

Langdon Manor Books

THE EXTRAORDINARY

HISTORY OF THE

EVERY DAY



**E-List 7:
African Americana +
Fall Miscellany**

Langdon Manor Books, LLC

THE EXTRAORDINARY HISTORY OF THE EVERY DAY

*Specialists in American Social Movements,
American Personal Narratives, Photo Albums and Outsider Books*

1800 St. James Place Suite 105

Houston, Texas 77056

713-443-4697

LangdonManorBooks@gmail.com

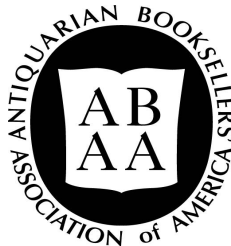
LangdonManorBooks.com

E-List 7: African Americana + Fall Miscellany

Terms: All items subject to prior sale and may be returned within 14 days in the same condition as sent. All items guaranteed authentic in perpetuity. Usual courtesies to the trade, institutions may be billed to suit their needs, payment otherwise expected at time of purchase. When applicable, we must charge sales tax for orders coming from or shipped to the State of Texas. We prefer payment by check, but accept most major credit cards as well as Paypal. Domestic shipping is \$10 for the first item and \$2 for each additional, international customers please email for a quote.

NOTE THAT THESE ITEMS ARE NOT YET ON OUR WEBSITE. Please call or email to reserve items or request additional photos and/or reference citations for any of our descriptions.

We are members of the Antiquarian Booksellers' Association of America, the International League of Antiquarian Booksellers and the Independent Online Bookseller's Association and adhere to their rules of ethics.



Front Cover: Item #48

E-List 7 Subjects by Item Number

Abolition: 1	Japanese American Internment: 43-47
Advertising: 38	Jazz: 23
African Americana: 1-34, 42	LatinX: 48
Alaska: 35	Law: 36, 53, 70
Arizona: 36	LGBTQ+: 49-53
Arkansas: 33	Literature: 50, 54
Art: 54	Maps: 11, 55-57, 65
Art/Cartoonists: 26	Mexico: 54, 57, 58
Artist's Books: 37	Mexican Revolution: 57
Aviation: 68	Militaria: 68
Black Power Movements: 21	Music: 16, 17, 70
Botany: 41	Native Americans: 36, 59-62
Business: 2, 3, 38	Nuclear Weapons/Energy: 63
California: 39	Periodicals: 3, 18-23, 51, 52
Children's Books: 32	Pennsylvania: 53
Children's Organizations: 22	Poetry: 24, 54, 69
Central America: 40	Politics: 25, 26, 53
Civil Rights: 4	Prisoners of War: 72
Costume Design: 67	Race Relations: 37
Covid 19 Pandemic: 37	Religion: 27-29, 34
D-Day: 71	Science: 63
Disabled Americans: 5, 42	Suffrage: 70
Education: 6-12, 55	Texas: 10, 14, 64-66, 69
Expositions: 13	Theater: 67
Folklore: 14	Uplift: 12-14, 29, 30
Folk Art/Folk Books: 41, 48	Voting: 4
Fraternal Orders: 15, 33	Western Americana: 27, 41
Gayl Jones: 21	WPA: 56
HBCUs: 10, 17	Women: 1, 28, 29, 31-35, 56, 58, 66, 68-70
Indiana: 12	World War II: 71, 72
Insurance companies: 15	

1. [African Americana][Abolition][Women]

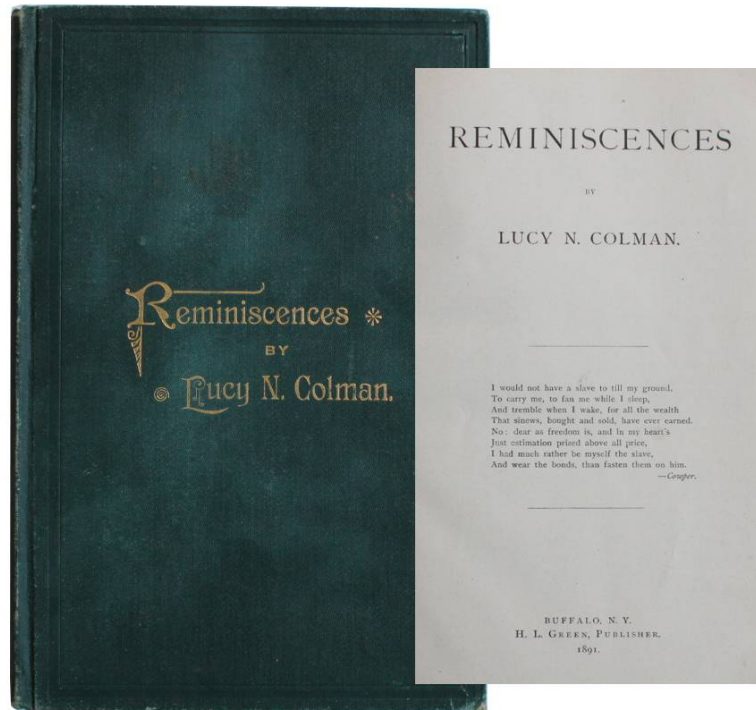
Colman, Lucy N. **Reminiscences**. Buffalo, N. Y.: H. L. Green, Publisher, 1891. 9¼" x 6¼". Green cloth, titled in gilt, leaf edges red. Pp. 86 + tissue guarded frontis. Very good plus: boards rubbed with several faint patches of staining; edges with moderate wear and one threadbare corner; small penciled number on front free endpaper; faint toning to leaves.

This is the memoir of Lucy N. Colman, a female abolitionist, educator, Freethinker, and feminist campaigner. Colman worked with the Western Anti-Slavery Society and the American Anti-Slavery Society and spoke about the abolitionist movement at the first meeting of the National Women's Rights Convention in Worcester, Massachusetts, in 1850. In 1854, she became a teacher in a segregated school in Rochester, New York. Disgusted with segregation (and with earning less than her male teacher counterparts), she lobbied for parents to remove their children from the school, causing its closure. Ten years later, Colman was the only other attendee at the famous meeting between Abraham Lincoln and Sojourner Truth in October of 1864 and she transcribed the proceedings.

In the book, Colman described her years of work within the abolitionist movement. She began with a few anecdotes from her life and her correlation of these events to her anti-slavery ideals, reflecting on themes such as motherhood: *"I can never forget the ecstasy [sic] that came over me when I first looked in the face of my child, and knew that it was mine; but with the joy came remembrance of the slave-mother's agony, as she looked upon her child and knew its fate."* She also described her forceful renouncement of religion and Christianity: *"I had given up the Church, more because of its complicity with slavery than from a full understanding of the foolishness of its creed."*

Colman went on to relate detailed experiences of her life as a traveling abolitionist speaker and campaigner, and described how she was treated, people and places she encountered along the way, and strides she made to convince others of her convictions. In one story, Colman was to speak for the first time in a location in which a woman of color was also scheduled to speak; when she arrived after nightfall, a man there braved the question, *"Mrs. Colman, we do not know whether you are colored or white...will you please tell us which you are?"* To which Colman responded, *"If you are not able to tell a white person and a colored, one from the other, why should you care?"* and refused to tell them. In another anecdote, Colman discussed an event in which she moderated a mock auction of a white woman's baby at a speaking engagement, shifting the young woman swiftly over to an abolitionist mindset.

The book is well represented in institutions but we have only seen reprints and reproductions within the trade. A noteworthy example of anti-slavery reminiscences by a unique, strong female activist. **\$850 [5699]**



2. [African Americana][Business]

Panoramic Photograph Likely Depicting the Founding Members of the Independent National Funeral Directors Association. Chicago: Stadler/The Embalmers Monthly, 1924. 8" x 27¾". Silver gelatin photograph. Very good plus: minimal wear, a hint of dust soiling. An exceptionally crisp image with outstanding contrast.

The Independent National Funeral Directors Association ("INFDA") was founded in Chicago in early September, 1924 by a group of Black funeral directors who were attending the 25th annual national convention of the National Business League ("NBL"), an African American trade organization. Led by a man named R.R. Reed, the men decided to form their own group because they thought the NBL was too general an organization for the narrower needs of funeral directors who wished to excel. The group exists today as the National Funeral Directors & Morticians Association.



We're fairly certain the photo shows INFDA's first members soon after organizing. The photo was taken in 1924 by photographers working for the Chicago-based periodical, *Embalmers Monthly*, who could have quickly mobilized a shoot since the NBL convention was held in Chicago. Also, the men's hats and ribbons look very similar to the few group photographs of NBL conventions we could locate from the time period. Lastly, Lucas B. Willis was the group's founding secretary and we've located a portrait of him from a 1905 advertisement. We think he's shown in the front row, third from right.

An outstanding image, worthy of further research. **\$1250 [4499]**

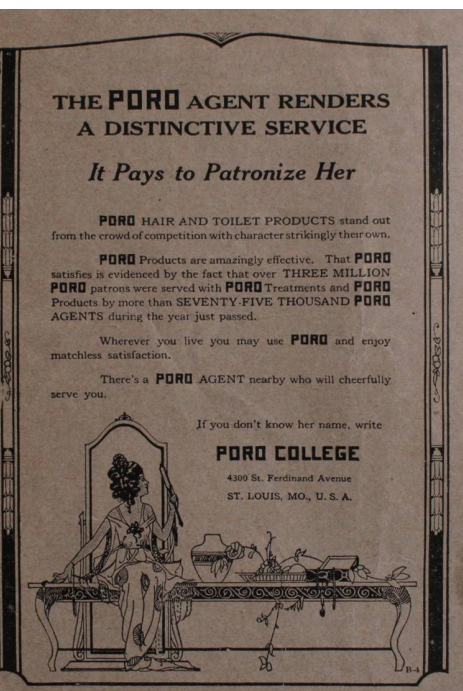
3. [African Americana][Business][Periodicals]
St. Louis Business Men's Informer. Volume I, Number 14.
January 22, 1925. St. Louis, Missouri: Jones Blocker and Jones Advertising Agency, 1925. 11 1/2" x 8 1/2". Stapled wrappers. Pp. 10. Very good: wrappers dust soiled; moderate wear throughout.

This is a rare St. Louis African American periodical targeted to the business community but filled with plenty of non-business news. The cover features a photo of Goldie Guy, a pianist and national officer of Zeta Phi Beta who was going to perform at Annie Malone's Poro College. Malone was considered the first Black female millionaire after her successful career of selling her own

beauty products, followed by her founding of the school which trained women for cosmetology and sales jobs. Poro College also has an illustrated quarter-page advertisement on the verso of the front wrapper. The verso of the front wrapper also has an inconspicuous call for a boycott.

This issue contains many short articles of interest to the African American community, the first of which is under a large headline reading, "KU KLUX KLAN IS OUTLAWED BY KANSAS COURTS." It also contains society news, HBCU sports updates, a column on Black theater, a nearly full page gossip column, and more. Importantly, it's a mini-business directory for Black-owned St. Louis businesses at the time with nearly 70 advertisements including a fantastic photographically illustrated ad for the Manuel Undertaking Company on the rear wrapper.

Not in OCLC. Not in Danky Hady. **\$750 [5476]**



St. Louis Business Men's Informer January 22, 1925

THE WREATHEN
 by George T. J. Nevins, Greener

H. A. SMITH
 PHARMACY, 200 N. 10TH ST., ST. LOUIS, MO.

F. J. YOUNG & CO.
 1046 PENNSYLVANIA

POIND GROCCERY
 1412 PINE STREET

WHEN FIRM STAYS HERE
 Call a CALUMNET Cab

SARAH-FAX INN
 1000 MARKET ST.

THE NEWSTEAD AND FINNEY TONSORIAL PARLOR
 2220 MARKET ST.

Ladies' and Gents' Shoe
 Shining Parlor & Newstead L. JACKSON, PROP.

William Hardware Store
 400 N. 10TH

SAM ANDREWS
 Qualified Bondman

EMANUEL WILLIAMS
 Attorney at Law

HILL'S MARKET
 181 N. 10TH STREET

4. [African Americana][Civil Rights][Voting]
[Broadside for Georgia Gubernatorial Primary
Urging that the Only Issue in the Race Is White
Supremacy]. [Atlanta, Georgia]: (Eugene Talmadge

Campaign?), [1946]. 14¾" x 8¼". Broadside. Very good plus with minimal wear and folded horizontally at center.

This is an ugly reminder of the 1946 Georgia Gubernatorial primary which saw the disenfranchisement of thousands of African Americans--more than enough to sway that election. Earlier in 1946, the Georgia Democratic party's use of a white primary was struck down as unconstitutional. While four people ran in this primary, the race was mostly between Eugene Talmadge, a former two-term governor and staunch segregationist, and James V. Carmichael. Carmichael was a businessman who was seen as a progressive reformer and he had strong support among African American voters.

The primary that year was held July 17, 1946. According to Joseph L. Bernd, in "White Supremacy and the Disfranchisement of Blacks in Georgia, 1946." (The Georgia Historical Quarterly, vol. 66, no. 4, 1982, pp. 492-513. JSTOR, www.jstor.org/stable/40580970. Accessed 16 Apr. 2021), "in some urban counties and in about fifty rural counties many blacks were not permitted to vote. Their disenfranchisement was a decisive influence upon the outcome of the gubernatorial primary election." The purging of Black votes was heavily aided by Talmadge's systematic campaign to disenfranchise black voters which included the distribution of thousands of vote-challenge forms to supporters as well as admonishing them that, "if the white citizens of the State of Georgia will wake up, they can disqualify and mark off the voters' list three-fourths of the Negro vote in this state." Another prong in Talmadge's approach was fear and intimidation; an example being when he also said, "wise Negroes will stay away from the white folks' ballot boxes on July 17. ... We are the true friends of the Negroes, always have been and always will be as long as they stay in the definite place we have provided for them."

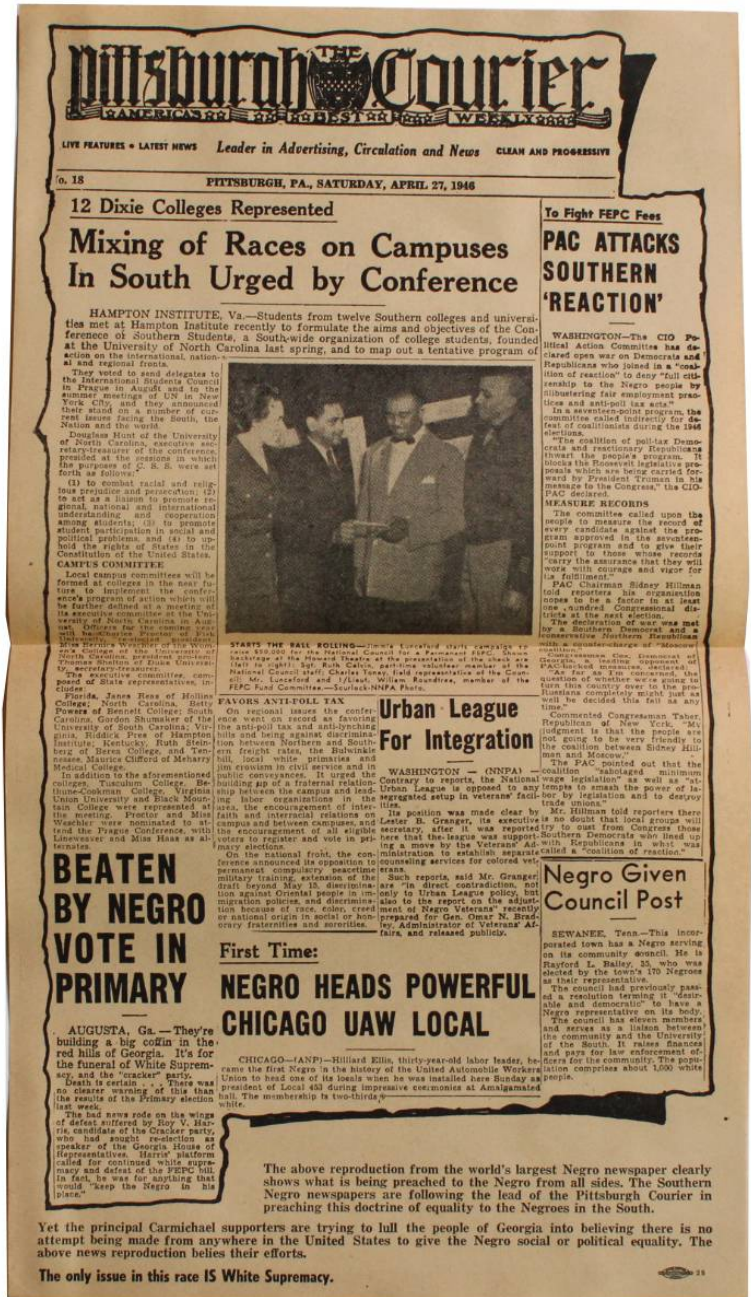
This broadside simultaneously cements support for Talmadge voters, gives cover for some on the fence, and also intimidates Black voters. It initially appears as something that would have been created by an African American organization as most of it is taken up with a portion of the front page of the April 27, 1946 edition of the *Pittsburgh Courier*. That page is dominated by an article regarding meetings of the Conference of Southern Students, an interracial organization of students founded the year before to "combat racial and religious prejudice and persecution," among other reasons. The idea that this is a Black political advertisement disappears in a flash when reading the text underneath the image of the *Courier*,

"The above reproduction from the world's largest Negro newspaper clearly shows what is being preached to the Negro from all sides. The Southern Negro newspapers are following the lead of the Pittsburgh Courier in preaching this doctrine of equality to the Negroes in the South. Yet the principal Carmichael supporters are trying to lull the people of Georgia into believing there is no attempt being made from anywhere in the United States to give the Negro social or political equality. The above news reproduction belies their efforts. The only issue in this race IS White Supremacy [emphasis in text]."

In addition to reminding Talmadge's strong supporters that white supremacy was at stake, any voter on the fence who may have been concerned about the welfare of African Americans could see right on the page that great progress was being made on their behalf. That notion of progress could then be used against any Black Georgian who complained about Talmadge or that their interests were not being adequately pursued.

Our guess at who published the broadside is based on the facts above, but any number of hate/segregationist groups could have produced it.

A relic of the voting rights battles in Georgia which continue today. **\$200 [3695]**



The above reproduction from the world's largest Negro newspaper clearly shows what is being preached to the Negro from all sides. The Southern Negro newspapers are following the lead of the Pittsburgh Courier in preaching this doctrine of equality to the Negroes in the South.

Yet the principal Carmichael supporters are trying to lull the people of Georgia into believing there is no attempt being made from anywhere in the United States to give the Negro social or political equality. The above news reproduction belies their efforts.

The only issue in this race IS White Supremacy.

5. [African Americana][Disabled Americans]

[Department for Colored Blind and Deaf of The Maryland School for the Blind—Broken Run of Four Biennial Reports]. Baltimore, Maryland: Various publishers, 1908-1916. 9" x 6. Stapled wrappers. Pp. 53, [4] + six plates; 68, [3] + six plates; 56 + six plates; 30, 16 + seven plates. Generally very good plus or better with light wear and toning; offsetting to some pages opposite plates.

This is a group of annual reports for the Department for Colored Blind and Deaf of the Maryland School for the Blind ("DCB") covering the two year periods ending June 30th 1907, 1909, 1913 and 1915, respectively. The DCB was established in 1872 as "The Institution for the Colored Blind and Deaf-Mutes" with an act of the Maryland legislature and opened that fall with six students. The program was established and located within the same facilities used for the Maryland School for the Blind ("MSB").

This run of reports provides an exceptional amount of detail with respect to the goings on at the DCB in the early 20th century. Along with financial and officer reports, the dizzying array of

data and documentation includes short histories of the DCB and reports of all its departments including literary, music, the shoe shop, caning shop, farm work and more. We also learn about the daily chores and tasks of the students who are all identified in a full roster that included where they were from as well as demographic data with respect to the ages at which they had become deaf and/or blind, and the causes if known.

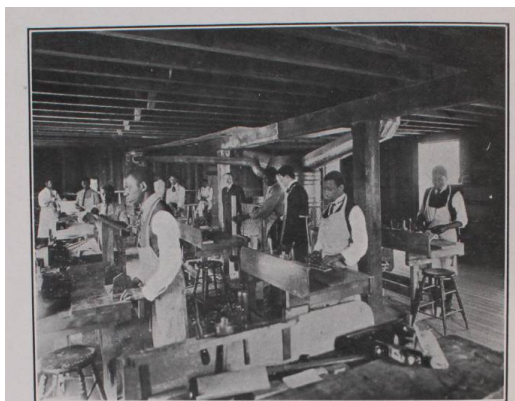
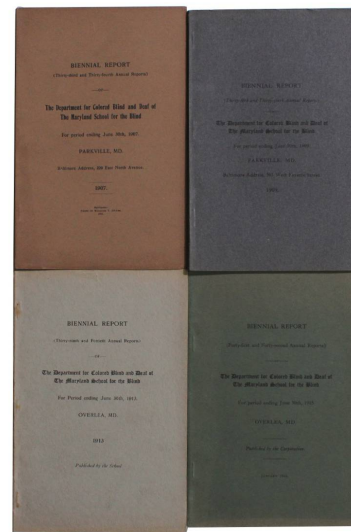
Two of the reports list all the different classes taught by grade (1st through 10th) or department with many showing the teacher's names as well. Syllabi are also shown for some classes. The school's two literary societies, the Booker T. Washington Literary Society for the Blind and the Gallaudet Literary Society for the Deaf provided information as well. The 1909 report has a list, several pages long, of all the New York Point books in its library, as well as music books. Also of note is the report ending 1907 which has a special leaf inserted that contains the alphabet for New York Point, along with raised dots; the report of 1913 has a nine page primer on the basics of New York Point. These reports also document the school's progress as it transitioned to new grounds and buildings. The first report here described how the DCB had to give up its school building and shop in mid-March and rented a temporary

space for the remainder of the school year. Its report on the early transition was hopeful and prescient:

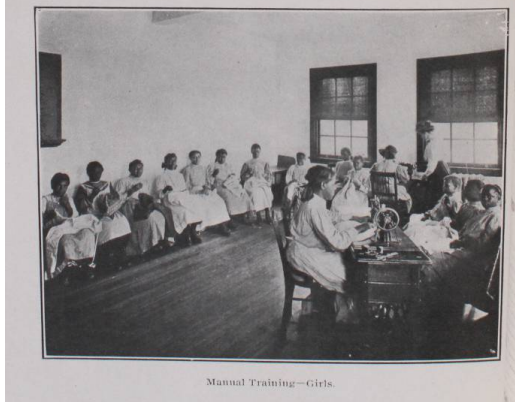
"Our future holds many possibilities and we hope with ninety acres of good soil, two new, modern buildings, a good cottage, a shop and the energetic perseverance of an earnest corps of workers to prove by the mental, moral and physical development of our pupils that this change has been a wise one."

The later reports expanded upon these possibilities by providing details on newly built structures and how they were being used.

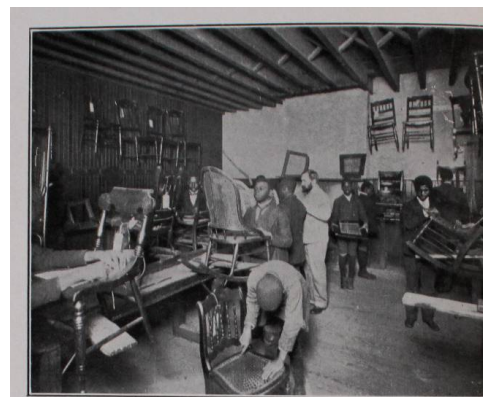
Another important aspect to this run are the photos. There are at least 21 different images (several are duplicated in different years) with 13 showing African American students. Many of these are internal views of active classrooms showing the students discussing literature, sewing, cooking, men caning chairs in a shop and more. We also see the dining room and dorm. There's also a full page street level view of the school on West Saratoga Street that was used from 1879 to 1907 as well as full page views and several smaller shots of, at first, the undeveloped grounds of the school's new location, with later



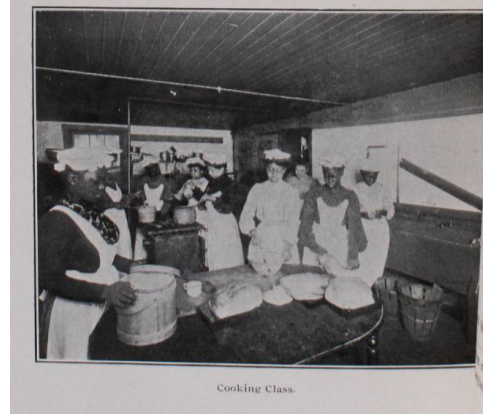
Manual Training—Boys.



Manual Training—Girls.



Chair Caning.



Cooking Class.

reports showing the completed administration building and dormitory.

Soon after the decision in *Brown v. Board of Education*, the MSB started to desegregate such that by June 1956 the DCB had closed.

OCLC shows physical holdings of one copy each report on offer. Considering the dearth of information on the DCB and the surprising rarity of these reports, this is an invaluable opportunity to document the programs, curricula and every day life of this program that provided opportunity and hope to disabled African American children. **\$1850 [1532]**



6. [African Americana][Education]

[Graduation Programs and Girls Basketball Photograph from African American High School].

Xenia, Ohio: N. P., 1902-1935. Four programs, each measuring approximately 7" x 5" and one black and white photograph measuring 5" x 7". Very good: some chipping on edges of programs; some toning, creasing, and moderate wear throughout; remnants of backing removed from photograph; dust soiling to edges of photograph not affecting image.

This is a group of commencement programs from a segregated African American high school in Xenia, Ohio. The school started out as the East Main Street High School, and the new East High School building was constructed around 1921. The east side of the town was predominantly Black at the time. The programs are for the 23rd (1902), 30th (1909), 54th (1933), and 56th (1935) commencements, all of which took place at the Xenia Opera House.

Also included is a black and white photograph of the girls basketball team for "E. M. AUX. 21-22", taken by local photographer E. F. Canby. We believe this must stand for East Main Auxiliary, considering that 1921 to 1922 was when the new East High School was being built, but were unable to find any further information on the school or the team.

These items were found among the papers of the Dickenson family of Xenia and Wilberforce, Ohio. They were acquired with a larger archive (sold previously) of Vic Dickenson, the important African American jazz trombonist. Nettie Helen Dickenson, a younger sister of Vic, is listed in the class roll for East High School in the 1933 commencement program. **\$150 [1703]**

7. [African Americana][Education]

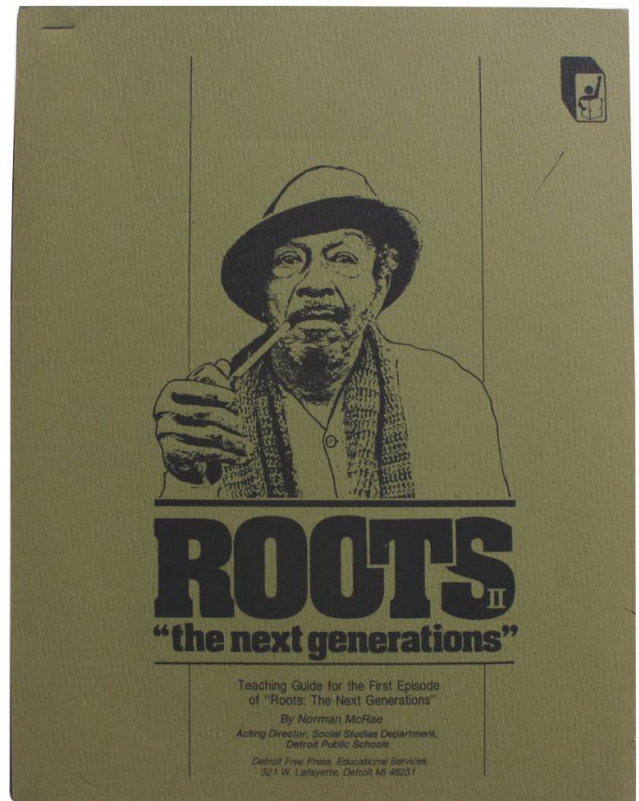
McRae, Norman. *Roots II. "the next generations" Teaching Guide for the First Episode of "Roots: The Next Generations."* [Cover Title]. 11" x 8½.

Mechanically reproduced typescript, corner stapled, with the top leaf illustrated and printed on thick card stock. pp. 35. Very good plus: minimal wear; some extremities toning and possibly a stray pen mark to top leaf.

This is the first of three *Roots* teacher's guides in this list and is quite different from the other two which follow. The guide was written by Norman McRae, an accomplished African American educator and scholar in Michigan. In addition to serving as the Director of Social Studies, Fine Arts, and the Children's Museum for the Detroit Public School system, in 1968 he designed the first Black history course taught at Wayne State. He was also the author of *Negroes in Michigan during the Civil War* and the coauthor of *Detroit: The First City Of the Midwest*.

According to the guide's introduction, it was created through cooperation between the Detroit Public School system and the *Detroit Free Press*. The guide is far more in depth than the ones produced by Prime Time School Television offered below, and contains extensive historical background and lists such as Black Congressmen during reconstruction, a list of HBCUs (described here as "black heritage colleges") and much more. The classroom activities are also more robust, with lists of vocabulary words, tips on how to read a television script, a discussion of class structure in the pre-war South, detailed learning goals, and more.

OCLC locates no copies. \$225 [5590]



8. [African Americana] [Education]

Roots: The Next Generations. A teacher guide to the seven episode series . . . [Cover title]. Chicago, Illinois: Prime Time School Television, [1979]. 11" x 8½". Stapled self wrappers. Pp. [15]. Near fine with light edge wear.

This is a teacher's guide to the television production of *Roots: The Next Generations*. It was created by Prime Time School Television (PTST), an entity created in the late 1970s to "bridge the interests of educators and broadcasters . . .

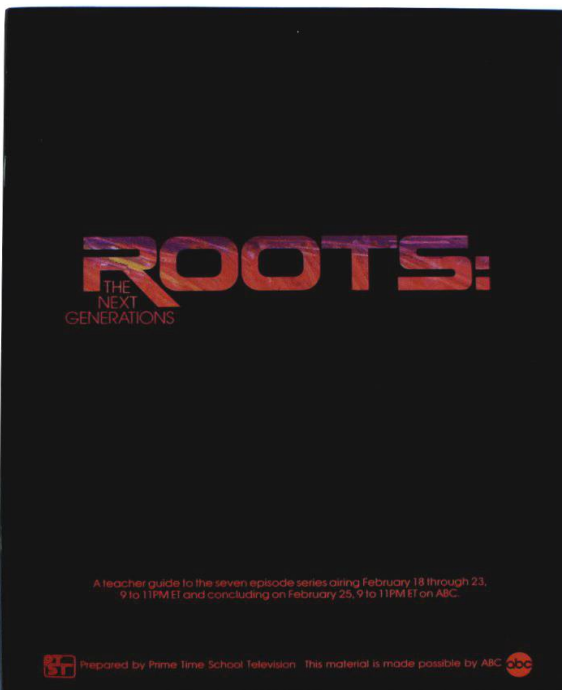
[by making] sure that perhaps the most effective medium of instruction in this country is put to good use by teachers and their students." As of

1978, PTST's director, Newton N. Minow, was also the chairman of PBS, and the firm offered monthly teacher's guides via a subscription service.

This guide provided synopses of each episode, along with suggested class room activities. Each episode also has its own bibliography and provides some historical context as well.

While OCLC locates 22 titles by PTST, it finds no copies of the item on offer. \$100 [5591]

LangdonManorBooks.com -9-



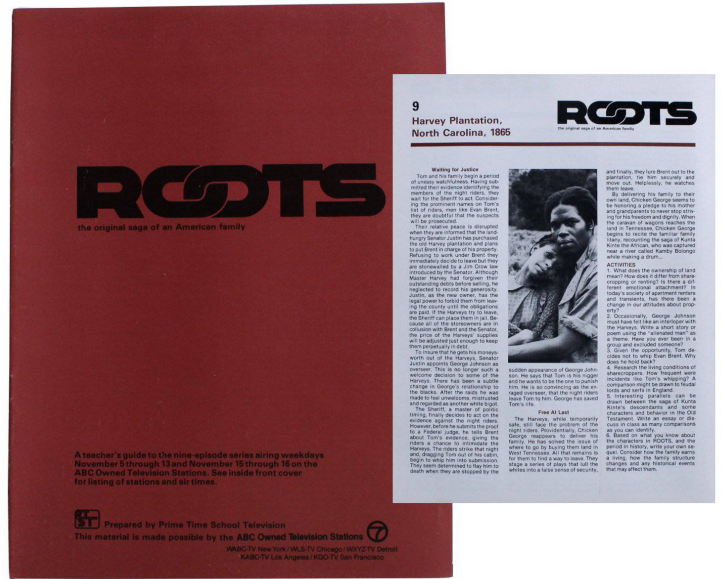
9. [African Americana][Education]

Roots. the original saga of an American family. A teacher's guide to the nine-episode series . . .

[Cover title] Chicago: Prime Time School Television, [1979]. 8 3/8" x 11". Stapled wrappers. Pp. 11. Very good plus: bright, with light wear and minor corner dents; rear wrapper with light dust soiling.

This is PTST's guide to the original Roots. It provided synopses and a short historical context of each Roots episode along with suggested classroom activities. It also has a 20+ title bibliography as well as suggestions for larger and longer term projects.

While OCLC locates 22 titles by PTST, it finds no copies of the item on offer. \$100 [5631]



10. [African Americana][Education][HBCUs][Texas]

[Lovinggood, Reuben Shannon]. [Photograph of Dr. R.S. Lovinggood.] Marshall, Texas: Bruce and Corti, [circa 1895-1900]. 5 1/2" x 3 7/8" on larger mount. Very good with several surface scuffs/stains, some edge loss to the mount which is also chipped at lower right.

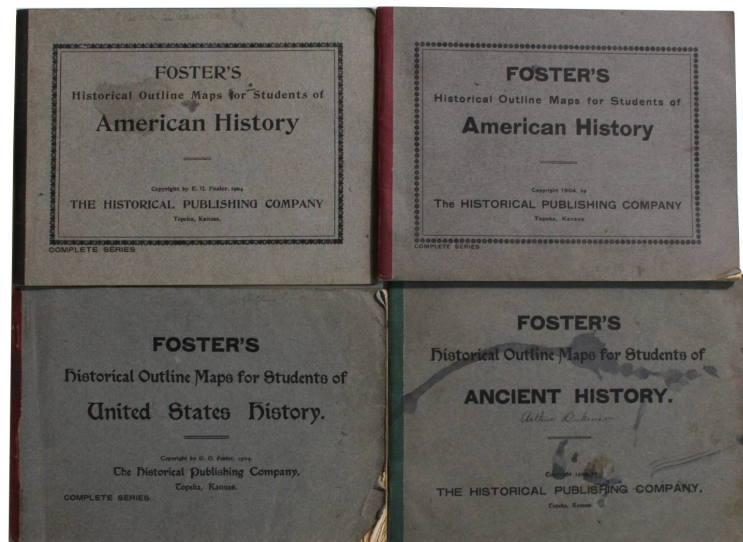
Originally from South Carolina, R.S. Lovinggood graduated from Clark University in Atlanta around 1890 when he founded a newspaper, the Atlanta Times. In 1895, he became the chair of Greek and Latin at Wiley College in Marshall, Texas, a position he held until 1900 when he became the first president of Samuel Huston College (now Huston-Tillotson University) in Austin, a position he held until his death in 1916. He also served as president of the Colored Teachers State Association of Texas from 1905 to 1906. According to an article in a 1921 religious journal, the opening of Samuel Huston College in 1900 was met with resistance by some white residents who vandalized the building and grounds. He encouraged the students to "treat others better than they treat you," and that became the school's motto, with Lovinggood ultimately winning over the white residents who opposed its existence.

The University of Texas at San Antonio has a photograph of Lovinggood which depicts him later in life, and we've located one other image of him online. Neither is the same as this photograph. \$400 [5657]

11. [African Americana][Education][Maps]

Dickenson, Arthur, Ernest, and Edward. [African American Students' Cartography and History Workbooks]. [Xenia or Wilberforce, Ohio]: [circa 1910-1915]. 8 1/4" x 10 3/4". Four commercially-produced outline map books with thin card wrappers, each consisting of 31-42 leaves with a total of 124 maps embellished in watercolor, ink, and/or crayon. Generally very good: one book with a tattered lower corner to its front wrap; scattered staining and/or dust soiling; handwriting and coloring throughout.

These four books document the coursework of three African American young men in Ohio: Arthur, Ernest, and Edward Dickenson, all older brothers of noted jazz trombonist Vic Dickenson. The books reflect the young men's work in junior high or high school history courses, and offer insight into the education of African American schoolchildren with respect to the history in the United States.

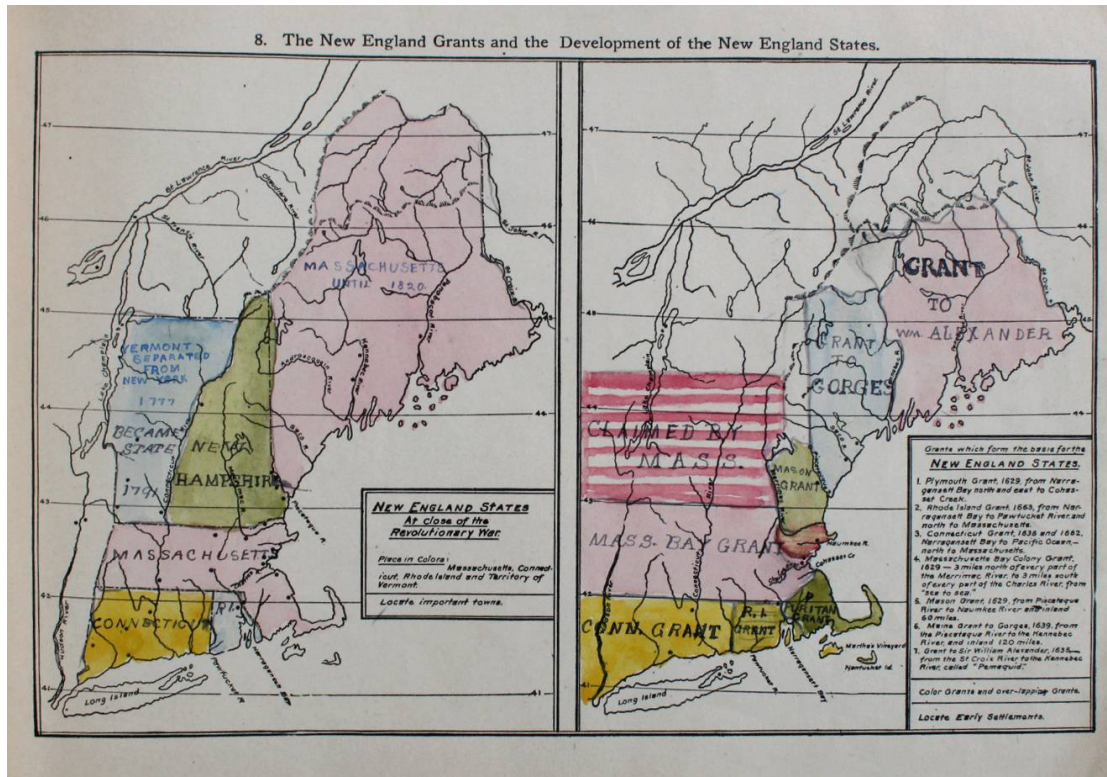


Three of the books pertain to American history and cover the routes of early explorers, the development of settlements and colonies, and military campaigns. Basic outlines and geographic features were printed on each map, and the student was responsible for coloring the maps to indicate extents of territory, routes, and other details. There were also blank areas opposite each map to enable the student to write notes or descriptions. In all, the Dickenson brothers embellished a total of 123 maps in watercolor, ink, and/or crayon, and wrote notes on 22 pages. Eight maps in each of the American history books discussed slavery, lending a sense of poignancy to the young men's work as they examined the history which directly affected them within 50 years of many of the events. Each brother's work is distinct with Arthur appearing to be the most talented colorist and also making the most effort. Many of his completed maps are visually fetching and his work is the only one with handwritten notes.



Another "map" in the book asked students to trace the history of presidential administrations and political parties stemming from the Constitutional Convention, with a focus on the parties adhering to Loose Construction and Close or Strict Construction. It also allowed for the learning of minor parties and major themes of more modern (to the era) parties, including "Equal Rights" and "Negro Liberty".

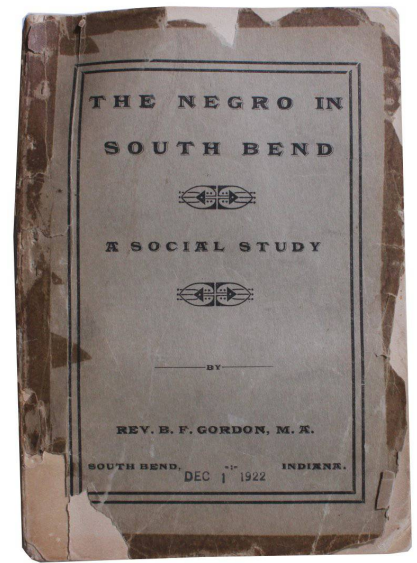
A rare opportunity to acquire visually stimulating primary source material documenting the education of African Americans in the early 20th century. **\$1500 [1695]**



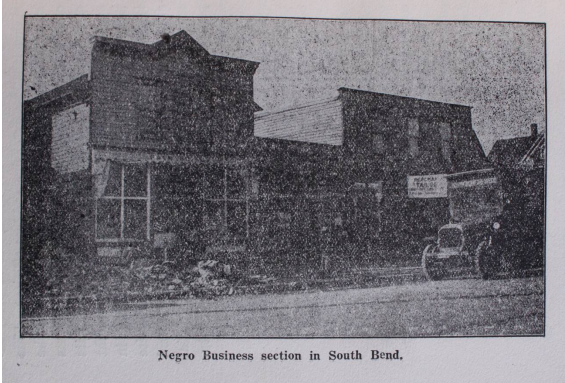
12. [African Americana][Education][Uplift][Indiana]

Gordon, Rev. B[uford] F[ranklin]. ***The Negro In South Bend. A Social Study.*** [Cover title]. South Bend, Indiana: [self-published], [1922] . 7 1/8" x 5 1/8". Printed wrappers. pp. 103. Good: textblock wavy, front wrapper heavily chipped and reinforced with tape at an early date; internally bright and clean throughout.

This rare book documents the early history and contemporary living and social conditions of African Americans in South Bend, Indiana. It was written by the Reverend B.F. Gordon who graduated from Fisk University with a degree in chemistry. After Fisk, Gordon began a masters program at Yale Divinity School but stopped in 1917 to serve in World War I, completing his degree at the University of Chicago after the war. He arrived in South Bend around 1920 to lead Taylor's A.M.E. Zion Church (now known as South Bend's First A.M.E. Zion Church) where he served until around 1925. He went on to become a bishop in the A.M.E. Zion church as well as a member of the executive board of the NAACP.



A 2016 online article by Kevin Tidmarsh in Belt Magazine (<https://beltmag.com/the-forgotten-legacy-of-buford-gordon/>) summed this book up well stating it “leaves behind a legacy of documentation and advocacy, functioning as a work of journalism, social science, and advocacy all in one.” After Gordon's introduction which lays out a number of goals for the book, he spent a few pages on the early history of South Bend including ten pages devoted to the slaveholder John Norris and what came to be known as the “South Bend Fugitive Slave Case.” Gordon also traced the migration of African Americans northward, while documenting the earliest black settlers in South Bend and sharing the history of the city's black churches and masonic organizations.



The rest of the book dealt with the plight and opportunity for African Americans as of the time of publication. In addressing race issues and uplift, Gordon wrote that,

“[with] only 604 Negroes in South Bend [as of World War I] . . . there was no racial problem as there were so few Negroes . . . as we remember our growth of population we also remember the growth of race consciousness among the Negroes here. Businesses sprang up here and there. Many organizations sprang up here and there . . . With all this activity and lack of activity there is pleasant remembrance there has been in no instance an expressed bitterness among the different races, hatred is only ignorance any way. It is the hope of this writer that there will grow out of this study a desire on the part of

both races to know the needs of the Negro and to use all efforts to meet these needs. Not because the Negro is peaceful [if] he is satisfied, he is peaceful by nature . . . the great need is for the Negro to come together and combine his interests, and his earnings and lift himself so high that the world will seek him. This has been done by others and can be done by the Negroes. And on the other hand let the white people do nothing to stop him from rising. Then the race problems will vanish into or be reduced to a shadow.”

Gordon's work had a nearly immediate impact on the African American community of South Bend: Tidmarsh's article points out that the book's publication led directly to two white philanthropists, Frank and Claribel Hering, donating money for a community center for African Americans. The donation from the Herings led to the dedication of The Hering House in 1925. It was modeled after Chicago's Hull House and served as an exceptionally important gathering place for African Americans in South Bend for nearly 40 years.

Tidmarsh's article also pointed out Gordon's courage in helping to build a new church for his flock:

“Gordon stayed on as reverend at the First A.M.E. Zion Church until 1925, overseeing the construction of a new, bigger building to accommodate a growing congregation—the old church had been housed in a small, simple building made of cement. The very existence of the new church building was threatened, however, when the most infamous organization from Gordon's hometown caught wind of the plans. The Indiana Klan threatened to do everything in their power to intimidate Gordon, threatening to tear down the building at night and challenge the construction of the church in court. It was only after Gordon started carrying a pistol, hired a lawyer, and had his congregation watch the construction site every night that the church was able to be completed.”

OCLC finds four institutions with copies. One of them, the St. Joseph County Public Library in South Bend, appears to have two copies of this printing and either a variant or manuscript of the title which is taller and has fewer pages.

A rare and important book documenting the history, hopes and contemporary concerns of African Americans in a small Midwest city. **\$1750 [4438]**

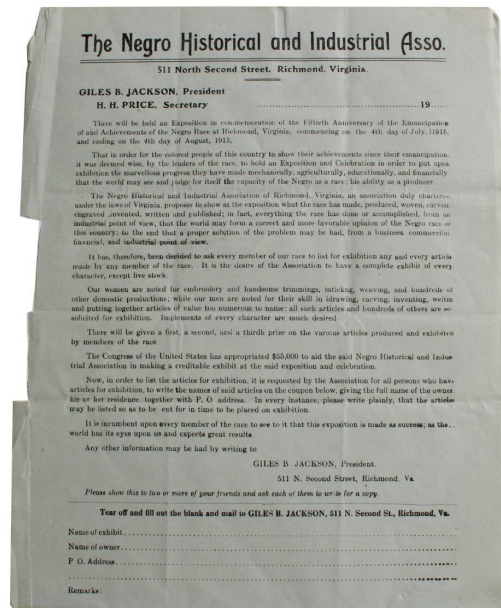
13. [African Americana][Expositions][Uplift]

Jackson, Giles B. **[Circular for the Negro Historical and Industrial Association]**. [Richmond, Virginia]: 1915. 10 3/4" x 8 1/2". Single sheet printed one side. Very good: old folds, chipping along left margin.

This is a circular promoting the Negro Historical and Industrial Exposition ("NHIE") that was held in Richmond, Virginia from July 5 to July 27, 1915. The exposition, and the organization behind it, were both projects of Giles B. Jackson. Jackson was born into slavery in 1853, taught himself to read and write after the Civil War and was admitted as an attorney to the Richmond bar in 1887. He was the Director-General of the Negro Development and Exposition Company and in that role was the prime mover behind the groundbreaking Jamestown Negro Exhibit at the Jamestown Tri-centennial Exposition of 1907. That exhibition, as well as the NHIE, were part of Jackson's grander (but unrealized) goal of creating a "National Museum for Colored People." Jackson also co-authored a book, "The Industrial History of the Negro Race of the United States," (Richmond: Negro Educational Association, 1911) and also drafted bills for the Virginia legislature hoping to create a "Negro Industrial Commission."

The NHIE was the first exposition in the South devoted solely to African American progress—prior to 1915, exhibitions of Black progress were included as smaller parts of general Southern expositions. Jackson was able to secure significant support for the NHIE, including a \$55,000 appropriation from Congress. The circular called upon the African American public to provide items for the exhibition. Jackson cast a wide net in the hopes that the NHIE would "show what the race has made, produced, woven, carved, engraved, invented, written and published; in fact, everything the race has done or accomplished, from an industrial point of view, that the world may form a correct and more favorable opinion of the Negro race of this country."

A rare relic of the efforts behind a major African American exposition in the South. OCLC locates no copies. **\$500 [5480]**



14. [African Americana][Folklore][Uplift][Texas]

Boone, Theodore Sylvester. **Feet Like Polished Brass**. Fort Worth, Texas: Masonic Printing Department, 1933. 7 3/4" x 5 1/4". Stapled wrappers. pp. 171. Very good: moderate wear and light soiling to wrappers which also have tiny chips at corners. Leaves with a hint of toning at extremities; edges of text block dust soiled.

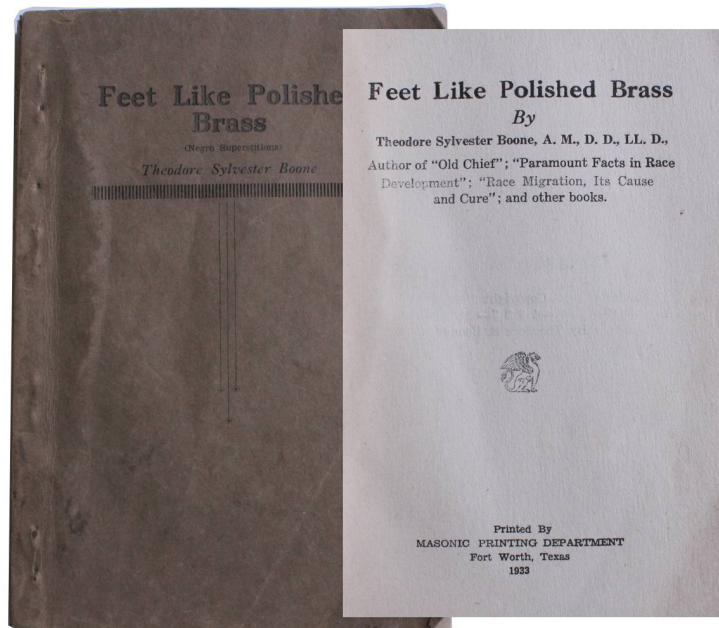
This is a fascinating collection of folklore mixed with poetry and uplift. According to the *Handbook of Texas* online, its author, Theodore Boone, was born in Terrell, Texas in 1896 and had a multi-faceted and accomplished career including the publication of several other books. After graduating from Terrell High School, he attended various universities including Prairie View A&M and Bishop College in Texas and the University of Chicago. He was a lawyer in Indiana, and the editor of more than one periodical, as well as being the pastor of churches in Temple, Texas and Detroit, Michigan. He also was the author of *Negro Baptists in Texas*.

The cover title of the book includes the words "Negro Superstitions," but that doesn't come close to covering the range and purpose of the text. A part of the preface, and the book's final paragraph set forth the author's real goals:

"this book is an attempt to set out many of the distinctive contributions of people of color which have in a most unusually definite way greatly influenced and characterized the greatest civilization of the world through their direct effect upon American custom and life . . . [it] is a further attempt to approach the study of Negro life from a view point heretofore wholly neglected."

"White America may boast of the discovery of the new continent in 1492 by Christopher Columbus . . . without making mention of the fact that Pietro Alonzo, a black man, guided the uncertain course of the ship Nina . . . But no one can observe the diversified ramifications of this present civilization . . . without seeing the hand of the Negro that did write and having write now moves on."

Most of the book is made up of short chapters that are an attempt at a historical record of how African Americans made sense
LangdonManorBooks.com -13-



of their world, often referencing some of the information as a belief held by “primitive Negroes,” which the author usually classifies as those living in the antebellum era. These chapters include the role of music, recipes for panaceas and how people predicted the weather. Several more cover dreams, signs of death, black cats, and bodily signals. There are dozens, if not hundreds of these “signs” recorded through the various chapters and include gems such as “*an unusually large number of ants seen in one company is a sign of war,*” or “*if your shoes come untied it is a sign that someone is talking about you.*” Also, one better watch out for death if a bird flies through one’s house, and if your right eye twitches, prepare to laugh.

There are also several chapters interspersed by guest Black authors. These include a short essay, “Negro Music,” by Tull E. Brown, a well known Black musician, professor and lawyer in Indianapolis. There are also two poems and a short story by Allen R. Griggs, Jr., the brother of novelist Sutton E. Griggs, as well as a chapter devoted to the transcription of documents related to the sale of slaves in Texas.

The longest chapter is entitled “Folk Tales.” It’s a mix of of 37 short stories and jokes, that Boone claimed came from the “*long evenings and nights [that] were spent by the early Negroes after they had laid by their crops, or after harvesting time, or during the cold bleak winters in entertaining each other with exciting tales.*” That’s probably not true, as more than half are jokes set in a contemporary time period, though several are antebellum and the first took place in Mexia, Texas while martial law was in effect. We’re not sure which of the stories, if any, make their first appearance here.

We’d also note the scarcity of the imprint. The Masonic Printing Department (“MPD”) was active in Fort Worth as early as 1928 with its publication of a Masonic constitution, with one copy in OCLC. It’s exceptionally UNlikely that the MPD was started in 1928 as a 1928 article in the *Pittsburgh Courier* described the company with, “*the printing plant . . . has machinery and equipment valued in excess of \$60,000. It is one of the best equipped plants owned by Negroes in the state.*” OCLC locates one copy each of Masonic constitutions from 1933 and 1935, respectively, by MPD. Other than this book, OCLC locates no other publications by the company though newspaper reports show it was still active as of 1950. We also recently sold a copy of an unrecorded Masonic ritual by the printer. OCLC locates eight copies of this book over two entries and we sold a signed copy in the last year.

A marvelous resource on Black folklore by an understudied African American author, and printed at a Black-owned press.
\$1500 [4512]

15. [African Americana][Fraternal orders] [Insurance Companies]

[Endowment Policy of the Knights of Pythias for R[obert] C[larke] Dickenson]. New Orleans: (Endowment Dept., Supreme Lodge, Knights of Pythias, N. and S. A., E., A. and A.), 1893. 23” x 18”. Oversize certificate of endowment policy, printed recto only. Very good: folded as issued; right edge with a couple of small chips, lower right corner with light dogear; tiny separation at one intersection.

This is a rare and robustly illustrated certificate of an endowment policy created by the African American offshoot order of the Knights of Pythias [KOP]. At the KOP’s Supreme Lodge meeting in Richmond, Virginia, on March 8, 1869, an application put forth by several Black men to charter a Black lodge of the order was denied. Those men went on to form a version of the KOP that would accept African Americans: the Knights of Pythias of North and South America, Europe, Asia, and Africa [KOP2]. By 1897, KOP2 had 40,000 members, with Grand Lodges in 20 states and in Central America. The group also had a woman’s auxiliary.

This particular policy was written for Robert Clarke Dickenson (1866-1929), the father of noted jazz trombonist Vic Dickenson and was acquired with a number of other Dickenson family items.

While a search in OCLC revealed entries for holdings related to KOP2, this certificate was not among them. **\$350 [1711]**





16. [African Americana][Music]

[Welcome Placard for the National Association of Negro Musicians' 29th Annual Convention].

New York: [National Association of Negro Musicians], 1952. 4¼" x 11¾". Sign printed on thick card stock. Near fine with light edge wear.

This is a placard for the National Association of Negro Musicians' 1952 annual convention held at St. Mark's Methodist Church at 139th Street and St. Nicholas Avenue. We imagine it would have been used at a registration table for the gathering that was attended by 350 delegates from 48 states and included a performance by a 200 member chorus. The keynote for the conference was given by Ruth Whitehead Whaley, the first Black woman to graduate from Fordham University School of Law. She was the third-ever African American woman to be admitted to the bar in New York, and was the first in North Carolina. **\$150 [5497]**

17. [African Americana][Music]

[HBCUs]

[Broadside for a Church Musical Performance]. Xenia, Ohio: N. P., 1927. 11" x 13¾". Broadside on thick card, printed recto only.

Good: three heavy creases from vertical folds; two inch tear at center crease; moderate staining and discoloration at extremities.

This is a broadside for a "Musical" performance held in 1927 at the St. John's A. M. E. church in Xenia, Ohio. Professor William A. Sykes, pianist/organist, chorus director and head of the Conservatory of Music at Wilberforce University, served as accompanist for lyric tenor James S. Lucas and baritone Siljaum Earl Bauchamp (which was likely a typo for "Beauchamp"). Though the hometowns of the vocalists were listed on the broadside (New York City and Detroit, Michigan, respectively), Lucas and Bauchamp were soloists in the Wilberforce men's chorus.



Professor Sykes had a long career in music education and performance, previously serving as Director of the Haven Conservatory of Music (part of an HBCU in Meridian, Mississippi) and as Music Director at Bennett College (an HBCU for women in Greensboro, North Carolina).

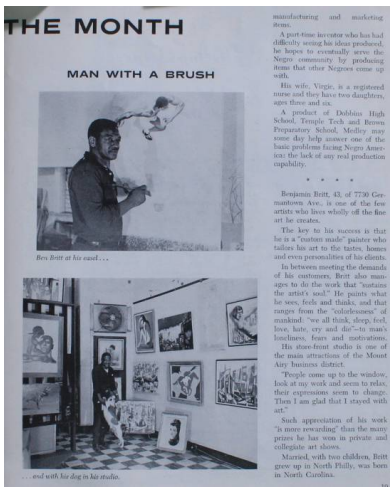
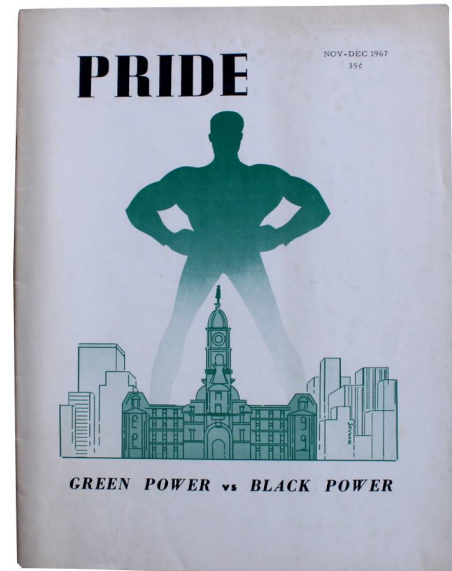
This item was found among the papers of the Dickenson family of Xenia and Wilberforce, Ohio. **\$200 [1707]**

18. [African Americana][Periodicals]

Lockett, Bob (editor). **PRIDE. Vol. 1, No. 2. Nov.-Dec., 1967.** Phila., Pa.: Robert L. Lockett Publications, 1968. 11" x 8½". Stapled wrappers. pp. 32. Very good due to light dust soiling on front wrap and toning at the extremities of some leaves; otherwise near fine throughout.

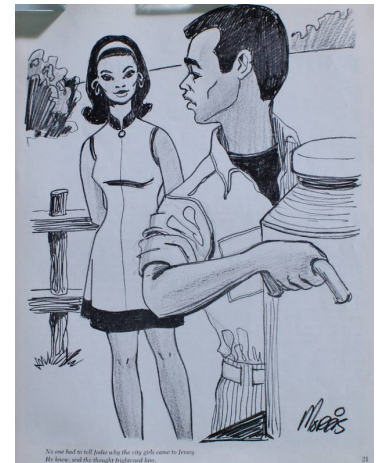
This is the second issue of a short-lived and handsomely produced magazine by a Philadelphia journalist and public relations expert, Robert Lee "Bob" Lockett. We learn from Lockett's obituary in the *Philadelphia Daily News* that he grew up in Aliquippa, Pennsylvania and served in the Pacific with the army during World War II. He thereafter took journalism classes under the G.I. Bill and started his journalism career working in public relations for Frankford Arsenal. He was later the public relations director for the Opportunities Industrialization Center and in 1981 he retired as the manager of consumer relations for the FDA's Philadelphia branch office. Lockett's freelance writing appeared in *Reader's Digest* as well as the *Philadelphia Inquirer*.

That obituary stated that Lockett founded Pride Publications in 1965 for the purpose of creating this magazine, despite the name of the publisher in this issue. The obituary also stated the magazine was issued through the 1970s and mentions a January-February 1970 issue. It also contains a quote from an unnamed Black writer that PRIDE was "the first Philadelphia magazine devoted to highlighting the positive contributions of the African-American community here in the Delaware Valley."



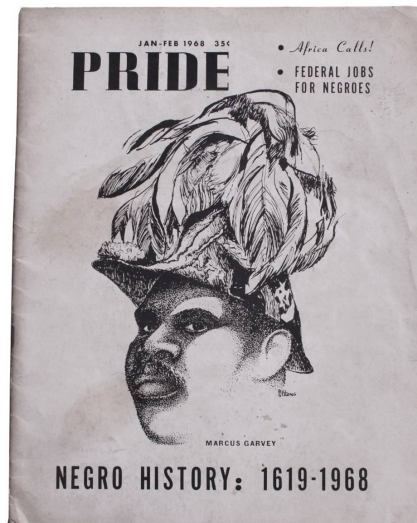
According to Lockett's "Editor's Note" in the very first issue of PRIDE (not offered here but handled by us previously) the magazine was founded because

"we wanted to be more purposeful, that we wanted to contribute something beneficial to the community in which we live, that we wanted to do something concrete to alleviate the civil and to fertilize the economic positions of the Philadelphia Negro, and indeed all Negroes. Try as we did, we couldn't think of any better way of doing this than telling the increasingly beautiful story of Negroes—of you and your neighbors, of other black men in America, of the progress being made by Black Africa, of American Negro history, and of the increasingly successful Negritude that has gone fairly unacknowledged through the years."



This second issue boasts powerful cover art from important African American cartoonist, Samuel R. Joyner. The contents page stated that the cover asked "the question whether Negroes will ever become the dominant power of the city. The answer is discussed in our feature article." The issue also has several cartoons by PRIDE's art editor, Hugh Morris, a full page portrait of Dr. Martin Luther King, Jr. and his family, and a full page profile of Black artist, Benjamin Britt.

OCLC locates only one physical copy of PRIDE: Vol. 2 No. 2 at the NYPL; we've handled a few others. Not in Danky Hady. **\$300 [4847]**



19. [African Americana][Periodicals]

Lockett, Bob (editor). **PRIDE. Vol. 2, No. 1. Jan.-Feb., 1968.** Phila., Pa.: Robert L. Lockett Publications, 1968. 11" x 8½". Stapled wrappers. pp. 32. Very good: wrappers with moderate dust soiling; internally bright and clean throughout.

This issue of PRIDE featured a five page article on Black history while encouraging readers to learn more by visiting the Free Library of Philadelphia during Negro History Week in February. There's also a piece on a work-study program for at risk Black high school students where they were trained to work in the banking industry. This issue's "Men of the Month" feature included Matt Robinson, the actor, writer and producer who later was the first actor to portray Gordon Robinson on *Sesame Street* and provided the voice of Roosevelt Franklin in addition to being a producer on the show. Another article shared employment opportunities with the government, and the women's business section in this issue profiled a milliner. **\$250 [4846]**

20. [African Americana][Periodicals]

Snap Pictorial Weekly. Vol. II No. 10. May 4, 1956. [San Antonio, Texas]:[Eugene E. Coleman], 1956. 5½" x 4 ¼". Stapled self wrappers. pp. 32. Good: wrappers heavily worn with moderate dust soiling; internally very good with light dust soiling.

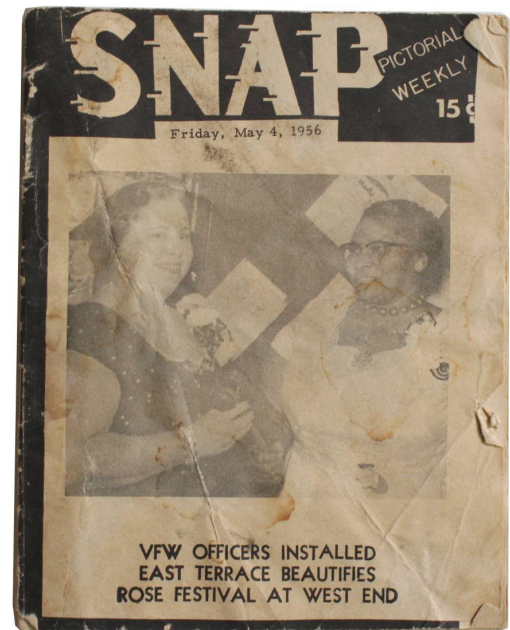
This is an early issue of *Snap Pictorial Weekly* (also known as *The San Antonio Snap*) an important San Antonio periodical founded to report news that received little or no coverage by mainstream news sources and which spoke to the African American population. The magazine was co-founded by Eugene Coleman, G.J. Sutton and Rev. Claude W. Black, with Coleman publishing some version of the periodical for the next 55 years. According to a University of Texas at San Antonio blog post on *Snap*,

"Eugene Coleman, a Civil Rights and community activist, began his career as a photographer during his World War II service in the Air Force. At the time of SNAP's founding, Coleman was running the only black photography studio in San Antonio located in St. Paul Square. In the early years, the publication experienced backlash due to their critical coverage of police brutality and segregation in San Antonio businesses and public facilities. When advertisers began boycotting, the magazine reached out to the community, hosting fundraising activities and supplementing sales with selling competitions among local school children. When problems arose with printers, SNAP purchased their own printing press to ensure continued publication. Threats of violence were even received by some employees, leading Coleman to employ a personal bodyguard."

This issue includes a mention of the opening of the San Pedro Swimming Pool, along with an image that showed it was likely an integrated pool. Another illustrated mention shows the inside of a San Antonio bus along with the explanation that all segregation signs had been removed due to a recent United States Supreme Court order. These positive reports are offset by reports of the NAACP being banned in Louisiana and a proposed law in Alabama to continue segregating parks and playgrounds. There's also a brief mention of an interracial tea put on by a Black Masonic organization, illustrated reports of the West End Baptist Rose Festival, society parties and more.

The periodical went through a few name changes which included "The Snap News," and, simply, "Snap." While issues, especially early ones, are exceedingly scarce, according to various sources the periodical was in reasonably continuous publication until 2010, though Coleman sold the paper in 2009. "Snap News" is also still listed on media contact websites with a San Antonio address.

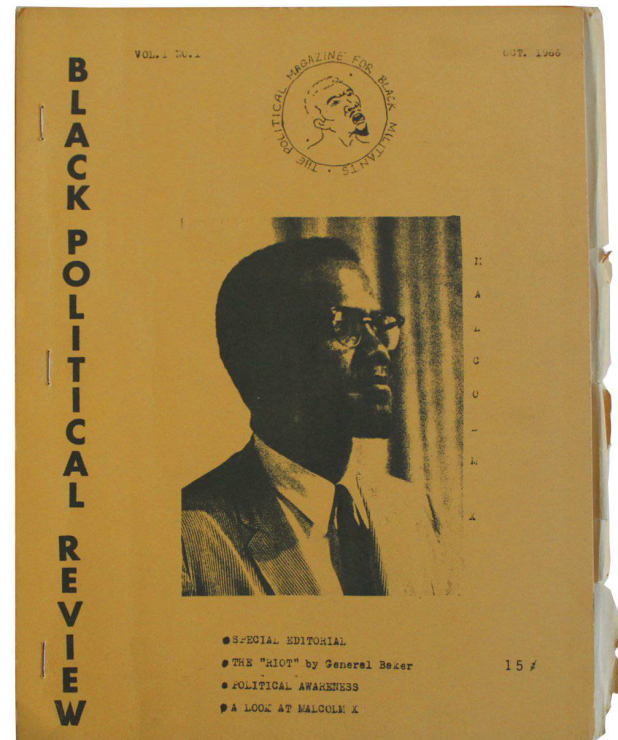
We find no holdings of this issue. OCLC locates two entities with copies of *Snap*. The first is the same as Danky Hady 5423 which references an issue from 1990. The other is UTSA which has a few collections containing issues, the most significant being the San Antonio Black History Collection which has an incomplete run from 1955 to 1966 and lacks this issue. **\$400 [5756]**



21. [African Americana][Periodicals][Black Power Movements][Gayl Jones]

Higgins, R[obert] C. and Williams, James, editors. ***Black Political Review. Vol. 1 No. 1. October 1966.*** Detroit, Michigan: Black Political Review, 1966. 11" x 8½". Stapled wrappers. pp. 28 + laid in leaf. Very good: top staple loosening, wrappers lightly dust soiled, moderate edge wear; laid in sheet with numerous small tears at right edge.

This is the first issue of a periodical which documents a short-lived political movement by a young man who later married the author, Gayl Jones. Over time, he went insane and made nationwide news in 1998 when an article about Jones' latest book led to a standoff with police and his suicide. The founder of the movement, Robert C. Higgins, was born in Cleveland in 1947, abandoned at a young age by his mother, and raised by relatives and foster families in Detroit. One foster family was that of George Breitman, a strong supporter of Black nationalism, who was also a strong influence on Higgins. At the age of 19 Higgins founded an organization on the Wayne State campus called the "Black Political Study Group" ("BPSG"). According to a 1998 New York Times article, during this time Higgins *"routinely proclaimed his own brilliance, calling himself 'a true Hegelian,' and 'a math genius' who should be on the*



university's faculty. He was also writing a column for Wayne State's student paper ["The South End"] under the byline 'A. Violence.'

This first issue of BPSG's periodical, *Black Political Review* ("BPR"), has a long editorial which intermixes Higgins' thoughts on the purpose of BPR with current world events along with the roles played by African Americans within those events. It stated that

"the Vietnam issue is the number one foreign problem facing the American people, and the one which has caused their most concern next to the negro issue. Vietnam has kindled the fire in many young persons, who have called into question the true character of the U.S. . . . It has been recognized by many Afro-Americans that he is again called upon to fight for more democracy abroad than he has right here . . . That even if he were not fighting and dying out of proportion to his percentage of the population; that even if there was no discrimination in the armed forces, he still would have no business dying and killing in Vietnam, while there is still Mississippi, Harlem and Watts . . . It would seem, therefore, only reasonable to expect a similar conflict in our own national boundaries. In economic contradictions, in social unrest, and, possibly, in people's movements."

The magazine has a two page article on the 1966 Detroit riot by General Gordon Baker, Jr., a Black labor organizer and founder of the Dodge Revolutionary Movement as well as an article on political awareness by Rufus Griffin. According to BPR, Griffin was charged with possession of concealed weapons in *"the infamous riot in Detroit that never occurred."* In 1967, Griffin, Baker and Glanton Dowdell founded the Detroit chapter of the Black Panther Party.

Also included is a laid in sheet, "On Articles," that explained the type of content Higgins sought for BPR. He wrote that

"we are consciously seeking to have all radical political views presented, and to have opposing ideas brought into open battle field of these pages and contested. It is hoped that the stupid and futile ideas held by some will be clearly defeated and replaced by more logical and correct ones, and that the black militants reading the discussions will benefit from them."

After his time at Wayne State, when Higgins was living in Staten Island and in the throes of rejection of a manuscript he hoped to have published, he:

"went bananas and sparked a police standoff at his apartment. When the cops lobbed tear gas inside, Higgins took a suicidal leap out the window, landing on the frozen ground six floors below. Miraculously, he survived . . . and in 1975 showed up in Ann Arbor [where] he announced to old acquaintances that his survival was evidence of his 'godliness,' even proof that he was the new Messiah."

Sometime in the late 1970s, Higgins and Gayl Jones became a couple. In the mid-1980s, according to the same New York Times article referenced above, Higgins and Jones fled Ann Arbor:

"The precipitating event was a gay rights parade at which Higgins railed that he was God and that AIDS was a form of divine punishment. One of the marchers, a woman, had punched him, and the police refused to file an assault complaint; he returned to the march with a shotgun and was arrested for felonious assault, a charge that carried a potential sentence of four years in jail. Neither Jones nor Higgins appeared in the courtroom to answer the charges. Two days earlier, Jones had resigned from the university [of Michigan] and given vent to her long-seething rage: 'I reject your lying racist [expletive], and I call upon God. Do what you want. God is with Bob and I'm with him.' Higgins was found guilty in absentia, and a bench warrant was issued for his arrest. Like the lovers in "Palmares" and "Song for Anninho," the couple were on the run."

The couple reemerged in the early 1990s but kept a very low profile. In February 1998, while living in Lexington, Kentucky, their lives became very public. According to The Atlantic, soon after Jones learned that her book, "The Healing" was a finalist for the 1998 National Book Award,

"after the Lexington police saw a celebratory article about her in Newsweek and, armed with the old warrant from Michigan, went to arrest Higgins, then living under the alias Bob Jones. When they arrived at the couple's door, he threatened suicide rather than surrender. The police then called for a SWAT team. Higgins signaled his seriousness by taking up a kitchen knife. They stormed inside anyway, tackling Jones as Higgins did what he said he'd do."

According to the New York Times, several months after Higgins' death Jones thought, *"he was not a Svengali but a liberator and alter ego, a source of strength and vision. As she wrote in her final tribute, 'The world denied his Light, his Pure Spirit, but I saw it and I see it still.'"*

OCLC locates only one issue of BPR: Volume 1, Number 2 held by the Detroit Public Library; we've handled two other copies of this issue. Not in Danky Hady.

The first issue of a periodical by an extreme radical who later significantly impacted the life of an important Black female author. **\$750 [1344]**

22. [African Americana][Periodicals][Children's Organizations]

[Motley, Willard]. **Chicago Defender Bud Billiken Club Membership Card and Pin.** Chicago, Illinois: Chicago Defender, [1930s]. Card on thick card stock measures 2 3/8" x 4 7/8"; pin with 3/4" diameter. Good: card is moderately worn and stained and with a mended tear.

This is a membership card and pin for the Chicago Defender's Bud Billiken Club. According to Wikipedia,

"The Bud Billiken Club was a social club for African-American youth in Chicago, Illinois, established in 1923, by the Chicago Defender founder Robert Sengstacke Abbott and its editor, Lucius Harper. The Bud Billiken Club was formed as part of the Defender Junior, the children's page in the newspaper, to encourage reading, appropriate social conduct, and involvement in the community, among the young people of Chicago."

The club still exists today as Bud Billiken Youth and the Bud Billiken Day Parade, an annual event in Chicago, is considered the largest African American parade in the country.

The card is signed by Willard Motley, a Black author. Early in his career Motley wrote the Defender's "Bud Says" column under the Bud Billiken pseudonym. He went on to be the founder and publisher of Hull House Magazine, worked in the Federal Writer's Project and his first novel, Knock on Any Door, was turned into a movie by the same name.

Searching OCLC and auction records turns up nothing similar. **\$125 [4262]**



23. [African Americana][Periodicals][Jazz]

Stevens, J. Clarence (Editor). **The Watchman. Volume II, No. 24.** Springfield and Urbana, Ohio: J. Clarence Stevens, 1926. 22" x 15". Newsprint. Pp. [4]. Good: chips and small tears at old folds slightly affecting text; fragile paper is prone to more chipping; leaves toned; ink faded in spots; moderate dust soiling and wear.

This is an issue of a rare African American periodical featuring an article on and photograph of an orchestra that included a young Vic Dickenson, the important African American jazz trombonist.

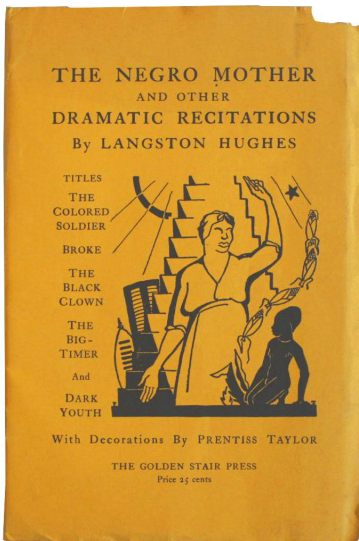
Touted as *"the only colored district home paper in Central Ohio that has a bona fide circulation"*, this

small publication highlighted some notable African American happenings around the country as well as various news items pertaining to the cities of Springfield and Urbana, Ohio. An article on the front page discussed a dance to be held in Urbana, with Harry N. Steven's Avon Club orchestra providing the music; a mention is given to orchestra member *"Victor Dickerson [sic] ... master on trombone"*, and the article is accompanied by a large photo of the orchestra. There's also a fantastic advertisement on the back page depicting a Black-owned pharmacy and soda shop, with an internal view of the store and its proprietors.

The only documentation we could find on editor J. Clarence Stevens comes from two other Ohio newspapers. Stevens wrote a letter to the editor of the *Cincinnati Enquirer* in 1931, offering gratitude on behalf of himself and other citizens of Urbana for a piece in the *Enquirer* discussing a "bad move" of the Ku Klux Klan. There is also a small mention of him in the *Piqua Daily Call* in August, 1938 as a "prominent colored resident" of Urbana and "former tunesmith", receiving one vote for the Republican nomination for Governor.

This newspaper was found among the papers of the Dickenson family of Xenia and Wilberforce, Ohio. OCLC shows no copies. Not in Danky Hady. **\$350 [1731]**





24. [African Americana] [Poetry]

Hughes, Langston. ***The Negro Mother and Other Dramatic Recitations*** [Cover title]. (New York): Golden Stair Press, [1931]. First edition. 9½" x 6¼". Stapled yellow thin card wrappers. Pp. 20.

Good: 2" x 1" jagged tear to corner of rear wrapper; ¼" x 1" tear to corner of front wrapper; small uneven tear to upper outer corner of leaves comprising pp. 13-20; lightly dust soiled wrappers slightly creased at bottom edge; mild wear but pages and illustrations bright and crisp.

This is the first edition of an early work by Langston Hughes featuring illustrations by Prentiss Taylor. Hughes and Taylor were also the publishers of the book, having created The Golden Stair Press in the year of publication to issue broadsides and books of their joint work. Hughes said about their publishing venture, and this particular publication,

"I prepared a smaller booklet of some of my newer poems to sell for a quarter. Its title poem was 'The Negro mother'. Prentiss Taylor, a young artist in Greenwich Village designed the booklet, endowed it with a dozen handsome black and white drawings and supervised the printing of it. Since Prentiss Taylor was white, and I, colored, I thought maybe such a book, evidence in itself of interracial collaboration and good will, might help democracy a little in the south where it seemed so hard for people to be friends across the color line. Few white people bought our book, but to Negroes, I sold three large prints. Poetry took me into the hearts and homes of colored people all over the south."

The book is a powerful homage to representations of Black personalities, including a soldier, a mother, a youth, a big-time gambler and man about town, and a poor, hardworking fellow. The rear cover of the work describes the poems within as "ballads...passionately lyrical presentations of widely known and well-beloved Negro characters...suitable for recitation by amateurs in schools, churches, and clubs." The artistic renderings, along with the "moods" offered alongside the poems, bring the voices to life in a way not commonly found among published literature.

This was found among the papers of the Dickenson family of Xenia and Wilberforce, Ohio. While OCLC

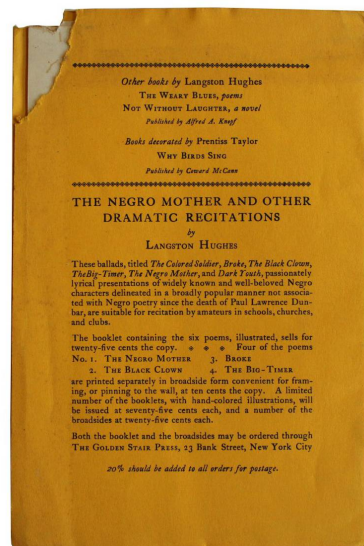
shows that this item is fairly well represented in institutions, it's rare in the trade. **\$675 [1721]**

25. [African Americana][Politics]

Parker, W.F. ***A Tribute to Mayor Floyd F. Green*** [Cover title]. [Columbus, Ohio?]: N.P., 1943. Single sheet, folded thrice, measuring 6" x 4 1/8" folded, opens to 16½" x 12". One side contains an eight panel pamphlet, the other a small poster. Good: heavily worn with moderate dust soiling to cover panel; tiny separations at edges; a few holes at intersecting folds.

This is a re-election campaign pamphlet targeted to African Americans created by either a Black author or an African American organization we cannot uncover. One side is a brochure with text that listed the general accomplishments of mayor Floyd F. Green, included a list of nine African Americans he appointed to government posts, and a short one page essay, "Our Place In Columbus." While we have learned nothing of the author, the title of the essay, along with text such as "no city has contributed more to the uplift of OUR race," leads us to believe that either Parker was African American, and/or the pamphlet was the product of a Black political organization.

The opposite side is a poster entitled "Our City Family. A Souvenir for the Home." It celebrates African Americans working for Columbus with 39 portraits of city employees including 16 Black firemen and 15 police officers, one of whom, Ruth Irving, was a woman. OCLC locates one copy. **\$350 [1606]**



26. [African Americana][Politics][Art/Cartoonists]

Chase, William Charles (cover artist). *New Deal and The Negro*. [New York]: The Colored Division of the Democratic National Campaign Committee, [1936]. 8 1/8" x 5 1/4". Stapled self wrappers. pp. 16. Very good: very slight vertical bend to all leaves; front wrapper moderately dust soiled.

This is a reelection campaign pamphlet for FDR which targeted African Americans and displays terrific cover art by an important Black cartoonist. Issued by the Colored Division of the Democratic National Campaign Committee, it listed the efforts and accomplishments of the Roosevelt administration on behalf of African Americans with respect to employment, education, housing, health and more. There are short sections on Black participation in the National Youth Administration, the Civilian Conservation Corps, the WPA's theatre and art projects and other topics.

The cover art juxtaposed a Republican huckster offering empty promises with an image of Roosevelt delivering actual services and opportunities to an African American voter. The artist was Bill Chase, an African American who attended Howard University and the Traphagen School of Design in New York. Chase was an art director and cartoonist for the *New York Amsterdam News* and his work was exhibited at the 1933 Harmon Foundation show. In addition to political and editorial cartoons, Chase was responsible for a strip, "Pee Wee," as well as "Jills & Jive," both of which appeared in the *Amsterdam News*. He also wrote a society column, "All Ears." In addition to his work in print media, Chase hosted a radio show in New York City in the mid-1940s, "Freedom's Ladder," which mixed entertainment with discussions of the applicability of New York's 1945 Ives-Quinn Anti-Discrimination Bill, the first state law which prohibited employment discrimination based on race, religion, or creed.

A wonderful summation of FDR's efforts on behalf of African Americans, with cover art by a lesser known artist who merits further study. OCLC locates one copy, under the book's cover title, "Take Your Choice." **\$500 [5483]**

27. [African Americana] [Religion][Western Americana]

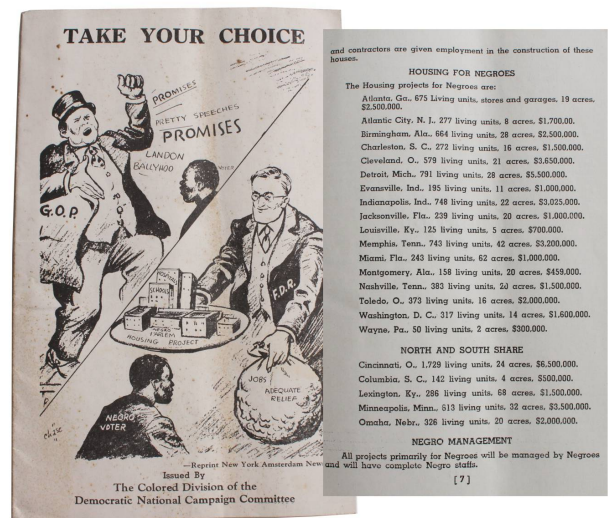
Photograph of the Bethel A.M.E. Church. Spokane, Washington: [circa 1921 or 1922]. Black and white photograph measuring 7 1/2" x 9 1/2". Very good with faint surface imperfections, four pinholes at top/center, and album page residue on verso.

This is a photo of Spokane's Bethel A.M.E. Church's new home sometime around 1921 or 1922. The church was founded in 1890 and is still an integral community resource. In April, 1920, the church announced in the *Spokane Daily Chronicle* that it had raised \$7,000 of its \$12,000 goal to build a new church which would,

"be a community center for the colored people of Spokane. The building is to be of brick veneer, with Sunday school rooms, choir room, ladies' rest room, kitchen, dining room complete for social occasions, gymnasium room department, shower baths and all modern improvements."

Construction was completed in 1921. We date the photo to that year or 1922 as the pastor at the time the building opened was the Rev. T.F. Jones and the church sign in this photo has the pastor's named either painted over, or chipped out. We've located 1922 newspaper accounts with a different pastor, the Rev. A.W. Johnson, but have not been able to determine when he took over from Jones. **\$250 [3869]**

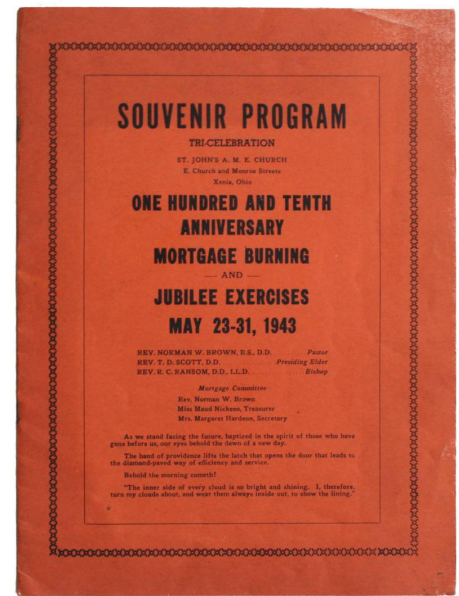
LangdonManorBooks.com -21-



28. [African Americana][Religion][Women]

Souvenir Program. Tri-Celebration. One Hundred And Tenth Anniversary Mortgage Burning. [Cover title]. Xenia, Ohio: (St. John's AME Church?), 1943. 12" x 8³/₄". Stapled thin card wrappers. Pp. [8]. Very good minus: moderate wear and dust soiling to wrappers, rear wrapper with a patch of grubby remnants from something previously adhered; leaves with light foxing.

This is a souvenir program for the one hundred and tenth anniversary, mortgage burning ceremony, and jubilee exercises of the St. John's A. M. E. Church of Xenia, Ohio. The book is replete with photographic images of the church, its leaders, trustees, and other notable groups and individuals (all identified), as well as a detailed historical sketch and timeline list of all of the church's ministers since 1833.



It also features a sermonic message from the Pastor, Norman W. Brown, and a poetic one by Miss Carrie Smith, who served as Vice President and steward of the church. Of note is that as of the time of publication, every officer of the church, as well as the majority of the stewards and the Willing Workers club, was a woman. The last page of the program lists the week-long schedule of activities, including sermons by their own pastor as well as visiting reverends from other churches, and a lecture by Dr. D. D. Perpeau of Cincinnati, a member of the State Legislature. The festivities culminated in the mortgage burning ceremonies to celebrate the work done by the church members to eradicate the church's mortgage.

This item was found among the papers of the Dickenson family of Xenia and Wilberforce, Ohio. **\$175 [1706]**



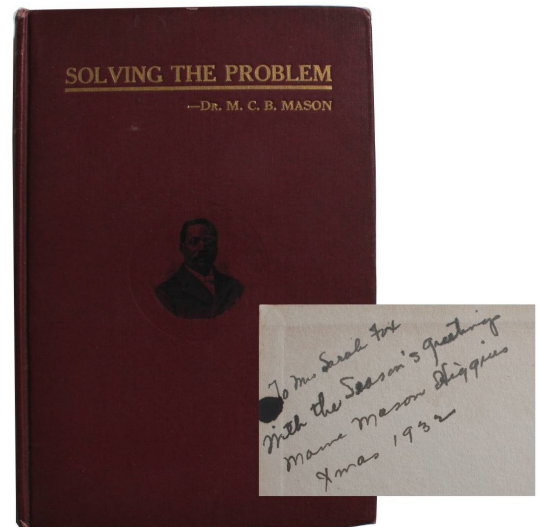
29. [African Americana][Religion][Uplift][Women]

Mason, [Mary E.], compiler. **Solving The Problem: A Series of Lectures By the late Rev. M.C.B. Mason . . .** Chicago: Self-published, 1917. 7³/₄" x 5¹/₂". Burgundy cloth, gilt, with an illustration of M.C.B. Mason to front board. pp. 142. Very good: moderate wear to corners and spine tips; inscription by the author's daughter on front pastedown.

This book documents little known but exceptionally accomplished African Americans, M.C.B. Mason and his daughter, Mame Mason Higgins.

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 (Mason's widow, Mary) 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,

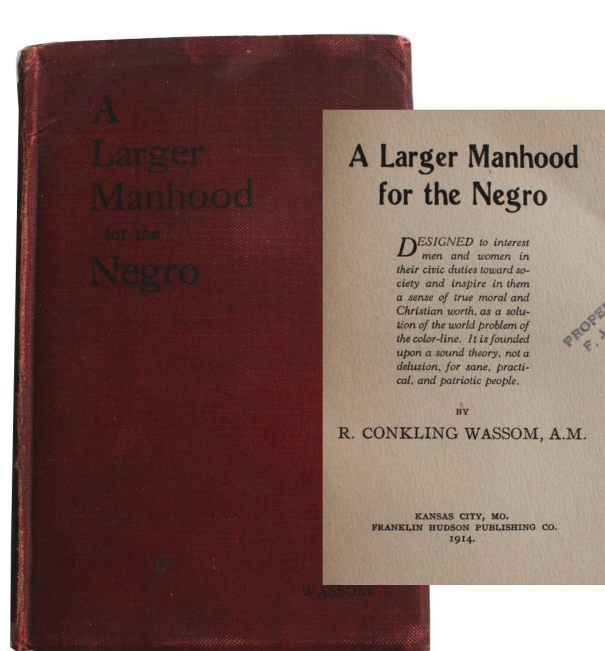
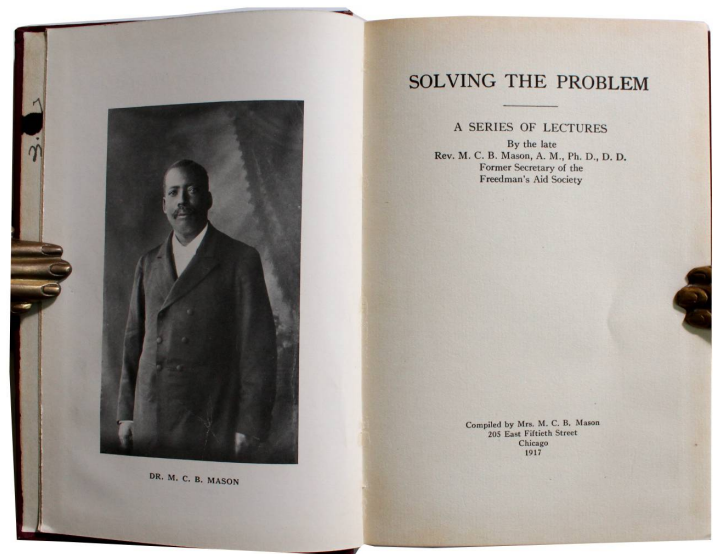
“The Negro must demean himself carefully. Upon him more and more responsibility is shifting. Yesterday, his friends could answer for him; today, he must answer for himself . . . The question now is . . . what will the Negro do with himself, his opportunities and obligations growing out of them. And upon 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.”

This copy contains the 1932 gift inscription of Mason's daughter, Mame Mason Higgins. Mame's career rivaled, if not exceeded, that of her father's. Mame was a secretary to Mary Mcleod Bethune, the Executive Director of the National Council for Negro Women, dean of women and professor of education at Bethune-Cookman College, a family caseworker in the Chicago Public Welfare Department, the executive director of the South Parkway Branch of the YWCA and the director of Negro affairs in the Chicago area under the National Youth Administration.

A compelling collection of lectures by an important African American leader, with an inscription by his daughter whose life was also dedicated to Black progress. **\$1250 [5469].**



30. [African Americana][Uplift]

Wassom, R[oscoe] Conkling. ***A Larger Manhood for the Negro.*** Kansas City, Mo.: Franklin Hudson Publishing Co., 1914. 6³/₄" x 4 5/8". Red cloth. pp. 81. Very good minus: moderate wear and soiling to boards, small owner stamp to all four endpapers as well as eleven pages in the text; textblock split but holding b/t pages 50/51; heavy dampstain in margin of last few leaves; faint dampstain in upper margin of most leaves.

This is an uplift book by a little known African American lawyer and activist whose work involved the founding of a short-lived movement in Kansas, as well as being an officer of an activist organization in California. Most of what we know of Roscoe Wassom comes from contemporary newspaper accounts: he graduated from Austin High School in Knoxville, Tennessee in 1901 and as of 1904 he was the watchboy for an all-Black team of firemen in Kansas City. In 1909 he was the keynote speaker at an Emancipation Day celebration in Paola, Kansas. We know Wassom attended the University of Kansas School of Law and according to a 1911 article in the *Kansas City Times*, he was president of a local organization called the “Young Men's Civic League.”

In March, 1912, a photo of Wassom was featured on the front page of the *Kansas Baptist Herald*. It accompanied an article about the “National Civic League Movement,” (“NCLM”) and its call for a convention to be held that August. The convention was to occur in late August 1912 and articles leading up to it touted Booker T. Washington as a keynote speaker as well as an expectation of up to 800 attendees. We know the convention took place, though we find no record of Washington's attendance and newspapers stated there were 225 delegates from thirty-two states in attendance. One of those articles stated that Wassom was the founder of NCLM and that he had “been fighting for the civil rights of his people and a higher standard of living among the folk of his race for a number of years.” Among the

movement's aims were to "aid the race and assist them through moral suasion to renovate itself of the serious embarrassment and chagrin it often is confronted with." The group was known by several names with various articles calling the group the "National Civic Movement", "Negro National Civic Movement," and/or the "Negro National Forward Movement."

This book may have been an outgrowth of Wassom's aims and hopes for the NCLM as its title page stated that the book was "designed to interest men and women in their civic duties toward society and inspire in them a sense of true moral and Christian worth, as a solution of the world problem of the color-line." The book contains several rambling essays that stressed the importance of hard work, education, property ownership and more. Included is a list of eleven steps one could take to become a "good, responsible, and self-sustaining citizen," that included the admonition to, "read your Negro newspaper; if not a subscriber, subscribe! See what your people are doing." Wassom also believed,

"Our purpose is not only to make of the Negro a self-sustaining creature, but through educational and vocational avenues to teach him the higher plane of living, that he might battle with unfaltering efforts for the civil rights that are guaranteed to him under the Constitution of the United States."

We have been unable to determine whether the NCLM made any progress after its 1912 convention and have uncovered little else related to Wassom. We know that as of 1920 he was in Los Angeles where he was secretary of a group called the "Commercial Council of People of African Descent" an organization apparently founded that year. Our trail ends there.

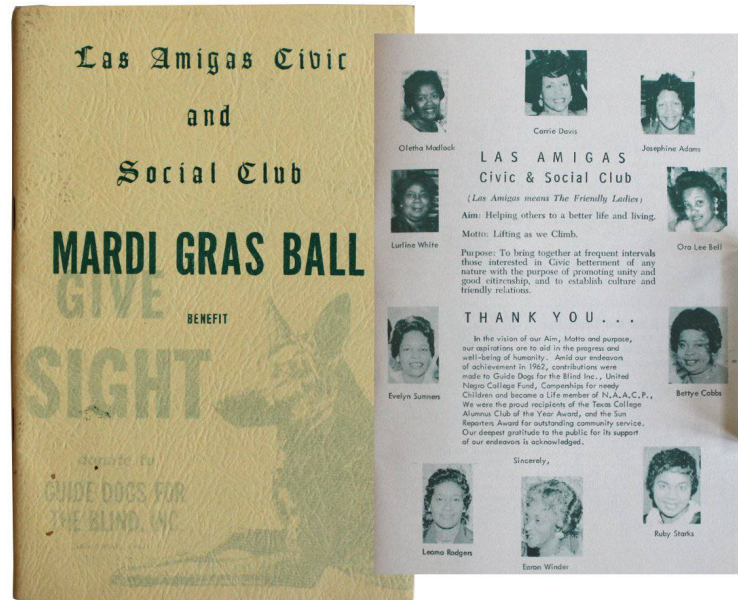
A rare uplift tract, with OCLC locating three copies. **\$1500 [5475]**

31. [African Americana][Women]

Las Amigas Civic and Social Club Mardi Gras Ball Benefit . . . [Cover title]. (San Francisco?): [Las Amigas Civic and Social Club], [1963]. 9" x 6". Stapled thin card wrappers. Pp. [20]. Near fine: internally fresh as the day it was printed, with a few flecks of soiling on the front wrapper.

This is a program for a fundraiser by who we presume to be the San Francisco chapter of the Las Amigas Civic and Social Club (LACSC), an African American social and civic organization for women.

The program highlighted LACSC's recent Mardi Gras Ball where it raised money for San Rafael's Guide Dogs for the Blind, Inc. In addition to a list of members and officers, there's a brief discussion of other group activities and accolades. Otherwise, the book contains dozens of advertisements for presumably Black-owned businesses, including several which are photographically illustrated.



OCLC records no copies. **\$100 [4120]**



32. [African Americana][Women][Children's Books]

Opie, Amelia. ***The Negro Boy's Tale; A Poem...*** New York: Published by Samuel Wood & Sons (R. & G. S. Wood, Printers), n.d. [circa 1829-1832]. 5¼" x 4 1/8". Printed thin card wrapper, string-tied. Pp. 32. Very good: moderate overall wear; wrappers dust soiled; moderate foxing throughout; a few leaves dogeared; contemporary owner name on verso of front wrap and first page respectively.

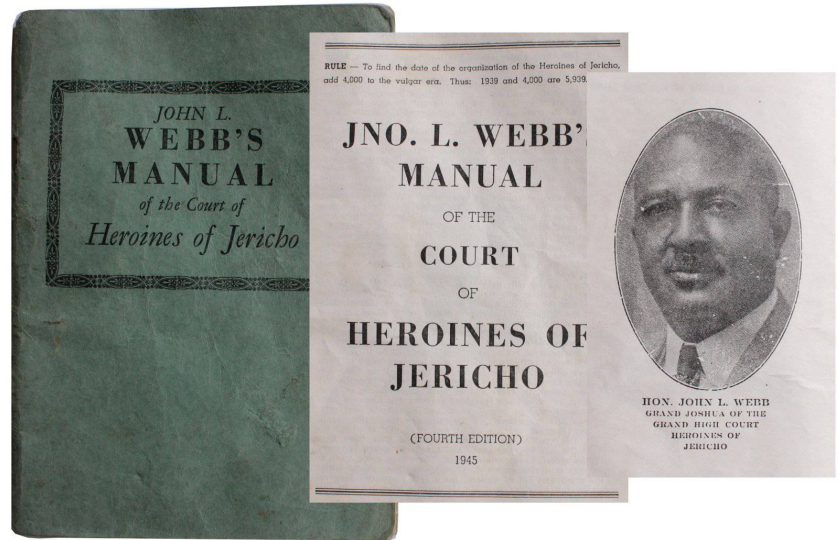
This is an early American edition of a rare anti-slavery poetry book for children written by Amelia Opie. Opie (1769-1853) was an English author and abolitionist who published several novels between 1801 and 1828. Her 1804 novel, *Adeline Mowbray*, was known for being based on the life of Mary Wollstonecraft, who was a friend of Opie's. The bulk of Opie's writing was published several years before this book (which we estimate to be between 1829, the start of the printer's business in New York, but no later than 1832, the date written in the book by its early owner). Opie spent the majority of her life after 1825 working with the Society of Friends, and co-founding (with Anna Gurney) and leading the Anti-Slavery Female Society in Norwich, England.

In addition to the poems here, Opie's introduction provided some historical context on the British slave trade and informed her readers about ongoing racial injustice. She also implored them to "*endeavour to remove all the sufferings of your black fellow-creatures, as well as of sufferers over the whole world*". Apparently, Opie had an impact on the original owner of this book, Maria L. (Louisa) Fowler of Danvers, Massachusetts. Maria was the daughter of Samuel Fowler, Jr., a veteran of the American Revolutionary War. We were able to find Maria's name on a Massachusetts Anti-Slavery petition from 1859. Considering that she received this book when she was around ten years old, we posit that this early exposure to abolitionism instilled a lifelong commitment.

OCLC locates one copy of an American edition dated 1824, four dated 1825, and three copies of what we presume to be the edition on offer. **\$575 [1746]**

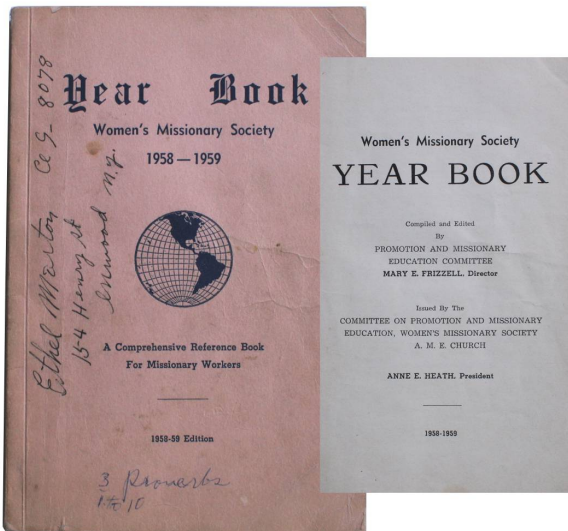
[African Americana][Women][Fraternal Organizations][Arkansas]

[Webb, John L.] **Jno. L. Webb's Manual of the Court of Heroines of Jericho.** (Hot Springs, Arkansas?): N.P., 1945. Fourth edition stated. 6¾" x 4¾". Stapled thin card wrappers. pp. 91, [4] + laid in leaf containing correct text for page 20. Good plus: wrappers moderately worn and dust soiled, occasional light staining and/or toning to text; one bifolium detached.



This is a ritual book for the Heroines of Jericho, presumably issued for Arkansas chapters. It contains step by step instructions and ceremonies on how to open a new court, how to enter a court, how to confer degrees, burial ceremonies for members, and much more. There's also a photographic portrait of the author, John L. Webb, and several illustrations including the design of regalia aprons. While the book contains no statements regarding publication, OCLC locates a copy of the third edition with the same pagination and with an attribution of place of Hot Springs, hence ours above.

OCLC locates no copies of this edition. **\$350 [4619]**



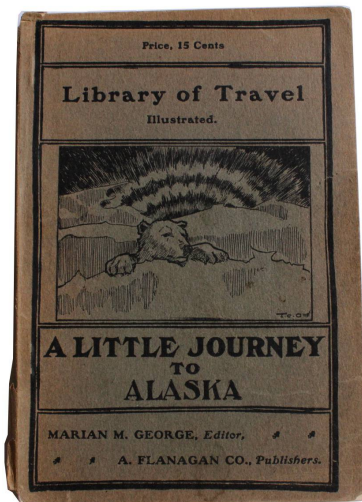
34. [African Americana][Women][Religion]

Women's Missionary Society Year Book. [Nashville, TN]: Committee on Promotion and Missionary Education, Women's Missionary Society A.M.E. Church/A.M.E. Sunday School Union, 1958-1959. 8½" x 5¾". Thin card wrappers. Pp. 162. Good: the leaf containing pages 13/14 with an approximately 5" square of text unevenly excised; wrappers moderately worn and soiled and with several inked notes; approximately 5-10 pages with inked or penciled notes as well.

This is the yearbook for an African American religious organization written entirely by women. According to the website of the Washington Conference Branch Women's Missionary Society, the A.M.E.'s Women's Missionary Society (WMS) grew out of the Women's Mite Missionary Society which was founded in 1874.

According to the text, this is the seventh annual yearbook for the WMS. The book is densely packed with important data such as a nationwide list of officers and plans for the coming year. This is all interspersed with the occasional poem, sermon, and a number of other short passages including at least 15 testimonials by women from around the country as to the importance of WMS. Around one third of the book is devoted to "Mission Study" and is a step by step guide for the creation of monthly meetings which include themes, session lessons, questions and answers, and the resources needed to successfully conduct them. There are also many references to Islam including seemingly disparate passages with one arguing that Christianity treated Black women better than Islam, but another which appears to be an attempt at building bridges with Muslims including explanations and dates of Islamic festivals.

OCLC locates eight entities with various holdings, one of them lists having this specific year. **\$175 [4678]**

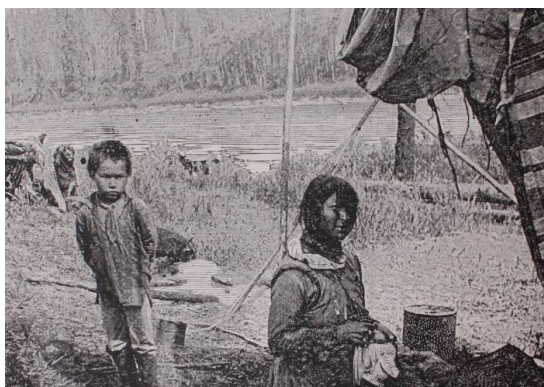
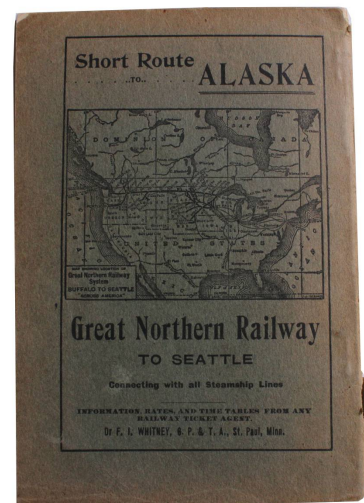


35. [Alaska][Women]

Poyer, Edith Kingman. George, Marian M. (editor). **A Little Journey To Alaska. For Intermediate And Upper Grades.** Chicago: A. Flanagan Company, [circa 1901]. 7³/₄" x 5 3/8". Stapled wrappers. pp. 95, [1]. Very good: wrappers with a few tiny chips and moderate wear; some loss to the spine tips; owner signature on title page.

This is a book about Alaska targeted to younger readers and intended for schools. It has a short history of Alaska as well as details of the overland trip from Chicago to Seattle, and then the sea voyage from Seattle to Sitka. Entire sections are devoted to Sitka and Juneau, Auks and Eskimos, salmon fishing in Kodiak, seal hunting and more. The book has 34 in-text illustrations, a 15 page teacher's guide and the words and music to several tunes as well.

There's also a map of the Great Northern Railway System on the rear wrapper, showing the route from Buffalo, New York to Seattle.



While we have not learned a lot about the author, what we have found is terrific: in addition to being a teacher, she received her law degree in 1907 and was a world renowned hare raiser with an entire chapter devoted to her in "Laird & Lee's Standard Belgian Hare Manual" (Chicago: Laird & Lee, 1901) entitled, "What Women Can Do."

Not to be confused with the more common title with a similar name by Poyer and George, "Little Journeys to Alaska and Canada for Intermediate and Upper Grades." OCLC locates three copies of the book on offer, all in Alaska. **\$250 [3937]**

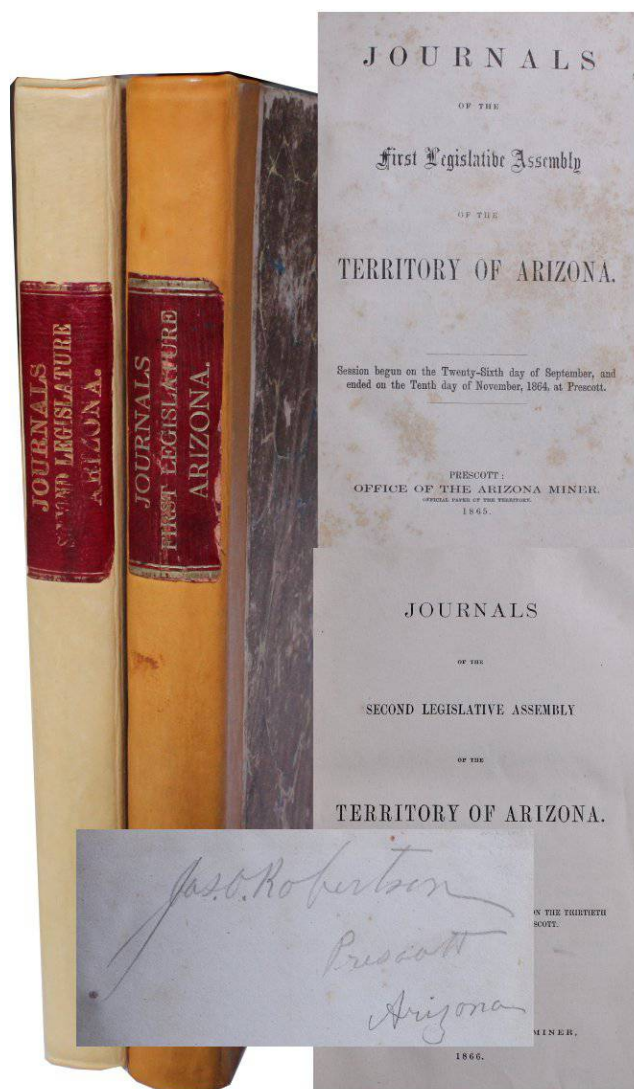
36. [Arizona][Law][Native Americans]

Journals of the First Legislative Assembly of the Territory of Arizona . . . Prescott: Office of the Arizona Miner, 1865. 9" x 5 7/8". Quarter leather with red morocco spine label over contemporary marbled boards. pp. 250, xviii. Very good with moderate rubbing to boards, minimal wear to leather though the gilt lettering of spine label is rubbed; occasional scattered foxing.

[together with]

Journals of the Second Legislative Assembly of the Territory of Arizona . . . Prescott: Office of the Arizona Miner, 1866. 9" x 5 7/8". Quarter leather with red morocco spine label over contemporary marbled boards. pp. 258, [1]. Very good with moderate rubbing to boards, minimal wear to leather and the loss of gilt to parts of several letters on spine label; occasional scattered foxing.

These books document the creation of formal government in the Territory of Arizona. The First Legislative Assembly ran 43 days in the fall of 1864. The men met in a newly built two room log cabin and established the first laws of Arizona as well as its first four counties and the creation of a volunteer militia for protection from hostile Indians. The Second Legislative Assembly was held in December, 1865 with major legislation including the establishment of Arizona as



a community property state, as well as the passing of a miscegenation law which stood until it was struck down by an Arizona appellate court in 1959 and repealed by the legislature in 1960.

In addition to documenting the day-to-day motions and discussions of the legislators, the 1865 *Journals* contains a seven page chronology of the creation of the territory starting with the Gadsden Purchase as well the highlights of this first legislative session. This section ends with,

“the day is not distant when Arizona will occupy a first rank among the wealthy and populous States of the Union. The hostile savage swept away; its mountains and valleys musical with busy implements of mining and agriculture . . . and its people thrifty and happy, the wonder will be that it was ever neglected by the government, and by capitalists, as an insignificant and unpromising possession.”

It also contains a 13 page message from the governor, John N. Goodwin, touching on a number of topics, including two conflicting messages related to the Apaches, the first of which appears to allow them to be held as slaves:

“in the fierce conflicts for life waged by the people of this territory with the hostile Apaches, some young persons have been captured, and there being no provision made by government for their custody or support, have been placed in families as servants or laborers. These captives . . . in some instances have become partly civilized, and would not now voluntarily leave the persons with whom they are living.”

Later, Goodwin discussed settlers' alliances with “Pimos, Papagoes, and Maricopas,” but as to the Apaches,

“he is a murderer by hereditary descent—a thief by prescription. He and his ancestors have subsisted on the stock they have stolen and the trains they have plundered. They have exhausted the ingenuity of fiends to invent more excruciating tortures for the unfortunate prisoners they may take, so that the traveler acquainted with their warfare, surprised and unable to escape, reserves the last shot to his revolver for his own head.”

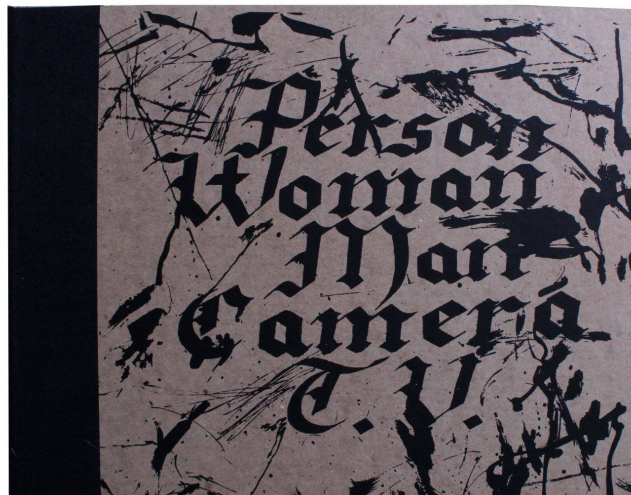
The 1865 *Journals* has an ownership signature in pencil of James O. Robertson of Big Bug who served in the House of Representatives in the Second Legislative Assembly. Robertson was the recorder and a founder of the Woolsey Mining District in 1864. He was also a Pony Express rider, with a July 1864 issue of the *Arizona Miner* announcing that he would make twice-monthly trips from the Fort Whipple area to La Paz, “to connect with Mr. Grant's express from there to Los Angeles. By this accommodation our citizens may send letters and parcels to La Paz in five days, and to Los Angeles in ten days.” Calling it “The Pioneer Express,” the venture had failed by the end of September due to “an insufficiency of business and the danger of traveling the road without company.”

Rarer institutionally than the concurrently printed *Acts, Resolutions and Memorials, Adopted by the First Legislative Assembly of the Territory of Arizona* with OCLC locating eight copies of the 1865 *Journals* and four of the 1866. Streeter 508 (1865 *Journals*); McMurtrie 11, 15.

Important foundational works on the earliest organization of a territory that did not become a state until nearly 50 years later.
\$1250 [4850]

37. [Artist's Books][Race Relations][Covid 19 Pandemic]

Taylor, Mike (artist). Robison, Leslie (calligrapher). ***Person Woman Man Camera TV***. St. Augustine, Florida: self published, 2020. 13” x 11¼”. Quarter cloth over Davey bookboard. Limited to 20 copies, this being number 4, and **signed** and numbered in pencil on the last page by the artist and calligrapher. 26 leaves, all in groups of two pasted together at outer margins of internal pages, with the recto of the first leaf and verso of the second screen printed with text and images; including the paste downs, a total of 28 printed pages. Near fine: the bottom edge of the lower board is frayed, but this is intentional. According to the artist, this “was an attempt to formally illustrate the threadbare and worn edge of the 'national fabric' in the year 2020.”

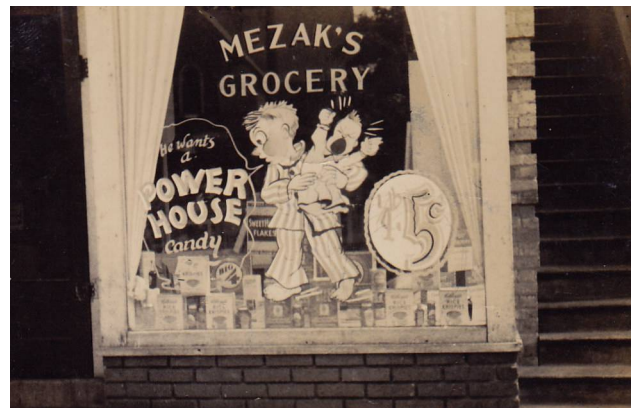


This is an artist's book which comments on the dystopia that was the Trump administration's handling of the Covid-19 pandemic, as well as many of his followers' response to it. The artist, Mike Taylor, specializes in critiques of the relationship between popular culture and the corporate state and his work is already held at over 25 institutions. Mike juxtaposes Trump's words with searing imagery that lays bare the nearly comedic tragedy of the politicization of the virus, the co-opting of American values into acts of cruelty, and the sheer insanity of the abandonment of science and logic with respect to public policy. Much of the text and imagery can be seen in Mike's full prospectus for the book here: https://drive.google.com/file/d/1lj9hE051Fcxiziwlwqom_dT1Rg7HvKi/view?usp=sharing

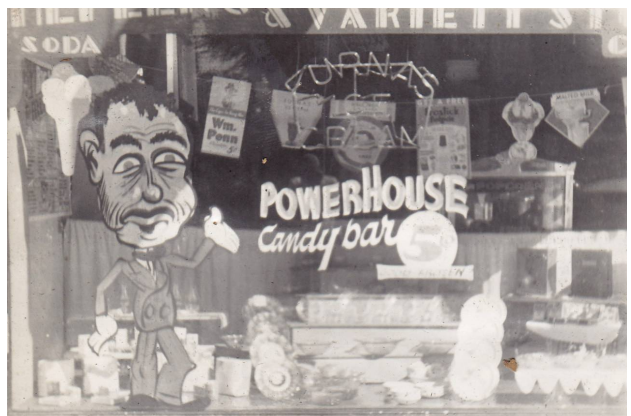
\$1400 (Please note that we cannot offer a trade, or any other, discount on this item) [4605]

38. [Business][Advertising]

Photo Album Documenting Power House Candy Bar Window Paintings and Other Marketing Efforts. Mostly Grand Rapids and Kalamazoo, Michigan: 1936-1940. 7¼" x 11". Riveted faux leather over flexible card. 20 leaves with 64 black and white photographs. Around half are inserted in corner mounts, the other half adhered (all but one rectos only), and nine are laid in. Photos measure from 2¾" x 3¾" to 3 1/8" x 4¾". Album good with heavy wear loss of some surface covering as well as complete separation of the covering of the front cover, which is entirely lacking from the rear; photos generally near fine or better.

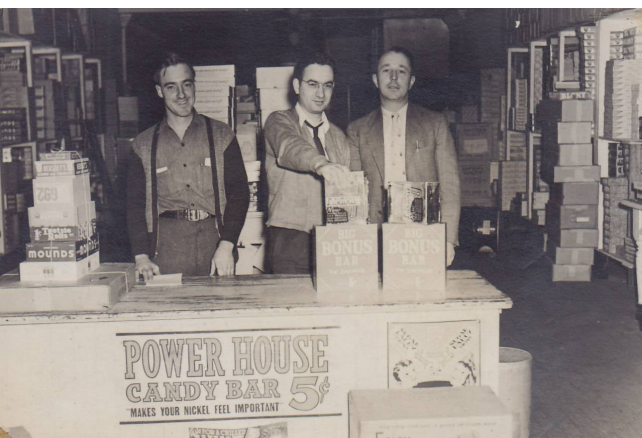


This is an album that was almost certainly created by an employee of Carl F. Skinner & Sons, a Kalamazoo, Michigan distributor of the Power House Candy Bar. Power House was popular for several decades and was manufactured at the time by the Walter H. Johnson Candy Company out of Chicago, and was later part of Peter Paul.



All the photos relate to Power House and its distribution.

Approximately 37 photos show painted store windows with Power House advertising, including many different exaggerated characters in a number of scenes alternatively pining, screaming, cajoling, even firing a large cannon to get ahold of its chocolaty goodness. A few images show the window painter with his tools. Several



photos show Power House-decorated automobiles. These range from simple window cards, to a car covered entirely in Power House decals as well as a Power House travel trailer. The Skinner company truck, also advertising Power House, can be seen as well. One interesting image shows a car ready for a parade with Power House window advertisements as well as a huge banner lobbying against a proposed 20 to 100 percent sales tax on candy. There are several shots of employees and a few great internal views of the Skinner warehouse as well showing a number of products. **\$1000 [3890]**

39. [California]

Huntington, C[ollis] P[otter]. **California—Her Past, Present and Future. [Cover title].** (San Francisco?): (Southern Pacific?), [1900]. 9¼" x 6". Stapled wrappers. pp. 28. Very good: wrappers with light soiling and edge chipping; lightly toned internally. This is the text of a speech given by railroad magnate C.P. Huntington a little under three months prior to his death in August 1900. It was given at an annual dinner of the Chiefs of Departments of the Southern Pacific Company.

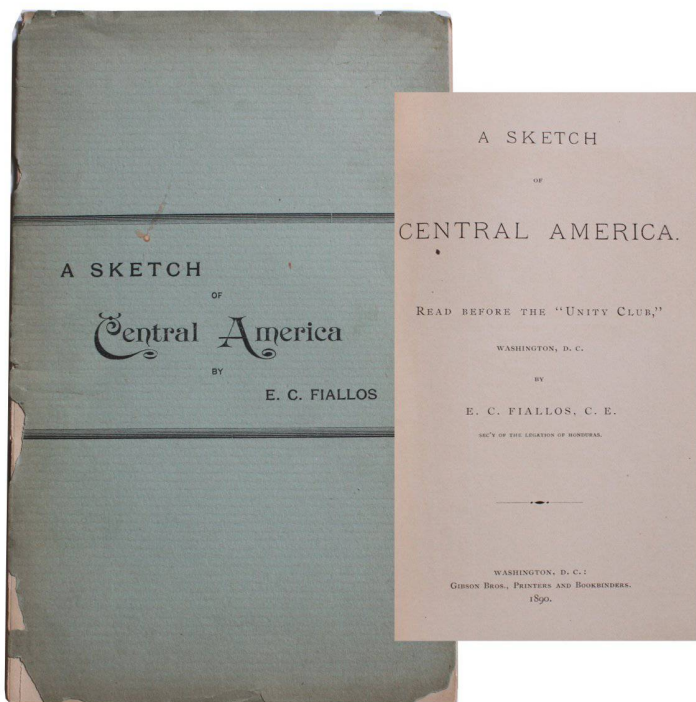
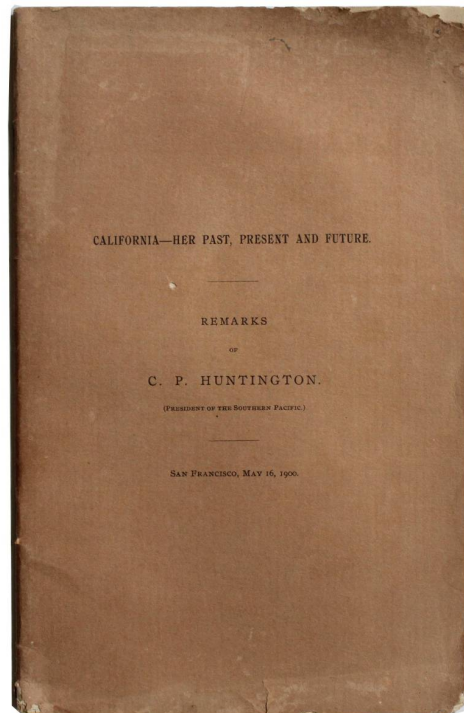
Huntington's talk mixed history with self-aggrandizement, recommendations for the future and an interesting acknowledgment of racism and poor treatment of Native and African Americans. As Huntington first moved to California at the start of the Gold Rush, he began his speech by reflecting first on those early days when "*California was practically a wilderness; when its possibilities were unknown except in one single direction—that of gold finding.*" He also commented on its lawlessness:

"those who had failed in their attempts to wrest gold from the earth began to cajole it out of the pockets of those who had been more fortunate. Gambling hells, under no restraint, flourished and grew apace; drinking saloons furnished forgetfulness for desolate and homesick men; vice, in enticing forms, housed itself in attractive habitations, gilded by the gold of those who spent it as freely as they made it. Life was a grand holiday, and its patron saint was License. Fortunes changed hands on the turn of a card or the throw of dice, and life itself flickered and went out at the click of the revolver."

He blamed that situation partially on the lack of women, as he commented that the next generation of mining interests not only had capital, but "*they kept one element in their life without which growth in any direction cannot long continue—woman. The advent of mothers, wives and sisters changed the whole moral atmosphere as if by magic.*"

Other topics addressed include Huntington's belief in the importance of the Asian market and that capital should pour in to California for the purpose of building industries that would sell its goods across the Pacific. He also mentioned his belief that the United States should occupy the Philippines which included "*establishing there a government which shall educate these people to an affection love for the republican institutions of America.*" Interestingly, Huntington also mentioned that "*as a nation we have much to apologize for in our treatment of the Indian and the Negro. We have practically wiped the former out of existence and we have broken the spirit of the other; but we no longer traffic in human flesh, and we are trying to make amends in part for the wrongs that we inflicted upon the Indians for hundreds of years.*"

OCLC locates nine holdings over five entries. **\$350 [4346]**



40. [Central America]

Fiallos, E.C. **A Sketch of Central America. Read Before the "Unity Club," Washington, D.C.** Washington, D.C.: Gibson Bros., Printers and Bookbinders, 1890. 9¼" x 5¾". Stapled wrappers. pp. [1 (frontis)], 16. Good: ex-library with two discreet stamps, early price penciled to front wrapper; wrappers detached and chipped, first two leaves split and barely holding, final leaf with a 1¼" x 5¾" strip excised affecting no text.

This is the text of talk on Central America by E.C. Fiallos as part of the first-ever Pan American conference held in Washington, D.C. from October 1889 to April 1890. Fiallos was Secretary of the Legation of Honduras and began his talk by gently pointing out that civilization existed in the region long before Columbus arrived. The speech consisted of brief descriptions of The Republic of Salvador, Guatemala, Costa Rica, Nicaragua, and Honduras with a focus on local populations, industries, educational systems, systems of government and more.

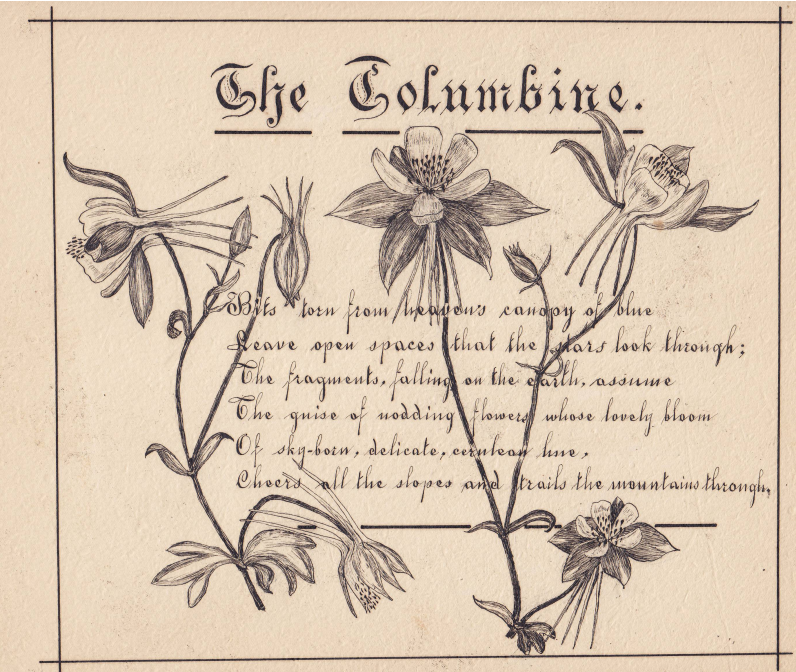
OCLC locates around 15 copies over two entries. **\$200 [2334]**



41. [Folk Art/Folk Books][Botany][Western Americana]

Cole, E. Merritt. **Collection of Illustrated Manuscript Gift Books and Poems.** Geneva, New York and Denver, Colorado: [circa 1890-1895]. Collection consists of: (1) Seven ribbon-tied booklets with embossed decorative wrappers of thin card stock measuring 3 3/4" x 6 1/2" to 6 1/2" x 6 1/2", each with four leaves and two illustrated pages, along with one poem; (2) 35 8" x 10" leaves, a mixture of paper and card stock, with 17 having illustrations and 32 with poems; (3) Five other manuscript poems, two of

which are illustrated, totaling approximately 27 pages. Generally very good or better.



This is a collection of excellent illustrations that complement tolerable poetry by an amateur author/illustrator that were probably intended as gifts. E. Merritt Cole was an optician from Southbridge, Massachusetts who also lived in Geneva, New York prior to setting up an office in Denver, Colorado in 1890, where he moved in 1892. His former home in Southbridge is listed on the National Register of Historic Places.

Most of Cole's illustrated work here relates to flowers. The seven ribbon tied booklets each relate to a specific plant, like corn or red clover. Each has a full page illustration along with a short illustrated poem, usually of four lines. The 35 loose leaves are a mix of illustrated and text-only works, as well as a few drafts that were likely created after Cole became enchanted with the West, as the ten different plants here include homages to yucca, cactus and others he would have encountered around his new home. Some are simply text of poems, others appear to be experiments with font treatments. The fact that he made variants of completed works, as well as some text here written by Cole's wife, lead us to believe he intended these as



gifts.

The non-floral work includes a three page typescript poem about Colorado and a three page illustrated poem to Cole's grandsons about bumblebees. There are also several other poems of varying length, not illustrated, including the start of a gift book he made for a little girl, and a poem about Long's Peak in Denver.

A warm collection with a focus on the West, by a transplant from the East. **\$875 [4748]**

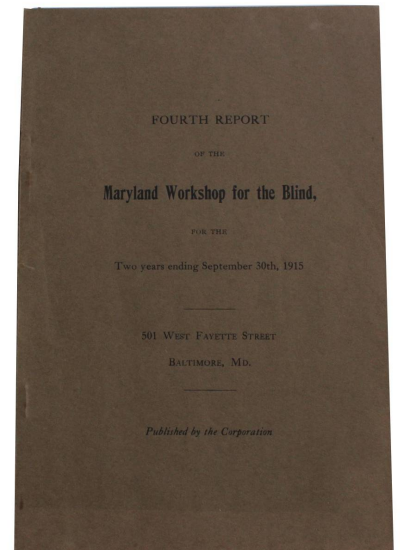
42. [Disabled Americans][African Americans]

Fourth Report of the Maryland Workshop for the Blind For The Two years ending September 30th, 1915 [Cover title]. Baltimore, Maryland: the Corporation, 1915. 9" x 6 1/8" Stapled wrappers. pp. 24; 16 + five plates. Very good plus: fresh with minimal wear, light dust soiling to wrappers and offsetting on pages opposite plates.

This is the fourth biennial report of the Maryland Workshop for the Blind ("MWB") which was originally established in 1908 by an act of the Maryland legislature and is now known as the Blind Industries and Services of Maryland "BISM." Its mission has not changed in 113 years: to provide vocational rehabilitation, continuous employment and other resources to blind adults of Maryland.

There's a short history of how MWB grew out of a small shop that was opened in 1858 at the Maryland School for the Blind ("MSB"). By 1871 the program grew to the point where it needed separate space and in 1874 a house was rented on North Howard Street. That shop was closed in 1878 and for the next 30 years, the only vocational opportunities for adult students at MSB were at off site shops willing to hire students. In 1905, the superintendent for MSB conducted a study on the employment of the adult blind; that study was the foundation of the push to lobby the legislature for funds for a shop, with the first disbursements occurring in 1906 and the shop opening in 1908. Accomplishments of the past two years are also detailed which included total production of the blind workers with respect to making and selling brooms, baskets, hammocks and other items for sale, piano tuning and more. There's also a full roster of workers, with first and last names as well as where they were from. African American workers are listed separately.

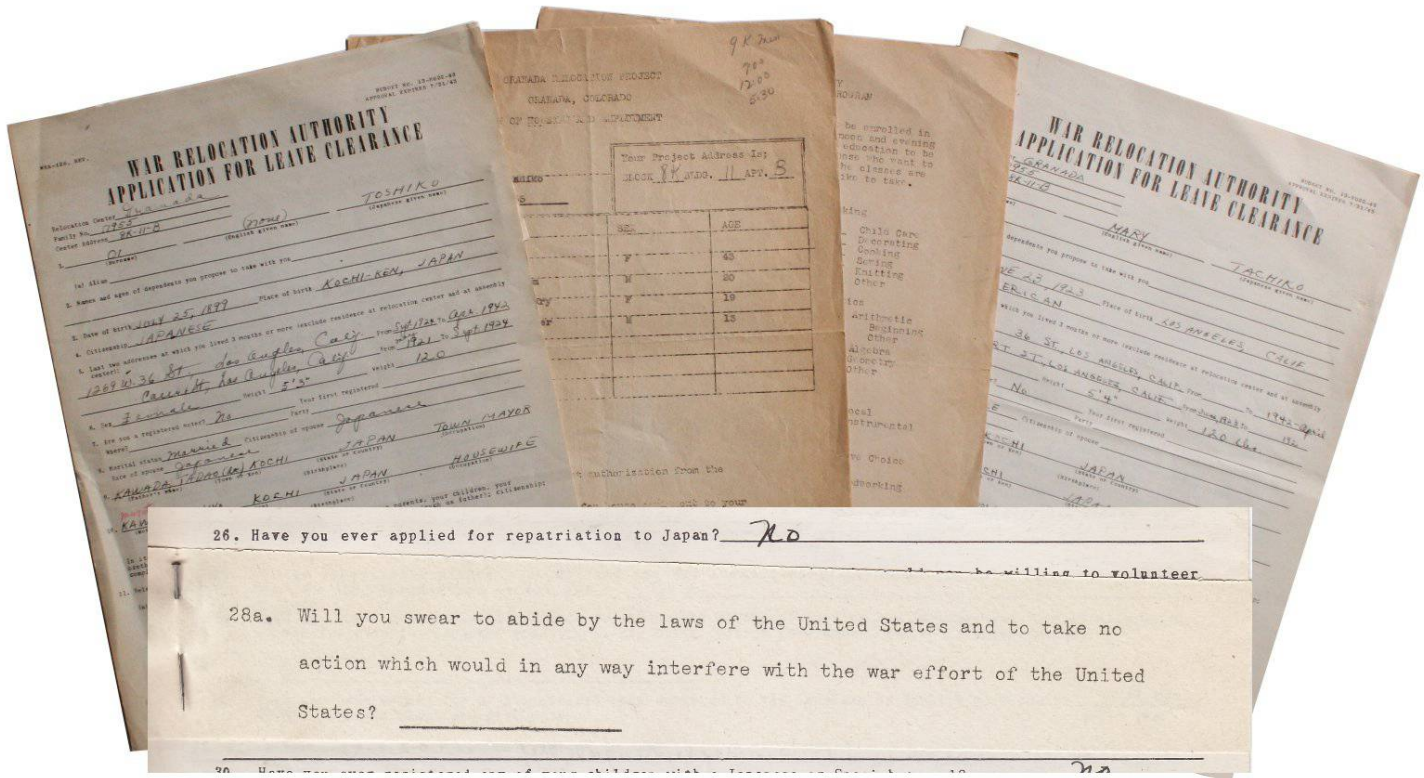
There are also 16 different photographic images which all relate to the shop and its employees. One full page shot gives a



street level view of the facility, while another is a great image of the MWB sale room/store. We see employees making brooms, hammocks and rugs, tuning a piano and a woman operating a telephone switchboard. One shows a woman reading a book in Moon Type while another shows a man learning to read New York Point. At least two show African Americans and include a young man operating a hair picking machine as well as one that shows several working at chair caning.

OCLC shows six entities with physical copies of MWB reports, but looking at their respective library databases shows that three of them link to a digitized online copy of the third annual report. Two have a physical copy of the third report, the other has undetermined holdings.

An important record of early years of an institution devoted to providing opportunity, training, and a sense of independence for the blind. **\$225 [1528]**



43. [Japanese American Internment]

Collection of Documents Related to the Internment of the Oi family. Granada, Colorado: 1942-1943. Four documents: (1) Granada admission form (two leaves printed rectos only); (2) Granada Night School Program (one leaf printed recto only); (3-4) Two WRA Leave Applications (each a bifolium printed all four sides). Granada documents good: moderately toned and worn; WRA forms very good.

This is a small group of documents related to the Oi family of Los Angeles who arrived in Granada on September 24, 1942 after being held at the Santa Anita Assembly Center. At the time of their internment, the patriarch of the family, Matsunosuke, was already interned at Lordsburg, having been arrested earlier in the war, likely under the Alien Enemies Act. He was transferred to Granada in May, 1943.

Included in the group is a two page document which appears to be the admission form given to the Ois on arrival at Granada. Matsunosuke's wife, Toshiko, along with their three children, Sam, Mary and Walter, have their names, sex and ages typed onto the form. Along the form's right side, blanks telling them the location of their new living quarters are filled out in pencil, while in a blank space in the upper right, they were given their mess hall location and eating times. There's also a list of eleven "instructions" most of which have to do with housing such as the mention that "each person is allowed one cot, one mattress, and two comforts," but if they found their "apartment" had extras of anything, they had to return the surplus. The other Granada document is a form to gauge interest in a proposed night school program for adults. It lists a number of subjects alongside check boxes. Internees were asked to fill it out and return it because the "type of education to be offered will depend upon the interests of those who want to attend."

Toshiko and her daughter Mary's WRA Applications for Leave Clearance ("Leave Clearance") are also included. A fair amount of the handwriting on Toshiko's form is similar to Mary's so we think Mary filled most of it out. Although neither is dated nor signed, they were filled out sometime after February 22nd and before May 23rd 1943: Toshiko's form shows Sam's address as Oberlin College and he left Granada in February; as we stated above her husband joined them in May and his address is listed as still being in Lordsburg. The forms are exactly the same, except Toshiko's has 34 questions as opposed to Mary's 33.

More on the reason for that extra question in a bit. In addition to demographic questions, the forms ask about family in Japan, foreign travel, religion, hobbies references and more. From them, we learn that Toshiko's father was the town mayor in Kochi, that she was in the PTA in Los Angeles and that she had nearly \$1500 in savings in a Japanese bank. Interestingly, Toshiko stated her religion as Buddhist, while Mary was Christian.

Why did Toshiko's form have 34 questions? The Leave Clearance form was modeled after the infamous "Loyalty Questionnaire" whose full title was initially "Statement of United States Citizen of Japanese Ancestry" ("Statement"). Question 28 on the Leave Clearance form was the same as question 28 on the loyalty questionnaire and read, "*will you swear unqualified allegiance to the United States of America and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power or organization?*" According to the Densho Encyclopedia,

"Citizens resented being asked to renounce loyalty to the Emperor of Japan when they had never held a loyalty to the Emperor. Japanese immigrants were barred from becoming U.S. citizens on the basis of race, so renouncing their only citizenship would be problematic, leaving them stateless. Young men worried that declaring their willingness to serve in combat units of the army would be akin to volunteering."

The uproar over the wording led to a group of Issei at Topaz (who called themselves "The Committee of Nine") to formally oppose question 28 while also proposing an alternative. On February 12, 1943 they learned they mostly succeeded insofar as the question was modified, but not with their exact language, to: "*Will you swear to abide by the laws of the United States and take no action which would in any way interfere with the war effort of the United States?*" Mary's and Toshiko's forms show this transition. Question 28 on Mary's form had the same wording that was protested by the Committee of Nine. Toshiko's, however, has a thin strip of typescript covering question 28 affixed to the leaf with a small nail. The text has the new language that resulted from the Committee of Nine's efforts numbered as 28a.

Mary eventually submitted a completed form as she left Granada June 21, 1944 to work in Washington, D.C. The rest of the family was released August 20, 1945.

A poignant reminder of one family's internment, with documentation of the changed language of the Loyalty Questionnaire. **\$1500 [3888]**

44. [Japanese American Internment]

Japanese-Americans in Relocation Centers [Caption title].

Washington, D.C.: War Relocation Authority, 1943. 10½" x 8".

Two leaves of mechanically reproduced typescript printed all four sides, corner stapled. pp. 4. Very good minus: moderate wear, several small edge tears, dogears, heavily oxidized staple.

This is a short report on the WRA's first year which is densely packed with sanitized information on life in internment camps. This report claimed that "mandatory evacuation" was only introduced after voluntary measures failed:

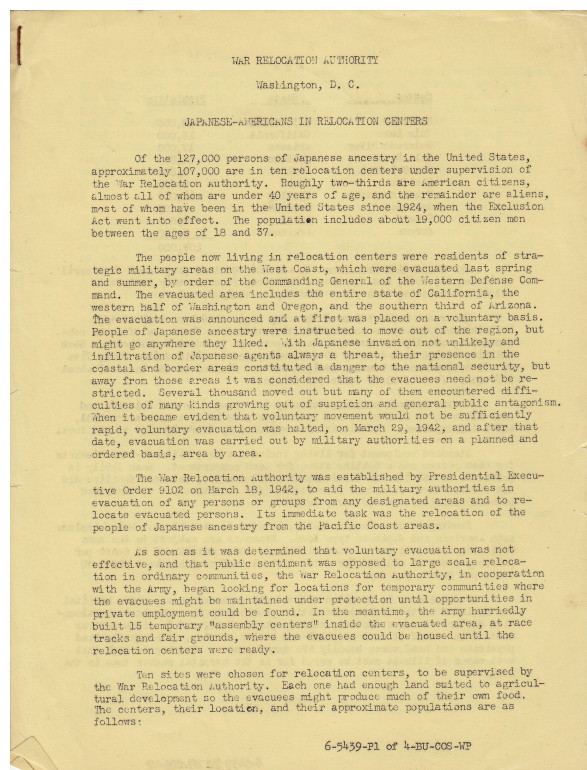
"several thousand moved out but many of them encountered difficulties of many kinds growing out of suspicion and general public antagonism. When it became evident that voluntary movement would not be sufficiently rapid, voluntary evacuation was halted . . . and [soon after] was carried out by military authorities on a planned and ordered basis, area by area."

The report shared the creation of the assembly centers as well as the reasoning behind the location of ten camps, where those camps were located and their populations at the time. It further provided information on housing, medical care, food allowances, and more. Unsurprisingly, none of the text directly confronted actual life in the camps. For example, deplorable learning conditions were explained simply as "*lack of material for the construction of school buildings has made it necessary to hold classes in barrack buildings . . . in most instances using homemade seats and generally improvised equipment.*" This paragraph which summed up life in the camps was close to factual, but far from the lived truth of the internees,

"Inside the centers evacuees are accorded about the same freedoms they would have outside. They speak in English or Japanese, operate their own newspapers, and worship as they choose. They operate their own stores . . . and other service enterprises on a non-profit cooperative basis. With limited resources . . . they have developed extensive programs . . ."

A compelling report which shared the WRA's self-perception one year after its inception.

OCLC locates five copies. **\$500 [5752]**



45. [Japanese American Internment]

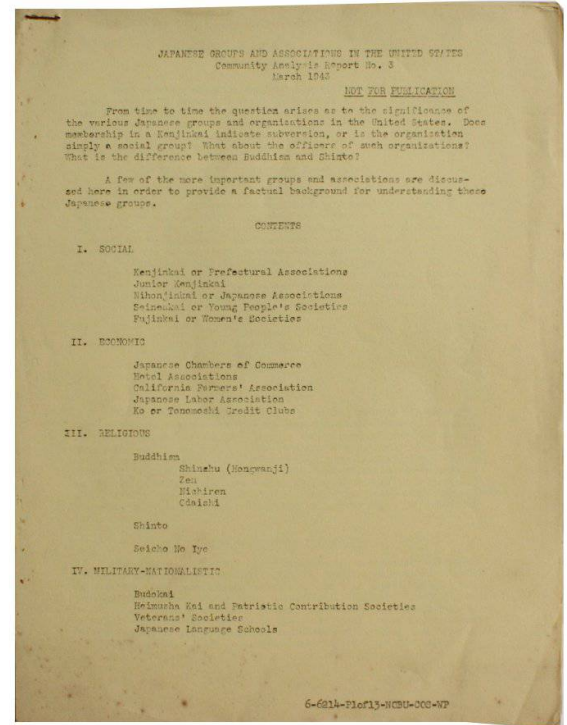
Japanese Groups and Associations In the United States. Community Analysis Report No. 3. March 1943. (Washington, D.C.): War Relocation Authority, 1943. 10½" x 8". Mechanically reproduced typescript, printed rectos only. pp. 7. Very good: dust soiling and flecks of foxing; lower outer corners of all but the first leaf dogearred.

This is an early report from the WRA's Community Analysis Section ("CAS") of its Community Management Division. According to the Densho Encyclopedia, the CAS was made up of

"twenty-odd social scientists, nearly all cultural anthropologists, [who] reported on various aspects of the ten WRA camps . . . From February 1943, until the camps closed in January 1946, this research team used social science concepts (assimilation, community, education, etc.), oral interviews with key informants, participant observation, and data gleaned from monthly newsletters by the JERS team in the WRA camps to write their Project Analysis, Community Analysts' Notes, Weekly Summaries, and general newsletters."

This report was issued in March 1943, a little under a year after the first Japanese Americans were exiled. It identified and examined nearly twenty different groups and organizations with an eye towards "loyalty," e.g. this description of the Japanese Labor Association: "it may be said that anyone who belongs to it is definitely American rather than Japanese in his attitudes, because to join such an association is to incur the disapproval of the average Japanese family in this country." The paper broke down the groups into social, economic, religious, or military-nationalistic categories, and provided detail on many specific entities. According to Densho, "CAS . . . researchers bequeathed to future generations many insightful if admittedly biased reports . . . used with discernment, historians and other social scientists find these materials important for reconstructing a picture of Japanese Americans under incarceration."

OCLC locates five institutions with physical copies. Another copy presently in the trade. **\$600 [5749]**



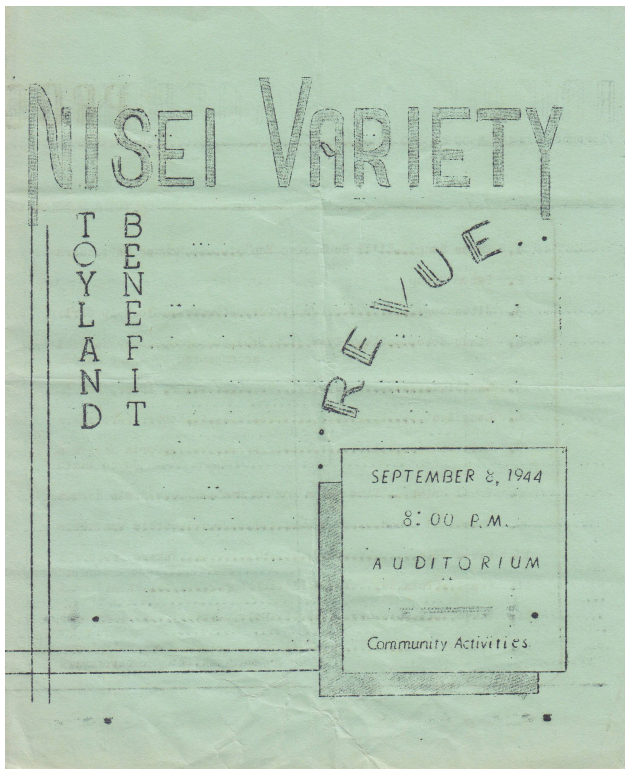
46. [Japanese American Internment]

Nisei Variety Revue. Toyland Benefit. [Cover title] together with [Partial? Program for Rohwer Center High School Graduation]. [McGhee, Arkansas/Rohwer War Relocation Center]: [Rohwer Center High School], 1944. *Revue* is a single leaf, folded, with four pages and measuring 8½" x 7". The program consists of two folded leaves, each printed one side with three total pages of text. *Revue* program is good: multiple old folds and creasing; graduation program very good but may be lacking a leaf as explained below.

On offer are two pieces of ephemera from the Rohwer internment camp: a talent show fundraiser, and a high school graduation program. The talent show was held September 8, 1944 at the camp's auditorium, with any donations going to "Toyland." Rohwer Toyland was a toy library created by internees for children aged six to fifteen. The show featured 26 acts, including a short play, "Angel of Mercy," as well as comedy skits, dances, a poetry reading and more.

The graduation program consists of a leaf with two pages listing the graduates, and another leaf which opens to a program page which described the order of ceremonies. We'd expect there to be an outer leaf or a cover of sorts, but it's possible that each leaf was handed out separately at the graduation.

OCLC locates nothing similar. **\$450 [4080]**

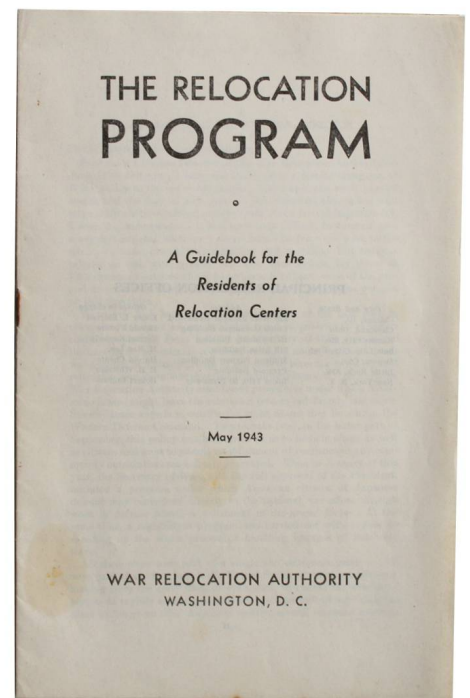


47. [Japanese American Internment]

The Relocation Program. A Guidebook for the Residents of Relocation Centers. Washington, D.C.: War Relocation Authority, 1943. 9" x 5 7/8". Stapled self-wrappers. pp. IV, 16. Very good: minimal wear, a few pages with spots of soiling.

As the preface explains, this "guidebook" to internment was WRA National Director D.S. Myer's "formal statement of WRA policy to the evacuated people." The preface further highlighted the WRA's efforts at creating "established procedures under which American citizens might leave the relocation centers indefinitely and establish residence anywhere outside the eight States that lie within the Western Defense Command." According to the booklet, helping "as many of the evacuees as possible in effecting a personal relocation outside the evacuated area" was one of the WRA's two fundamental objectives. The other was "to make the relocation centers as livable and productive as wartime conditions will permit for those evacuees who are unable to effect a personal relocation while the war is going on."

The booklet went on to outline the leave procedures as well as the policies for the internment camps, covering everything from food, lodging and health services to clothing allowances, education, consumer enterprises and more. Understandably, the text makes no mention of nightmarish conditions and reads as if the relocation centers were simply a friendly government program that kindly housed forcibly displaced Japanese Americans until such time as they could find other living arrangements.



OCLC locates two copies. \$1000 [5751]

48. [Latinx][Folk Art/Folk Books]



Cleverly Created Photo Album Filled With Collage and other Artistic Elements. [Southern California]: [1932-1933]. 7 3/8" x 11 3/8". String tied faux leather over thick card. 34 pages with 101 black and white photographs and 35 trimmed-to-shape news clippings, most adhesive mounted. 63 photos are trimmed-to-shape head shots mostly 1/2" to 1" tall, the rest of the photos measure from 1 1/2" x 2 1/2" to 2 3/4" x 3 3/4"; it appears that only one is captioned. 44 photographs are hand colored with shades of red, another 19 in multiple colors. Very good: String replaced with a thin shoelace at some point; appears to lack seven photos and/or clippings.

This is a colorful collage-filled homage to friends and family created by a Latinx, possibly Mexican American, near the end of the Great Depression. The same young woman appears several times in the album, as well as in a later (1946) photo, so we imagine she was the compiler. An early page of the album, as well as its last, reveals the compiler's purpose, which we'll admit we don't quite understand. The third page reads, "Just glance into this book/And you shall see/The faces of relatives [sic]/Friends and enemies/Perhaps you're the one I am referring to/Just study your map but/don't feel blue,/Depression is

passing swiftly/Then maybe u can have your face lifted.” On the last page she wrote, “Thank u for wasting your time/To glance thru this book of mine/If in case u saw your face, I hope it was arrange [sic] in real good/taste/My aim was satisfaction/To give some real attraction/Thanking u once more, I hope/You’ll reach that golden shore.”



In between those statements are many head shots that have been trimmed, colored, and applied to news and magazine clippings to create a number of scenes. These friends and family are shown on newsprint bodies attending fancy events, dancing, posing in swimsuits and business clothes and universally loving life. All but a few of the subjects are Latinx, and several of the poses are enhanced with clippings in color, most probably coming from fashion advertisements, though one shows a man's head on Popeye's body from a colored newspaper comic.

The non-artsy photos are also quite compelling with around 20 portraits, most of which have been tinted in multiple colors. There are also approximately 20 great group shots, including a series that shows members of a mariachi band.

Our attribution of location is based on a few clues: (1) the front pastedown has a large clipping regarding a Mexican police motorcycle detail on a goodwill tour in the Los Angeles area; (2) several photos have backstamps showing they were developed in California; and, (3) one of the photos has the name of a young woman and her address in Anaheim.

A lovely mixed-media creation reflecting Latinx life in Southern California near the end of the Depression. **\$1475 [4183]**



49. [LGBTQ+]

Help! Emergency Gay Housing Project Needs Money. [Caption title.]

San Francisco: Gay Consortium, (mid 1970s?). 8½” x 11”. Flyer printed recto only. Good: 2.5 inch tear at upper left, a couple of small losses and tape remnant at top center.

This is a plea for funds for something called the “Emergency Gay Housing Project,” put out by an enigmatic entity in San Francisco, the Gay Consortium. The goal was to raise enough funds to rent space that could accommodate the temporary housing needs of up to 20 members of the LGBTQ+ community in San Francisco. While the flyer implies the group was made up of organizations such as Daughters of Bilitis, the Metropolitan Community Church, and the Society for Individual Rights, we have been unable to confirm any affiliations. An internet search of the group's address reveals a possible association with gay religious leader, Michael Itkin.

None located on OCLC. **\$75 [3956]**



50. [LGBTQ+][Literature]

[Promotional Circular for Kevin by Wallace Hamilton]. New York, New York: St. Martin's Press, [1980]. 8½” x 14”.

Two leaves printed recto only. Very good plus: folded for mailing, light overall wear.

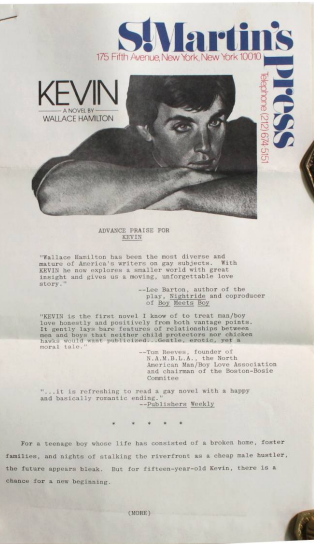
This is a pre-publication circular for *Kevin* by Wallace Hamilton, published by St. Martin's Press. It displays the cover image of an attractive, innocent young man looking wistfully in the distance. The publisher offers three blurbs, which included one from NAMBLA.

Not found in OCLC. **\$100 [2833]**

51. [LGBTQ+][Periodicals]

Society for Individual Rights Gold Sheet.

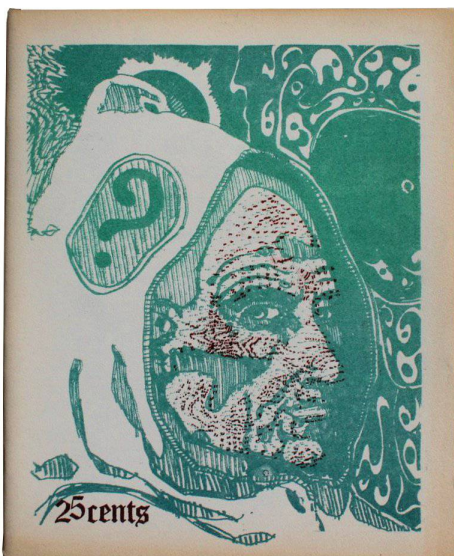
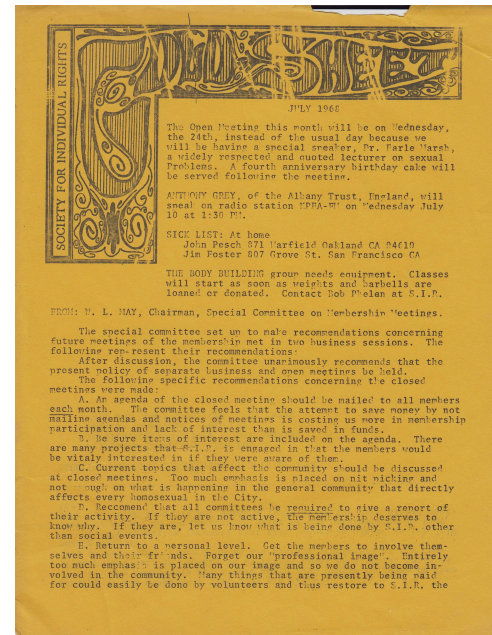
San Francisco, California: Society for Individual Rights, 1968. 8 ½” x 11”. Single sheet, mechanically reproduced, printed both



sides. Good: loss at top edge; dog-eared corner with ¼” separation; two inch tear.

This is a newsletter for the Society for Individual Rights. It announced the upcoming events as well as a series of decisions regarding how future closed meetings would be conducted, and how the organization should run as a whole. It noted that in meetings, “too much emphasis [was] placed on nit picking and not enough on what is happening in the general community that directly affects every homosexual in the City.”

OCLC shows three entities with holdings but only one that may have this particular issue. **\$100 [3157]**



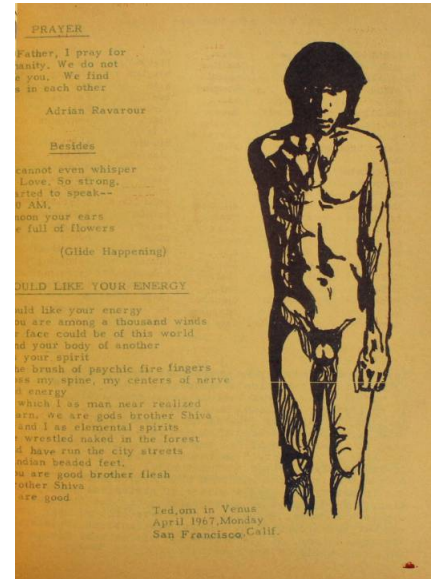
52. [LGBTQ+][Periodicals]

St. Clare, Keith, et al. **Vanguard. Volume One, Number 10.** San Francisco: Vanguard Publications, [1967]. Stapled self-wrappers printed in green and dark brown; yellow leaves printed in green, brown, red and black. pp. [36]. Very Good, with only light toning to wrapper edges.

This is an issue of an important magazine from the late 1960's gay liberation movement and especially its development in San Francisco. Founded by Jean-Paul Marat and Keith St. Clare, the magazine was the offshoot production of a group of the same name which sought to educate and politically organize LGBTQ+ youth in the Tenderloin district. The Vanguard group began its mission in 1965 and later became affiliated with Glide Church, but fell apart in early 1967 due to infighting; afterward, some members of the group came together again to form The Gay and Lesbian Center.

The magazine outlived the organization, and in many ways appears to have vastly expanded the original aims of the latter. This issue of the magazine in particular explicitly marks the ideological shift then occurring in the gay movement from homophile activism to gay liberation, and the necessity of proclaiming common cause with other liberation movements:

"We suspect that progress for the movement involves repairing legislation and opening public opinion, but the most central issue is the expansion of each of us as total people. Therefore, several dissident elements of the homophile community are deciding to publicly acclaim their dissatisfaction with this futile search for anonymity or 'acceptance' and to proclaim their personal freedom. By its very nature, the Vanguard hopes to remain near the spearhead of this probing dissatisfaction. ... We do feel that the homosexual group - as a minority faction - has an inherent similarity to other oppressed minorities and a collective interest in other minority rights activities. It behooves especially the more flagrant, outrageous homosexuals and those who don't have any hangups about it to consistently become involved in the pursuit of individual rights not only for their immediate needs but also for the personal freedom of others."



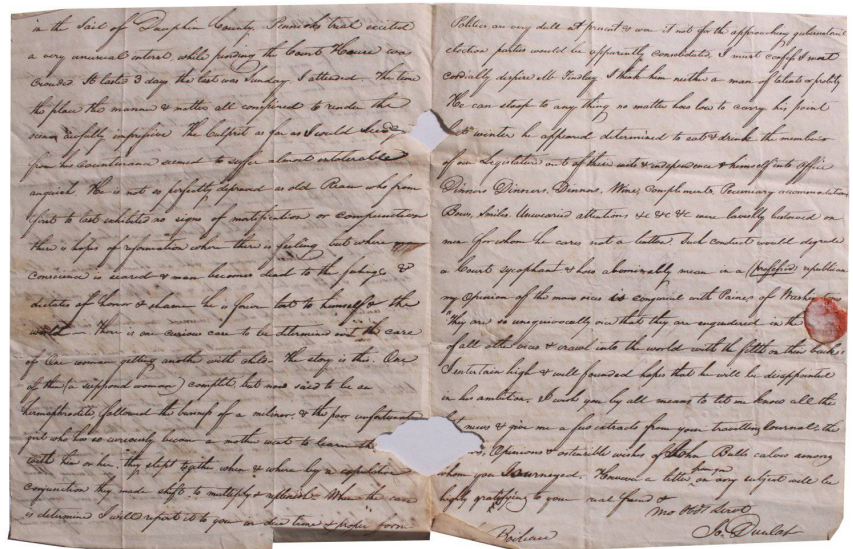
Although the magazine took a strong stance in favor of the new liberationist ideology, the editors maintained their commitment to "continue offering both the conformist and the radical an equal opportunity to express any literate opinion." Not surprisingly, then, this issue featured articles, poems and essays (some reprinted from other publications) on topics ranging from police violence against the gay community to bisexuality, drug use, hippies, Black arts and culture, classical gay erotology, the meaning of love, and enlightenment. Also included are a humorous book review on oral sex purportedly written by a prudish librarian from Mississippi, an interview with Walter Bowart, editor of the *East Village Other*, and numerous advertisements for other gay publications, gay businesses, etc.

OCLC locates two holdings, at the University of Miami and the National Library of Australia, and we note one more, at the William Way LGBT Community Center. Another copy presently available online. **\$300 [3859]**

53. [LGBTQ+][Politics][Law][Pennsylvania]
Dunlap, Joseph. Letter Describing One Woman Getting Another Pregnant as well as Political Intrigue in Pennsylvania Gubernatorial Race.

Harrisburg, Pennsylvania: 1816. 9¾" x 7¾". Bifolium with three full handwritten pages (approximately 750 words), the fourth with recipient's address, faint postmark and handwritten postage. Good: old folds, two jagged chips affecting several words of text.

This is a letter from a Joseph Dunlap to Thomas Boileau in Philadelphia. At the time, Boileau's father, Nathaniel, was the Secretary of State for Pennsylvania. In robust language, Dunlap first reported on some of the trials he'd been watching in Harrisburg. They were apparently criminal trials and Dunlap shared an exquisite opinion of the role of contrition as it related to a criminal's rehabilitation,



"The Culprit as far as I could see from his countenance seemed to suffer almost intolerable anguish. He is not so perfectly depraved as old Ream who from first to last exhibited no signs of mortification or compunction. There is hopes of reformation when there is feeling but where conscience is seared and man becomes dead to the feelings & dictates of honor & shame he is forever lost to himself and the world."

Dunlap then mentioned what appears to be a case related to an intersex person getting a woman pregnant. Unfortunately, his description of the case is less than clear, and a word or two is lost due to the chip. We also have not been able to unearth the actual case. Dunlap nonetheless shared,

"There is one curious case to be determined: the case of One woman getting another with child. The story is

this. One of them (a supposed woman) but now said to be an hermaphrodite, followed the business of a milliner and the poor unfortunate girl who has so curiously become a mother went to learn the ? with him or her. They slept together when and where by a copulative conjunction they made shift to multiply and replenish."

Dunlap then shared his contempt for William Findlay. Findlay was opposing Boileau's father's friend, Simon Snider, in the 1817 Pennsylvania gubernatorial race. His diatribe could just have easily been written today,

"Politics are very dull at present and were it not for the approaching gubernatorial election, parties would be apparently consolidated. I must confess I most cordially despise Mr. Findlay. I think him neither a man of talents or probity. He can stoop to anything no matter how low to carry his point. This winter he appeared determined to eat and drink the members of our Legislature out of their wits and independence and himself into office. Dinners. Dinners. Dinners. Wine. Compliments. Pecuniary accommodations. Bows. Smiles. Unwearied attentions &c &c &c were lavishly bestowed on men for whom he cares not a button. Such conduct would degrade a Court sycophant . . ."

We wonder how he felt after Findlay won the election.

An outstanding letter worthy of deeper research with an early account of an American non-traditional sexual relationship as well as compelling Pennsylvania political content. **\$400 [4786]**

54. [Literature][Poetry][Mexico][Art]

Tokerud, B[jarne] (editor)

Sueños no. 3 [Cover title]. (Los Altos, CA): (Sueños: Dreams), (1971). 11" x 8 1/2". Stapled printed thin card wrappers. Pp. 28. Very good: 6" long subtle stain on back cover; minor spotting to foot of front cover; very slight toning to leaf extremities.

This is an institutionally scarce literary magazine which boasts an uncommon number of important poets and their works. Its title initially led us to believe that this was a LatinX publication, but it apparently reflects the beliefs of its editor: "*Sueños is Dreams. ... Sueños is poetry, art, music, visions, prophecy and myth in both English and Spanish.*"

This issue is comprised of 21 poems in English (by eight different authors), four poems in Spanish (by four writers), and approximately 18 photographic or artistic contributions of five individuals, including the editor, Bjarne Tokerud.

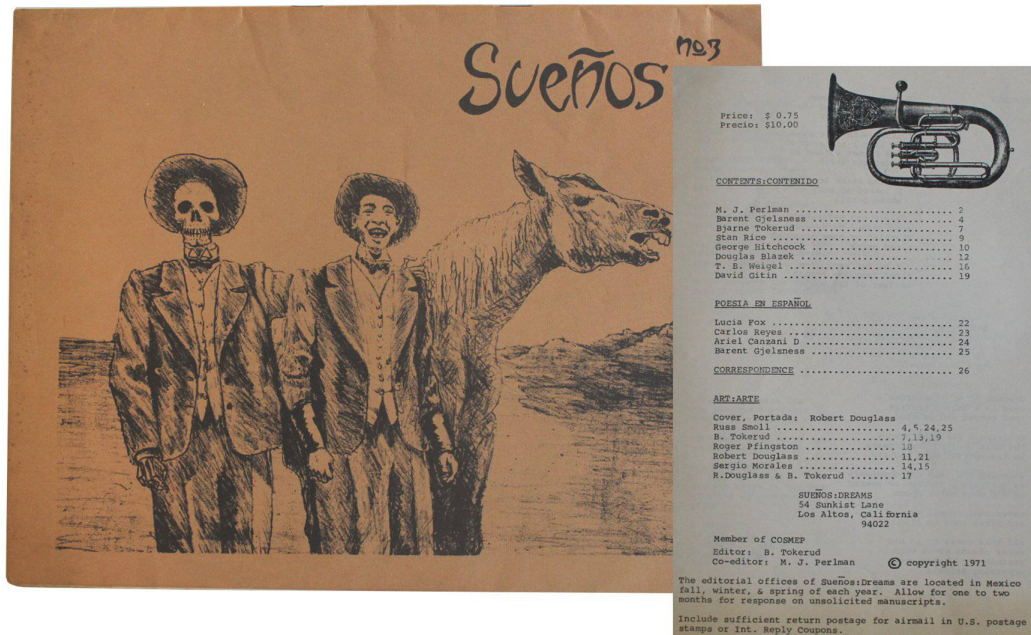
Three poems by Douglas Blazek appear in this volume. Blazek was one of the founders of the Mimeo Revolution, responsible for publishing works of poets of the Beat Generation, among other non-mainstream writers and artists. The magazine also features a Spanish-language poem by Lucia Fox (later Lucia Fox-Lockert). Born in Peru, Fox earned two degrees in her home country and then moved to the United States where she earned her M.A. and then Ph.D. in Spanish American Literature. She taught at Michigan State University from 1968 to 1999 and became the first teacher of Chicano Culture and Chicano literature at MSU. She also won dozens of awards, and authored a book of interviews entitled *Chicanas, Their Voices, Their Lives* (1989).

Nearly every other contributor to this issue had important and noteworthy careers including Stan Rice, George Hitchcock, David Gitlin, Carlos Reyes, Roger Pfingston and the magazine's co-editor, M.J. Perlman.

While not noted as such, this comes from the estate of Paul Mariah, acquired directly from his niece. Mariah was an author, poet and the co-founder of Manroot Books along with his partner Richard Tagett. Manroot was an early publisher of mostly gay literature and poetry, publishing the works of writers such as Jack Spicer, James Broughton, Robert Peters, and Thom Gunn as well as 12 issues of an eponymous literary magazine.

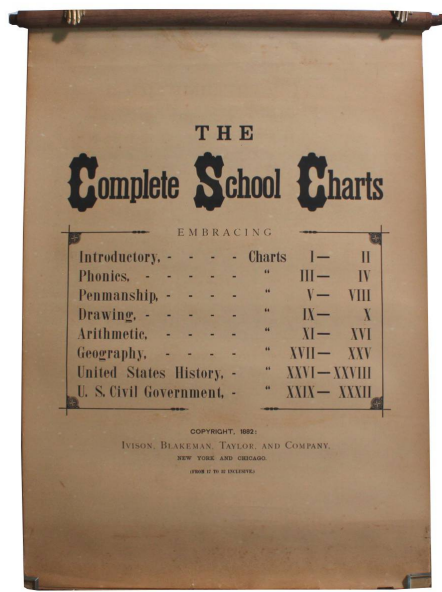
OCLC locates six entities with issues of *Sueños* over two entries, with four of them having this copy; one copy available in the trade as of October, 2021.

A multifaceted small press magazine with original works by numerous notables. **\$225 [5943]**



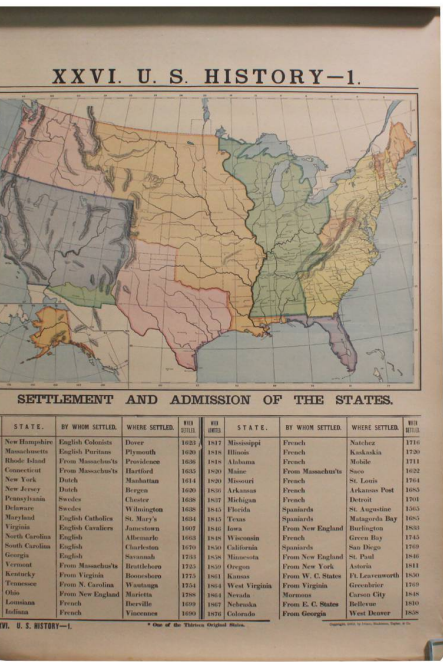
55. [Maps][Education]

The Complete School Charts. New York and Chicago: Ivison, Blakeman, Taylor and Company, (copyright 1882). 37¾" x 27". 17 leaves printed both sides and nailed to (presumably original) dowel. Very good: outer leaves toned, a number of insignificant stains and some small edge chips; rear leaf with 3" vertical tear at bottom; inner leaves very lightly toned at extremities and some small edge chips and closed tears. [Together with] **Teachers' Manual to Accompany the Complete School Charts.** New York and Chicago: Ivison, Blakeman, and Company, (copyright 1888). 7" x 5 ½". Publisher's green cloth. pp. 136 + 6 pages of publisher's advertisements. Very good: moderately worn with a number of soil spots on front board.



This is a series of wall charts produced by Ivison, Blakeman, Taylor and Company one of the largest textbook publishers of the late 19th century. The charts provided teaching aids for reading, phonics, arithmetic and more. It has ten colored maps, each over three feet tall, including one each for the continents of North America, South America, Europe, Asia and Africa as well as three related to the United States. Two show the western and eastern halves of the United States, respectively, along with 1880 census data. The third shows the entire country, with a chart showing each state's year of settlement and by whom, its first town or city, and its date of admission to the Union.

The charts also contain a lot of text as well as a timeline of American history beginning in 985 with "continent of America discovered by Northmen," followed by 1492 and Columbus discovering the West Indies. The charts were meant to apply to different grades depending on how the lessons were approached and the teacher's manual provided step by step instruction on how to make those adjustments. Although the manual is a later edition, it includes full page renderings of the charts showing how the study emphases had changed, and how the charts became much more graphical.

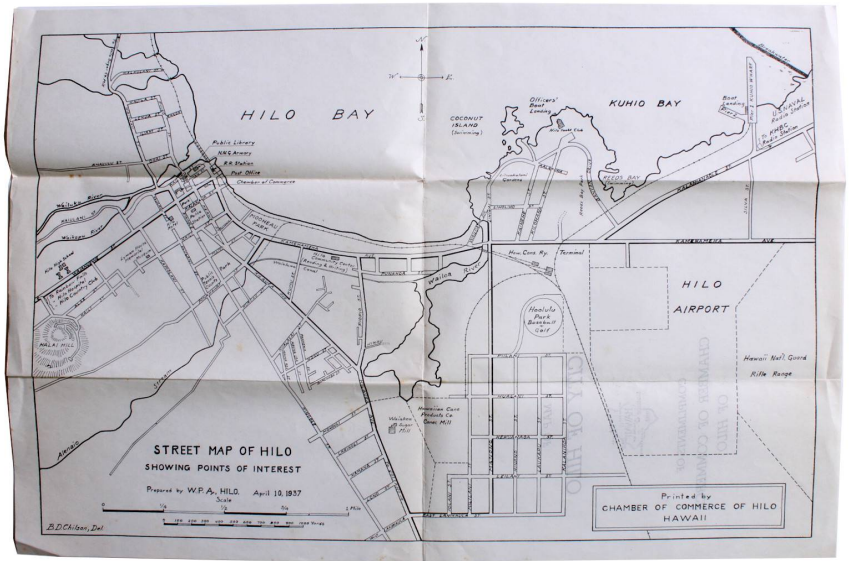


OCLC locates copies at Princeton and Bowling Green and we've located another at the Huntington. A remarkable survival considering its size and intended use.

56. [Maps][Women][WPA]

Chilson, B.D. [White, Ruth Taylor] [W.P.A., Hilo]. **Street Map of Hilo Showing Points of Interest.** Hilo, Hawaii: Chamber of Commerce of Hilo Hawaii, 1937. 14½" x 21 3/8". Monotone map with alternative title printed verso. Very good plus: folded as issued, a couple of faint spots of foxing, a few minor creases in margins.

This is a pictorial street map of Hilo, Hawaii produced by the Works Progress Administration in conjunction with the Hilo Chamber of Commerce. The map encompasses an area with



Halaulani St. at the far northwest, Kuhio Wharf and the U.S. Naval Radio Station East to the far northeast and the furthest south is Lanikaula Street. A number of landmarks are denoted such as Hoolulu Park, the Waiakea Sugar Mill, Halai Hill and many more.

OCLC locates an undated variant of the map at the Library of Congress and the Rumsey Collection has a different undated variant. All three are the same size and our map is practically the same as the Rumsey holding, save for the date. The versos of each variant have far more text than ours and both the Rumsey and LOC copies list the cartographic illustrator, Ruth Taylor, as a cartographer. **\$400 [3878]**



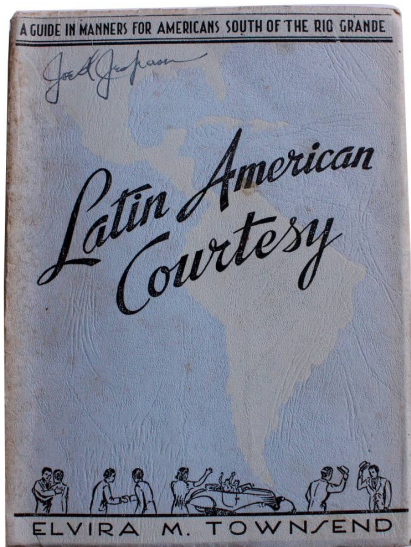
57. [Mexico][Maps][Mexican Revolution]

Map of Mexico. Compliments of W.G. Walz Company. [Wrapper title]. El Paso, Texas: W.G. Walz Company, [1916]. Wrappers measure 6¼" x 3 7/8"; map measures 14" x 20 5/8". Map very good: two short tears with tape repair on verso, several pinhole separations at intersections, short split at upper left margin just touching border, old tape at left margin, small chip at right margin; several lines written in ballpoint and pencil scribbles, verso. Wrappers good: heavily worn and creased.

This is a map of Mexico given away by the W.G. Walz Company in El Paso. The scale is 98 miles to the inch, and Mexican states are colored in pink, green, orange and yellow. The map also shows a large portion of Texas, as well as the states along the Gulf Coast.

Overprinted in red is a wealth of information on the status of the Mexican Revolution. Combined with the fact that the map and wrappers mention Walz' ability to supply guns and ammunition at least three times, we imagine these were handed out to those intending to enter Mexico during a very dangerous and complicated period. The red printing has notes, routes and landmarks that serve as a de facto guide to avoiding (or possibly seeking?) danger related to the Revolution. Military forts along the United States/Mexico border are denoted by triangles with Fort Huachuca the furthest west and Ft. Crockett to the east. Arrow lines show the routes taken by American soldiers, and a number of United States consulates in the interior of Mexico are shown with encircled dots and underlined town names. Several principal garrisons of Mexico-Constitutionalists in the North are marked with "X." There's also a handy pronunciation guide to words likely to come up if one were faced with a conversation related to the revolution like "Villa" and "Carranza."

An interesting map intended to inform travelers of the precarious situations caused by the Mexican Revolution. OCLC locates two copies. **\$400 [3848]**



58. [Mexico][Women]

Townsend, Elvira. **Latin American Courtesy. A Guide In Manners For Americans South of the Rio Grande.** Mexico City, Mexico: El Instituto Mexicano De Investigaciones Linguisticas and The Summer Institute of Linguistics, [1944]. 8" x 5 7/8". Stapled wrappers. Pp. XII, 62 + frontispiece portrait. Very good: wrappers moderately worn and lightly soiled, previous owner name in ballpoint on front wrapper.

This is the first edition of a linguistic guidebook by a little known female missionary whose husband founded two bible translation organizations which still exist today. Elvira Malmstrom was a missionary in Guatemala when she met her future husband, William Cameron Townsend. William was initially in Guatemala to sell bibles for the Los Angeles Bible House. The two were married in Guatemala in July, 1919. By that time they were with the Central American Mission ("CAM"), a Protestant revivalist group which focused mostly on conversion while rarely addressing issues of poverty and social reform. William's early work here led to a number of accomplishments beginning with the founding of the Robinson Bible Institute, which built a center for the indigenous community where they were working at the time. During this time William also developed a belief that to truly help the natives with whom he and Elvira worked, they

needed to learn their languages. He also thought it critical to translate the bible into these languages. That led to his founding of SIL International in 1934 and Wycliffe Bible Translators USA around 1942.

Nearly everything written above was cobbled together from resources regarding William. Little is written about Elvira save for scattered references to her in relation to her husband. Elvira's 1921 passport application even listed her occupation as "housewife," but it's clear from this book that she likely played an important role in all of William's work with the native peoples of Central America.

This guide was intended for visitors to Mexico, Central and South America and its basic theme was simple: be respectful and don't act like a gawking buffoon. Its foreword, by Ramon Beteta, the Sub-Secretary of Foreign Affairs for Mexico at the time, stated that:

"this book is the first attempt I know of to help Anglo-Saxons systematically not only to understand the way we in the American Southland act, but also to follow suit when they dwell among us . . . Perhaps Mrs. Townsend's success at making us feel that she is one of us—a Mexican when in Mexico, a Guatemalan when in Guatemala, and so on—is not her unusual mastery of the Spanish language . . . but the fact that during the last twenty-four years she has made Latin America her home she has studied our feelings and come to feel as much as we feel."

Specific tips included how to shake hands, approach government officials, behave in markets and much more, including an admonition against women wearing shorts in public in Monterrey. On Christmas Eve in the year this book was published, Elvira died suddenly, in William's arms, of a stroke. The book was quite popular, with at least five different editions printed through 1970.

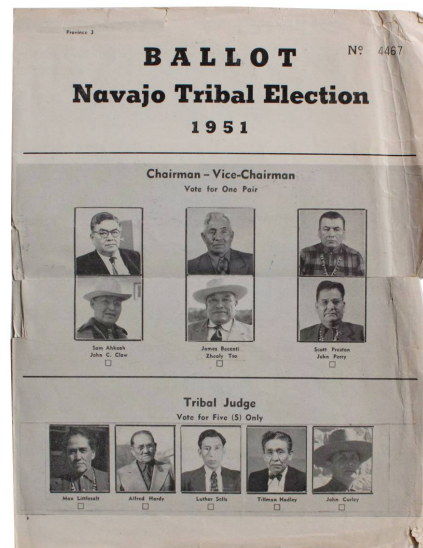
OCLC locates 16 copies. **\$300 [5131]**

59. [Native Americans]

Ballot. Navajo Tribal Election. 1951. N.P.: N.P., 1951. 11" x 8 1/2". Photographically illustrated bifolium printed all four pages. Good: heavily worn with small losses at corners; several small tears and chips, one of which affects a few characters of text on the third page.

This is a ballot for the Navajo Nation's 1951 tribal elections. From 1938 to 1966 the Navajo divided its population into four provinces with 74 election districts. Until 1951, candidates were assigned different colors, and voters were given ballots with those colors. In September, 1950, the Navajo Tribal Council approved a new set of voting rules which required a paper ballot with photographs, instead of the color-association system.

This is an example of that directive's first use. It is a ballot for voters of Province 3 only and contains photographic portraits of 61 men and one woman running for office in 21 different towns. Candidates of note include John C. Claw, who created the Navajo Nation seal and Sam Yazzie, the well known medicine man who was the subject of his granddaughters' 1966 short film, "The Spirit of the Navajos." Another important medicine man, Pete Price, is shown as running for councilman of Fort Defiance. Price worked with ethnographers in the 1930s to help them preserve Navajo history by assisting their research on Navajo religion, economies and more. Price died five months after this ballot was printed. We also feel the need to point out the wonderfully named Curly Mustache.





OLCL locates no copies of this ballot, though it finds two for the 1955 election, which featured candidates from all four provinces.

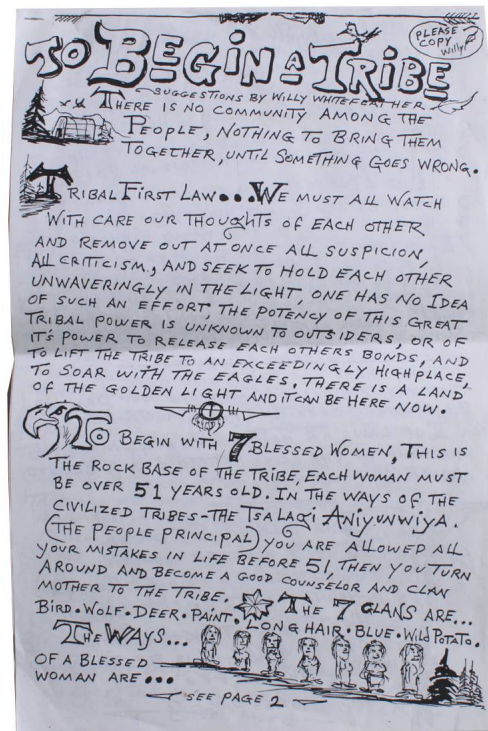
A rare survival, especially in light of the fact that around 16,000 people were eligible to cast ballots in this election and over 14,000 followed through. **\$375 [5122]**

60. [Native Americans]

Whitefeather, Willy. *To Begin A Tribe. Suggestions By Willy Whitefeather.* N.P.: N.P., [1980s]. 17" x 11". Four photomechanically reproduced leaves printed both sides. pp. 8. Very good plus: minimal wear, light horizontal fold at center, a few faint creases.

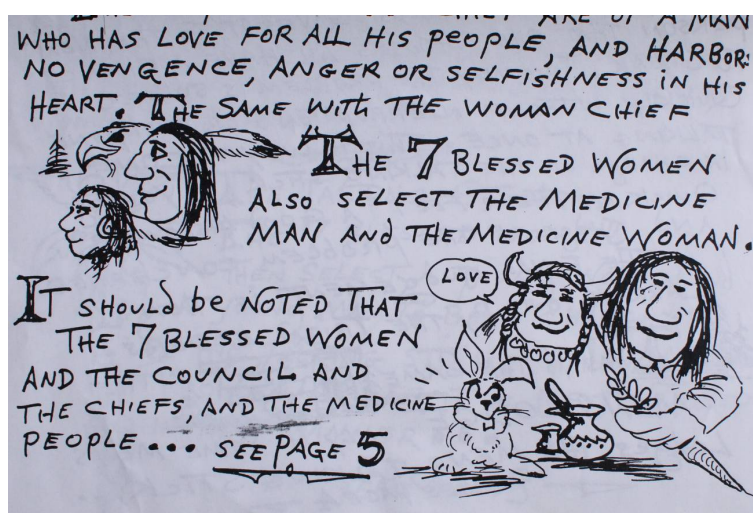
This is a whimsical and profusely illustrated interpretation of the Cherokee system of tribal formation, its system of government, dispute resolution system and more. According to newspaper accounts, its author/illustrator, Willy Whitefeather, was born around 1935 to a Cherokee father and Argentine mother and it appears that's the only proof as to Whitefeather's ethnicity. He was the "Chief Storyteller of The United Cherokee Nation." (UCN) The UCN itself is not a recognized tribe, but a fee-based membership organization for people who think they may have descended from Cherokee. According to those who promoted him, Willy "spent many years as a river guide on the Colorado River in Arizona and lived near the Tohono O'odom people around Gila Bend and Apache Junction, Arizona." Legitimate Cherokee or no, Whitefeather devoted a significant portion of his life telling versions of Native American stories to children, as well as a mission to young Native Americans in prison in Oregon. He also taught wilderness survival to children, wrote a survival handbook for children, was behind a well received 2005 short film called "Hope," and was a staunch peace activist.

Whitefeather explained that these instructions "were given long ago before the pilgrims arrived by Yowa the Corn giver." He shared what he called the "Tribal First Law", an



overriding governing philosophy where, "we must all watch with care our thoughts of each other and remove out at once all suspicion, all criticism, and seek to hold each other unwaveringly in the light . . ." Whitefeather then explained a foundational requirement of seven blessed women, each of whom had to be over 51 years old. Each of these women would serve as a clan mother to the respective seven clans of the Cherokee. In turn, those women chose male and female chiefs, a medicine man and woman, as well as the 13 tribal elders who assisted in resolving disputes.

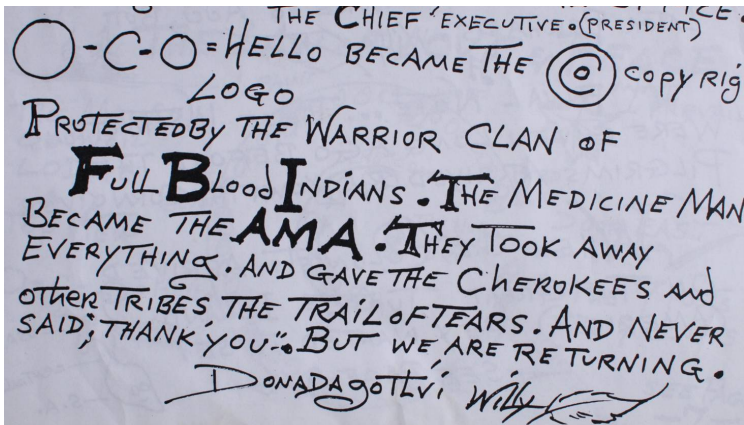
Whitefeather also shared how tribes would resolve civil and criminal disputes. He described how civil disputes were presented within a lodge, as well as the use of the talking stick. With respect to crimes, he focused on the past and Echota, the capital of the Cherokee Nation in Georgia until Removal. He explained that any tribe member committing a crime against another was required to go to Echota to see the peace chief who



in turn would work with the victim for a solution to resolve the harm, and for the offender to return to the tribe.

On the last page Whitefeather analogized the Cherokee system of government to that of the United States, arguing that:

"when the colonists arrived on this great turtle island (America) they wanted to set up a nation and they did not want to use the ways of King George's Magna Carta of England, nor Napoleonic France [we note that would have been difficult without a time machine]. They founded American on the Indian knowledge they had learned . . . The 7 blessed women became the Judicial. The Council of Elders became the Legislative . . ."



This came to us in a small collection of papers recovered from a storage unit of a Navajo family in New Mexico. Whitefeather has an admonition in the upper right corner of the first page, "PLEASE COPY," which is how we imagine the previous owners found themselves with this copy. OCLC locates nothing similar. **\$350 [3607]**

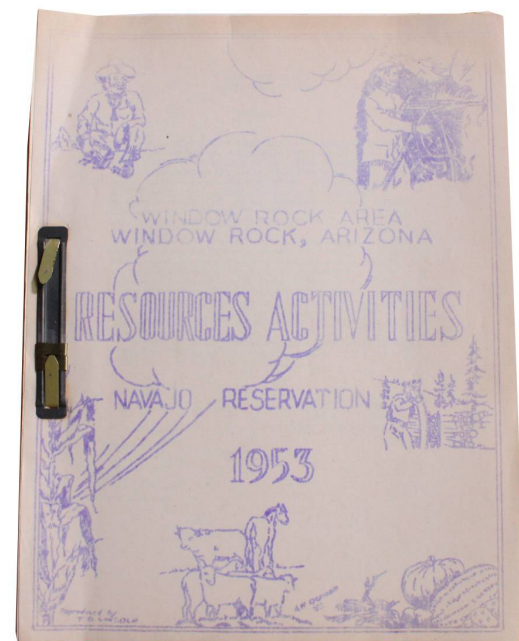
61. [Native Americans]

Window Rock Area. Window Rock, Arizona. Resources

Activities. Navajo Reservation. 1953. Window Rock, Arizona: [Bureau of Indian Affairs], 1953. 10¾" x 8". Photomechanically reproduced typescripts, prong bound at left, center. 78 leaves of various paginations, most printed recto only. Very good plus: minimal wear, occasional light toning at extremities.

This is a collection that documents a number of aspects of the Navajo community and business infrastructure around Window Rock in the early 1950s. According to the foreword, the book provided the "organization, work programs, functions and objectives of the various Branches of the Division of Resources . . . for reference use by Tribal Officers and Tribal Resources Committee, all Divisions and Branches of the Window Rock Area, and by the members of other tribal organizations and committees."

The book has a wealth of information on resources, entrepreneurial activities, forest management, and more. There is a discussion of the activities of the Extension Branch, which included improvements for the Navajo in the raising of livestock, farming, food and nutrition. Several charts and graphs track the value of livestock and crop income on and off the reservation from 1940-1952. There's also a section on the purpose and recent accomplishments of the Branch of Forest and Range Management which includes a detailed report on timber resources.



A ten page report of the Branch of Economic Development included descriptions of 24 entrepreneurial activities overseen by

that branch. Each activity was called an “enterprise” and each has a one to two paragraph description of the enterprise's purpose, recent accomplishments and the amount of respective loans, lines of credit or grants. These include the clay products industry, leather products, the Window Rock Hotel, ram herds, the Pine Springs Mercantile Center, and more. Other sections of note include a four page report on the Southwestern Range and Sheep Breeding Laboratory in Fort Wingate as well as a detailed section on land issues—everything from trust patents to grazing leases, allotments and more.

OCLC locates one copy. **\$350 [5124]**

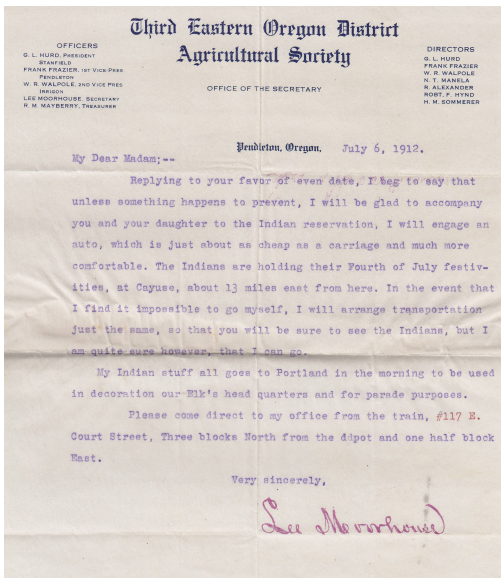
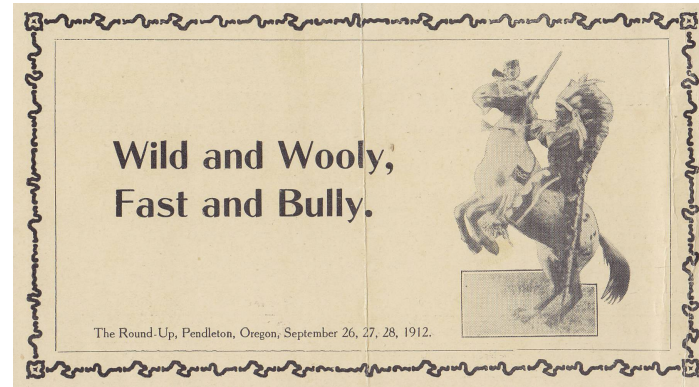
**62. [Native Americans]
[Photography]**

[Moorehouse, Lee.] [Lathrop, J.E.] **Major Moorhouse's “Cayuse Twins.” [Caption title].**

[Pendleton, Oregon]: Self-published, [circa 1900]. 5¼” x 3”, opens to 5¼” x 11 ½”. Single leaf, printed both sides and folded twice. Good: jagged tear running through entire center of leaf mended with archival tape.

[Together with]: Typed letter from Moorehouse with stamped signature and flyer for the 1912 Pendleton Round-Up measuring 3½” x 6¼”. Letter very good with old folds and adhered to old scrapbook page; flyer folded vertically at center.

This is a rare pamphlet and two other items of ephemera related to Lee Moorehouse, the prolific photographer of Native Americans who was an Indian agent for the Umatilla Indian Reservation.



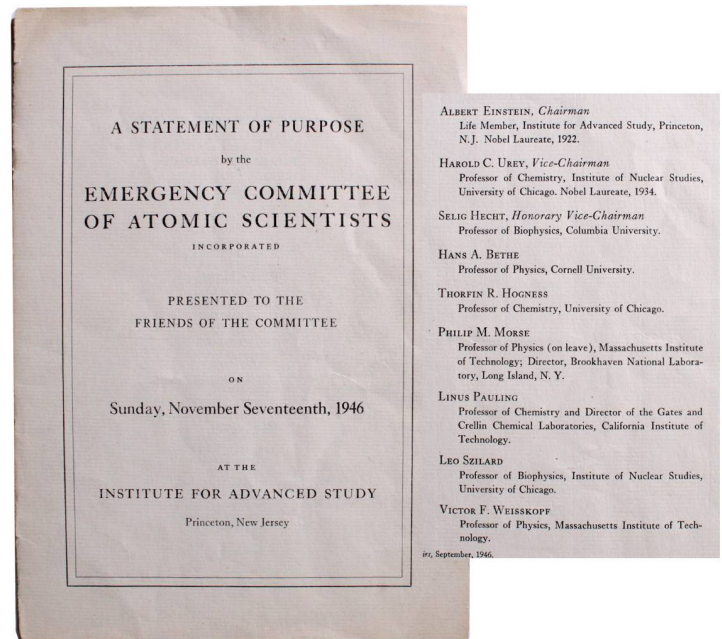
The text of the pamphlet appears to have been taken from an article by J.E. Lathrop in the April 1900 issue of *Oregon Native Son*, “Major Moorhouse's Cayuse Twins. Traditional Cause and Discontinuance of a Barberous Custom.” The pamphlet begins with description of the circumstances in which Moorehouse took the photograph of the Cayuse Twins, Tox-e-lox and A-lom-pum, who were great grand nieces of Nez Perce Chief Joseph. It also provided information on the Cayuse tribe, the background story on why the Cayuse had been killing twins soon after birth, and a very brief description on how their father successfully argued to the tribe that they should be spared.

Not found in OCLC; a much more detailed version of how their father saved them from infanticide can be found in the July 12, 1908 edition of the the *San Francisco Call*, page four. **\$250 [5064]**

63. [Science][Nuclear Weapons/Energy]

Einstein, Albert et al. **A Statement of Purpose by the Emergency Committee of Atomic Scientists . . .** Princeton, New Jersey: [Emergency Committee of Atomic Scientists], 1946. 9¾” x 7”. Stapled self-wrappers. pp. [11]. Very good: small splits at spine tips, wrappers lightly dust soiled, lightly worn throughout with a couple of pencil marks and one tiny soil spot.

The Emergency Committee of Atomic Scientists (“ECAS”) was a short-lived group founded in 1946 by Albert Einstein, Leo



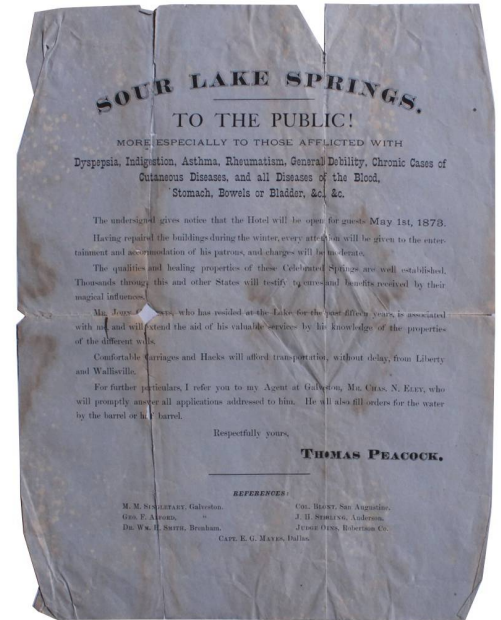
Szilard and several other important scientists who hoped to warn the world of the dangers of nuclear weapons and promote the peaceful use of nuclear energy. This statement of purpose was issued at Princeton's Institute for Advanced Study and begins,

“When the bomb fell on Hiroshima on August 6, 1945, it broke a six year silence which had isolated the scientists who created the atomic bomb. Their private self-questioning could now be made public. At once they formed into groups to tell their fellow citizens the facts of atomic energy and its implications for society. The Emergency Committee of Atomic Scientists has been organized to convey this information on the large scale which has now become necessary.”

The full text of the Einstein-Szilard Letter follows, along with a brief discussion of the creation of the bomb. As the group hoped to raise funds to educate the public on these issues, one of its stated purposes printed here was *“to diffuse knowledge and information about atomic energy and to promote the general understanding of its consequences to society . . .”* It also listed six facts, “accepted by all scientists,” regarding nuclear weapons, including *“preparedness against atomic war is futile, and if attempted will ruin the structure of our social order.”* The statement is signed in type by Einstein, Szilard, Linus Pauling and six others. News of its distribution, as well as the purpose of the ECAS, was national news the next day.

The committee became inactive in 1949 and officially dissolved in 1951.

OCLC locates one copy, at the Houghton. The University of Chicago holds the records of the ECAS, but we are unable to determine if this booklet is a part of that collection. **\$400 [4070]**



64. [Texas]

Peacock, Thomas. **Sour Lake Springs. To The Public!** [Caption title]. [Sour Lake Springs, Texas]: N.P., 1873. 11” x 8½”. Broadside on thin paper. About good: old folds and partial splits, heavily stained, loss affecting a few characters.

This is a promotional for the Sour Lake Springs Hotel, a health resort that could help with any number of maladies including *“all Diseases of the Blood, Stomach, Bowels or Bladder.”* The town was first settled around 1835 and named for the mineral springs that fed a nearby lake. These springs led to the town being a health resort destination, with water from the springs being bottled and sold as well. The promotional touts the refurbishment of the hotel as well as “comfortable Carriages and Hacks” who could provide transportation to and from Liberty and Wallisville. It also offers its water for sale by the barrel or half barrel. OCLC locates no copies. **\$125 [3580]**



65. [Texas][Maps]

Randolph, John. Storm, Mark (cartographer). **Official Texas Brags Map of North America.** Tomball, Texas: (circa 1948?) . 29½” x 29½” (752x752mm). Map printed on silk. Near fine with a hint of toning at edges.

A rare silk version of this popular Texas cartoon map which squeezes 47 drab states around an illustrated Texas which takes up nearly half of North America. A few dozen whimsical drawings point out “important” areas of Texas such as the “Orneriest Rattlesnakes” southwest of the Pecos River, a building-sized watermelon in Wichita Falls, the world’s hairiest goats outside of San Angelo and much more. Its scale is one inch to six Texas grapefruit and the map also points out that one Texas inch equals two feet.

The map arose out of a series of pamphlets entitled “Texas Brags,” written by John Randolph. The book was a silly and boastful homage to the Texas Almanac filled with

outstanding illustrations by Mark Storm who was a painter and sculptor specializing in western genre scenes. His works are held by Houston’s Museum of Natural Science as well as the Medford Collection of Western Art at the City Hall of Lufkin, Texas.

We know the paper version of the map was first issued in 1948, and that “Texas Brags” was printed through 1968 but can uncover no background of its printing on silk. We find no other examples. **\$600 [5012]**

66. [Texas][Women]

[Roberts, Harriet Callier Fenley.
Roberts, John. McKinney, Thomas F.]
**[Manuscript Document Recognizing
the Sale of Harriet Callier Roberts'
Ranch].** Nacogdoches, Texas: 1828.
12½" x 7¾" (folded). Bifolium with
one full page of manuscript describing
the transaction, and another page
with a short docketing entry. Good:
numerous old folds, small circular
jagged loss at main fold not affecting
text; small separation at fold of main
text, large separation at fold in blank
portion of docketing page.

This is an early Texas land document that brings together a frontierswoman, a signer of the Texas Declaration of Independence, a co-founder of Galveston, and possibly an Alamo defender. The document was created for Jose Maria Mora, the local Mexican constitutional mayor, to acknowledge the sale of Harriet Roberts' ranch to a William Smith. In addition to Mora's signature, the document is signed by Harriet and her husband John, as well as witnesses Thomas F. McKinney and what appears to be a "R. Poissots."

The little we know about Harriet Fenley Callier Roberts shows she was an extraordinary woman who lived an eventful life riddled with tragedy and intrigue. According to the Handbook of Texas Online, she was born in 1796 and married Robert Callier in 1815, in Clarke County, Alabama. Robert was a prominent slave owner in Alabama and moved the family to a ranch in what is now Sabine County, in 1824. In Sabine County, the Calliers managed a large plantation with many slaves and Robert was also engaged in the fugitive slave trade. In 1826, he was murdered while asleep in bed next to Harriet. The killers were his brother and a suitor that Callier rebuffed from marrying his daughter. In December that year, Harriet married John S. Roberts, a lawman from Natchitoches, Louisiana and they briefly lived on the ranch, but settled in Nacogdoches in 1827. Despite being illiterate (she signed this document with an "X"), Harriet significantly built the family's real estate holdings while also playing host to the elites of early Texas, including Sam Houston and Thomas Rusk. She also acquired the well known as "Old Stone Fort," in Nacogdoches.

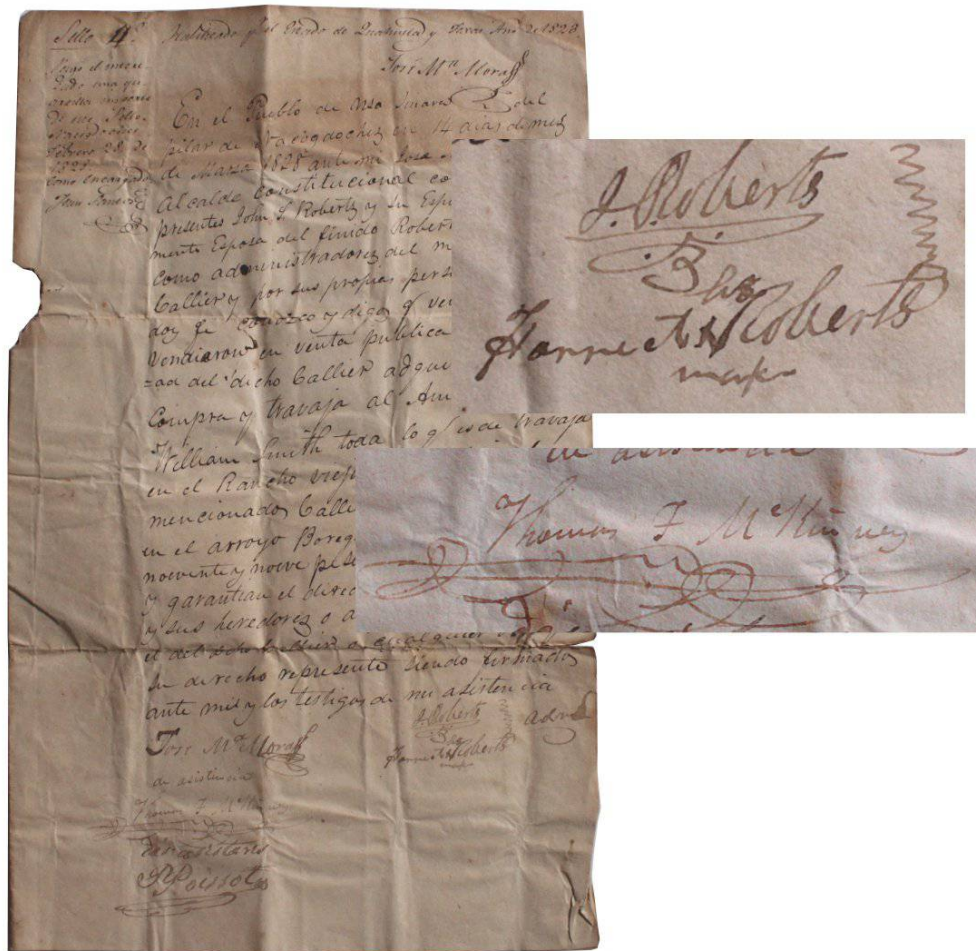
Harriet's husband John sought glory from an early age as he enlisted in the war of 1812 at the age of 16 and participated in the Battle of New Orleans. While a deputy sheriff in Natchitoches, he took part in the Fredonian Rebellion. After marrying Harriet and moving the family to Nacogdoches, he was a merchant who grew his wealth with Harriet's by buying cheap land grants. He served under Rusk in the Siege of Bexar and was elected a delegate to the Convention of 1836 where he signed the Texas Declaration of Independence on March 2nd.

Thomas F. McKinney settled in Austin's Colony in 1824 and received a grant on the Brazos River. By the time of this document he was living in Nacogdoches where he operated a store until 1830. He joined forces with Samuel May Williams around 1833 and they built an exceptionally successful shipping business which loaned nearly \$100,000 (approximately three million dollars in today's money) to the cause of the Texas Revolution. McKinney also used his own schooner during the revolution to capture a Mexican ship. In 1835, he acquired a fifty percent stake in the Galveston City Company and was one of its incorporators the following year.

The document memorializes the sale of the "old Ranch where the mentioned Callier lived which is in the Borega stream." The only mention of "Borega" we could find was a creek that is a small tributary to the Frio River, far from Sabine County. That said, we know of only one Texas ranch where the Robert and Harriet Callier family lived. We therefore believe the ranch that John and Harriet sold to William Smith was the same ranch where Harriet's husband was murdered by her brother-in-law.

Also of interest is the buyer, William Smith. We cannot determine how many William Smiths may have been in Nacogdoches at the time but we note that a William H. Smith from Nacogdoches died at the Alamo on March 6, 1836.

An exceptional document related to a ranch with a sordid history, signed by three important early Texans, including a successful illiterate female land owner. **\$1850 [4565]**





67. [Theater][Costume Design]

“dik”. **[Collection of Original Costume Designs with Fabric Swatches].** N.P.: (early 1970s?). 72 drawings in pencil, watercolor and/or crayon all either drawn directly on artist's board, or on sheets mounted to artist's board; the boards measuring from 14” x 10” to 15” x 12”. 33 have proposed fabric swatches attached, with an additional two that are loose. Generally very good or better with overall light to moderate edge wear, though some corners show heavy wear; one sheet lacks the board to which it was presumably mounted.

This is a collection of costume designs and fabric swatches by an accomplished artist who signed them “dik.” The collection contains eight drawings for *The Marriage of Figaro*, five for Ray Bradbury's *Dandelion Wine*, 28 for *Cabaret* and 31 for *Anything Goes*. Each is a detailed character study and several of the characters are shown in multiple costumes. For *Cabaret*, there are eight different drawings for the character of Sally Bowles, five different for Fraulein Schneider and three for Fraulein Kos. *Anything Goes* includes five different for Hope Harcourt, five for Mrs. Harcourt, four for Reno Sweeney and two for Moonface Martin.

The only clues we could locate as to the artist and actual productions are one full name and several last names of performers on the drawings from *Anything Goes*. While those clues led us to dead ends, this is nonetheless a captivating and colorful collection of the work of an as-yet unknown costume designer.

\$1800 [4517]

More images may be found here: <https://drive.google.com/drive/folders/1xBXEKGnJhxhqWY52MmzIzz6mVjQLqK7?usp=sharing>



68. [Women][Aviation][Militaria]

Mercy From The Skies. Betsy Ross Corps of licensed women pilots and students. Join to learn. [Caption title]. [Philadelphia]: N.P., [circa 1940]. 20 3/8" x 13". Broadside/small poster. Very good: several small chips and a few tiny tears at edges, lightly toned at extremities.

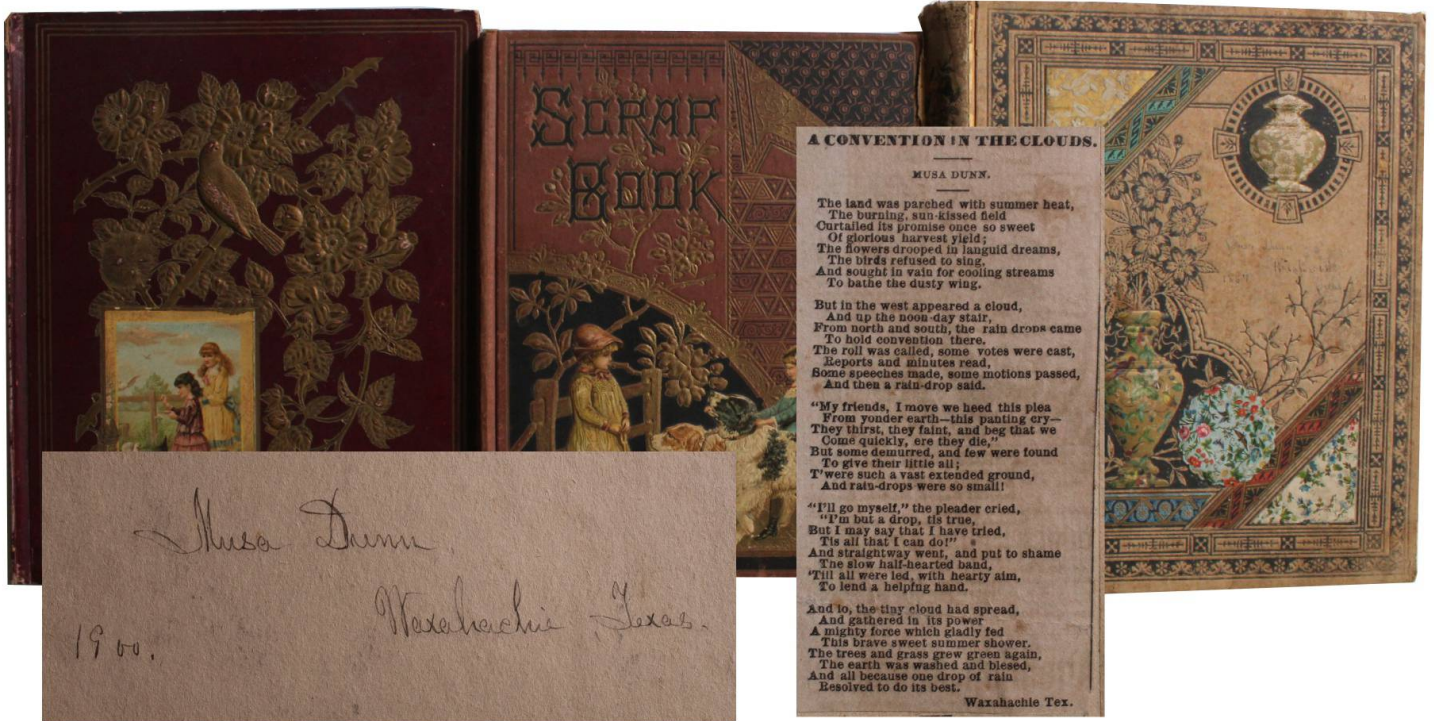
This is a striking poster for the Betsy Ross Air Corps, the first of several paramilitary women's aviation organizations that hoped to support the Army Air Corps and assist during times of national emergency. The Corps was founded in 1931 by Opal Kunz, a charter member of the Ninety-Nines organization of women pilots and the first woman to race men in open competition. The Corps had its own uniforms and was divided into nine regions across the country.

We think this poster was part of a membership drive ignited by the war in Europe. We list the place of publication as Philadelphia as it references Marcelle Warner Lower as the commander of the 3rd area and an address of 2601 [Benjamin Franklin] Parkway which was where the 3rd Area headquarters was located. Also, Lower was married near the end of 1940 and immediately began using her married name. Our date attribution is based on the fact that the Corps was initially only open to licensed pilots, but around 1940 it started a membership drive that offered flight instruction with the hopes of having 5,000 women pilots as a reserve force. The text at the bottom here encourages that "for every woman trained to do non-military, civilian air work, a man is released for military service."



According to contemporary newspaper reports, the Corps had 165 members as of 1940. The drive for 5,000 trained pilots faltered, the military never recognized the group, and it appears to have disbanded around 1941.

OCLC finds one copy and we see one presently online with significant staining. \$600 [5089]



69. [Women][Poetry][Texas]

Dunn, Musa. [Scrapbooks Compiled By Little Known Texas Female Author]. Waxahachie, Texas: 1887-1900. Three commercially produced scrapbooks measuring 15" x 12", 14" x 11", 15" x 12 1/4", respectively. Together they hold 62 pages with approximately 1,140 clippings adhesive mounted and approximately 20 items of ephemera laid in. Generally very good overall, with moderate to heavy cover wear, occasional nicks and small losses of cloth; toned leaves, several of which are brittle, chipped and prone to more chipping; one leaf detached and one partially so.

This is a series of three scrapbooks of clippings from *The Sunny South*, an Atlanta literary newspaper, and a few other publications put together by Musa Dunn, a little known female author and poet. The majority of the clippings here were written by, for, or about, women. A frequent contributor to *The Sunny South*, Dunn also wrote under her pseudonym “McDee” for the Waxahachie *Enterprise* newspaper.

Poems written by Musa Dunn appear in Tennessee newspapers as early as 1878, and she moved to Texas around 1885. In 1894, she was one of two women invited to read and present at the meeting of the North Texas Press Association. Beginning around 1908, Dunn was employed as a librarian at the Nicholas P. Sims Library in Waxahachie. She also published at least one book: *Sideways and Backward*, published by Enterprise Pub. Co. of Waxahachie in 1900, is a short and poetic volume of feisty reminiscences. In one story, Dunn boasted of her writing abilities and went on to find a “leading paper” in a city to publish her:

“I wrote a poem! ... in my estimation it was an exceedingly rare gem ... and I often retired to a congratulatory post behind the door to pat my head and tell myself then – as I tell myself now – Shakespeare in all his glory never arrayed one of his fancies like unto that. The day came however when I was not satisfied with my own admiration, I wanted the world to do that way too.”



Musa frequently contributed poems and short pieces to *The Sunny South*, primarily in the “Our Household” section. These columns displayed a wit and humor that no doubt endeared her to her many readers. An online source of the *Atlanta Constitution* from 1902 mourned the loss of Musa and the Our Household section: “We of the old time ‘Sunny,’ though zealous for its welfare, felt that when the Household was dispensed with the paper lost its greatest charm. The ‘Chats,’ Musa Dunn’s ‘chow-chow’ ... were a delight to us all.” It then appears that Dunn started contributing to the *Constitution*: “At last we have Musa Dunn with us. I had grown weary answering inquiries about her and trying to locate her ... But here she is, as sparkling, mischievous, and mirth-provoking as ever”.

Along with the approximately 30 pieces in the scrapbooks that Dunn authored, she was often cited or replied to in the paper, and several of the clippings mention her and her writings. These scrapbooks therefore document not only her particular contributions, but also a strong sense of the community that existed among readers and



writers of the paper. Most strikingly, the women writers have written to and about each other in various pieces, extolling each other’s literary and personal skills and virtues. Dunn has collected a number of longer pieces that feature photographic or drawn portraits of the women involved with the newspaper, along with examples of their writing, and biographical sketches and accolades written by each other. Mrs. Ellen Frizell Wycoff, known to *The Sunny South* community as “Mary Wilson”, a frequent contributor, wrote about Dunn:

“Can I describe to you the beautiful, flashing, curling blazes in the fire before me, or the laughing, whispering, rippling, sparkling waters down in the woods, or the dancing of shadows and sunshine in bosky dells? Then how shall I tell you who do not know her what our Musa is like? . . . Musa Dunn is a humorist, first and always. . . . In her dear Waxahachie home she is a social favorite, and her friends everywhere love her . . . Very little cares Mistress Musa for fashion and what the world calls society and very fond is she of nature and home and friends. Her heart has taken root at Waxahachie and from the little Tennessee plant many fair blossoms have brightened the Texas plains.”

Dunn likewise compiled clippings relating to the realm of women newspaper writers from other publications whose work she may have admired. A detailed feature titled “Daughters of the Day”, profiling the President and the Secretary of the Woman’s Press Club of Georgia, is included, as well as “Four Distinguished Southern Press Women”, staff members of Louisiana, Kentucky, and Tennessee newspapers. Musa has additionally clipped and displayed various section headings, which show the different artwork that *The Sunny South* employed and provide further examples of newspaper art and typography from other home- and literary-themed publications of the era.

Along with the community of women writers, more well-known female authors are highlighted in the scrapbooks. Numerous poems by Ella Wheeler Wilcox can be found, along with pieces by or about George Elliot, Frances Hodgson Burnett, Margaret

DAUGHTERS OF THE DAY

BY CARRIE S. MAHONEY.



MRS. WILLIAM KING,

President of the Woman's Press Club of Georgia.

Among the progressive women of the South, Mrs. King is as typical as was her son-in-law, the peerless Grady, among men. More could not be said. That in her are combined the best elements of the old as well as the "new woman" is exemplified in the fact that



S. MARY TEMPLE JAMISON, BETTER KNOWN TO THE WORLD OF WRITERS AS "MEG."



MRS. CARRIE S. MAHONEY,

Secretary of the Woman's Press Club of Georgia.

Mrs. Lollie Belle Wylie.

Among the notably talented Southern women, Mrs. Wylie occupies a distinct

Mrs. Mahoney is a South Carolina by birth, the daughter of the late Senator Robert Marion Smith, of South Carolina, and is now the wife of

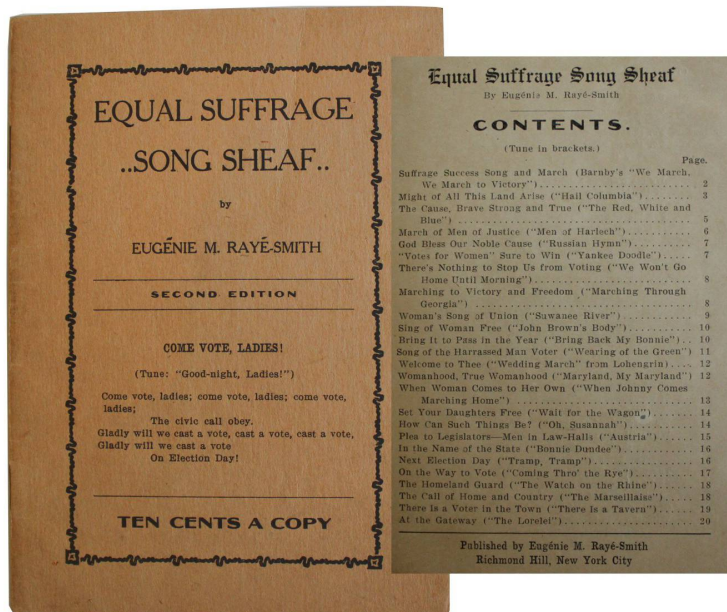
McRae Lackey, Mary Hunt McCaleb, Virginia Frazer Boyle (the "Poet Laureate of the Confederacy"), and Elizabeth Barrett Browning.

A densely packed compilation by a little known female author which conveys the interests and activities of a community of women writers in the South. **\$1500 [5859]**

70. [Women] [Suffrage] [Music][Law]

Rayé-Smith, Eugénie M. **Equal Suffrage Song Sheaf.** New York City: Eugénie M. Rayé-Smith (Richmond Hill Record Print, Richmond Hill, L.I.), (1912). Second edition stated. 7" x 5". Stapled thin card wrappers. Pp. 20. Very good: minor creasing on several leaves; wrappers dust soiled; a few leaves toned.

This is a women's suffrage song book written by a lesser known but important suffragette, Eugénie M. Rayé-Smith. Rayé-Smith was also a social worker, the editor of *The Woman Lawyer's Journal*, Chair of the Queens County Women's Political Union, and President of the Fortnightly Suffrage Club. Importantly, according to her obituary, Eugénie also held a professorship in law at New York University beginning in 1902. We have located more than one work on the first female law professors in the United States. They appear to agree that Lutie A. Lytle, an African American, was the first in the world when she joined the faculty of Central Tennessee College of Law in 1898. None of these sources mention Rayé-Smith as an early female law professor.



The book contains lyrics for 25 songs, presumably written by Rayé-Smith, all sung the tune of popular or well-known melodies. Notable examples include "Votes for Women Sure to Win", sung to the tune of "Yankee Doodle"; "When Woman Comes to Her Own", sung to the tune of "When Johnny Comes Marching Home"; and "Bring It to Pass in the Year", sung to

the tune of "Bring Back My Bonnie".

OCLC locates 13 copies over two entries of this second edition and three of the apparent first edition which had 16 pages.

A creative and joyful approach to the decades-long fight for women's suffrage in the United States written by an activist whose work is worthy of further study. **\$500 [1650]**

71. [World War II][D-Day]

[Group of Photographs Including Original Vernacular Images of the D-Day Invasion and Aftermath]. Normandy, France: 1944. 62 black and white photographs, nearly all measuring 4½" x 2¾". All but nine are captioned on verso. Generally very good with light to moderate wear, a few are good due to creasing.

This is a collection of original photographs documenting the D-Day invasion of Normandy, including several images taken just before, and after, landing. They also show the aftermath of the Battle of Saint-Lô, as well as other newly liberated areas of France. We were told these were compiled by a Jack L. Solomon of New Hampshire and that they



descended through his family to his best friend who sold it to our scout. A dog tag for Jack was included, but it shows a 1950 tetanus shot, and we have been unable to come up with a World War II record for him based on his service number.

26 photos relate directly to D-Day. Two were taken in England, from ship, four days before the invasion, while four taken from ship are labeled "Coming in/D day." A fifth, and the most compelling, shows men kneeling on board ship with the caption of "services on ship-board before invasion." At least nine others show Omaha Beach, with most probably having been taken on D-Day +2, though one is labeled "LST's unloading on Omaha Beach," and another, "unloading Liberty Ships/Omaha Beach." There are a couple of great shots of Omaha Beach on D-Day +2, showing the shore filled with ships and dirigibles overhead with one caption reading, "Omaha Beach D+2/Our first CP/in concrete pill-box/near hospital." A couple more show

destroyed pill boxes, with one showing an American flag flying above it. Six are captioned "wreckage on beach," and show abandoned ships. These include the amphibious assault ship USS LCI(L)-93, the USS LST-332 and several others. Two show Utah Beach.

Eleven photos were taken in and around Saint-Lô and include images of the devastation around the area, an outstanding shot of a tank and ambulance passing each other on the roadway, and a three shot series at an air field showing the evacuation of wounded to England. There are nine photos of individual soldiers, several of which show the same man—we presume that's the compiler as none of the individual soldier photos are captioned. Some of the other interesting shots include destroyed docks in Cherbourg, the outside of a POW stockade near Colleville and one that's captioned, "1st American Cemetery in France."

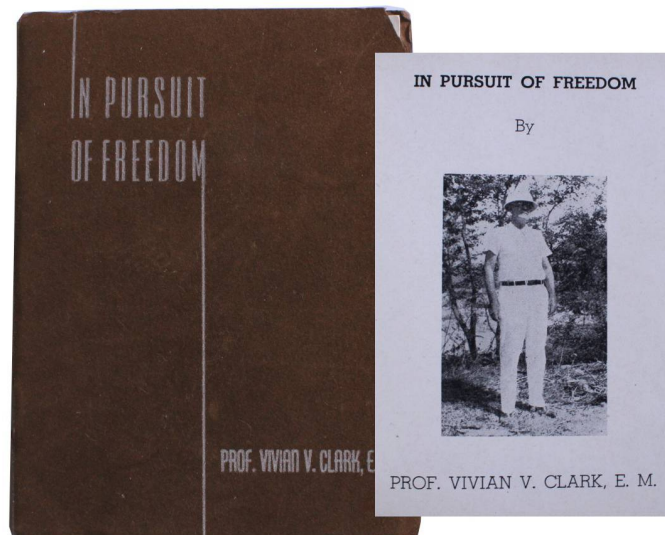
A compelling collection of contemporary D-Day images and the liberation of France worthy of deeper research. **\$1250 [4573]**



72. [World War II][Prisoners of War]

Clark, Vivian V. *In Pursuit of Freedom*. Los Angeles: Curry's Printing Company, 1947. Stapled wrappers of felt over thin card. pp. [8], 38. Very good: light wear, chip to corner of front wrapper.

This is a memoir written by a Santo Tomas internee, Vivian Clark, who was described as “an elderly mining engineer” in a contemporary newspaper account of his incarceration. According to his foreword, Clark wrote most of the book while at Santo Tomas, and finished it soon after being rescued. According to Clark’s sister in the aforementioned 1945 news report, the book started as a letter Clark wrote to her three days after liberation. She forwarded that letter to a number of other relatives who wanted to know more about his story, which led to the publication of the book here. Whatever the source, Clark shared a number of memories of the camp, beginning with its early days and ending at liberation. He explained that the relatively easy first few weeks at the camp led him to believe that being imprisoned was more like an inconvenience, as he and others around him had all that they needed for their day to day lives. That changed when, *“a day of chaos brought us out of our hallucinations sharply. Three British internees climbed over the wall one night in an effort to escape . . . [and were] brought back to camp and promptly shot into a trench grave.”* Throughout the book’s 27 short chapters, he shared many stories of camp life and included much detail on how the camp was set up, its educational system, starvation and isolation, the destruction and aftermath of a typhoon, and much more.



A rare first-hand account of Santo Tomas, with OCLC locating one copy. **\$400 [1267]**

For additional photos of any of the items herein, please drop us a line.

If you would like to be notified of newly catalogued items in your interest area(s), please contact us or go to our website, click “Your Account” at the top, then click “Create Account” at the bottom of the page that appears.

Or you can just type the following into your address bar:

<https://www.langdonmanorbooks.com/createAccount.php> We promise only to use your information to notify you of items that may be of interest to you.