winter Sonnet," "Lines to a Weeping Willow," and "Sunset After Storm." One piece concerned the lines on the face of a "laborer," one a "Brown Boy Dancing" and there are short musings on prayer, "Pulchritude," repentance and love. In compelling metaphor, Artis also questioned a birch tree: "Banshee of the northern woods / Why bend you in the slightest wind? . . . Was it that you sinned against One / Who changed you from a bold young brave / With browned skin / Unto the tall birch scarred with sin?"

A scarce collection by a talented young Black female poet. OCLC shows ten holdings. **\$950 [7214]**



34. [Poetry][Uplift]

Paisley, John Walter. ***The Voice of Mizraim***. New York and Washington: The Neale Publishing Company, 1907. 7 3/8" x 5". Blue cloth over boards, title gilt. Pp. 122. Very good: ex-library with fore-edge stamps, three embossed stamps and withdrawn stamp; light stains to top edges of covers; faint dampstain to corner of most leaves; light scattered spotting.

This is a little-known book of poems and a short play by an African American educator and author, John Walter Paisley. Paisley was born in 1875 and served as a school teacher and principal in Winston-Salem, North Carolina for over 25 years. He was a leader in the Black Baptist church and a grand secretary of the African American Masons. He also authored a textbook used in North Carolina schools, *Problems in Cursive, Manuscript and Mirror Handwriting*, as well as a race-themed novel. A high school in Winston-Salem is named in his honor. He died in 1949.

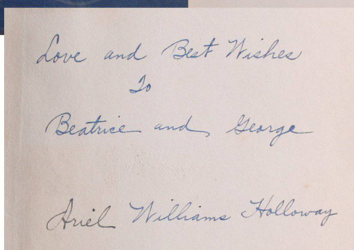
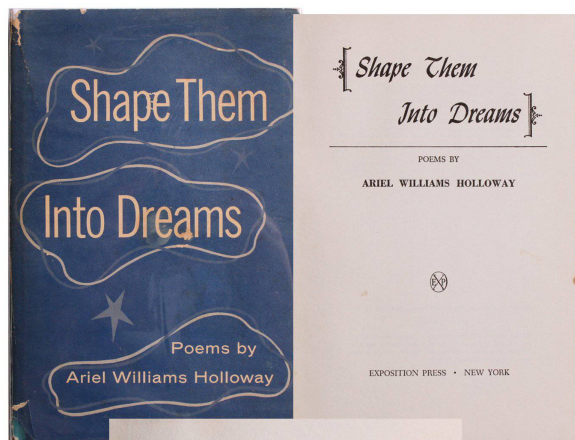
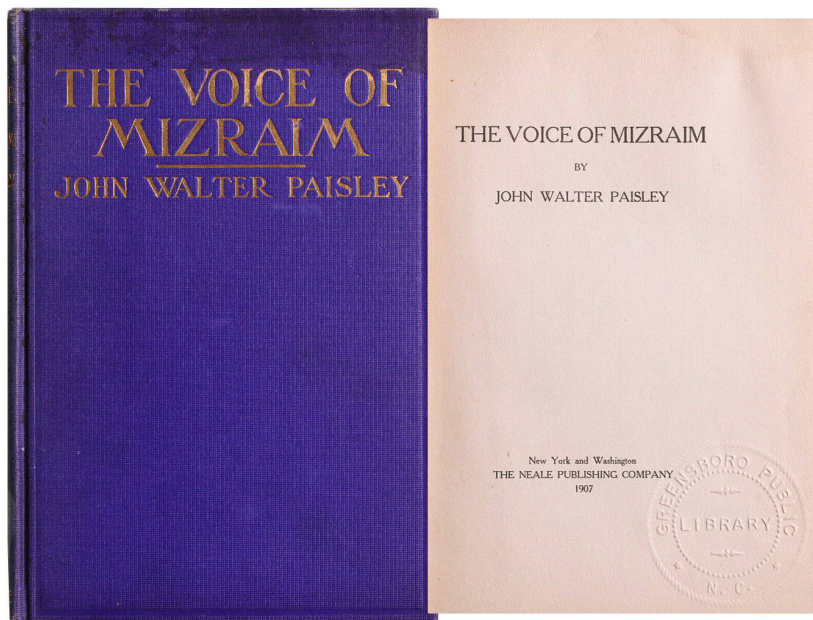
In this book's preface Paisley acknowledged the plight of African Americans but argued that "*a cheerful, patient, toiling, moral, Godly people cannot be suppressed forever.*" He posited that:

"For a purpose was I born into the world . . . to lift up my people by precept and example, to vindicate and encourage them, to call them to a nobler manhood and womanhood, to demand a more humane treatment for them. I begin here to set forth that purpose."

The book holds 31 poems which vary in length and explore different formats and styles. Most reflect themes of hope and persistence through religious belief and individual fortitude. Paisley put forth pearls of wisdom and inspiration, such as "*Yea, justice is the empire's corner-stone / Love is the sinew with which she must build / Peace is her strength, so truly tried and known / On these she stands whate'er her foes have willed*" and "*I will strive for a cultivated brain / Within the march of progress take my place / I'm not the shard of all the ages' train / Nor I the embers of a dying race.*"

Other titles in the work include "*The Appeal of an African*," "*Emancipation Ode*" and "*No Tie But Love.*" One is dedicated to "*a maid so tender, fair*," one "*To a Willow*," and one celebrates the dream of the United States, where "*brave human hearts aspire to all ennobling deeds*" and "*God and mind are ever free.*" Paisley beseeches his readers, "*With all your strength work where you live – America for thee and me!*" There is also a short play on the Greco-Roman legendary hero Heracles. A review in a 1917 issue of *The Crisis* opined that this book "*deserves a place on the library shelf where Dunbar's fine poems are to be found.*"

A varied and hopeful compilation of poetry aimed at uplifting the Black race. OCLC shows 20 holdings. **\$875 [7211]**



35. [Poetry][Women]

Holloway, Ariel Williams. ***Shape Them Into Dreams***. New York, New York: Exposition Press, 1955. First Edition stated. 8 1/8" x 5 1/2". Red cloth over boards, dust jacket. Pp. 48. Very good: a bit of light chipping and spotting to jacket; a few faint stains and one small adhesive remnant to endpapers; light scattered spotting. **Inscribed** by the author on the ffep.

This is a fantastic book of poems written by a female African American poet who gained notoriety during the Harlem Renaissance, Ariel Williams Holloway.

Lucy Ariel Williams Holloway was born in Mobile, Alabama in 1905. She attended Emerson Institute in Mobile and the high school department of Talladega College before earning music degrees from Fisk University and the Oberlin Conservatory of Music. She also

studied summers at Columbia University with bandleader and entertainer Fred Waring. Holloway served as Director of Music at North Carolina College in Durham before becoming the first Supervisor of Music for the Mobile public school system in 1939. She remained in that position until she died in 1973.

Holloway was widely published and greatly admired. Her poem "Northboun'," found in this collection, is a depiction of the Great Migration that has been deemed one of the greatest works of the Harlem Renaissance. It won awards at its first publishing in 1926 and was reproduced in anthologies over the years including *Harlem's Glory: Black Women Writing 1900-1950* (Harvard University Press, 1996).

The book's dust jacket features a lovely photographic image of Holloway on the rear and it explains that the book holds

"memorable poems – some written in modernistic free verse and others in the more traditional style of cadenced rhyme – on deeply spiritual topics, on the exciting days at Fisk University, on human behavior in all of its paradoxical extremes, and on the future of the world. Also outstanding in the collection are the author's poetic tributes to people and institutions, the colorful dialect poems and the touching pieces of concern to all Negroes."

Other poems in the book include a "Memory of a YWCA conference at Talladega College," an ode to Holloway's son, one to her parents and another to apples. Holloway touched upon sorrow, painted a "Picture of an Aged Negro" and related her "Memory of a 'Jim Crow' Car." A detailed biography of the author is included at the rear. This copy was signed "Love and Best Wishes To Beatrice and George / Ariel Williams Holloway" in the year of its publication.

A well-rounded and impressive collection by a noted Black female poet. Reasonably well-represented in institutions and rare in the trade, this a lovely, personalized copy. **\$600 [1869]**

36. [Poetry][World War I]

Wilkinson, Henry B[ertram]. **Idle Hours.** New York: Frederick H. Hitchcock/The Grafton Press, 1927. 7½" x 5". Blue cloth over boards, title gilt. Pp. 86. Very good: light spotting to covers and a few faint stains to backstrip; a bit of light toning and a few scattered small stains at edges.

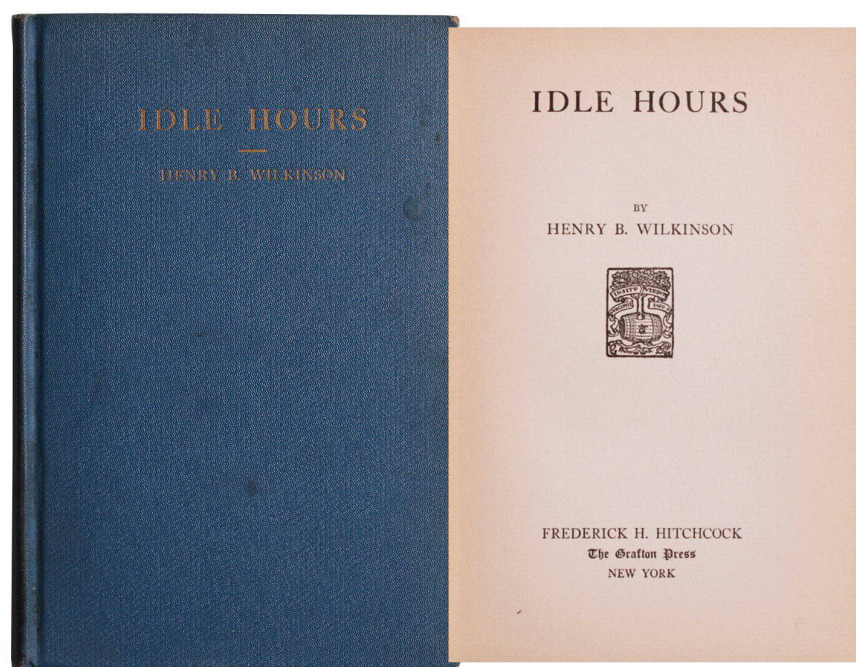
This is an impressive collection of poems by an African American, Henry B. Wilkinson, many of which were written while he served in the United States Army during World War I.

Henry Bertram Wilkinson was born in 1889 in Philadelphia, Pennsylvania to parents from Barbados, a seamstress and a carpenter. His grandfather had been enslaved and was manumitted in Barbados in 1834. Wilkinson's family returned to Barbados when Henry was four, where he received his elementary (and only formal) education. He lived in Panama for a time then returned to the United States, living in New York and working for the United States Post Office. He served in both World Wars as well as in the New York National Guard from 1925 to 1928. Wilkinson wrote two other volumes of poetry, *Shady-Rest* (1928) and *Desert Sands* (1933) and died in 1961.

This volume was dedicated

"To the boys, who, when the life of their country was at stake, gave of their best to uphold the rights which they held dear . . . Their memory will forever be a lasting inspiration to continue to write of the wondrous things in this great universe, 'the world,' in which we all play a part!"

Several of the poems invoke respites during wartime, such as getting into nature, musing on boyhood and expressing wonder and gratitude at being able to travel the world. There are tributes to fallen soldiers as well as messages of hope and positivity to his comrades. In "Life and Death," the author urged, "Weep not, frail body, fear not – what e'er come / This earth is transient, just a resting place / Remember now that Heaven is thy home / You are the Runner and this life a Race." There were odes to Trinidad, Waikiki and Tokyo, and one, "Loved and Lost," was appended with an author's note: "Mighty nice dream for my first night in the Argonne, written in a deserted French barn, during the famous barrage." In one poem, dedicated to his mother, Wilkinson gave thanks that the war was ending and that he would be able to see her



soon.

A few poems broached the subject of race and equality; Wilkinson wondered, *"If God created White and Black . . . What single right have I to chide / A man who lives the same as I / Breathing the air as I now breathe / Destined to live and also die."* One was entitled "Race Pride," and in *"The Slave's Last Reproach,"* the poet asked, *"is it just the animal within / creates in you this carnal greed? . . . I lived somehow; deny you can / But still I know the fact / Remains the same / I too am part of God / And call upon His Name."* The book also held a satirical piece concerning a white character with an "awful fame" for "persecuting colored folk"; when "Father Time" came for him he hid in a Black man's grave, figuring that *"The devil won't look for a white man there."*

A moving collection by a little-known African American soldier and poet. OCLC shows 16 holdings over two entries.
\$1600 [7215]

37. [Politics][Black Photographers]

Rhoden, Herman Santonio (photographer). [Sawyer, Eugene]. **[Photographs of African American Community Events with Chicago Alderman Eugene Sawyer]**. Chicago: 1977-1979. 166 loose black and white photographs, all measuring 8" x 10"; none are captioned. Generally very good plus or better.

This is a collection of photographs by an important Black photographer, Tony Rhoden, depicting several events in the career of then-Alderman Eugene Sawyer. Sawyer was initially elected alderman of Chicago's 6th Ward in 1971 and by 1987

he was the longest serving African American alderman on the Chicago City Council. After the sudden death of Mayor Harold Washington, Sawyer ultimately became Chicago's second Black mayor after a special city council election.

These photos document several events of Sawyer's work as alderman and while none are captioned, several of the events are easily identifiable based on clues within the photos. The photos are in nine distinct series, eight of which are dated.

15 photographs have a March 1, 1977 stamp and depict an event for the Sixth Ward Regular Democratic Association



[SWRDA] at a cafeteria or banquet hall called "New Burning Spear." Based on a plaque seen in the images, the event included an award presentation to Mayor Bilandic for his "Demonstrated Consideration for the People of this Community." In addition to the awards presentation there are several photos showing the large room filled with African Americans sitting at long tables. At least two other series here involve the SWRDA including 21 shots of a Thanksgiving dinner for seniors sponsored by Sawyer and the organization.

A series of 22 photos from October 1978 depict a Democratic party fundraising or similar event at a hotel ballroom. Mayor Bilandic, Sawyer and other dignitaries can be seen on stage and political banners are seen hanging on the walls of the ballroom which is filled with Black constituents. A 26 shot series from November of the same year appears to show a SWRDA meeting, with several photos of speakers at a podium and many wonderful group shots. One photo here shows a man receiving an award from the Chicago Crime



Commission on behalf of the Chatham Park Manor Citizens on Patrol.

The photographer for all the photographs on offer, H.S. "Tony" Rhoden, was the first Black photographer for the United States Navy. He joined the staff of *The Chicago Defender* in 1946 and was known for taking daring risks to get his shots; in the early 1950s he defied local authorities' attempts to cover up a lynching in Mississippi, hiding in the trunk of a car to photograph the victim. In 1955 Rhoden opened his own business, which became the first African American-owned press service approved by the Chicago Police Advisory Committee.

Great images of African American political events in the late 1970s, all taken by a Black Chicagoan. **\$1375 [2660]**

More images may be seen here:

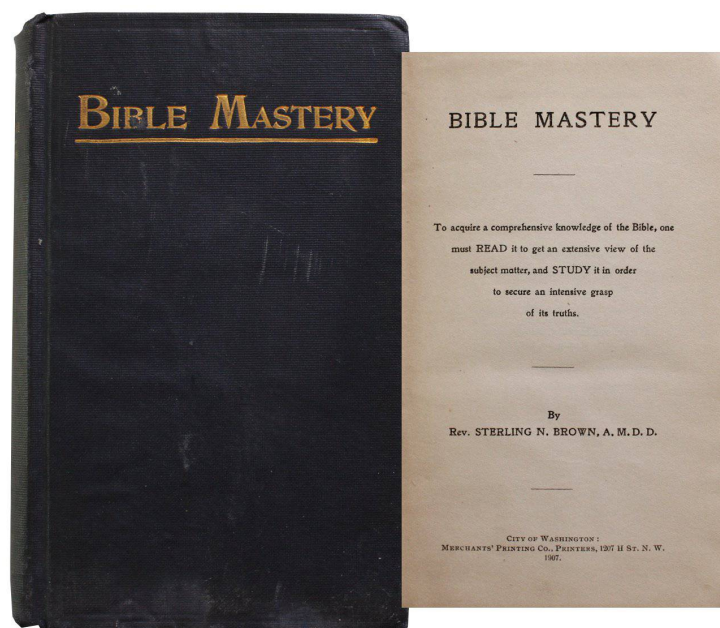
<https://tinyurl.com/876pjivv>

38. [Religion]

Brown, Rev. Sterling N[elson]. *Bible Mastery* . . . Washington, D.C.: Merchants' Printing Co., Printers, 1907. 6 7/8" x 4 3/8". Blue cloth, title gilt. Pp. ix, [2], 244 + two unnumbered pages of charts. Very good: covers a bit scuffed and stained; one page with penciled scrawl across three lines of text not affecting legibility; a few tiny creases and a bit of scattered stray ink.

This is a book intended to assist with the study of the Bible, written by an African American minister and professor at Howard University, Sterling N. Brown.

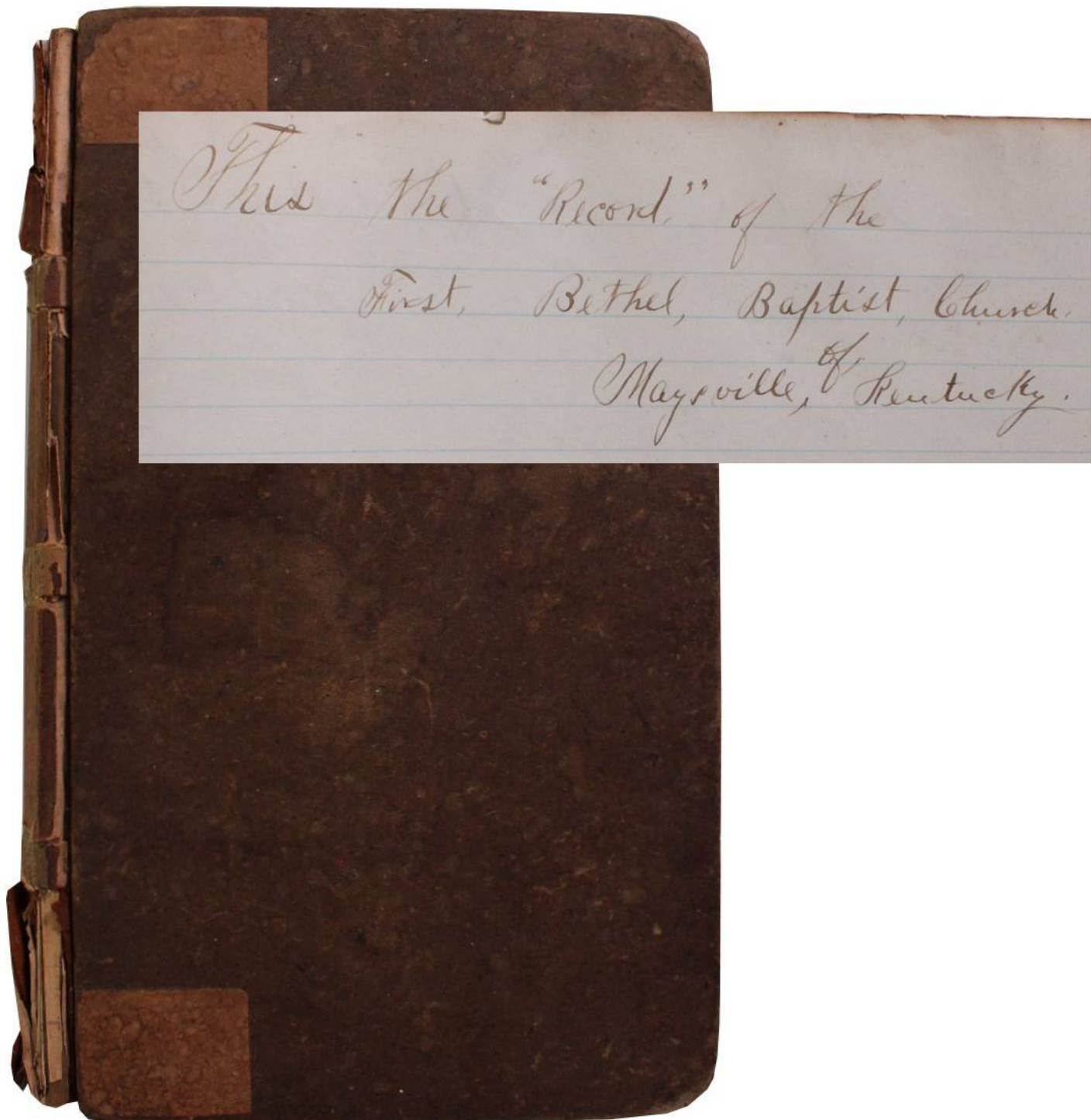
Sterling Nelson Brown was born to enslaved parents in East Tennessee in 1858. He graduated from Fisk College in 1885 and from the Oberlin Theological Seminary in 1888. Brown was a pastor in Washington, D.C. for 25 years, simultaneously serving as a Bible professor at Howard University. He resigned from the ministry in 1913 to work solely at Howard, teaching and directing the School of Religion's Department of Extension Work and Correspondence Study. He wrote an autobiography in 1924 and died in 1929.



In this book's preface Brown lamented that in his "several years as teacher of the English Bible in the Theological Department of Howard University, I have not found in any one volume just what seemed to be needed by ordinary Bible students." He thus prepared this "compendium of the whole Bible in the briefest possible form . . . Many subjects are included, but not treated exhaustively. A general view of the whole, and not the details, is emphasized. The Bible itself is to be studied in connection with the text book."

The work includes tips and methods for reading and studying the Bible, as well as answers to "important questions" that would no doubt occur to "the thoughtful and intelligent student becoming acquainted with the Bible for the first time." It provides general outlines to the holy book itself as well as the "seven periods" of biblical history including creation, the interval between the old and new testaments and the "Life of Christ." One section is dedicated to the various "institutions of the Bible" and there are historical and chronological charts, including one focused on the principal persons, events and places of the "Period of the Jewish Province."

A brief but thorough overview of the Bible, authored by an African American dedicated to its study and teaching. OCLC shows 19 holdings over two entries. **\$750 [7213]**



39. [Religion]

[Record Book for the Bethel Baptist and Clay Street Baptist Churches]. Maysville (Bethel) and Shelbyville (Clay Street), Kentucky: 1885-1925 (Bethel); 1925-1950. 14" x 8¾". Full leather ledger book with a total of approximately 200 handwritten pages + approximately 40 scraps of paper laid in. Book good: boards grubby and lacking two-thirds of leather covering; several leaves torn or excised.

This is an extraordinary resource related to two different Black churches in Kentucky: Bethel Baptist Church [BBC] of Maysville and Clay Street Baptist Church [CSBC] in Shelbyville. With 65 years of combined total data, the book is best understood chronologically as described in the sections below.

1885-1893

This section consists of 23 mostly full page narratives of business meetings. All meetings began with a prayer, a reading and a hymn, and most reports list the exact reading and hymn performed. The first report, dated July 15th 1885, contains the text of a letter sent to the "Consolidated Education Association when convened with the Pleasant Green Church in Lexington, Kentucky." It read, "since our letter to you last year we have been blessed with peace and prosperity.

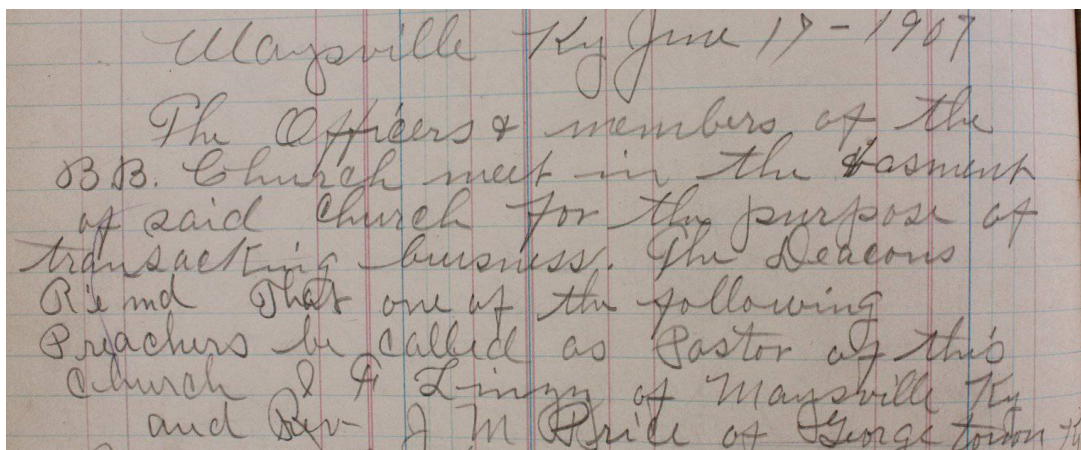
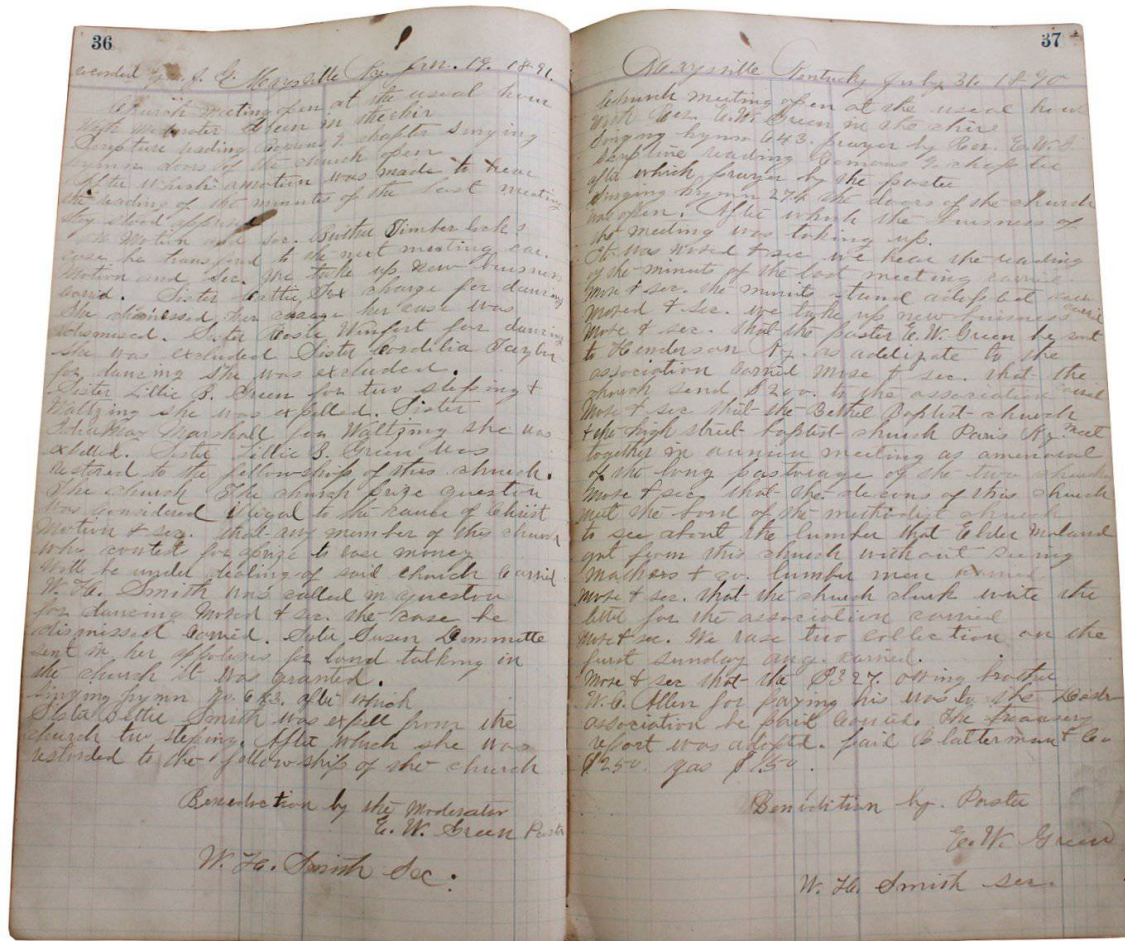
We are under the Pastoral charge of the Rev. E.W. Green who is worthy of his vocation." That letter also shared that BBC gave \$25 to the Association, and listed the number of new baptized members added that year as well as the numbers of Sunday School students (80), teachers (5) and books (84).

Many entries involve church discipline such as this narrative from an investigation in the fall of 1887: "Brother Combs stated that he and Smith and Wood had went to see sister Johnson twice and she would not let them see her after knocking hard enough to knock her door down . . . motion that we drop sister Johnson from watchcare of this church for slandering Brother Charles Garden." Dancing was not tolerated as several members were expelled for doing so, including this mention of, "Sister Hattie Fox charge for dancing. She dismissed her charge and her case was dismissed. Sister Rosie Wingfort for dancing, she was excluded. Sister Cordelia Taylor for dancing, she was excluded. Sister Lillie B. Green for two stepping and waltzing, she was expelled. Sister Idra Mae Marshall for Waltzing she was expelled." Over a dozen members were expelled in 1892 for attending a circus. Occasionally, the church entertained defenses and apologies such as when "Sister Susan Demmette sent in her apologies for loud talking in the church it was granted."

Nearly all meetings mention finances including collections and some expenditures where we learn, for example, that the church would provide lodging for those in need. We also learn about the costs of finding a preacher, the church's coal bill, and BBC's interactions with other churches and larger religious organizations such as a July 1890 entry of "moved and seconded that the pastor E.W. Green be sent to Henderson Ky as a delegate to the association and . . . that the church send \$200 to the association," and "moved and seconded that the Bethel Baptist church and the High Street Baptist Church Paris Ky meet together in a union meeting as a memorial of the long pastorage of the two churches."

1904-1909

This time period has 53 narrative entries that are usually around half to a full page in length and deal with similar matters as the preceding section. Unlike the prior section, there is less about discipline and more about finances such as expenditures for preachers and church repairs. There are also regular mentions of sewing circles and rallies in an effort to raise funds. Time did not permit a deep reading of the ledger as a whole, and close inspection can reward a researcher with details such as these entries from 1905: "motion that we purchase sashes and rope to hang all the windows and that we employ a carpenter to fix windows and that we employ someone to assist the janitor in cleaning the church," and "Reverend Price stated that the parsonage and church



steps were in very bad repair and suggested that they be attended to." Another example from 1907: "the Deacons asked Rev Price on what grounds he would come back as our Pastor he said he would come back for a salary of \$500 per year and a house found with not less than 4 rooms in it. The objections to the parsonage is it is too opened to the street and it had no fenced in yard and that it was dangerous for his boy."

1911-1924

The next section of the book has 78 pages of statistical records for BBC with little narrative. There are expense ledgers, including one page for either building or renovating the church, as well as several pages related to pastor salaries. Several pages list new members gained from revivals or rallies, as well as funds collected at similar events; there's also a three page list of named contributions with members giving as little as five cents. Other pages provide data on Sunday School attendance, new members, marriages and deaths. Deep study here is also rewarded: one page of disbursements from a rally in 1911 showed that the BBC had a sewing circle, a junior sewing circle and at least two benevolent organizations: the Truesville Helping Hands and the Golden Star Club. That page also showed that white citizens participated in these rallies and donated money as well. Other disbursement pages show the BBC gave to the local Knights of Pythias, the Order of the Eastern Star, and the Maysville Masons.

1925-1950

It's apparent that an earlier prior owner of the book was the Reverend Robert Jackson who was the pastor for BBC through 1925. Page 198 of the book has a notation that Jackson "took charge of Clay St. Baptist Church as pastor 1st Sunday in Sept, 1925." There are also a few unrelated bills in his name laid in to the book. Reverend Jackson apparently took this book with him to CSBC as the rest of the book's 55 pages of entries relate to that church which was located in Shelbyville, Kentucky. These statistics run through 1950 and include attendance records for Sunday School, regular church services and meetings of the Baptist Young People's Union. It also includes church collections, pastor salaries, general church expenses and money disbursed to missions as well as educational institutions like Simmons University.

Maysville, Kentucky July 15th 1885

The Bethel Baptist Church of Maysville Kentucky
to the Consolidate Education Association when
convened with the Pleasant Green Church on
Livingston July 15th 1885. Dear Brethren
Since our letter to you last
annual we have been blessed with peace
and prosperity we are under the pastoral charge
of the Rev. E. W. Green who is worthy
of his vocation our statistics are as follows

Received by Baptists No 2		
Restored No	7	1945
By letter No	3	1885
Relation No	1	60
Death No	5	
Exclusion
Dismissed By letter No	4	
Total membership No	21.521	
Sunday S. S. No	80	
Sunday S. S. Teachers	03	
Sunday S. S. Books	7502	
Licentiated No	1	

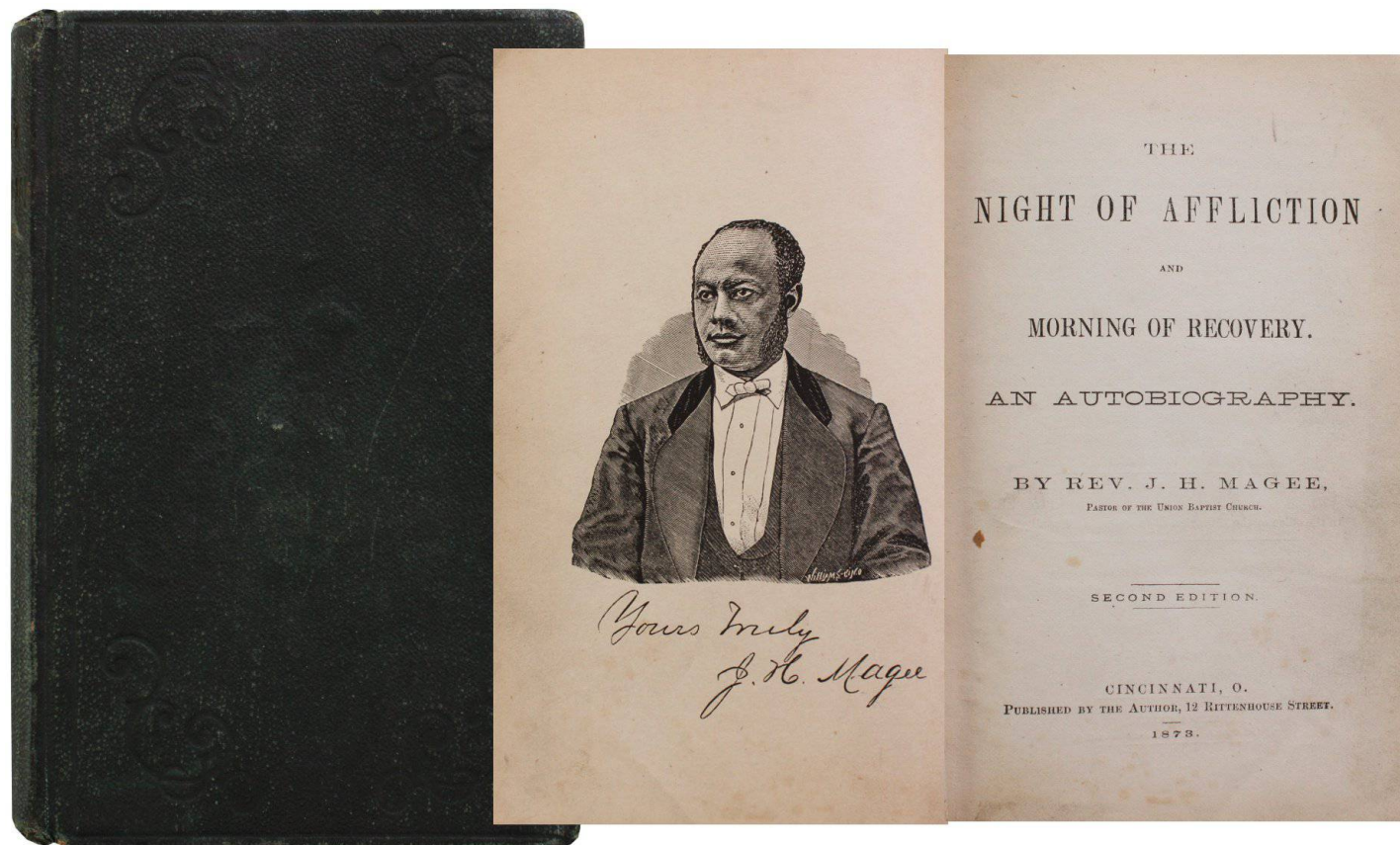
We send you \$250 on the hands of Rev. E. W. Green
Done by order of the Church
July 24, 1885 Moderator Elder E. H. Green
Clerk of Church, Wm. H. Smith

Ephemera includes two circular letters as well as a program for the 76th annual Session of the Earlene Association of Colored Baptists in Kentucky held in 1944. There are approximately 20 scraps of paper that acted as contribution receipts from various years, with nearly every contribution being less than one dollar. Importantly, there is also a 12 page handwritten sermon laid in, though we are not sure which pastor wrote it.

In all, an important and bountiful resource with a myriad of research opportunities contained in its 65 years of data for two Black Kentucky Baptist churches. **\$7500 [6557]**

Maysville Ky June 17 - 1907

The Officers & members of the
O.B.B. Church met in the basement
of said Church for the purpose of
transacting business. The Deacons
Read That one of the following
Preachers be called as Pastor of this
Church I A Linn of Maysville Ky
and Rev. A M Price of Georgetown Ky



40. [Religion][Education]

Magee, Rev. J[ames] H[enry]. ***The Night of Affliction and Morning of Recovery. An Autobiography.*** Cincinnati, Ohio: Published by the Author, 1873. Second Edition stated. 7¼" x 5". Cloth over boards. Pp. 180 + author frontis. Good: covers moderately worn and spotted; rear hinge cracked but holding; pastedowns moderately soiled; lacks RFEP; a bit dust-soiled throughout with light spotting. Owner signatures inside both covers and to one page, plus penciled copy of printed author frontis inscription to tissue guard.

This is the autobiography of an African American Baptist minister, activist, educator and politician, James H. Magee. It was written in the middle of his highly accomplished life, and tells the tale of his long and horrendous illness, his call to the ministry and the comfort he found in preaching his own and others' religious salvation.

In the book's introduction, Magee expressed his goals for writing: first, "to encourage the faith of believers in the Lord Jesus" but also "to afford comfort to all who are afflicted, or who have known some of the sorrows of life." He hoped the book would "supply a long-felt want among our colored people for works from the pen of one of their own race." A preface to this second edition noted that "The first edition met with so rapid a sale that at this date, four weeks from its first appearance, not a copy of it is on hand." Magee boasted of its "heartly approval by my own people, and also by many white people, who say they read the book with pleasure and profit." The final seven pages of the book are filled with blurbs of reviews of the superlatively rare first edition.

In compelling and poetic rhetoric, the author conveyed seemingly every detail of his life to the time of publication. James Henry Magee was born in 1839. His father had been "free born," purchased his mother out of slavery in Louisville and bought a farm in Madison County, Illinois. His parents enrolled him at a white school, much to the chagrin of the white parents, who forced his removal. "When one door was closed another was opened" and "a school was opened immediately after this by a white lady exclusively for the benefit of colored children." Magee attended this school for six months and was then called to duties on the farm. His health was good and prospects bright until, in 1853, his father had refused a loan of five dollars to a neighbor, who in retaliation poisoned young James. Magee was incapacitated for 18 months. "The suffering I endured those months can never be told; language fails to tell the tale of woe . . . my bones began to protrude . . . the skin actually bursted." Worms infected his limbs, doctors pronounced him incurable and he could scarcely leave his bed. It was at this time that he "was visited by a man of God" who stayed by his side. He lived in great physical pain for over a decade, while receiving an education in Wisconsin – he and his siblings were the only Black students in the school. Magee became a teacher, and in 1863 underwent an operation to remove diseased bones. Later that same year he was "publicly ordained to the work of the ministry . . . in the presence of hundreds of spectators, both white and colored."

The book covered the next ten years of Magee's illustrious life. He ministered to great crowds, preaching salvation at

churches in the Midwest and in Canada. In 1865 he led a manumission celebration in Missouri and a funeral service for Abraham Lincoln in Toronto. The text held information about Toronto's Black churches, as well as a few of Magee's sermons and letters he received from admiring parishioners. Magee left for England in 1867 to study at Charles Spurgeon's Pastors' College and he detailed his travels, studies and observations of London. Magee's pain returned while overseas, and *"special prayer was made for my recovery on two occasions in Mr. Spurgeon's church. God heard those prayers, and in answer to them I was brought back from the borders of the grave."*

Late in 1868 Magee returned to the United States to accept a position as Principal of the Baptist College in Nashville, Tennessee. He stressed the need to *"educate, educate, educate, until our people can take the helm and thus guide the ship of destiny"* and thanked the *"white brethren"* who assisted *"on the road to the light of truth. We shall be the last to forget . . . the noble deeds and heroic devotion to the right when it was dangerous to be considered the friend of the black man."* He later taught school and led a Baptist church in Alton, Illinois before accepting a pastorate at the largest Black Baptist church in Ohio, Union Baptist. The book included Magee's first two annual reports of that church as well as a history of the Union Baptist Sabbath School.

Magee continued on as a leader of Black Baptist communities, lecturing widely throughout Illinois and working to ensure quality education for African American children. He became the first African American elected to the Republican State Central Committee in 1882, and held various positions under the Secretary of State. From 1890 to 1891 Magee published *Chicago Brotherhood*, a weekly periodical devoted to Black fraternal and self-help organizations. In 1899, he founded the Black Man's Burden Relief Association, which campaigned for stronger anti-lynching laws, and in 1905 he organized and became president of the Illinois Colored Historical Society. Magee also served as president of the Ambidexter Institute, known as the "Tuskegee of the North," which provided vocational education for African Americans. He died in 1912.

An engrossing, thorough tale of the life of an important 19th century African American church leader and activist. OCLC shows 18 holdings over two entries. **\$3500 [7661]**

41. [Religion][Uplift][Education]

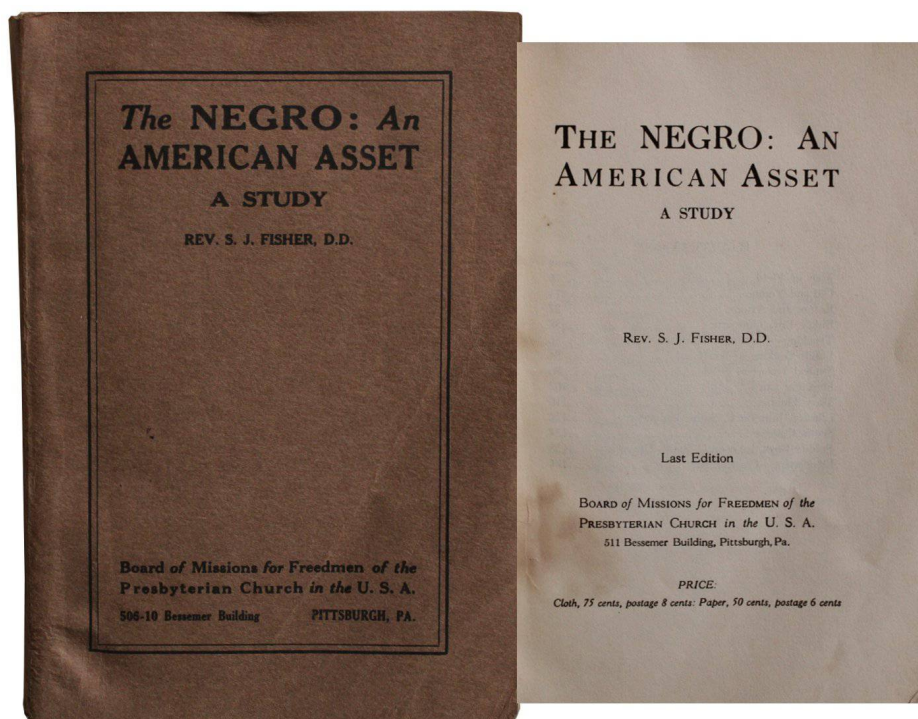
Fisher, Rev. S[amuel] J[ackson]. ***The Negro: An American Asset. A Study.*** Pittsburgh, PA: Board of Missions for Freedmen of the Presbyterian Church in the U.S.A., [circa 1918-1920]. Last edition stated. 7½" x 5¼". Tan paper wrappers. Pp. 186 + 13 (of 13) unnumbered plate illustrations interspersed. Very good: light to moderate staining of first six pages as well as the map; light wear to wrappers; a few pages with minor creases.

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,

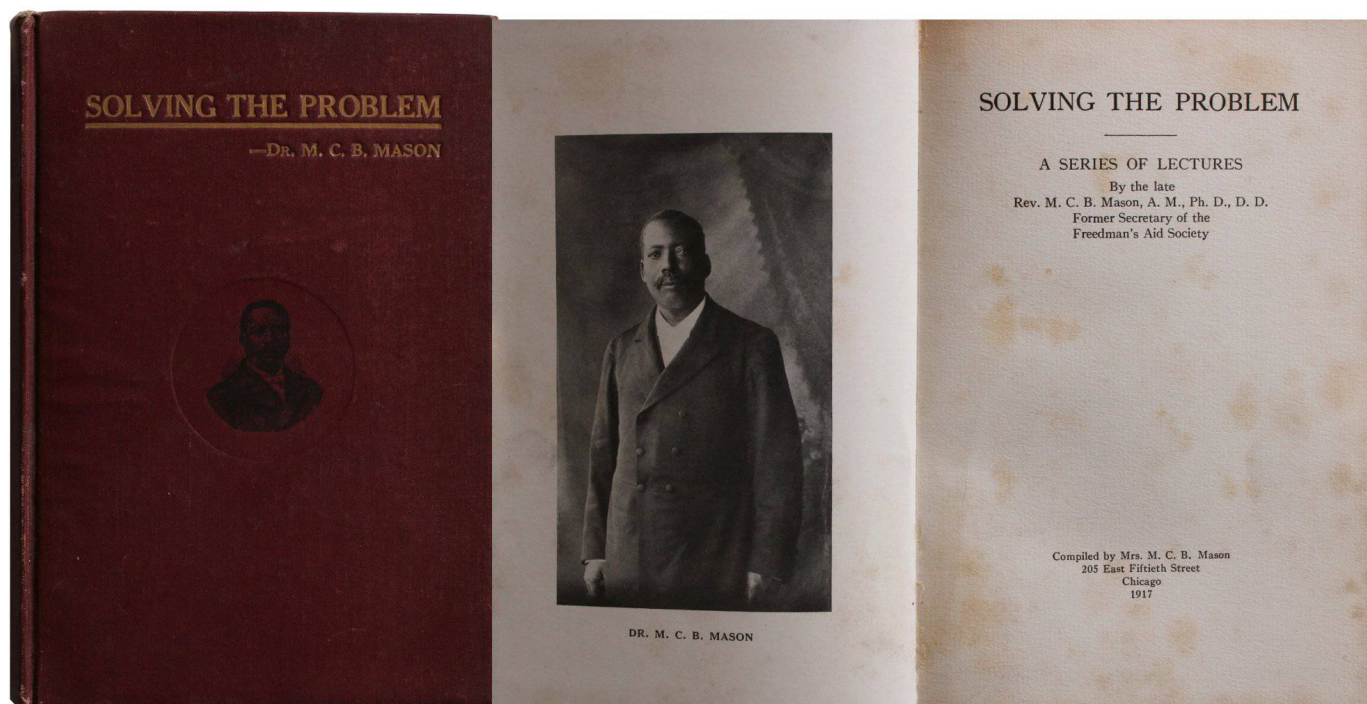
"with malice toward none, and charity toward all, every intelligent Christian . . . should study this subject . . . and in every way help the Negro to rise and be an asset, a blessing, an element of strength and progress for his country, to which against his will he was brought, and in which he has endured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



The text discussed the history of the Black race in America, beginning with the transport of enslaved Africans, their religion and superstitions. It touched on the emancipation and northern migration of African Americans, the “cruelty of enforced segregation” and political, industrial and educational hardships facing the race in the current day. The author went on to discuss the outlook for the future, focusing on the importance of religious education and the work of religious organizations. The efforts of African American women are particularly lauded, both through the women’s department of the Freedmen’s Bureau and the YWCA. Another focus was the recently ended war. The author opined that African Americans had just cause to shirk from military duty and yet, “have shown a remarkable willingness 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 [7643]**



42. [Religion][Uplift][Women]

Mason, [Mary E.], (compiler.) ***Solving The Problem: A Series of Lectures By the late Rev. M.C.B. Mason . . .*** Chicago: Self-published, 1917. 7¾" x 5½". Burgundy cloth, gilt, with an illustration of M.C.B. Mason to front board. Pp. 142. Very good: light wear to boards; moderate foxing to endpapers and first few leaves including title and half-title.

This book documents a little known but exceptionally accomplished African American, M.C.B. Mason. It was compiled by his widow, Mary E. Mason.

Madison Charles Butler Mason was born to enslaved parents in 1859 near Houma, Louisiana. He first received formal schooling at the age of 12, ultimately earning a degree from New Orleans University in 1888 and graduating from the Gammon Theological Seminary in 1891. Later in 1891 he became the first African American elected to be a Field Agent of the Methodist Episcopal Church's Freedmen's Aid and Southern Education Society (FASES). Five years later, at FASES's General Conference, Mason was elected Corresponding Secretary despite being the only African American among 12 candidates; only 69 of the 537 representatives were Black. He eventually became Senior Corresponding Secretary of FASES, was the first National Organizer for the NAACP, and was an internationally recognized speaker.

The book begins with a short biography of Mason followed by the text of seven of his lectures. Four of the lectures are not directly related to African Americans and include the oratory of Shakespeare, a biographical sketch of Lincoln, and an examination of Napoleon at Waterloo. The other is a discussion of inherited traits where Mason insisted that heredity bore little relation to one's ability to thrive in society. He used the examples of Lincoln and Frederick Douglass to point out that any personal barriers created by heredity or environment could be overcome: *"a man is what he is, not by what he has inherited from others but by what he has won for himself in the every-day, hand-to-hand conflict with life's struggles and difficulties."*

The other essays concern uplift. One, "Christian Education: Solving the Problem in the South," was first given at Des Moines, Iowa in 1892. The compiler pointed out that this speech was the foundation for Mason's next 20 years of fundraising for FASES, efforts that led to the collection of over two million dollars. He declaimed,

"The Negro must demean himself carefully. Upon him more and more responsibility is shifting. Yesterday, his friends could answer for him; today, he must answer for himself . . . The question now is . . . what will the Negro do with himself, his opportunities and obligations growing out of them. And upon his answer to this question depends, in a marked degree, the place he is to occupy in the future life and thought of the nation and the strength and permanency of our work in the South."

Another essay, "Black Plague," drew attention to *"the alarming death rate of Negroes"* relative to the white population as well as Mason's hypothesis that, *"bad sanitation, poor ventilation and the lamentable fact that the Negro too often interprets freedom to mean license and in his mad attempt to show himself a free man he makes his body pay the cost."* He believed that,

"With an improved sanitation, improved education, improved ventilation, the mortality of the Negro race will decrease, so that future generations will be able to say of the Negro, that he is the only dark-skinned race of the world who has been able to live side by side with the Anglo-Saxon, look up in his blue eyes and live and grow and thrive in spite of the prejudices and discriminations against him."

A compelling collection of lectures by an important African American leader. **\$950 [7399].**

43. [Texas]

[McQueen Clack, Cornelia].

[Correspondence Among African Americans in Texas]. Mostly Texas: 1895-1912. 51 letters, around two thirds in their original mailed envelopes; approximately 15,000 words + a few other items of ephemera. Generally good plus or better due to creasing and/or toning of some letters.

This is a collection of short letters written by African Americans, nearly all of whom wrote from Texas. 33 of them are written to, and three are written by, a young woman named Cornelia McQueen; the rest are between members of the family Cornelia married into, the Clacks.

Through them we get to know Cornelia and her friends and family, learn about the daily lives of African Americans in Texas in this time frame and are occasionally treated to fantastic writing as well as a possibly original work of poetry/lyrics. The letters are also interesting linguistically as most writers exhibit irregularities of varying degrees, related to homonym use, spelling and grammar. In the passages below, we have edited for readability.

Many of the letters to Cornelia prior to 1912 are written from various suitors. Cornelia was born around 1874 and the 1910 census listed her as "Mulatto" and that she ran a boarding house. Some of the letters confirm she was living in a boarding house at that time, with a couple implying that she ran it.



The first letter here is from 1895, when Cornelia would have been 21 years old. The writer is identified only as "Walter," who shares that he's moved on from Cornelia, but still loves her:

"you and I have had a good time together and I must never do nothing against you of course. You would not obey me and so I had to let you go. But I love you yet and I shall always love you. But I will have to get me a northern mama now because you would not obey your papa. I have found me a northern girl but I don't love her."

January of 1903 introduces us to another love interest, a man we only know as "Dandy," who has several letters here:

"Sweetheart, I would rather see you tonight than anyone I know. I did think of you so much today until I just got to drinking and I am almost drunk . . . Pet, this night I feel like walking to Beaumont. My heart is so full its almost ready to burst." Later:

"Pet you seem to think that my love for you is growing cold. Please don't think that way for as long as I live I shall love you and shall love no one any better than you. Pet, the contents of your letter makes me think that you would like to get married but darling let me tell you one thing if you do marry it will be the last of poor me for life would hold nothing in it for me after such has gone on . . . if you get married, be careful who you marry for you are not in the best of health and it is only a few men that has that staying quality when their wife is favored with ill health."

Another love interest was a man named Gilbert Johnson who initially writes from Cold Spring, Texas, but was in Independence, Kansas when he sent this well written romantic missive:

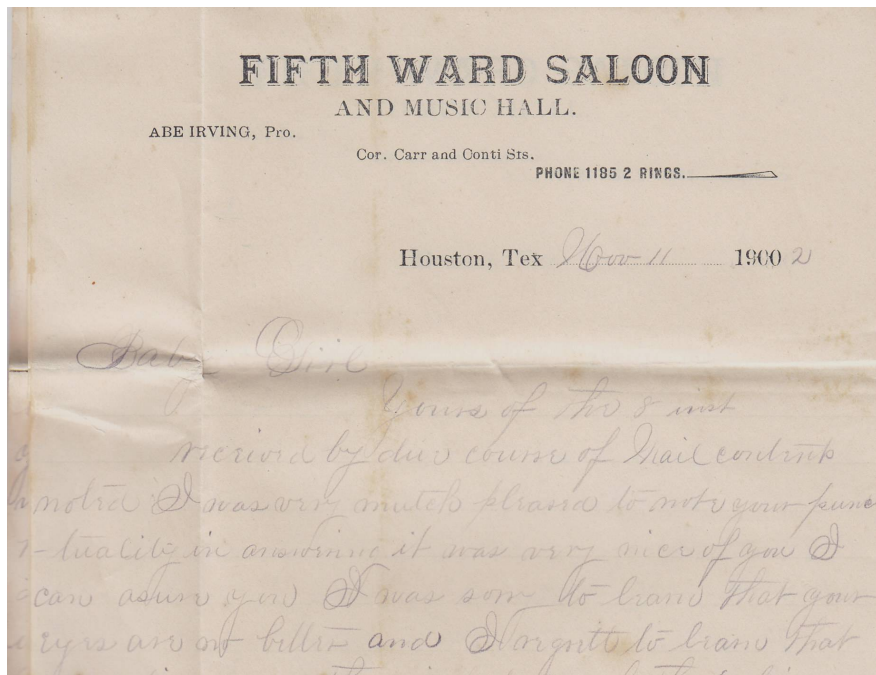
"Believe me dearest, as I lay there reveling in true love's imaginative apprehensions, there came a knock as Poe says, 'a tapping on my chamber door,' and it was not the ghost of a loving 'Lenore,' no but a message from a loving Cornelia brought to me by a friend . . . What is it in the touch of your pen that carries such thrill and passion in its wake? How is it that your motive, pure and unimpaired, embodies itself so deep and mystifying in your letters, and yet so plain, so concise that my heart seems to bulge out in a passionate, devoting expansion of merited gratitude to you, to 'God,' to Nature and to the blessed little 'Cupid.'"

We were unable to learn more about Johnson, but he is certainly worthy of deeper research based on the talent found in his writing here. When Gilbert first arrived in Cold Spring he gave Cornelia this lyrical description of his surroundings,

"I must say that I miss being in Beaumont, yet at the same time I cannot help but admire this country. I will admit this is not a 'forest primeval' nor is there not very far distant a 'deep voiced neighboring ocean' to 'answer the wail of these murmuring Pines and Hemlocks' yet I declare unto you my dear friends that there is no 'land,' no 'Arcadia,' or no 'Grand Pree' that presents a more beautiful picture than do these pine clad hills of San Jacinto. Again, the illustrious Longfellow wrote 'no one wish looks ne'r need be alone' and I say no one surrounded by the beautiful vales and towering mounds can be alone."

He later provided this magical, POWERFUL, description of a storm:

"Allow me to change the scene and tell you of the storm that is now brewing. Yesterday the sun had a hazy look, today we don't see any sun, dark and heavy clouds roll up from the West and spreading out over the whole sky, form a barrier to the upward vision of all humanity by hanging its dark gray misty self between me and 'Old Sol.' It is evening and late in the evening too: but the great dark shadow cast by the angry looking clouds makes one think it is night. Suddenly a tongue of flames flashes through the clouds and shoots across the sky; the air seems filled with barking, howling monsters, whose voices shake the very bases of the rocky hills: now the weary sun has just hidden behind the western horizon and this chaotic storming mass—the night wind sighs and moans as if in answer to the lonely call of a drone of wild geese who while on their pilgrimage Southward have been caught in this merciless storm—Listen! O hear them screaming as though they are being terrified by the demons of the wind. Flash after flash lights every corner of the heavens. The clouds are torn into shreds, peel upon peel of jarring Thunder roll out over this Autumnal forest. The rain pours down in torrents, a grand storm has begun . . . it is night now and when those big flashes of lightning came, I look through my window and see the beautiful hills stretching away to the Southward before me like the uneven crests of some remote Pueblo Village."



In addition to learning the impact of Cornelia on her love interests, the letters provide numerous snippets of hopefully researchable events in Black communities throughout the region such as this October 1895 letter from another possible love interest, D. Desmond Russell: "Our Sunday School convention convened August 28th at this place. We had such a grand time. I made a lovely mash (as it is styled) on the one Rev. A.H. Hill, a scholar of the B.N. College and if you should see one of the Voice of Missions you will see my reports." Another example is a large party shared by Cornelia's friend Evia Cosper in 1902: "Reuben and I was entertained xmas day at the neat little home of Mr. and Mrs. Will Chester. On New Years night we attended a swell house party at the residence of Milton A. Baker, they entertained 85 that night. It was fine. Here is one of our cards we had [made] for the occasion." A printed calling card is laid in to this letter. Still another is this note from Cornelia's sister, Marie, about an event in Beaumont in 1912: "I went to the 'ladies aid' the other week. Everything is nice and clean and I feel like I am a woman cleaning up my own house."

Belmont, Tex. Dec. 1911
 Mr. Carrie Black
 Dear Bro.
 While feeling all OK this morning thought that I would write you a few lines to inform you of my health. This leaves all well & hoping that you will find you all the same. We shall have got a good rain since he was here. Carrie has done Com home to live. I have done move his things. Carrie I want you to be good.

a nice Xmas dress about a week before Xmas be shoe to send it. Carrie I am going to look for it you out to Com home mas. Carrie that's so. Aussie water is 2.00. 15, till June is shoe is missing a hep since he been gone. Toothy Anderson is giving a big thing at her home Saturday night. So nothing new to tell this time. Trusting to here from you soon from your sister. J. J. Gemault. Answer soon so by by be good.

Two letters from another possible suitor, Abe Irving, shared news of masonic meetings: "Our Grand Lodge convenes next month about the 16th in Galveston. I mean of Masons of which I am Grand Secretary and will be compelled to be there . . . I have to give the work a great deal of my time in work and in study owing to my being in my infancy as a 32nd degree." A later letter: "So far our Grand Session at Galveston was not only Grand in name but indeed also the proceedings was very creditable to the organization. Indeed for the entire body worked harmoniously from start to finish. The election of Grand Officers for the ensuing year resuted in my being reelected as Grand Secretary by a unanimous vote."

A dark example of day-to-day life comes from Cornelia's sister Marie in Beaumont, in April 1904 writing about someone they knew who was executed by hanging: "they hung murry Monday at noon and I went to see and sister everything is going on in Beaumont, the man that kilt that woman." "Murry" was a man named Will Murphy, who was convicted of murdering his mistress; Marie was one of 3,000 people to witness the hanging.

Other letters show the struggle of simply earning a living, such as this passage from 1902 from a friend or paramour named G.H. Grant, a brakeman with the Gulf Coast and Santa Fe Railroad writing from Somerville, Texas: "I just arrived here. I have been on the road 95 hours without pulling off my shoes or going to sleep. I have been in wrecks and everything else . . . I am so tired and sleepy I must come to a close . . . in about 4 hours I have got to go right back." Another, in January 1903 from her Uncle Cornelius in Austin: "Austin is very dull. Nothing at all doing. I have now only a little work on Street car line and there is 10 to one to do that work. I am going to try to hold out until about March if the weather is not too bad." Further along the lines of making a living, the letters reveal a Black-owned business otherwise lost to history: Abe Irving's Fifth Ward Saloon and Music Hall, which was located at 2603 Mills Street. Irving wrote six letters to Cornelia, several of which are on his business letterhead and a December 1902 letter shows he was open and in business during the Christmas season: "I hope you have passed the Christmas pleasantly. I have been on duty day and night for four days owing to my Bartender being sick."

Cornelia married a man named Corrie Clack in March 1911 and gave birth to a son that August. Soon after, they were separated geographically for reasons not mentioned in the collection, and Cornelia wrote this scathing letter to Corrie:

"My dear husband: What on earth is the matter with you, you haven't written us a line nor have you sent us a nickel. It looks like you sent us away to get rid of us. Are you sick or what can be the matter with you. I and baby are both sick you know we left home sick and are no better yet and what little change I had I used it to get baby some dresses. Now please tell me what to do . . ."

The remaining letters mostly shed light on the Clack family who were living in Luling, save for Corrie in Beaumont. The family may have lived on a farm as a December 1910 letter from Augusta Clack mentioned: "Corrie sold his gray horse for \$175. About the butter our cow ain't giving much mik. I ain't milking but 2 cows and we are saving butter for Xmas."

Rounding out the collection are two more items. The first is a small account book of Cornelia's, predating her marriage to Corrie, which lists names and addresses of around 20 people, money she owes, and money owed to her. The other item is either an original work intended to be sung, or the transcription of an African American tune from the time period

that we cannot locate, "Killet bab." Its opening lines, transcribed exactly as written:

"Killet bab./ That gal of mine she is a coal/ black made she as black as the/ ase of spades she the gal that wares/ the flushing close has a pockets full/ of money where ever she goes. First/ thing she bought me was a brand/ new suit every sence then I been/ acting gute put on my suit and/ I started out from a top storry/ window heard my baby shouted/ Chrose/ Go and killet bab my sweet/ thing my honey for you shore/ looks hot go and killet/ bab when the dog town winches . . ."

A fascinating group of letters from African Americans in Texas, with numerous and varied opportunities for research. An inventory with notes on most of the letters is available. **\$2500 [3508]**



44. [Texas][Education][Black Photographers]

Harris, C.G. **[Photograph of the 7th Grade Class at the Langston School]**. Houston, Texas: 1911. Black and white photograph measuring 5" x 7" on 8" x 10" cardboard mount. Very good photograph on good mount: a few small stains to photo, corner wear to mount; inked notations on photo and verso.

This photograph combines the work of a Texas-based African American photographer with documentation of a nearly forgotten segregated school in Houston as well as its principal. The photo depicts 28 students of the 7th grade class of Houston's Langston School (also known as "Langston Grade School" and "Langston Colored School") along with a man we presumed to be a teacher. Thanks to an inscription on the verso, "7th Grade/W.J. Smith," we were able to extrapolate the name of the school and that the man seated in the front row, W.J. Smith, was the school's principal in addition to teaching 7th grade.

We learned a bit about the school and W.J. Smith from contemporary newspaper accounts. Langston was located at

2309 German Street and as of 1904 the school had ten rooms and around 530 students. According to 1915's *Red Book of Houston: A Compendium of Social, Professional, Religious, Educational and Industrial Interests of Houston's Colored Population* the school was named for John M. Langston "who was the first colored man to graduate from Oberlin College and who spent a long, useful life, occupying many positions of honor and trust with the greatest satisfaction." Langston served students who lived from Bayou South to McKinney Avenue and also took students from the Fifth Ward for 6th and 7th grade. The schoolhouse was partially destroyed by arson in 1906 and students temporarily used the Baptist church across the street for classrooms. As of 1912, Langston hosted night classes as part of a city-wide effort to have continuing education for adult African Americans at the various segregated schools. One class at Langston was on "cooking for negro women who are already engaged in cooking and who wish to improve quality of their work."

W.J. Smith was the school's principal and 7th grade teacher as early as 1904 and as late as 1915. Smith was active in the Colored Teachers' State Association of Texas (CTSA) and also conducted a summer teacher training course; he presented a paper on that work at the CTSA annual convention in 1901, "The Summer Normal, Its Advantages and Disadvantages." Smith was clearly a competent and committed teacher and administrator as evidenced by the text of a speech he gave to thank a Houston socialite for her efforts on behalf of the school as well as her facilitating the opportunity for Langston students to give a demonstration of its domestic science department:

"This is a progressive age . . . our education systems must be so adjusted that the education our boys and girls receive shall be in keeping with the general trend of the scheme of life. If you are in need of a cook, you need a good one . . . it takes education to do this . . .

For the negro youth there are but two ways for him to be trained into that usefulness that one person bears another as employee and employer and they are found either in the school room or in the white man's home itself . . .

I believe that . . . colored schools should receive ever greater consideration than the white schools. The reasons are obvious, since his opportunities are less and the requirements are greater and in order to make him more efficient the opportunities must be increased."

The photographer, C.G. Harris, whose Galveston stamp is on the verso, went on to some fame as the photographer for the aforementioned *Red Book*. With an office in Houston's Freedmen's Town, Harris would ride his motorized bicycle to "answer calls by wheel and make photos anywhere in Harris or Galveston Counties. Satisfaction guaranteed."

Also of note is the interesting inscription on the verso in a hand different from the Smith inscription which points out "Anita, third from left, second row, marked with a t" and the mount's verso tells her story:

"Anita was 13 and was valedictorian of her class. At 15 she held a [6?] year first grade certificate and at 16 she was an honor graduate and got her diploma. She held high honors all through her school and college career – she was always on the honor roll. (God bless her soul.)"

Despite our best efforts, we could not discover any more information about the accomplished Anita.

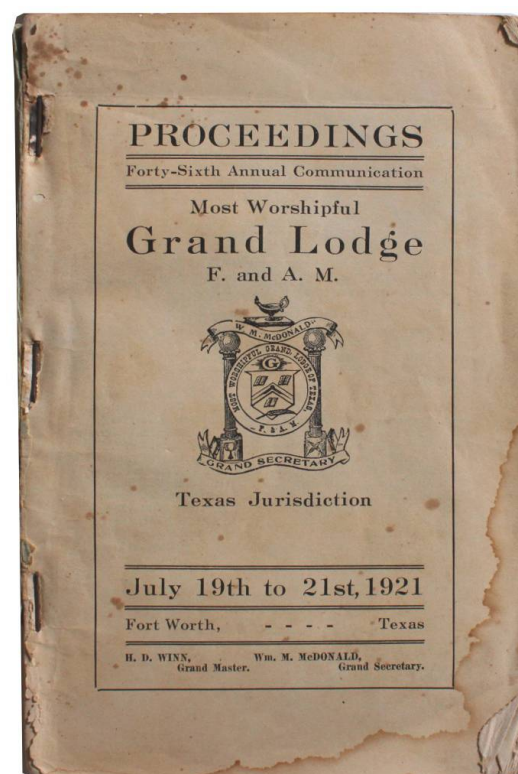
A fantastic photograph showcasing a Houston African American school, its committed principal, and the work of an important Black photographer. **\$850 [6821]**

45. [Texas][Freemasonry]

Winn, H.D.; McDonald, W[illia]m M[adison]. **Proceedings: Forty-Sixth Annual Communication . . .** Fort Worth, Texas: Grand Lodge Free and Accepted Masons of the State of Texas, 1921. 8½" x 5½". Stapled wrappers. Pp. 272 + 3 unnumbered plate illustrations. Good: lacking front wrapper; one plate detached; large stains to edges of first few leaves; one leaf with large fold; several small dogears and moderate scattered spotting; owner signature penciled to last page.

This is a rare book of meeting minutes for the first African American Masonic organization in Texas. It also may be the only source of data not only for the Texas lodge but also for various other lodges of the organization throughout the United States.

The Most Worshipful Grand Lodge Free and Accepted Masons of the State of Texas (GLFAM) was the first Masonic organization for African Americans in the state and was founded in 1875. It exists today as the Most Worshipful Prince Hall Grand Lodge of Texas.



This book documents GLFAM's 46th annual meeting, which took place in Fort Worth in July 1921. It contains standard fare such as lists of newly elected officers, committee appointments and reports, and various rulings and resolutions. There is also the text of the Grand Master H.D. Winn's address, which details the organization's official acts and accomplishments as well as mentions of special occasions and festivals. One section is dedicated to the *"state of the country,"* wherein Winn deplores the mob violence and activities of the Ku Klux Klan and urges his flock, *"as leaders in your communities to keep faith in God, teach our people to keep the laws, respect authority, love your race and protect your homes and families at any cost."* A few women also spoke at the meeting, reporting on their welfare work for *"Wayward Colored Girls"* in Fort Worth.

A noteworthy section of this book is the Grand Secretary William McDonald's *"Report on Fraternal Correspondence."* This begins with a six page spiritual introduction, followed by over 30 pages reporting on meetings for lodges that occurred in 18 different states and the District of Columbia between 1917 and 1921. We checked OCLC for the existence of any published proceedings from these meetings, and found only one holding, for a 1920 Virginia meeting, at Duke University.

The book also lists officers, members and locations for all approximately 440 lodges throughout the state of Texas. There are charts of membership and dues paid for each lodge, as well as lists of named members who received relief checks. It's not all data and facts, however. There are also 12 illustrations throughout the book, mainly used as content headings, showcasing different typography and Masonic symbolism. Two show the enlarged signatures of GLFAM leaders, and there is a half page illustration of an angel sitting atop a casket, accompanying a poem: *"Friend after friend departs / Who hath not lost a friend? / There is no union here of hearts / That finds not here an end."* There are also three photographic plates: portraits of Grand Master Winn and Grand Secretary McDonald, as well as a group shot of Winn with Masters of Texas lodges that had at least 100 members.



R. W. M. McDONALD, Grand Secretary



GRAND MASTER AND WORSHIPFUL MASTERS WITH A MEMBERSHIP OF 100 OR MORE.

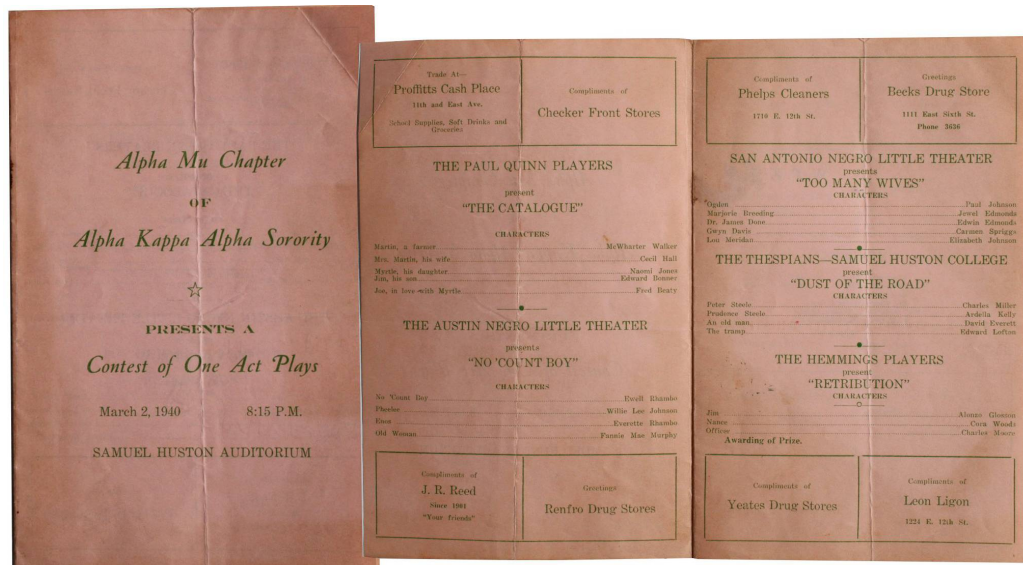
An enormous trove of data, not found anywhere else, on an important African American Masonic organization. OCLC locates no holdings of this book, nor any book of proceedings from the GLFAM of Texas. **\$2000 [4168]**

46. [Theater][Women]

[HBCUs][Texas]

[Program for a] Contest of One Act Plays. Austin, Texas: Alpha Kappa Alpha Sorority, 1940. 8½" x 5½". Bifolium, printed all four sides. Pp. [4]. Very good minus: moderate wear and creasing with a small stain on rear page.

This is a program for a night of one-act plays performed by five Texas Black theater companies and presented by an African American sorority at what is now Huston-Tillotson University (HTU) in Austin, Texas.



HTU, the first institution of higher learning in Austin, was formed in 1952 when two HBCUs came together: Samuel Huston College (SHC), chartered in 1876, and Tillotson College. SHC was home to the Alpha Mu Chapter of Alpha Kappa Alpha (AKA), the first African American college sorority.

The first performance of the evening was by the troupe from Paul Quinn College in Waco, the oldest HBCU in Texas. The SHC Thespians presented on their home turf, and there were performances from both the Austin and the San Antonio Negro Little Theaters. The final play was performed by the Hemmings Players, a troupe led by Myra Davis Hemmings. Hemmings was a Black suffragist, activist, actress and producer, who taught in the San Antonio public school system for over fifty years. She and her husband John, a former Broadway actor, formed the Hemmings Players, an African American group that put on plays and other performances in and about San Antonio. Also notable is that Hemmings co-founded the Delta Sigma Theta sorority in January 1913 and two months later she and the other founders marched with Mary Church Terrell in the first women's suffrage parade in Washington, D.C.

The program also included cast lists, and there are 16 small advertisements for local, presumably Black-owned businesses as well.

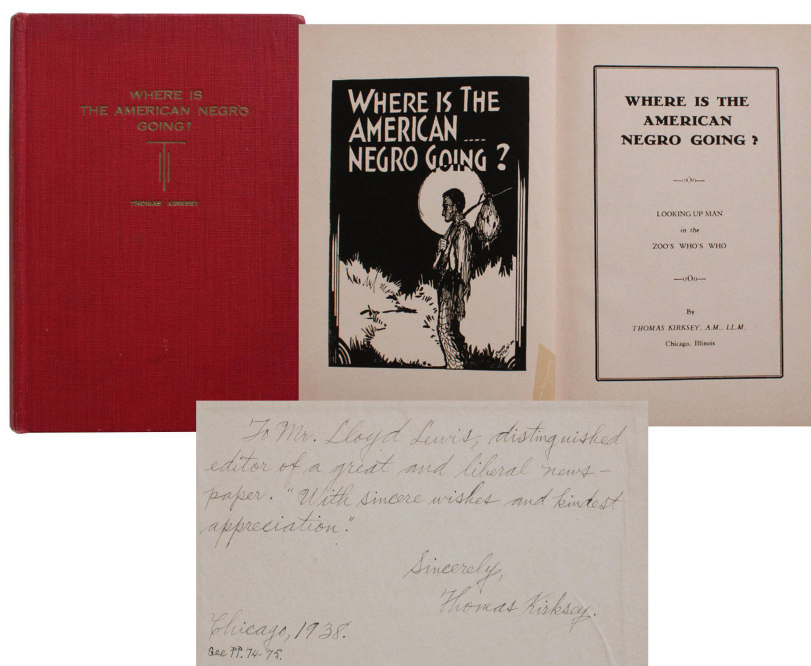
A gem of a survival, holding a trove of research possibilities into African American theater and HBCUs in Texas. No holdings found online or in OCLC. **\$400 [4268]**

47. [Uplift]

Kirksey, Thomas. ***Where is the American Negro Going?*** Chicago, Illinois: Prairie State Press, 1937. First Edition. 8 7/8" x 6¼". Red cloth, title gilt. Pp. 148. Very good minus: a bit shaken, rear hinge partially cracked; frontis leaf torn and repaired with tape at an earlier date; a few small stains to ffe; lightly dust-soiled. **Inscribed** by the author on front pastedown.

This is a scholarly treatise on the evolution of man and the universe, and how such data can be used to explain (and hopefully alter) prejudiced misconceptions of the African American race. It was written by a Black lawyer from Chicago, Thomas Kirksey.

Information on the author is scarce, but through contemporary newspaper accounts we were able to learn that Thomas Kirksey graduated with an A.B. degree from Howard University in 1916, an L.L.B. from Howard in 1918, and a Master's in law from Boston University in 1921. He was known for his erudition even as an undergraduate; the 1916 Howard yearbook had some fun at his expense: "Kirksey's first sermon was divided into three parts: The first



part he didn't understand, the second part we didn't understand, and the third part no one understood." He went on to be a lawyer in Chicago and a frequent writer and contributor to *The Messenger* (known as the *World's Greatest Negro Monthly*). In 1919 Kirksey co-authored a work entitled *Who Stopped the Race Riots in Washington: Real Causes and Effects of Race Clashes in the District of Columbia*, and his Boston University thesis was on "The Prevention of Poverty."

In this work's introduction, Kirksey wrote that he was "the son of an ex-slave; hence there is little wonder that he is a rebel." He also penned a preface, which explained that

"The aim and object of this pamphlet or small book is to combat racial prejudice by destroying a part of the foundation upon which it rests. The force of this treatise has been directed mainly against certain biological concepts which have been accepted as criteria of race and have colored the thoughts of vast numbers of people concerning the Negro, even including the Negro himself."

The book was divided into three sections. The first was concerned almost exclusively with evolution, the second focused on "attacking ancient biological concepts which . . . account for a large amount of present-day prejudice against the Negro," and part three "ventures a prophecy regarding the racial destiny" of the African American. The text was composed of articles, quotations and reports from various authors, philosophers, scientists and scholars, accompanied by Kirksey's own narrative, observations and interpretations. Chapters were dedicated to "Geologic Evolution," "An Inquiry into the Supposed Superiority and Inferiority of the Human Species" and "The Anthropological Future of the American Negro."

The book included two original poems by the author, one with a deeply moving line: "Enter eloquent plea for some sort of plan / To prevent the cruelty of man to man." There were portions of others' poems interspersed, including "The Chambered Nautilus" by Oliver Wendell Holmes, as well as quotations by Shakespeare and Omar Khayyam. The book also has several photographic illustrations including W.E.B. DuBois as well as three African American women: Ethyl B. Wise, "Coloratura Soprano" of Washington, D.C., Addie Lade Cruikshank, a pianist from Chicago and Magdalene De Acklen, a Chicago "Business Efficiency Expert."

This copy was inscribed by the author in the year after publication "To Mr. Lloyd Lewis, distinguished editor of a great and liberal newspaper. With sincere wishes and kindest appreciation." There was a small note below it, we believe in a different hand, "See pp. 74-75." Those pages contained the text of an article by Lewis from the *Chicago Daily News* of August 8, 1936: "Negroes at Berlin: They Explode the Old Myth About Sutures in the Skull, and Point Up Some Facts About the Race."

A thoughtful, impactful work by an African American scholar and lawyer. OCLC shows 23 holdings. **\$675 [7220]**

48. [Uplift]

[Proctor, Bernard S., compiler]. **Negro History [Binder/Scrapbook of "Your History" and "Negroes in the Halls of Congress" Clippings]**. N.P.: 1949.

Burlap covered three-ring binder measuring 12" x 10½" x 3¼" with "Negro History" written in large black letters on the spine. 61 three-hole punched leaves with a total of 82 clippings pasted down and a few laid in. Binder very good with moderate wear, contents generally very good with around 20 leaves detached.

This is a homemade Black history resource possibly compiled by a Tuskegee Airman. It consists of 79 large clippings snipped from the *Pittsburgh Courier* with 61 examples of the syndicated cartoon "Your History" by J.A. Rogers and 18 of "Negroes in the Halls of Congress" by James M. Rosbrow both of which were illustrated by A.S. Milai.

"Your History" looked and felt like Ripley's Believe It Or Not and nearly all of the examples feature at least three historical figures or facts. There are therefore approximately 150 short illustrated biographies of African Americans, some of whom are well known to history such as Henry Flipper or Booker T. Washington, but most are about people and events that are lesser



known. These include boxer George Dixon as well as William A. Jackson, Jefferson Davis' coachman who shared important intelligence with the Union. Also, Jean-Pierre Boyer, a president of Haiti, artist William A. Harper, Elizabeth Keckley (Mary Todd Lincoln's White House confidante) and many more. "Negroes in the Halls of Congress" feature a formal column of biographical text along with a large illustration of the subject. Included are well known officials such as Blanche Bruce, and others such as Benjamin Sterling Turner from Alabama or John Roy Lynch—at the time, the youngest-ever Congressman.

While we cannot locate any background on Rosbrow, Joel Augustus Rogers is a well-known Black author. He was a self-trained historian, novelist, and journalist focused on debunking racist theories and depictions of people of African ancestry. Born in Jamaica, Rogers emigrated to the United States in 1906, working as a Pullman porter in Chicago before settling in New York City. He was best known for his self-published novel *From Superman to Man*, a history-heavy polemic against racism written as a conversation between a Pullman porter and a white politician. Rogers also wrote for a number of Black newspapers and journals, covering events such as the 1930 coronation of Emperor Haile Selassie I of Ethiopia for the *New York Amsterdam News*. He returned to Ethiopia in 1935 as the war correspondent for the *Pittsburgh Courier* to document the Second Italo-Ethiopian War (what Rogers called the fifth Italian invasion of Ethiopia). After settling back in New York, Rogers became a major contributor and advisor for the WPA Writers' Program

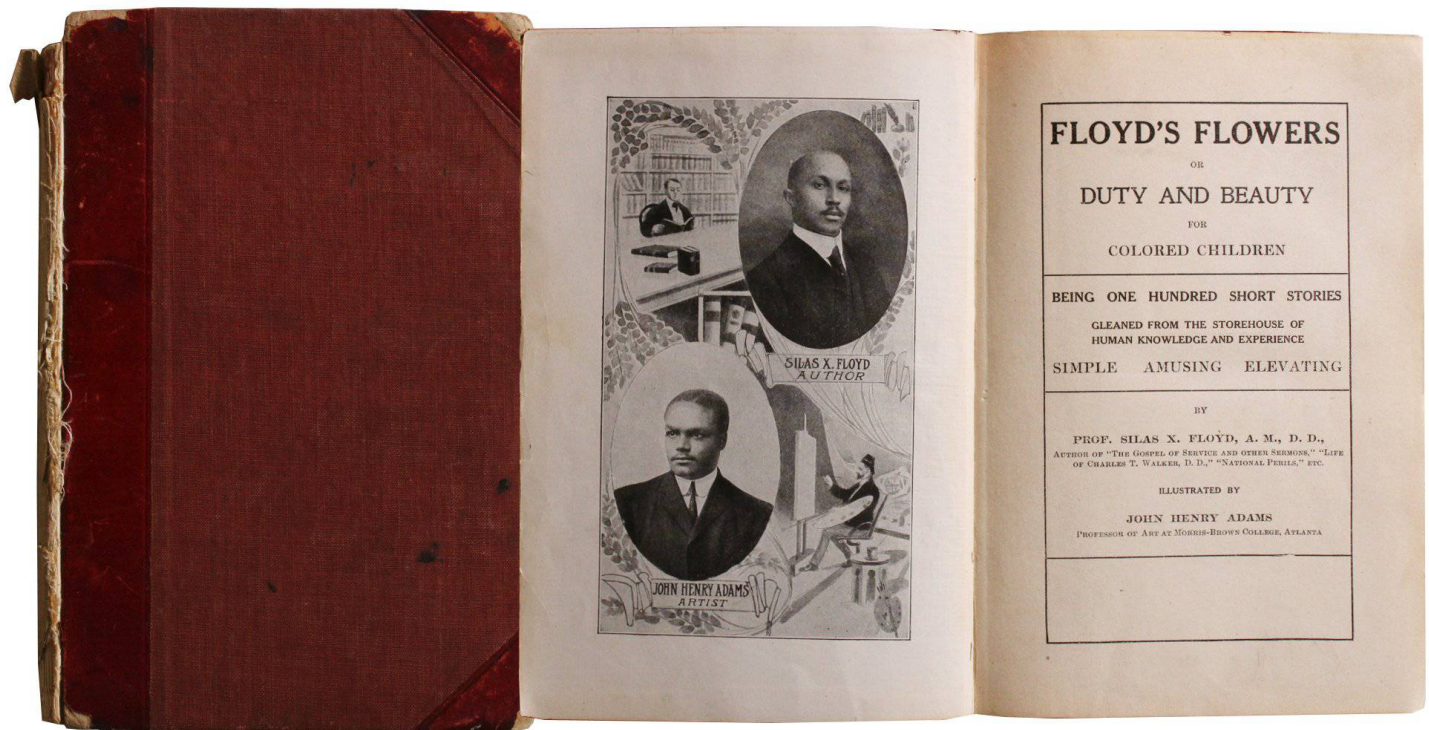


"Negroes of New York." He also authored several other works on Black history, prominent Africans and African Americans, and served as one of a very few Black United States war correspondents during World War II. W.E.B. DuBois wrote that, "*Rogers is an untrained American historian Negro writer who has done his work under great difficulty without the funds and at personal sacrifice. But no man living has revealed so many important facts about the Negro race as has Rogers.*"

There are few other clippings in the book, two of which strongly lend themselves to provenance. Neither relates to Black history but both are adhered to versos on form letterhead for Bernard S. Proctor while he was attending Ohio State University and working on his masters thesis. Per his obituary in a 2013 issue of the *Philadelphia Tribune*, Proctor attended Wilberforce University where he was the quarterback of its football team from 1940 to 1942 and was an officer in the Tuskegee Airmen's 99th Fighter Squadron. After the war, he attended Ohio State University to earn his masters in industrial arts education (this letterhead was used in furtherance of that degree) as well as a doctorate in philosophy. A third unrelated clipping here, from the *Pittsburgh Courier* from 1949, shows Black OSU football players receiving accolades—another piece of evidence more indirectly lending itself to provenance.

With the stipulation that it's difficult to nail down search terms to locate something similar in OCLC or via Google, we locate nothing remotely like this uniquely visual compilation of Black History. **\$1500 [4113]**





49. [Uplift][Children's Books]

Floyd, Silas X[avier]. Adams, John Henry (illustrator). ***Floyd's Flowers, or Duty and Beauty for Colored Children . . .*** N.P.: Hertel, Jenkins & Co., 1905. 8 1/8" x 5 1/4". Quarter leather over boards. Pp. 326. About good: backstrip perished; covers detached, worn and spotted; scattered small stains, light spotting and a few small tears.

This is a heavily illustrated book of stories and moral lessons for children written by an important African American author, pastor and educator, Silas X. Floyd.

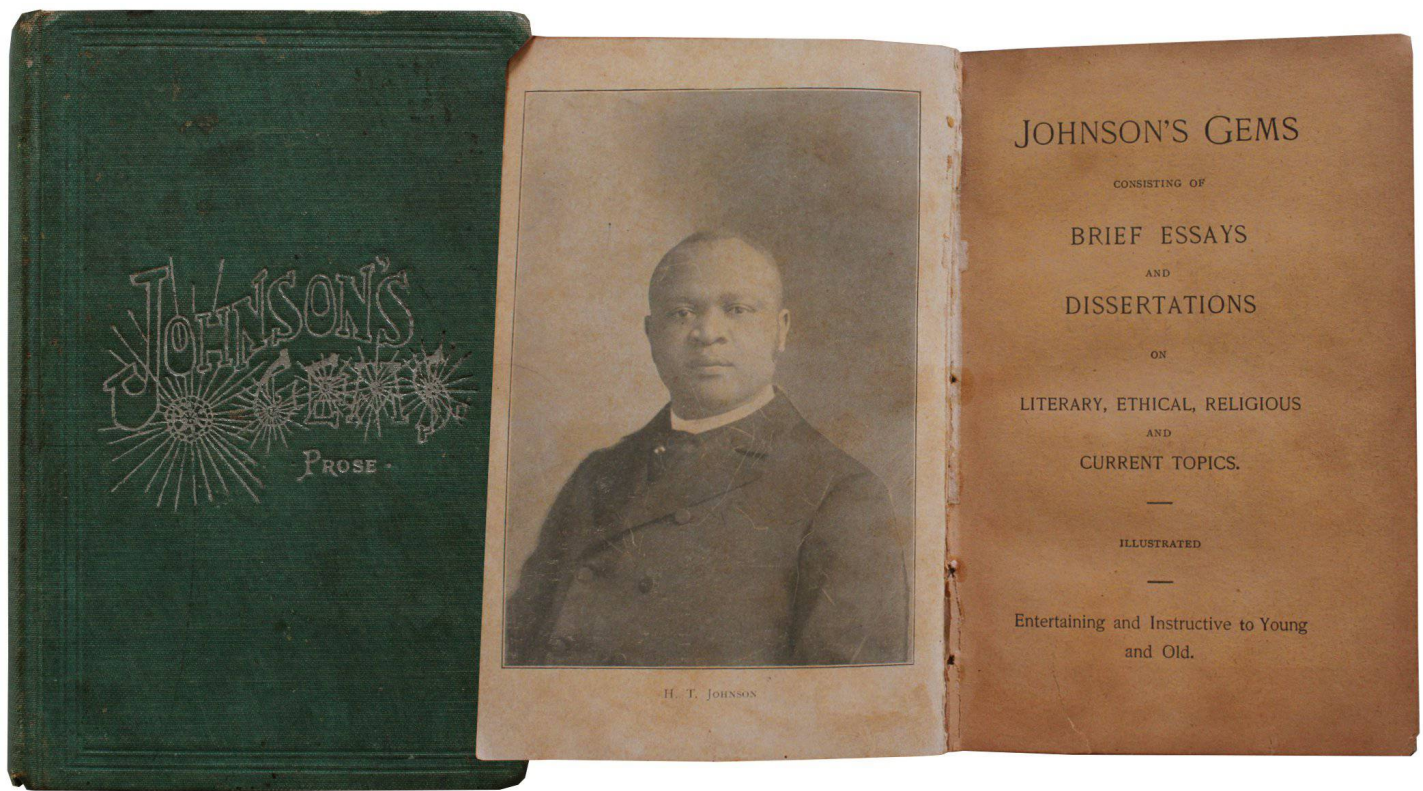
Silas Xavier Floyd was born in Augusta, Georgia in 1869. By the age of 22 he was editor of the *Augusta Sentinel* newspaper and in 1892 he co-founded the Negro Press Association of Georgia. He was also a schoolteacher, pastor at Augusta's Tabernacle Baptist Church and a prominent field worker with the International Sunday School Convention. He served as editor of *The Voice of the Negro*, the early Atlanta African American periodical that served as a vehicle for W.E.B. DuBois in the beginnings of the Niagara movement. In 1915, Floyd was the corresponding secretary and the chairman of the publicity committee of the National Association of Teachers in Colored Schools; he also served as editor of the organization's quarterly magazine. He was appointed secretary of the Colored State Food Conservation Board of Georgia by Governor Hugh Dorsey in 1918 and was a noted civic and community leader. Floyd also authored a volume of sermons published by the American Baptist Publication Society as well as a biography of the leading African American Baptist preacher, Charles T. Walker.

In this work's introduction, Floyd avowed that he "*endeavored to put into this book of stories for children only such things as might be freely admitted into the best homes of the land, and I have written with the hope that many young minds may be elevated by means of these stories and many hearts filled with high and holy aspirations.*" He argued that "*our nation has a right to expect that our boys and girls shall turn out to be good men and good women, and this book is meant to help in this process.*"

The book has 100 short stories with a focus on optimism, hard work and determination in the face of prejudice and racial violence. There are discussions related to "*going with the crowd,*" "*keeping one's engagements,*" "*aiming at something*" and "*purity of character.*" A few pieces covered "*Negro heroes*" such as Frederick Douglass and African American soldiers. One anecdote discusses Bragg Smith, a Black man in Columbus, Georgia to whom a monument was erected after he saved the life of a white city engineer.

The book also has over 50 illustrations by John Henry Adams. Adams was a graduate of the Drexel Institute of Philadelphia and, per this work, a young art instructor at Morris Brown College, "*where he is loved and honored by all.*" Adams illustrated four volumes of the NAACP journal *The Crisis*. He was also a journalist who reported for several newspapers and served as the editor of the "Negro weekly" *The Florida Sentinel*.

An inspiring book of adages and wisdom aimed at African American children. OCLC shows 20 holdings. **\$1150 [5194]**



50. [Uplift][Religion]

Johnson, H[enry] T[heodore]. ***Johnson's Gems . . .*** N.P.: N.P., [1901]. 7¼" x 4¾". Green cloth over boards. Pp. 154 + author frontis. Good: covers moderately stained and spotted, corners bumped and frayed; hinges cracked but holding; rear free endpaper detached; small tear to title page; scattered light soiling; toned leaves.

This is a compendium of musings and advice intended as uplift for African Americans and written by a noted Black poet and editor, H.T. Johnson.

Henry Theodore Johnson was born in 1857 and served for 17 years as editor of the AME Church publication *The Christian Recorder*. He is best known for his 1899 poem "The Black Man's Burden," written in response to a poem by Rudyard Kipling, "The White Man's Burden." Kipling's poem was more a propaganda piece exhorting the American conquest of the Philippines; it suggested that colonialism was a moral burden the white race must take up in order to "civilize" other races and nations. Johnson had retaliated with sarcasm, implying that white people could stand to acknowledge their mistreatment of Black and Native Americans in their own country before moving on to the subjugation of foreign lands. Johnson's other works included *Ministerial Training and Qualification* (1902), two books published by the AME Book Concern, *Lux Gentis Nigrae* in 1903 and *Wings of Ebony* in 1904, and a few titles with no publication data, including *Important Facts* and *Pulpit, Pew and Parish*.

The book's preface lauded Johnson's work: "*His editorials, books, essays and lectures constitute a group of some of the most valuable literature that has been produced by the Negro during the present generation.*" The book also held an introduction penned by noted Black educator and Wilberforce University president W.S. Scarborough, positing that "*every man is the architect of his own fortune,*" and suggesting that "*success is a legacy that may belong to all. It is within their grasp, if they will only reach out and take it.*"

The content of this work can be inferred from its full title: "*Brief Essays and Dissertations on Literary, Ethical, Religious and Current Topics.*" The topics were addressed in alphabetical order, featuring Johnson's words of wisdom on themes like ambition, courage, courtesy, gratitude, humility, prayer, pride and truth. One chapter concerned "*The Negro Triumphant*":

"With every curse of adversity peculiar to our career since emancipation there are associate blessings, and clouds of despondence should not be allowed to curtain them from our view. Faith and philosophy are the glasses, which, if well adjusted, will enable us to discern a silver lining to these o'erhanging clouds."

The author stressed the importance of reading and schooling, arguing that the man "*who would successfully prosecute the voyage of life must provide himself with the chart of books*" and that an education "*comes as a heavenly halo to the soul groping in darkness.*" He provided his views on "*Negro emigration*" and asserted the value of African American church leaders' participation in politics. One section held Johnson's belief that Mars must house some "*planetary*

kinsfolk”:

“Though many million miles away, their superior knowledge probably enables them to know more of us than we can of them. The evolutionary nature of knowledge and progress of science should possibly modify the smile of incredulity with which these suggestions are met.”

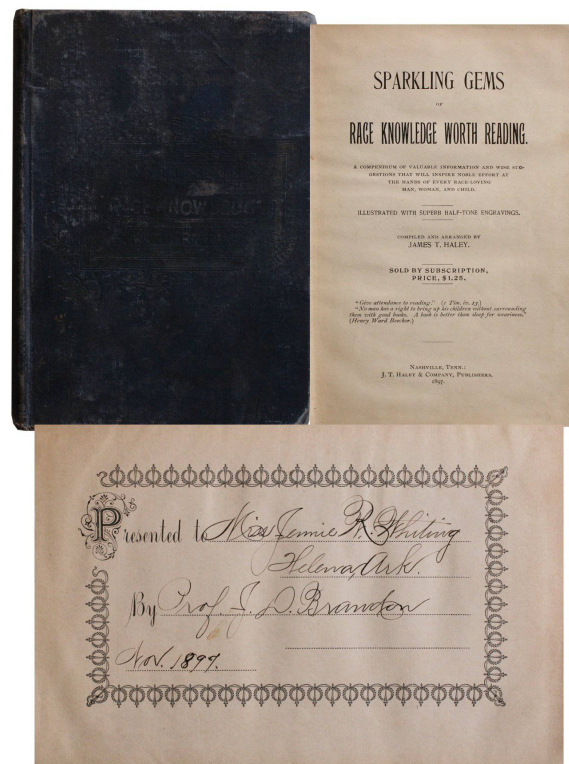
A lovely collection of uplifting writings by a noted African American church leader and writer. OCLC shows 22 holdings. **\$1250 [7212]**

51. [Uplift][Women][Tennessee]

Haley, James T. (compiler). ***Sparkling Gems of Race Knowledge Worth Reading...*** Nashville, Tenn.: J.T. Haley & Company, Publishers, 1897. 8" x 5½". Cloth over boards. Pp. 200. Good: a bit shaken, hinges cracked but holding, with rear board held by cords; lightly toned and dust-soiled with some scattered spotting and a few small stains; a few penciled and inked notations.

This is a heavily illustrated book which combines descriptions of accomplishments of important African Americans with inspirational uplift passages. It was published by a noted Black author and editor, James T. Haley, to coincide with the Tennessee Centennial and International Exposition. This copy was owned by an African American educator, Jennie Whiting, and was a gift from a longtime Arkansas schoolteacher and principal, J.D. Brandon.

James T. Haley was best known for his *Afro-American Encyclopaedia*, one of the first compilations on African American history. He also ran his own publishing company. This, his second work, features an introduction by the important Black lecturer and educator, Reverend Alexander Crummell. Crummell was the first Black student and graduate of Cambridge University, worked as a missionary for 20 years in Liberia, lectured widely and taught at Howard University. He also co-founded the American Negro Academy, the first organization to support African American scholars, in Washington, D.C.



Two sections of the book focus on the 1897 Tennessee Centennial and its Negro Building, erected

“without any solicitation or money from the Negro himself, which demonstrates an earnest anxiety for our participation in the event. It is expedient that we respond to the invitation by bringing forward the very best specimens of our merit and progress—not for the sake of the temporary praise which our displays may illicit, but for the more substantial benefits which we hope will follow.”



There are illustrations of the building, portraits of the Centennial's Black committee chairs as well as the officers of the Women's Board. Other chapters preach unity and inform on the Negro Business Association, Black banks and education. There is a strong emphasis on the accomplishments of African

American women, with features and portraits of Ida B. Wells, Georgia E. Lee Patton Washington (the first Black woman to become a licensed surgeon and physician in Tennessee) and Georgia Gordon Taylor, the leader of the Original Fisk Jubilee Singers, among others. The book also contains uplift tidbits in the form of "*pointed paragraphs*" from Black newspapers and "*rich thoughts from great race thinkers*."

There is a bookplate revealing that this copy was presented to Jennie Whiting by Professor J.D. Brandon in November 1899. Whiting was born in Arkansas about 1874. She married Daniel Ankrum, one of the first four African American mail carriers in the town of Helena, and worked as a music teacher. Brandon had been a postmaster before a long career as a teacher, superintendent and principal in White County, Arkansas. He served as a county clerk from 1901-1905 and was active with the White County Teachers Association.

An uplifting source of African American history and accomplishments. Fairly well-represented in institutions, this a unique copy owned by a Black female educator. **\$1200 [3924]**

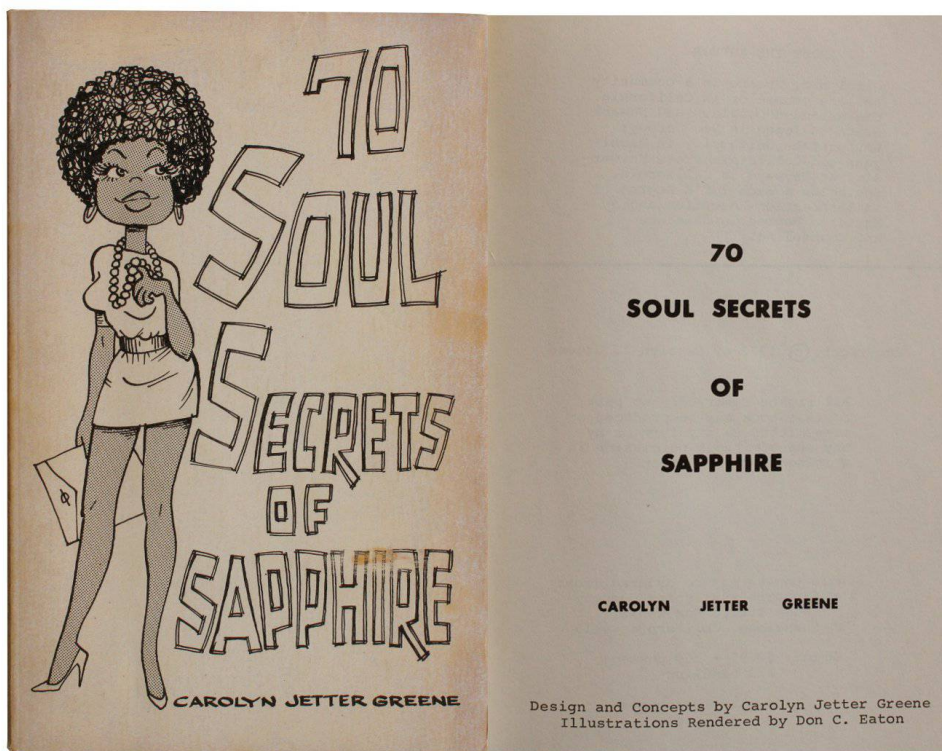
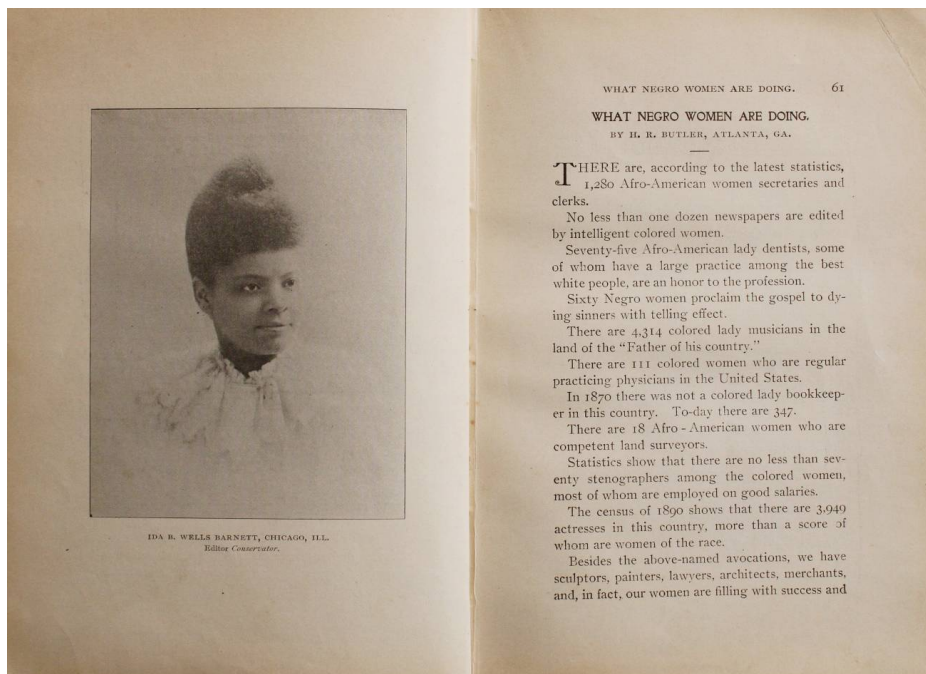
52. [Women]

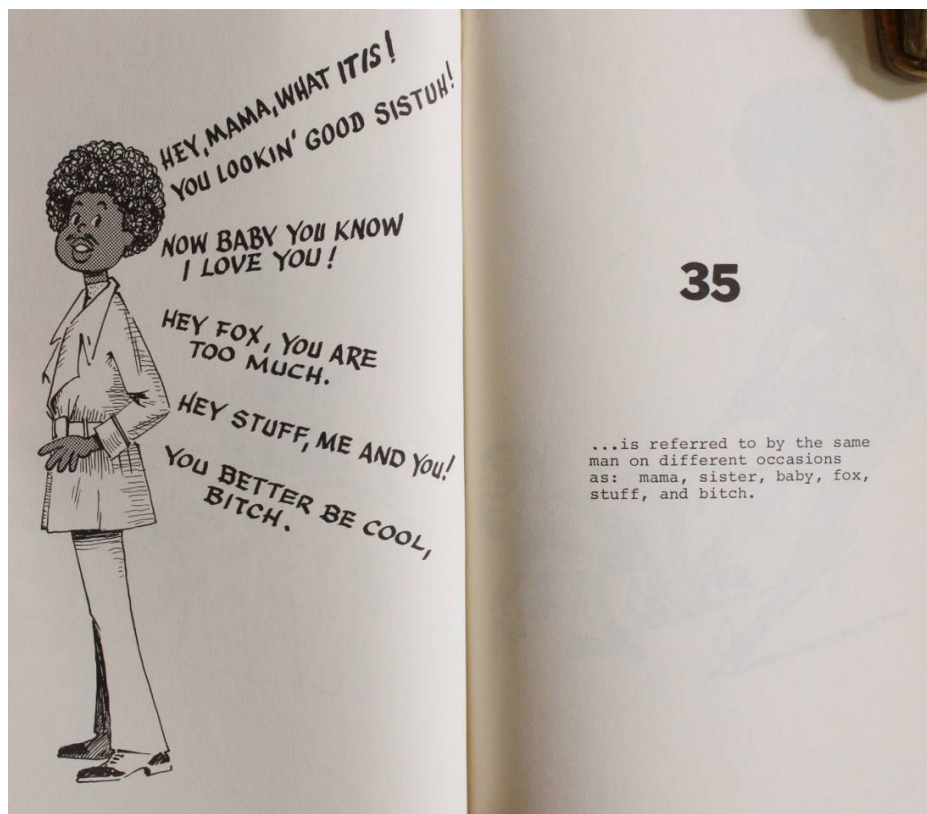
Greene, Carolyn Jetter; Eaton, Don C. (illustrator). **70 Soul Secrets of Sapphire**. San Francisco: Sapphire Publishing Company, 1973. First edition. 8½" x 5½". Perfect bound thin card wrappers. Pp. 158. Very good: moderate wear and toning to covers, name erased from first [blank] page.

This is the first edition of a book by Carolyn Jetter Greene, a Bay Area psychologist who wrote it while working as a college counselor. From Greene's introduction:

"Sapphire" is a jive name used to refer to a Black woman. In one sense it represents an insult. In quite another sense it refers to a collection of physical attributes, personality traits, mannerisms, feelings, attitudes, aspirations, and problems most peculiar to that unique group of super-women who have weathered well the storm of the Black Experience in America.

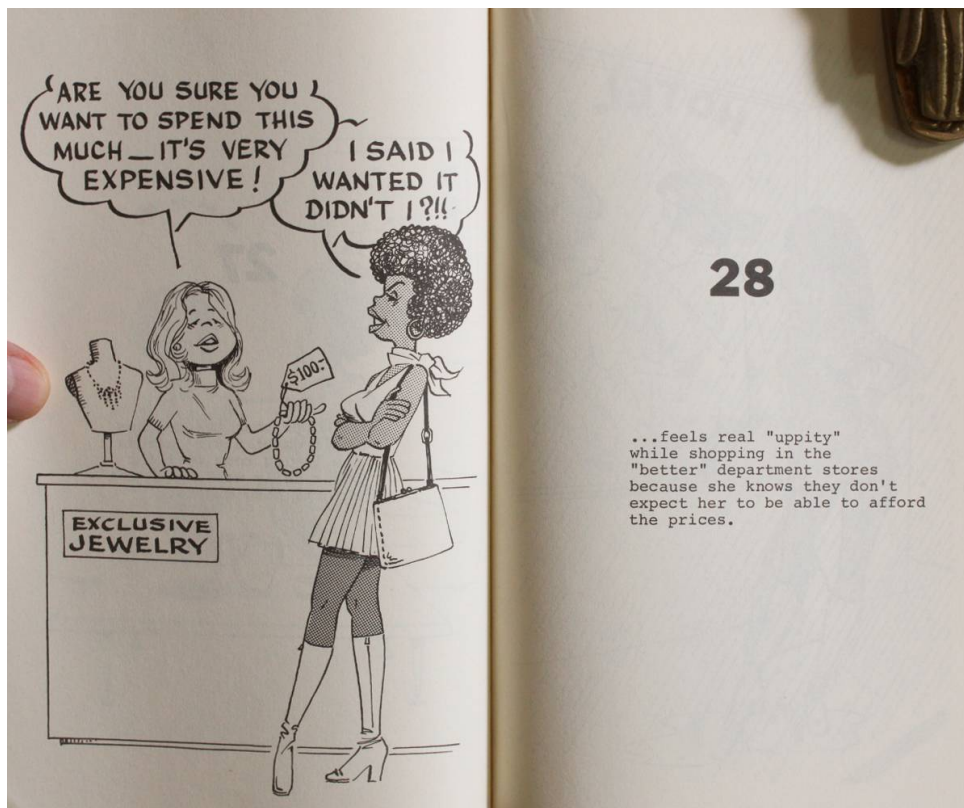
This collection of seventy epithets about the Black woman was compiled as a direct result of my need to confront my heritage in terms of the complete scope of Black womanhood . . . Recordings here have been extrapolated from observation, from listening to Black women discuss themselves and other Black women, and from listening to Black men discuss Black women . . . I hope that you will read this book in both a somber and humorous manner . . . May all of the Sapphires who read this gain a 'consciousness of kinship' as we continue in the struggle to one day 'lay our burdens down.'





Following the introduction are 70 short statements on Black womanhood, ranging from the uplifting, *"Sapphire is the 'mammy' of them all; she has done more than her share of loving and raising children—her own and everybody else's,"* to depressing realistic commentary, *"Sapphire realizes that the white world visualizes her best in one of two roles—maid or prostitute."* Some express frustration such as *"Sapphire has been accused of being 'evil' so much that she's convinced that the trait is in her genes,"* while others are simply silly, *"Sapphire has a behind so big, high and protruding she could easily carry a passenger."* Opposite each statement is a terrific illustration which augments the statement and gives it deeper meaning.

A visceral and visual exploration of the experience of Black womanhood. The book went through at least one other printing, in May 1974. OCLC locates 16 copies of this first edition, and 22 of the second. **\$1500 [7633]**



53. [Women]

Scott, Emmett J.; Stowe, Lyman Beecher. **Booker T. Washington, Builder of a Civilization.** Garden City, New York: Doubleday, Page & Company, 1916. 9½" x 6¼". Green cloth over boards, t.e.g. Pp. xx, 331 + author frontispiece + 15 (of 15) unnumbered plates interspersed + laid in two page circular letter. Good: Julius Rosenwald gift bookplate on FFEP; hinges cracked; covers moderately soiled; a few leaves adhered together; scattered spotting, tears and edge wear. Owner signature in two spots.

This is a reasonably common book made special by its history of ownership and association.

The book, a biography of Booker T. Washington, was co-written by Emmett Jay Scott, Washington's personal secretary, key adviser and Secretary of the Tuskegee Institute, and Lyman Beecher Stowe, grandson and biographer of Harriet Beecher Stowe. It has a foreword by Robert Moton, Principal of Tuskegee Institute, and a preface by President Theodore Roosevelt.

This copy features two signatures of its owner, Mrs. Nellie Lee Elmore. Elmore, a graduate of Tuskegee Institute, was a teacher and supervisor of a small school for Black children in Bay Minette, Alabama. She was an inspiration to her young student William E. Cox, who went on to become co-editor of *Black Issues in Higher Education*. Cox was also co-author of *The Unfinished Agenda of Brown v. Board of Education* (J. Wiley & Sons, 2004); Elmore was one of the book's dedicatees, and Cox thanked her in the book's introduction as well.

The bookplate to this copy reads, "Compliments of Julius Rosenwald, Chicago." There is also a laid-in circulatory letter from Samuel B. McCormick, Chancellor of the University of Pittsburgh, to Rosenwald, no doubt used as promotion for the book. The letter read in part, "*All I can do is thank you for the book. The reading of it has given me pleasure as I said; but much more it has given me courage, hope, enduring patience and inspiration.*"

Reasonably well-represented in institutions. A unique copy of an important work. **\$500 [7609]**

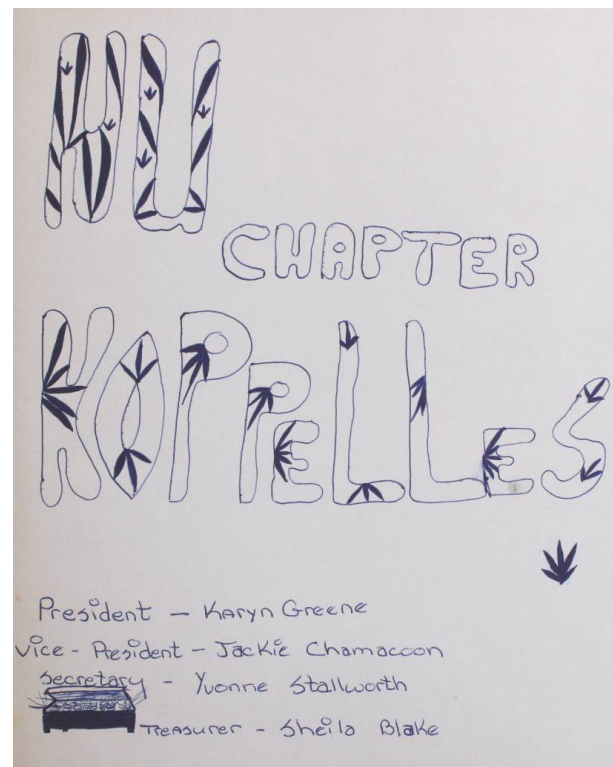
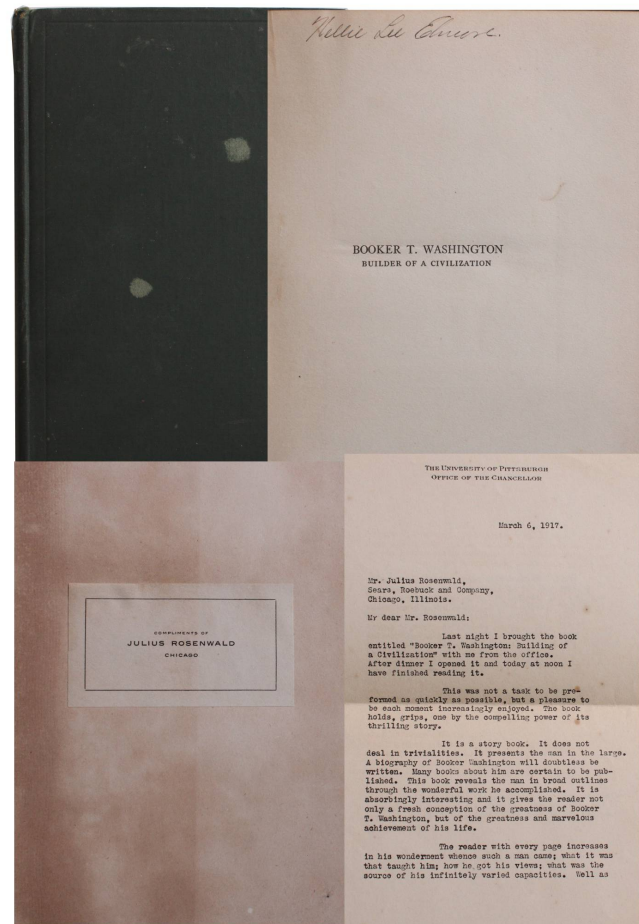
54. [Women]

[Scrapbook of a Teenage Black Female Philanthropic Group]. Queens, New York: 1974-1975. 11¾" x 10". Commercial photograph album, internally spiral bound. 13 mylar-covered sleeves with 45 photographs, 1 newspaper clipping and 9 items of ephemera inserted both sides. Nearly all photos are 3½" x 4" color snapshots, captioned in groups on the page, a few are 8" x 10" B&W professional shots. Very good: album lightly frayed at edges; mylar of a few sleeves a bit loose; contents generally very good plus or better with a bit of scattered toning and spotting.

This is a scrapbook documenting one year of service of the Nu Kopelles, a youth group sponsored by the African American professional and business women's sorority, Lambda Kappa Mu (LKM).

LKM was founded in 1937 by Florence K. Norman, who taught at the historic Fessenden school in Florida and also served as secretary to Dr. Carter G. Woodson. LKM's Kopelles youth program was established in 1962 and, according to their website, "*strives to build leadership skills in young women by promoting good citizenship, cultural enlightenment, and academic achievement.*"

This album shows the many accomplishments of the Nu chapter of the





Kopelles, based in Queens, New York and includes 41 color snapshots with notes captioning the page. Three items of correspondence relate to the girls volunteering with Geraldo Rivera's "One-to-One" volunteer program. The accompanying photos are captioned, "*We helped Geraldo Rivera from Eye Witness News bring joy to the mentally ill at Willowbrook Hospital.*" A press release and several photographs reveal that the girls played Santa Claus and sang Christmas carols to the "*elderly shut ins at the Irwin Nursing Home*" and several pages are dedicated to a luncheon. There are a few large and beautiful shots of the girls dressed up, as well as a clipping about the event, where the Kopelles "*exhibited their talents in fashion modeling, dance choreography, music, song and scholarship.*" The scrapbook also contains a list of the Kopelles' fundraising efforts and a flyer for a car wash.

Of note is the appearance of Mala Waldron who appears in a photo which showed the girls singing around a piano and pointed out that "*the pianist is the composer.*" Waldron is now a successful jazz pianist, composer and educator with an award-winning 2006 album and numerous international tours and festivals under her belt.

A bright album revealing the work of a little-known volunteer and community group for young Black women. **\$1800 [4806]**

More images may be seen here: <https://tinyurl.com/232fcejr>



55. [Women][Business][Fraternal Organizations]

A History of Iota Phi Lambda Sorority 1929-1958

[Cover title]. Washington, D.C.: N.P., 1959. 10¾" x 8 3/8". Thin card stapled wrappers. Pp. ii, 67. Very good: wrappers lightly toned with a few small stains.

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

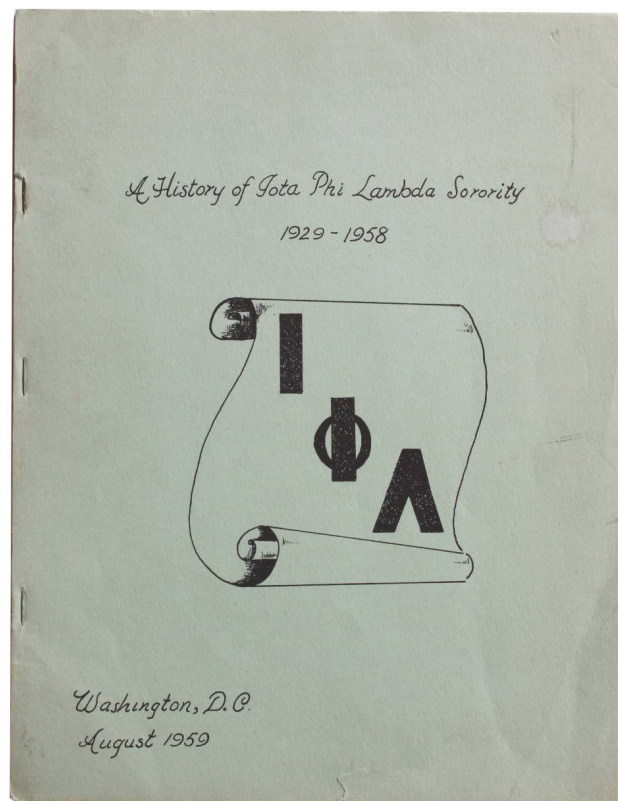
IPL was founded by Lola Mercedes Parker in Chicago in 1929 "to seek greater opportunities for the Negro business woman." According to the book, "the Greek letters, IOTA PHI LAMBDA, were chosen because of their meaning - *Ideals of Friendship and Love*." There are now more than 100 chapters of IPL in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

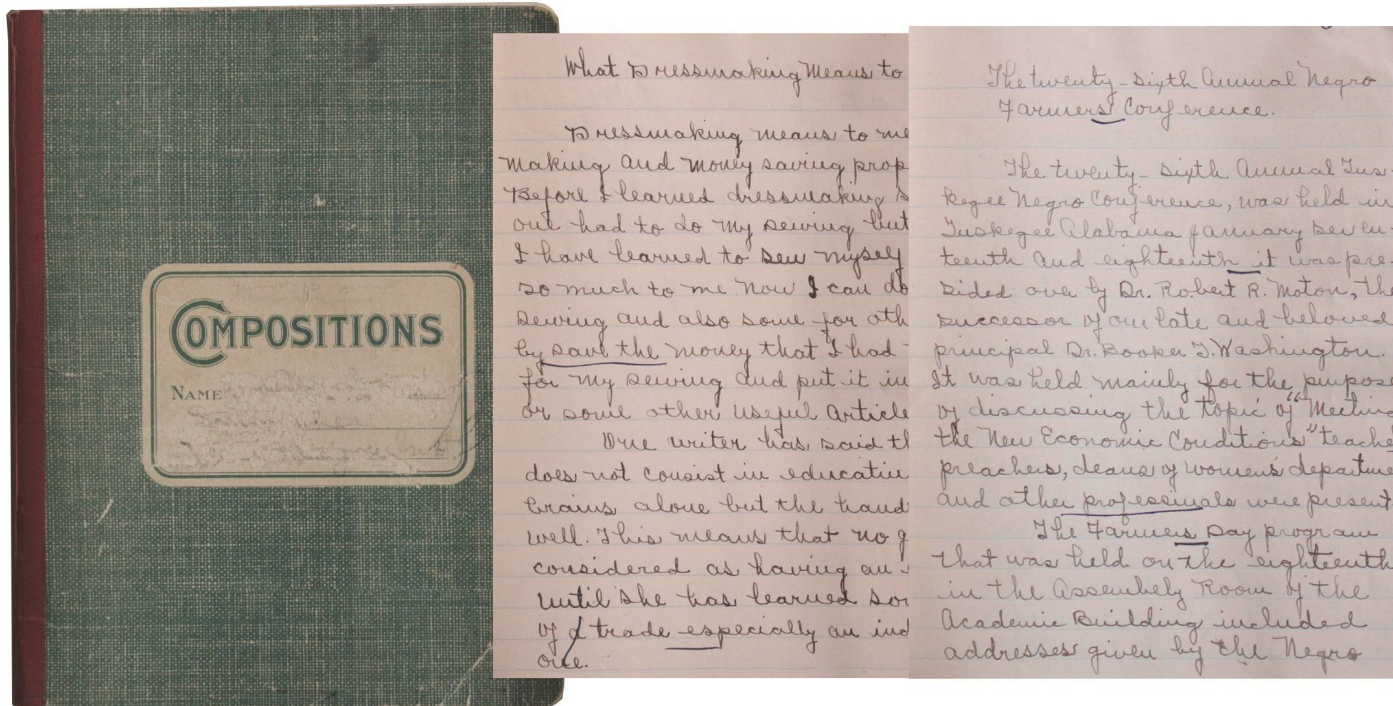
"Unite in sisterhood qualified business and professional women in order to enhance and improve the status of women in our highly complex, competitive business and professional world; Promote increased interest in the broad field of business education among high school and college young women through 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 the 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. **\$2000 [7782]**





56. [Women][Education][HBCUs]

Snowden, A[nna] Jean. **[Notebook of a Female Howard University Student and Tuskegee Educator]**. [Washington, D.C./Tuskegee, Alabama]: [1916-1918?]. 8¼" x 6½". Composition notebook with 34 leaves of lined paper (22 pages with handwritten text) + laid in stapled gathering of 8 leaves (6 pages with text) as well as a Howard University Hour Examination sheet. Approximately 1000 words. Good: covers lightly soiled and worn, reinforced with tape; exam sheet torn in half; a few small tears affecting a few characters of text.

This is a notebook compiled by an African American woman, Anna Jean Snowden, who attended Howard University and later taught at the Tuskegee Institute. The notebook documents her coursework at Howard and educational interests as well as her attendance at the Annual Negro Farmers' Conference at Tuskegee in 1917.

Anna Jean Snowden was born in Lexington, Kentucky. She attended Chandler Normal School, graduating around 1912, then earned a B.S. degree and teacher's diploma in education from Howard University in 1916. Snowden taught at Tuskegee from 1917 to 1918, before moving to Richmond, Virginia to live with her sister Lillian. In the 1920s she taught at Georgia State College in Savannah and in later life taught at Wilberforce University. She died in July 1996.

This book contains Snowden's notes from her academic courses in Greek and grammar as well as essays on the subject of dressmaking and what it meant to her, with titles such as *"The Traits of a Dressmaker"* and *"How the World is Clothed."* Importantly, four pages are dedicated to Snowden's first-hand accounts of the 26th Annual Negro Farmers' Conference, which was held at Tuskegee in 1917, just 17 months after Booker T. Washington's untimely death. Washington's Annual Negro Farmers' Conference continued for almost a hundred years and brought poor Black farm families to Tuskegee, where staff and faculty provided education and instruction on ways to improve farming, health and home life. At the 1917 conference, Anna noted that there were *"addresses given by the Negro farmers who have been trying to meet the new economic conditions by raising cotton under that great monster the boll-weevil, that have been giving them too much of trouble. Many interesting and inspiring talks were given on the subject."* She shared the gist of a talk given by George Washington Carver: *"Prof. G.W. Carver director of the Experiment Stations gave a very interesting talk on how a farmer can economize in his own home by raising his own products much emphasis was ut on the Velve Beau and Cow Pea."* She closed her observations of the conference with:

"There was a parade which consisted of thirty floats. The floats were composed of some of the best animals, agricultural products, every day activities of rural Negroes and screened doors and windows for the purpose of combating one of our greatest nemesis the fly. This shows what Tuskegee has done, she can continue and the good Tuskegee people are keeping alive the real spirit of our dear principal Dr. Booker T. Washington."

An original record of a young woman's coursework at Howard, with her firsthand observations of an important African American uplift and educational event at Tuskegee. **\$950 [6104]**

57. [Women][Medicine]

Dentists' Wives of Chicago, Illinois. A historical account. Highlights of 50 yrs. Chicago: N.P., [1980]. 11" x 8½". Stapled wrappers. Pp. [116]. Good due to heavily worn and stained covers and a dampstain at the upper-inner margins seen on most pages but almost never impacting text or photos.

[together with]

[Williams, Mayme Purifoy]. **[Collection of Photographs Documenting the Chicago Dentists' Wives Club.]** Various Places: 1950s-1960s. 26 mostly black and white photographs, all but one measuring 8"x10" + circular letter. 16 photos are good to very good with light to moderate creasing; the rest are fair due to heavy creasing and/or tears/loss.



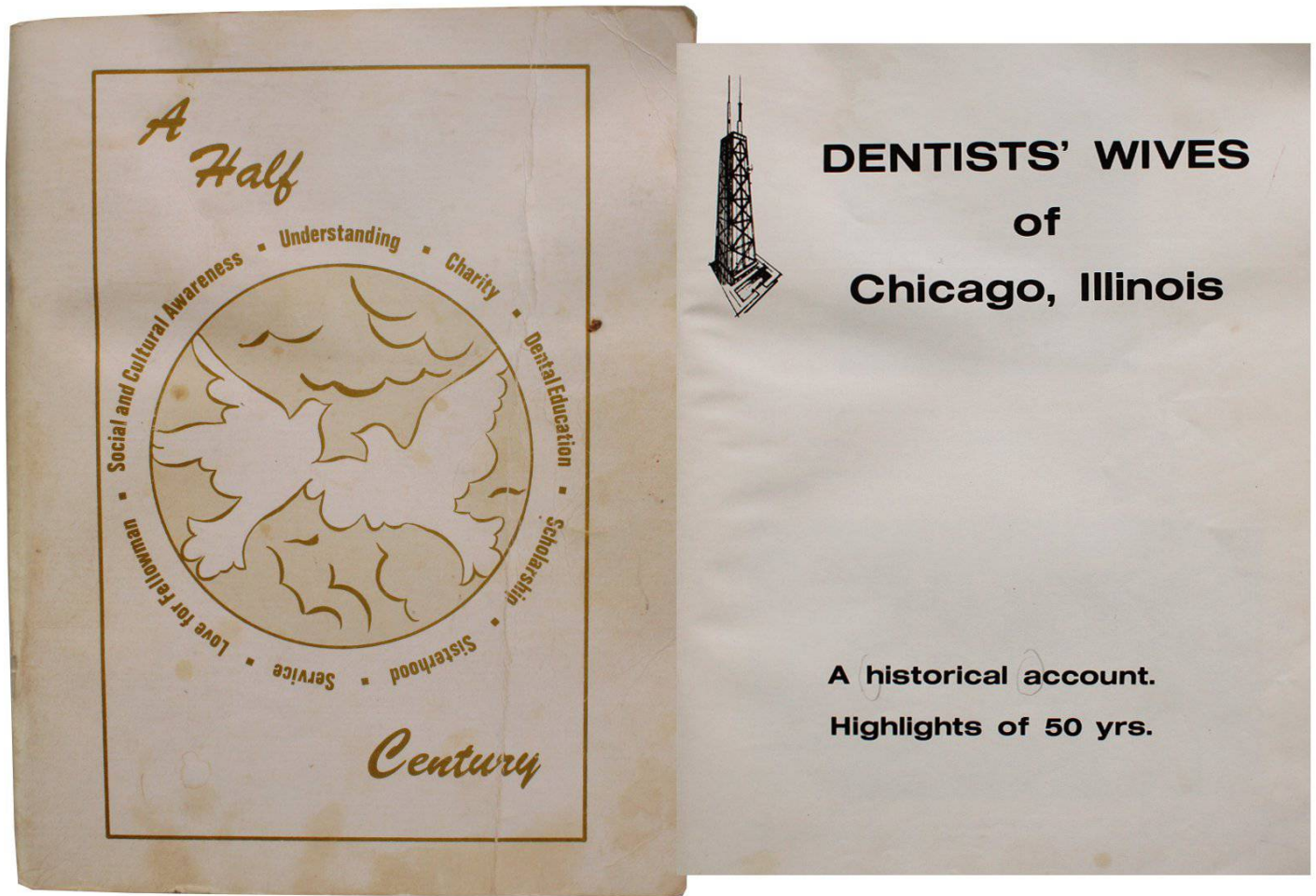
This is a rare comprehensive history, augmented with original photographs, of the Chicago Dentists' Wives Club [CDWC], a women's adjunct to the Chicago chapter of the National Dentists' Association [NDA] and part of the National Dentists' Association Auxiliary [NDAA]. The likely prior owner of the book and photographs was Mayme P. Williams; she oversaw the book's publication as she was the CDWC's History Committee Chairperson at the time, she's seen in nearly every original photograph and there's also a mimeographed circular letter from 1958 over her signature. Mayme's husband, Charles E. Williams (who is also seen in many of the original photos), was a dentist on the South and West Sides of Chicago from 1924 to 1978 and served as the NDA's chairman of the board for ten years.

Per the NDA's website, it exists today to *"promote oral health equity among people of color by harnessing the collective power of its members, advocating for the needs of and mentoring dental students of color, and raising the profile of the profession in our communities."* Also per their website, the NDA traces its roots to 1900 when around 200 practitioners came together to form the Washington Society of Colored Dentists in Washington, D.C. Through a series of mergers and name changes, it became the NDA in 1932.



The CDWC was founded in January 1930 and, according to the book, it *"was born during the Great Depression. In spite of, or perhaps because of this arduous period, Johnnie Giles called together a group of seven dentists' wives in January 1930 and broached the idea of forming a club which would provide a social outlet for the wives of dentists in Chicago and which would promote an awareness of dental health and the furtherance of the dental profession in the Black community."* We learn from the book that in the CDWC's early days, the women focused on encouraging African Americans to patronize Black dentists and received help in that campaign from the *Chicago Bee*, the *Chicago Defender* and the *Chicago Whip*. The text continues with a decade by decade chronology showing how the CDWC grew from a small social club into a large philanthropic organization.

The book itself has well over 100 images and an additional 26 original photographs are included. These photos are mostly group shots of CDWC and NDAA leaders and awards presentations. A few of the photos are captioned including one stating that it depicted a group from the 1965 executive board meeting, another shows the first awards luncheon for the NDAA Auxiliary held in Little Rock, Arkansas and a third from 1959 shows past presidents of the NDAA. We also note that one photo has the backstamp of Black photographer Irving A. Williamson and another with that of H.S. Rhoden (see item 37 for more photos by Rhoden).



A rare book documenting an important Black female philanthropic organization and enhanced by original photographs of its leaders. OCLC locates only one copy of the book. **\$1200 [7759]**



58. [Women][Texas]

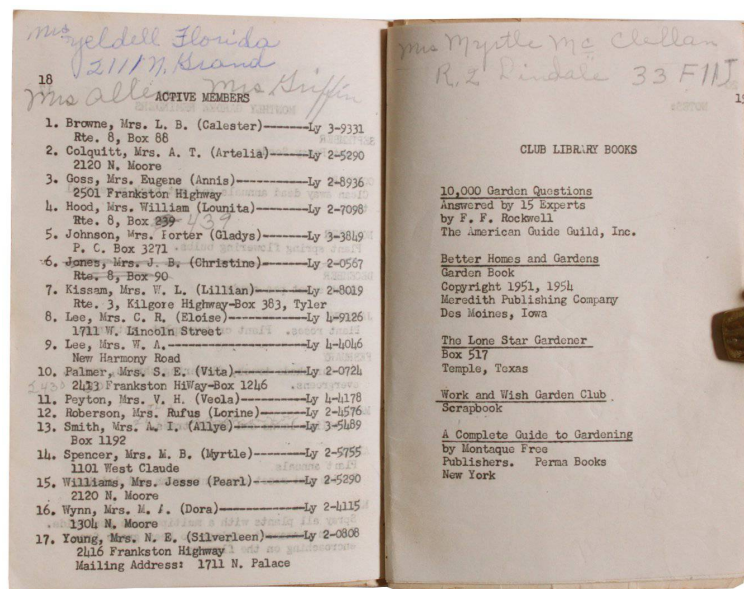
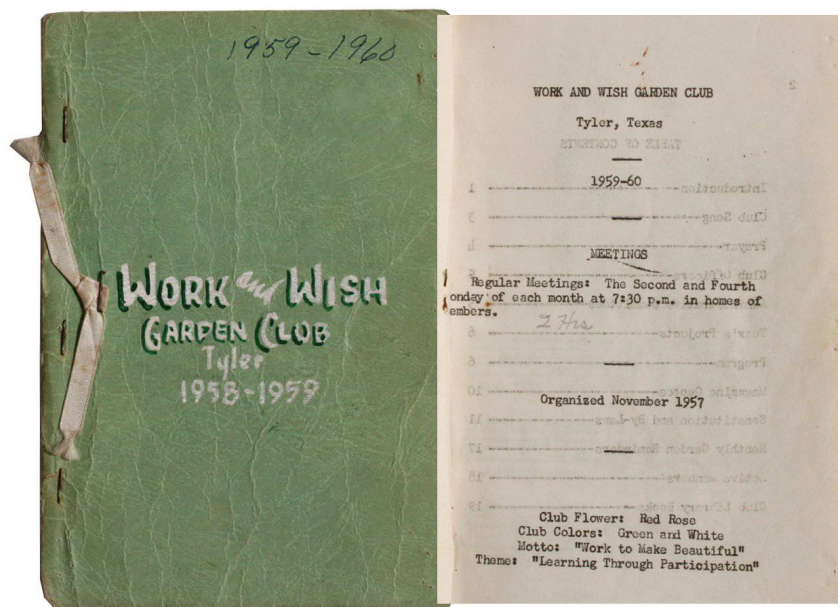
Work and Wish Garden Club. Tyler, Texas: 1960. 7" x 5". Stapled thin card wrappers adorned with a bow and with hand-illustrated title lettering. Pp. 20. Good: covers lightly creased and soiled, rear moderately so; a bit of scattered stray ink and spotting; heavily annotated.

This is a rare book documenting the work of a little known African American organization, the Work and Wish Garden Club (WWGC) of Tyler, Texas.

In an article entitled "The Lasting Legacy of Black Garden Clubs in America" (*House Beautiful*, July 2022)

(<https://www.housebeautiful.com/lifestyle/gardenin/g/a40613881/black-garden-clubs-america-history/>),

author Hadley Keller wrote that, beyond gardening, "over the past century, Black garden clubs across the United States were instrumental in registering citizens to vote, undertaking neighborhood and community betterment, championing food access, and fostering civic engagement on many levels." Women generated gardens "as means of boosting morale and food supplies during World War II" and the "Negro Garden Club of Virginia, for one, was active in supporting wrongly-accused Black men in the Jim Crow South." The clubs addressed issues important to African American communities such as food security while also providing safe havens from racism and oppression for activism and community building.



The WWGC was organized in 1957 in Tyler, Texas with a motto of "Work to Make Beautiful." Tyler is known as the "Rose Capital of America," home to the largest rose garden in the United States and host to the annual Texas Rose Festival. WWGC was mentioned in contemporary newspaper accounts for their work with the festival as late as 1987.

Although this book says 1958-1959 on the cover, there is an inked note correcting it to 1959-1960, and the first page reads the latter date as well. It lists the club's officers and various committees as well as projects completed over the year, including "pilgrimages" to homes and gardens and work for the annual flower show. There is the sheet music for the "Club Song," written by one of their own, as well as dates and programs of the year's meetings. WWGC conducted business sessions, led discussions on running a garden club as well as gardening tips and tricks, and held demonstrations and workshops on topics such as holiday arrangements and making corsages.

The book also provides the WWGC constitution and by-laws and assumed that all members and officers would be women: "The President shall preside at all meetings at which she is present. She shall exercise supervision over affairs and activities of the club." There is a page of "Monthly Garden Reminders" and one of magazine quotes: "It is said that dogs can't stand calendulas. So, plant calendulas for winter color and keep dogs out of your garden." - *Popular Gardening*, September 1959."

A notable aspect of the book is the inclusion of members' first names as opposed to simply "Mrs. ____." The women were pillars of the Tyler African American community, long-time school teachers, religious and civic leaders. One member, Myrtle Spencer, served as president of the Texas Association of Colored Women's Clubs from 1964 to 1968. Silverleen Young was the founding president of the East Texas chapter of the Links, the largest social and service organization of Black women in the United States. Dora Wynn went on to serve as president of the Tyler chapter of the National Association of Negro Business and Professional Women's Clubs, and was named Tyler Woman of the Year (and keynote speaker at a Black History Month program) in 1992.

Rare documentation of an important Texas Black women's community group. No holdings were found in OCLC or online.
\$750 [3115]

Your History

BY J.A. ROGERS

Dates Back Beyond the Cotton Fields in the South...
Back Thousands of Years Before Christ!...

ILLUSTRATIONS BY
A.S. MILAI April 16, 1949

LEARY CONSTANTINE

WIZARD OF THE WICKET...GREATEST ALL-ROUND CRICKETER OF THE 1930'S. FORMIDABLE BATTER; DEMON BOWLER; SWIFT RUNNER... IDOL OF GREAT CROWDS IN ENGLAND, INDIA, AUSTRALIA, THE WEST INDIES. GREETED BY GEORGE V AND GEORGE VI AND ENTERTAINED BY MAHARAJAHS.

AUTHOR OF EXCITING BOOK, "CRICKET IN THE SUN"...IN 1943 WHEN AMERICANS OBJECTED TO HIS BEING IN A LONDON HOTEL, THE ENGLISH PRESS SCORED THEM...LIVES IN TRINIDAD, B.W.I.

THEOPHILUS

A NATIVE ETHIOPIAN, WHO WAS BORN IN THE 4TH CENTURY, A.D., WAS ONE OF THE FIRST CHRISTIAN MISSIONARIES TO THE EAST, AND PROBABLY THE FIRST TO GO TO INDIA. CONSTANTINE II, ROMAN EMPEROR, SENT HIM OUT TO BUILD CHRISTIAN CHURCHES IN ARABIA, ETHIOPIA, AND ADEN... HE SUCCEEDED SO WELL, HE WAS MADE A BISHOP AND SENT TO INDIA.....

AMONG THE AFRICANS BROUGHT TO AMERICA WERE MANY MOSLEMS, SOME OF WHOM HAD BEEN CAPTURED IN BATTLE. ONE OF THE BEST KNOWN WAS BUL-ALI MOHAMED, A FULA PRINCE, TALL, JET-BLACK, INTELLIGENT AND DRESSED IN A LONG ROBE AND RED FEZ, HE WAS WELL-TREATED BY HIS MASTER COLONEL SPALDING OF GEORGIA AND RESPECTED BY THE OTHER WHITES... DURING THE WAR OF 1812 HE ORGANIZED THE NEGROES AND FOUGHT THE BRITISH. HIS DESCENDANTS ARE TO BE FOUND ON THE SEA ISLANDS.....