

**McBRIDE**  
RARE BOOKS

List 32  
*African Americana*



This list contains thirty items documenting the historical Black experience in America. Items range in date from the mid-18th through the mid-20th century, and include photographs, manuscript materials, ephemera, and printed works. Highlights include a vernacular photo album recording rare images of workers in southeast Texas; a large broadside advertising an African American comedian touring in Australia; documents on slavery in Cuba; a rare 1890 directory from Baton Rouge noting “colored” citizens; a volume of tracts assembled and presented by abolitionist Anthony Benezet; and a handsome vernacular album of an Oakland family from the 1910s. Enjoy!

Cheers,  
Teri, James, & Joe

**Terms of Sale**

All items are guaranteed as described. Any purchase may be returned for a full refund within 10 working days as long as it is returned in the same condition and is packed and shipped correctly. All items subject to prior sale. We accept payment by check, wire transfer, and all major credit cards. Payment by check or wire is preferred. Sales tax charged where applicable.



**McBride Rare Books**  
New York, New York

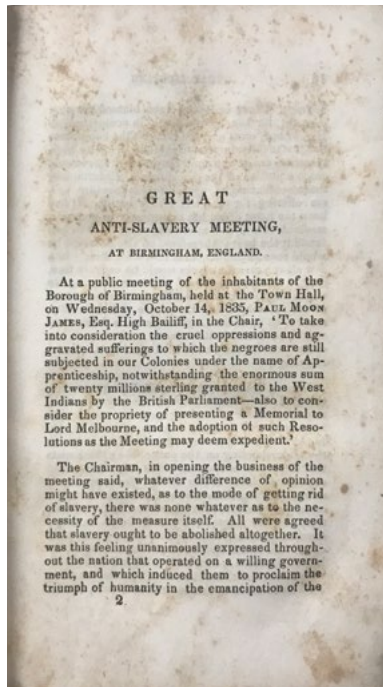
books@mcbriderarebooks.com  
(203) 479-2507

[www.mcbriderarebooks.com](http://www.mcbriderarebooks.com)

Copyright © 2021, McBride Rare Books, LLC.

## BRITISH ABOLITIONISTS IN AMERICA

1. [Abolition]. [Slavery]. *Reception of George Thompson in Great Britain.* (Compiled from Various British Publications). Boston: Isaac Knapp, 1836. xvi,[13]-238pp. 12mo. Original publisher's blue boards with black sheep spine, gilt. Boards rubbed, corners and spine moderately worn. Text lightly foxed. About very good.



Scarce work addressing the anti-slavery work of George Thompson following his visit to America. Thompson (1804-1878) was British lecturer and reformer who worked as a commercial clerk.

“Thompson first came to prominence in 1831, when he was recruited by the London Anti-Slavery Society’s Agency Committee as an itinerant lecturer. In the run up to the Emancipation Act of 1833 he became the most effective British anti-slavery lecturer since Thomas Clarkson.... With the struggle against British slavery apparently won, Thompson was instrumental in reorienting anti-slavery effort towards the Americas and particularly the United States. ... In 1834 he encountered the charismatic American abolitionist William

Lloyd Garrison. Recognizing Thompson’s talent, Garrison invited him to travel to the United States with his growing family to labour there on behalf of the enslaved people of America” - DNB. Thompson employed sarcasm and vitriol in his orations, attacking anti-abolitionist sentiment across the northern states. In the process, he failed to make very many friends or converts, and alienated those with more moderate views.

“Opponents attacked him as a foreign interloper and an anti-American agitator. They also discovered a scandal in Thompson’s past, alleging that in 1829 he had absconded with £80 embezzled from his employer. His supporters angrily rejected this charge, though Thompson later privately

admitted it was true (he eventually repaid the sum in full). Hostility increasingly turned violent and, in fear of his life, he was smuggled out of the country in October 1835, returning to a hero’s welcome in Britain” - DNB.

This work is a rebuttal made by Thompson’s American supporters, aggregating information from British sources to defend his good name and abolitionist efforts after fleeing America for his homeland. It includes some of Thompson’s speeches on slavery in America, given before audiences in Scotland and England, and discusses his work with the American Anti-Slavery Society. Though there are a handful of institutional copies, the work is scarce on the market and does not appear in auction records over the pasty forty years.

Sabin 9324. American Imprints 36449.

(McBRB1691)

\$750

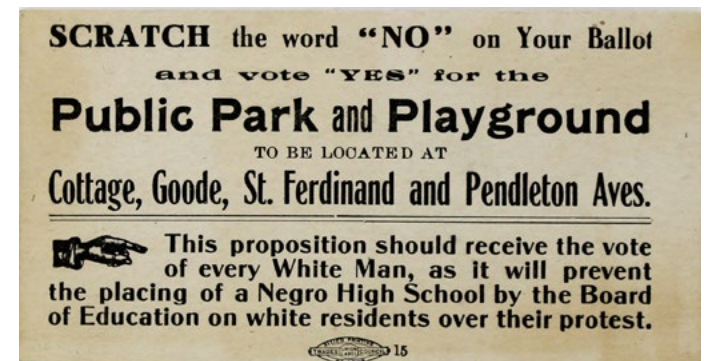
## EPHEMERAL VOTING PROPAGANDA

2. [African Americana]. *Scratch the Word “No” on Your Ballot and Vote “Yes” for the Public Park and Playground to Be Located at Cottage, Goode, St. Ferdinand and Pendleton Aves....* [caption title]. [St. Louis: 1908]. Small printed card, 2 x 4 inches. Printed on recto only. Minor toning. Very good plus.

“This proposition should receive the vote of every White Man, as it will prevent the placing of a Negro High School by the Board of Education on white residents over their protest.” The proposition was defeated and Sumner High School was built on that location in the Ville, where it remained for two decades.

(McBRB2457)

\$325



### REPAIRING THE LEVEES

3. [African Americana]. [Mississippi River]. [Four Annotated Photographs of African Americans and Others Working on the Levees of the Mississippi River Between Memphis and Vicksburg]. Clinton, Il. and Fulton, Ky.: L.W. Evans and F.A. Cole, [ca. 1900]. Four large albumen photographs on slightly larger thick card mounts, each printed with a studio blindstamp, each with old pencil caption on verso. One photograph measures 7 x 12.25 inches, the remaining three measure 7.75 x 9.75 inches. Moderate foxing to photographs, minor chipping and scuffing to mounts, some pinholes to mounts. Very good.

A collection of four photographs featuring a largely African-American crew performing excavation and repair work on the Mississippi River somewhere below Memphis and above Vicksburg around the turn of the 20th century. The details of each of the four photographs are as follows:

1) "Levee camp on Mississippi River between Memphis & Vicksburg" [manuscript caption in pencil on verso]. On card mount blindstamped, "L.W. Evans Clinton Illinois," and measuring 7 x 12.25 inches. A wide shot picturing a row of tents, each with a stove pipe protruding, featuring about twenty-five African-American and White laborers, a few African-American women, and White bosses dressed in finer clothing.



2) "Levee workers on Mississippi River below Memphis" [manuscript caption in pencil on verso]. On card mount blindstamped, "F.A. Cole Grand Studio Fulton, Ky.," and measuring 7.75 x 9.75 inches. The image features almost exclusively African American laborers standing on railroad tracks and resting on the levee while working to repair a large break in the levee, with construction materials on small rail containers, several already emptied of patching material.

3) "Levee work on Mississippi River below Memphis" [manuscript caption in pencil on verso]. On card mount blindstamped, "F.A. Cole Grand Studio Fulton, Ky.," and measuring 7.75 x 9.75 inches. Picturing one African-American worker with a shovel and four white workers around a large steam shovel on a light rail track in the midst of excavating along the levee.

4) "Levee work on Mississippi River below Memphis" [manuscript caption in pencil on verso]. On card mount blindstamped, "F.A. Cole Grand Studio Fulton, Ky.," and measuring 7.75 x 9.75 inches. A wider view of the same setting as the previous photograph, featuring the same African American man and now about a dozen White workers excavating the levee. The men pose amidst the same large steam shovel as above, and two smaller engines, named "Pattie Rogers" and "Nellie Hugh." One pulls two carts loaded with fill (both carts lettered "Halliburton" on the side) on a light rail track. A conventional railroad track is visible in the foreground.

An intriguing quartet of photographs constituting an important visual record of integrated work on the Mississippi River levees during the Jim Crow years.

(McBRB2419)

\$1,250

### KANSAS MISSIONARY CONGRESS

4. [African-Americana]. 49th Annual Session - Missionary Baptist Sunday School and B.T.U. Congress of Kansas [caption title]. Kansas City, Mo.: Williams Photo Studio, 1940. Panoramic photograph, 20 x 8 inches. Light creasing and wear. Studio ink stamp on verso. Very good.



Panoramic portrait of the annual convention of the Missionary Baptist Sunday School and Baptist Training Union held at the Walnut Boulevard Baptist Church in Kansas City, Kansas in June of 1940. The photo depicts a group of more than 150 African-American congregants gathered in front of the church, ranging from elders to children, all dressed in their Sunday best. Cars flank either end of the group, and on the right edge two young boys stand in their suits and flat caps, one with his hands in his pockets and the other with his fists planted on his hips, both squinting dubiously at the camera. The Walnut Boulevard Baptist Church is still active today, and it celebrated its 150th anniversary in 2014.

(McBRB2093)

\$250

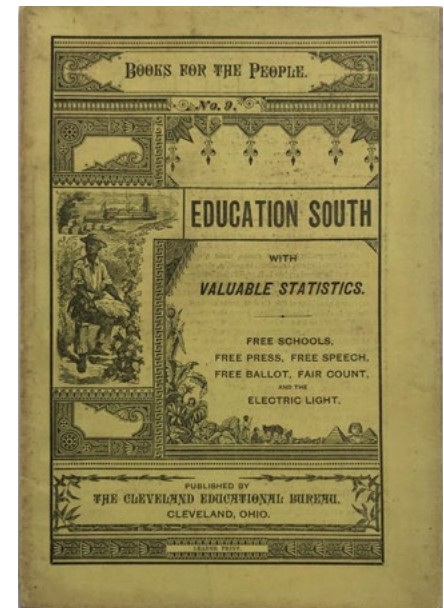
## POST-RECONSTRUCTION ARGUMENTS FOR AFRICAN-AMERICAN EDUCATION

5. [African-Americana]. *Education South. With Valuable Statistics. Free School, Free Press, Free Speech, Free Ballot, Fair Count, and the Electric Light* [cover title]. Cleveland: Cleveland Educational Bureau, 1882. 23,[1]pp. Original pictorial wrappers. Spine ends slightly chipped; light dust soiling to wraps. Light, even tanning. Very good plus.

A rare pamphlet on African-American education in the South that includes two articles: "The Education of the Negro" by Albion Winegar Tourgee and "Southern Education" by Charles Terry Collins. Tourgee (1838-1905) was a white, Ohio-born attorney and Civil War veteran who became a vocal advocate for racial equality in the South. He

moved to North Carolina for health reasons in 1865, and three years later represented his county at the state constitutional convention. "His platform included equal political and civil rights for all citizens; ending property qualifications for jury duty and officeholding; popular election of all state officers, including judges; free public education; abolition of whipping posts, stocks, and branding for those convicted of crimes; judicial reform; and uniform taxation. In good part because of his leadership, these reforms and a homestead exemption, protecting a modest amount of real and personal property from creditors, were written into the North Carolina constitution" - DNB. He later served as a judge, wrote novels exploring the challenges of Reconstruction, and founded the National Citizens' Rights Association, an organization devoted to equality for African-Americans. Here he traces the progress of education among African-Americans since the end of the Civil War, considers the many challenges to improvement, and advocates for "using the power and revenue of the Government to aid and protect education at the South, both of white and colored illiterates." The article by Collins provides plentiful statistics to support his argument that support for the schools in southern states has been "utterly insufficient" and Federal spending is needed, since "education alone can give genuine liberty." We locate copies at three institutions, AAS, the British Library, and Berea College.

(McBRB1342)



\$650

## MOTHER'S DAY AT A MISSOURI BLACK CHURCH

6. [African-Americana]. *Mother's and Women's Day at Ebenezer A.M.E. Church. Sunday, May 13, 1923* [caption title]. St. Joseph, Mo.: 1923. Small broadside program. Minor wear and soiling. Very good.



Scarce program for the services on Mother's Day in 1923 at Ebenezer A.M.E. Church in St. Joseph, Missouri. The morning program includes music and prayer with Missionary testimony. The evening service, though shorter, likewise offered music and prayer, as well as an address on "Women's Day" delivered by Mrs. Myrtle Martin. The service was conducted entirely by women. Mrs. Mary Endicott, widow of an important Civil Rights spear, gave the morning scripture reading.

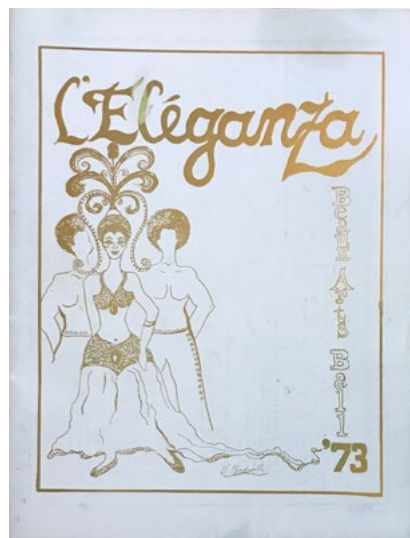
(McBRB198)

\$125

## FUNDRAISING FOR BLACK WOMEN'S EDUCATION

**7. [African-Americana]. Elliottorian Business Women's Club. *L'Eleganza Beaux Arts Ball '73* [cover title].** Detroit: Bolar Printing & Publishing Co., [1973]. 62pp. Folio. Original gold-printed blue wrappers, stapled. Light wear and soiling, contemporary ink ownership inscription on rear cover. Internally clean. Very good.

Program for the L'Eleganza Beaux Arts Ball, a social fundraiser organized by the Elliottorian Business Women's Club of Detroit. The Club's founding purpose is to "stimulate interest in the field of business and build an educational program to aid in the advancement for leadership in the growing community." The ball was established to further this aim, with proceeds funding scholarships for women of color to attend Wayne State University. The program is full of advertising for local businesses in the African-Americans community,



as well as sponsored well-wishes from local persons and businesses. A center spread shows full-length portraits of nine women, labeled as "Models 1973," including Michelle Hunt, "Miss Elliottorian 1973." (McBRB1375)

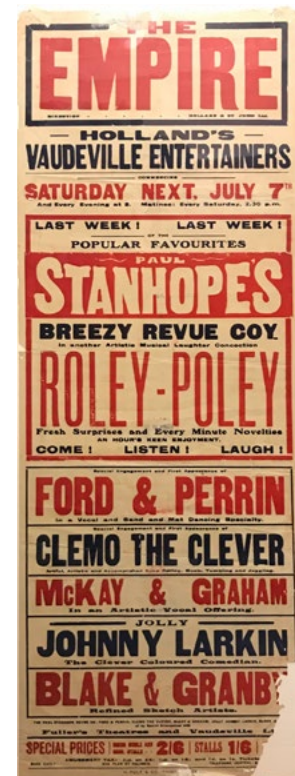
\$250

## AFRICAN-AMERICAN COMEDIAN ON TOUR IN AUSTRALIA

**8. [African-Americana]. Larkin, John. *The Empire. Holland's Vaudeville Entertainers Commencing Saturday Next, July 7th...Last Week! Last Week! of the Popular Favourites Paul Stanhope's Breezy Revue Coy...* [first lines of text].** Brisbane: H. Pole & Co., [1917]. Large broadside, 40 x 15 inches. Small tears and creasing at edges, a few minor losses to the sheet. Lower edge chipped with some loss to imprint, lower corner torn away affecting several lines. Good.

Handsome and striking broadside advertising a performance at the Empire Theatre in Brisbane, Australia, featuring African-American comedian Jolly Johnny Larkin. Larkin (1882-1936) was a noted vaudeville performer who went on to become a screen actor in the 1930s. Known in vaudeville as "The Rajah of Mirth" and "The Funniest Colored Comedian in the World," Larkin headed the Dandy Dixie Minstrels in the 1920s. He is noted on the present broadside as "The Clever Colored Comedian." His film credits include "Smart Money," "Sporting Blood," and "Alexander Hamilton," and he is best known for his final role in 1936 in MGM's "The Great Ziegfeld." Larkin became known as the "highest paid Negro actor in Hollywood."

The Empire Theatre in Brisbane opened in 1911, built specifically for vaudeville acts. Its first managers were Ted Holland and Percy St. John -- both vaudeville performers themselves -- and the theatre often



advertised featuring Holland's Vaudeville Entertainer's, as it does here. After its initial managers died, the venue transitioned to the management of Benjamin and John Fuller, rebranding as Fuller's Empire Theatre in 1918. This piece notes performers are supplied by special arrangement with "Fuller's Theatres and Vaudeville Ltd.," dating it to the period between 1915 and 1918; July 7 was a Saturday in 1917.

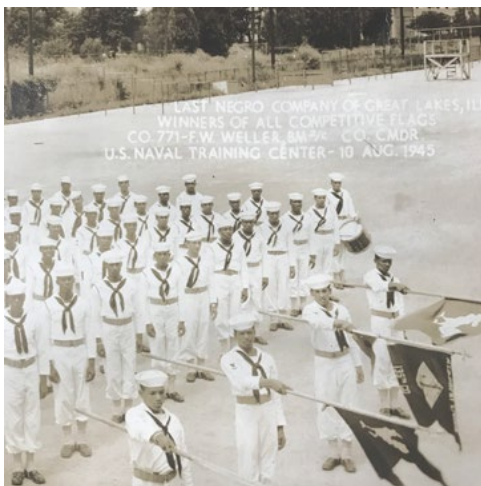
The broadside is printed in red and blue ink, obviously utilizing large woodblock types, including a wonderful reverse-inked block for local favorite "Paul Stanhope's" Breezy Revue Company. A wonderful confluence of African-Americana, world performance, and interesting printing.

(McBRB1478)

\$1,500

### "LAST NEGRO COMPANY OF GREAT LAKES, ILL."

9. [African-Americana]. [United States Navy]. [Two Panoramic Photographs of Company 771 Taken at the U.S. Naval Training Center in Great Lakes, Illinois]. Great Lakes, Ill.: 1945. Two panoramic photographs, 10 x 19.25 and 8 x 18.25 inches. Minor wear at corners; lower left corner of larger image partially stripped. Minor toning and dust soiling. About very good.



A striking set of two panoramic photographs that comprise official portraits of African-American Naval Company 771 at the Great Lakes U.S. Naval Training Station at the end of World War II. The training center, on the shore of Lake Michigan just south of Waukegan, Illinois, was the principal site for the training of naval recruits during World War II, and the only location for Black recruits, who were trained

from 1942 through the end of the war at a segregated base within the larger facility called Camp Robert Smalls. The earlier of the two portraits, dated July 24, 1945, is a traditional group shot, with the 127 men of the company kneeling and standing on bleachers. The second, larger, of the two images, dated August 10, 1945, calls the group the, "Last Negro Company of Great Lakes, Ill., Winners of All Competitive Flags," and shows the men standing in formation at attention in front of a training vessel. A fine pair of images.

(McBRB1711)

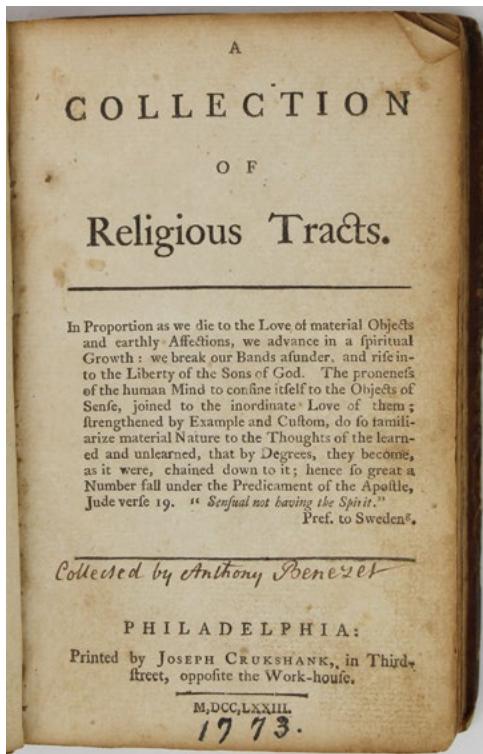
\$675

### SIGNED BY BENEZET, OWNED BY A FORMER STUDENT

10. [Benezet, Anthony]. *A Collection of Religious Tracts*. Philadelphia: Joseph Crukshank, 1773 [i.e., 1772-1774]. Five tracts in one volume. [2],xi,124;16;48;83;60pp. Edges worn; leather scuffed, more heavily on spine; spine ends chipped. Contemporary and later ownership inscriptions in front free endpapers; contemporary printed label affixed to front pastedown; scattered contemporary manuscript annotations through text. Moderate toning and dust soiling; scattered foxing. About very good.

A fascinating and unusual sammelband of pamphlets on religious and adjacent Quaker subjects, selected and assembled by Anthony Benezet, a French immigrant to Philadelphia who became a prominent Quaker leader, teacher, early abolitionist, and author of several 18th-century, anti-slavery works.

"Benezet found his calling in teaching, a profession that would bring him significant personal satisfaction throughout his life as a result of his belief that education offered a means of reforming an increasingly competitive society.... After two decades of offering free evening classes for black students in his home, in 1770 he persuaded the Society of Friends to open an "Africans' School." Although the school's enrollment was rather low, a number of Benezet's students—among them Absalom Jones and James Forten—became important leaders of Philadelphia's black community.... From the 1750s until his death, amid numerous other reform projects, Benezet actively pursued an abolitionist campaign that



began in Pennsylvania and soon extended across the Atlantic.... While he continued abolitionist work in Philadelphia, in 1759 he began to publish a series of influential antislavery tracts that soon reached an international audience. In *A Short Account of That Part of Africa Inhabited by the Negroes* (1762), a pamphlet that was later translated into French and German, he directly challenged assertions of innate black inferiority” - ANB.

The present volume contains five separately paginated and titled tracts with a covering title page, each selected by Benezet. Together, they are a representation of his thoughts

on Quaker beliefs and philosophy, slavery, prohibition, and more. The tracts present here are as follows:

- 1) *The Plain Path to Christian Perfection*.... Philadelphia: Joseph Crukshank, 1772. xi,124pp.
- 2) *The Dreadful Visitation, in a Short Account of the Progress and Effects of the Plague, the Last Time It Spread in the City of London, in the Year 1665*.... Philadelphia: Joseph Crukshank, 1774. 16pp.
- 3) *The Mighty Destroyer Displayed, in Some Account of the Dreadful Havock Made by the Mistaken Use as well as Abuse of Distilled Spiritous Liquors*. Philadelphia: Joseph Crukshank, 1774. 48pp.
- 4) **Wesley, John.** *Thoughts Upon Slavery*. Philadelphia: Joseph Crukshank, 1774. 83pp.
- 5) *Sermons or Declarations, Made by Stephen Crisp, One of the Antient Preachers Amongst the People Called Quakers*. Philadelphia: Joseph Crukshank, 1773.

According to Joseph Smith, in his voluminous bibliography of Quaker books, Benezet likely paid for the printing of various pamphlets himself and distributed them under this collective title page to students, friends, fellow Quakers, and other interested parties. As a result, the tracts included vary from volume to volume; the contents of this sammelband correspond only to copies held by AAS, JCB, and the Library Company of Philadelphia. The collective title of the present volume is signed, “Collected by Anthony Benezet,” in Benezet’s hand, and bears the contemporary ownership inscription of George Miller, probably a former student of Benezet. Miller seems to have become a prominent Friend in Bucks County, and maintained correspondence with several important Philadelphia figures in the late 18th century, including Benjamin Rush, with whom he discussed many of the topics addressed in the present pamphlets.

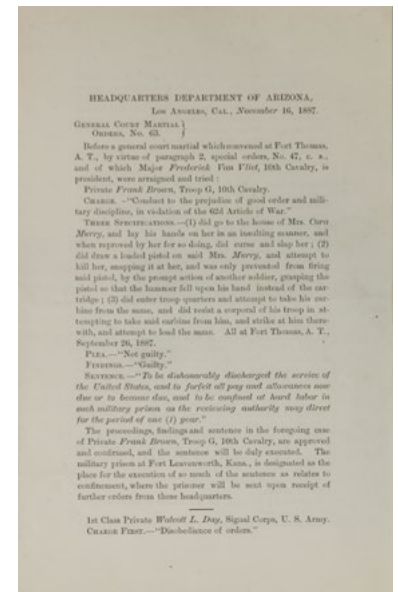
ESTC W33558. Evans 13145. Sabin 4671.  
(McBRB2308)

\$6,500

### A BUFFALO SOLDIER IS CONVICTED OF LAYING HIS HANDS ON A WHITE WOMAN “IN AN INSULATING MANNER.”

11. [Buffalo Soldiers]. **Brown, Frank.** *Headquarters Department of Arizona, Los Angeles...General Court Martial Orders No. 63* [caption title]. Los Angeles: Nov. 16, 1887. [3]pp., on a single folded sheet. Soft center horizontal crease, minor toning. Very good.

A scarce field order printed in Los Angeles, concerning the court martial of a Buffalo Soldier for his alleged attack of a white woman at Fort Thomas in the Arizona Territory. Private Frank Brown, Troop G of the 10th Cavalry, was convicted of “conduct to the prejudice of good order and military discipline” when he allegedly “did go to the house



of Mrs. Cora Murry, and lay his hands on her in an insulting manner, and when reprov'd by her for so doing, did curse and slap her." Private Brown was also charged with drawing "a loaded pistol" on Murry, and attempting to shoot her. Brown was only prevented from killing Murry, according to the order, "by the prompt action of another soldier, grasping the pistol so that the hammer fell upon his hand instead of the cartridge." Brown was then accused of entering his barracks to find his carbine, where he allegedly assaulted a corporal. Brown was convicted, dishonorably discharged, and ordered to serve a year's hard labor at the military prison at Fort Leavenworth, Kansas.

At this time, Private Frank Brown and his unit of fellow Buffalo Soldiers were actively engaged in fighting Native Americans in the Arizona Territory. Their chief foe was the Apache tribe led by Geronimo, both before and after his surrender in 1886. Brown's actions and his court martial remain an obscure moment in the history of the Buffalo Soldiers, but if history bears out, it is not difficult to imagine that Brown's charges were manufactured. The myriad instances of White people falsely accusing Black men of assault and other crimes are emerging through American history at a record clip.

OCLC lists no item-level examples of this order, but there are likely copies tucked away in archives or runs of general orders in various institutions.  
(McBRB2385) \$650

### VERNACULAR IMAGES OF LIFE IN 1910s OAKLAND

**12. [California]. [Photography].** [*Vernacular Photograph Album Containing Over 180 Original Photographs of an African-American Family and their Neighborhood in Oakland*]. [Oakland: ca. 1918]. 183 original photographs, most approximately 2.75 x 4.5 inches. Original leatherette album, string-tied. Photos mounted directly to album leaves, with about forty-five loosely laid in. Several album leaves detached from album; wear at edges of leaves, affecting a small number of photos. Scattered manuscript annotations in margins and on verso of photographs. Some fading and blurriness to a few images. About very good.



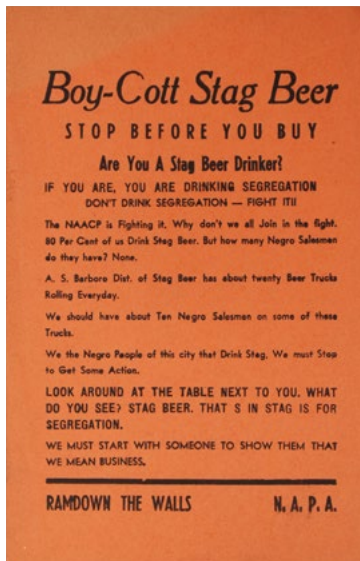
An excellent vernacular album containing nearly 190 original photographs of the African-American Laud family, their neighborhood, and fellow residents in Oakland, California, during the 1910s. The album shows various members of the Laud and Royster families in portrait or at leisure in front of their Bay Area homes, in their yards, and about the neighborhood. A pencil inscription on the inside front cover gives the name of Laud, with an Oakland address and phone number; the family and their acquaintances appear to have been fairly well off. In all, the album is an excellent photographic document of a prosperous African-American neighborhood in Oakland, depicting numerous families of the area. The album also contains two series of what appear to be vacation photos, an automobile trip and a beach sojourn. Despite the lack of consistent captioning, the clothes, cars, and license plates on display in the present volume date the photos squarely in the late 1910s, and as such provide a valuable document of a thriving African-American community in Oakland during that time.

(McBRB2465) \$2,500

### "DON'T DRINK SEGREGATION - FIGHT IT!!"

**13. [Civil Rights Movement]. [African Americana].** *Boy-Cott Stag Beer. Stop Before You Buy* [caption title]. [Memphis: ca. 1964]. Broadside handbill printed on orange paper, 9 x 5.75 inches. Light edge wear, short closed tear. Near fine.





An exceedingly-rare handbill calling for a boycott of Stag Beer in Memphis in the early-1960s. The impetus for the boycott was the lack of African American representation in A.S. Barboro Distributing, the distribution company that delivered Stag Beer around Memphis. The text of the flyer reads: “Boy-Cott Stag Beer. Stop Before You Buy. Are You a Stag Beer Drinker? If You Are, You are Drinking Segregation. Don’t Drink Segregation - Fight It!! The NAACP is Fighting It. Why don’t we all Join in the fight. 80 Per Cent of us Drink Stag Beer. But how many Negro Salesmen do they have? None. A.S.

Barboro Dist. of Stag Beer has about twenty Beer Trucks Rolling Everyday. We should have about Ten Negro Salesmen on some of those Trucks. We the Negro People of this city that Drink Stag, We must Stop to Get Some Action. LOOK AROUND AT THE TABLE NEXT TO YOU. WHAT DO YOU SEE? STAG BEER. THAT S IN STAG IS FOR SEGREGATION. WE MUST START WITH SOMEONE TO SHOW THEM THAT WE MEAN BUSINESS. RAMDOWN THE WALLS. N.A.P.A.” The identity of the N.A.P.A. has not come down through the decades, but it was almost certainly a local group of civil rights activists in Memphis. OCLC reports just three copies of this powerful little handbill, at the Clements Library, the University of Memphis, and Princeton. There is also a copy at Tulane, which claims St. Louis as the place of publication, but A.S. Barboro was most assuredly located in Memphis.

(McBRB2418)

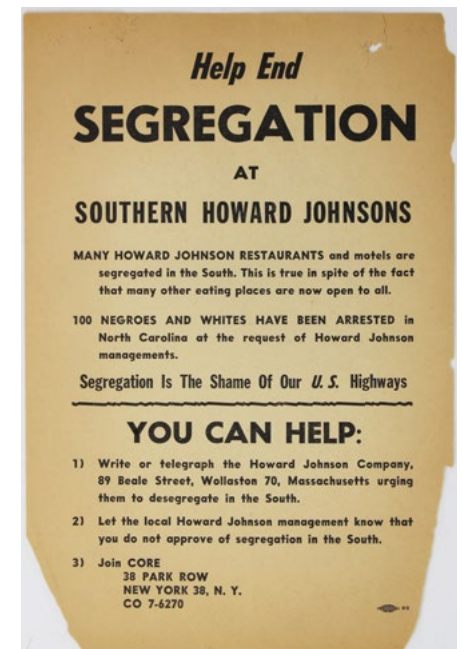
\$750

### PROTESTING HO-JO JIM CROW

14. [Civil Rights Movement]. [Congress on Racial Equality]. *Help End Segregation at Southern Howard Johnsons* [caption title]. New York: [ca. 1962]. Broadside handbill, 9 x 6 inches. Some chipping at corners and along right edge, small closed puncture near top edge, moderately toned and somewhat brittle. Good.

A possibly-unique surviving flyer calling for political protests against the Howard Johnson’s restaurant chain in the Jim Crow South during the heart of the Civil Rights Movement. In the Summer and Fall of 1962, the Congress of Racial Equality (CORE) instituted the Freedom Highways project, a campaign to desegregate public facilities, including restaurants, on motorways that stretched into the southern states. This campaign was an offshoot of their more well-known Freedom Riders project in the Deep South. When the Freedom Highways project arrived in North Carolina, the owners and management of the Howard Johnson’s chain of restaurants refused to comply with protesters calling for desegregation of their establishments. CORE enlisted the help of North Carolina’s governor, who appointed a citizen’s committee to study the issue. The committee recommended desegregation of all public restaurants in the state; Howard Johnson’s refused to comply. In early October 1962, CORE called for a national day of protest against the Howard Johnson’s restaurant chain. This flyer was likely issued sometime around or probably before the national day of protest, as the text only mentions North Carolina. By the time of the national day of protest, CORE targeted Howard Johnson’s restaurants in North Carolina, South Carolina, Virginia, and Alabama, as well. The protest worked, and by early December, Howard Johnson’s issued a statement informing the public it had desegregated its restaurants “where it has been possible.” They would fully desegregate their chain across the American South in the coming years.

The text of the flyer reads, in part: “Help End SEGREGATION at Southern Howard Johnsons. Many Howard Johnson Restaurants and motels are segregated in the South. This is true in spite of the fact that many other eating places are now open to all. 100 Negroes and Whites have been arrested in North Carolina at the request of Howard



Johnson managements. Segregation is the shame of our U.S. Highways.” The remaining text calls for a three-step action plan to get involved: write to Howard Johnson’s headquarters and urge them to desegregate, contact your local franchise and express disapproval, and finally, join CORE.

An important and powerful ephemeral broadside representing a critical victory in the Civil Rights struggle. No copies in OCLC, no auction history, and the only copy we can find anywhere.

(McBRB2416)

\$950

### IDENTIFYING SLAVES IN CUBA

15. [Cuba]. [Slavery]. *Estado Que Manifiesto las Cédulas de Seguridad para Esclavos, Tanta Urbanas Como Rurales, Recibidas, Expedidas, Duplicadas á Multadas, Inutilizadas y Sobrantes...* [Bayamo, Cuba: 1856]. Large printed form, 12.125 x 17.25 inches, completed in manuscript. Central vertical fold, with minor losses at head and foot, plus two short closed tears and a few small worm holes along fold line. Light tanning, heavier at edges and fold. Completed in a legible script, with scattered, slightly later annotations and corrections in pencil. About very good.

A scarce form listing the number of documents called “cedulas de seguridad” of various types and sources that were issued to slaves in the town of Bayamo and the surrounding region in Eastern Cuba during the course of 1856. The cedulas

were a form of identification given to slaves, indentured servants, and freedmen in Cuba, that provided information regarding their personal

details, physical attributes, and often the owner to whom they belonged and their locations. The present form tallies the number of these documents issued in the municipality of Bayamo, and notes whether they were issued in the town itself or the outlying area, whether they were issued by the head commissioner for such matters or by one of his captains, and if they were of a certain variety -- duplicated, expedited, etc. The final columns delineate the revenue raised from the issuance of these documents. There are some light pencil numerical corrections and emendations added, and in total over 4600 cedulas were issued that brought in just under 850 pesos. A rare survivor, particularly valuable for its documentation of the bureaucracy of slavery in Cuba at the less-traveled, eastern end of the island.

(McBRB2092)

\$975

### PREPARING AN EXECUTION FOR A CUBAN FREEDMAN

16. [Cuba]. [Slavery]. [Manuscript Records of Preparations for the Execution of a Freed Cuban Slave, Condemned for Murder]. [Guanabacoa: 1849-1850]. [22]pp. Folio. Stitching perishing, final leaf loose. Light worming to initial leaves, slightly affecting text; occasional ink burn resulting in minor loss. Light wear at edges. Moderate tanning and foxing. Completed in several hands. Good plus.

A fascinating, though somewhat gruesome, bureaucratic account of the execution of a Cuban “libre,” or freedman, put to death in Guanabacoa during 1849 by garrote. This device was a Spanish method of execution by which a metal collar or cord would be placed around the condemned person’s neck and would be tightened until he died, often with the addition of a large screw at the rear of the collar intended to crush the spinal cord.

The manuscript describes the building of the garrote and the stage for the execution



of José Soto, who was condemned to die for killing his consort, Dolores Delgado. The records themselves are a collection of manuscript documents produced by municipal authorities to create an account for the construction of the necessary equipment. The first several documents convey the orders for the execution and its preparation, and the local juntas' receipt of those orders. The remainder of the manuscript provides a record of the municipal authorities preparing to carry out the sentence, hiring and paying a carpenter for building costs, consulting with local religious powers concerning the conduction of past executions, and their general efforts to comply with the will of the courts. In all, a striking record of the bureaucracy of justice for slaves and freedmen in Cuba during the mid-19th century.

(McBRB2028)

\$2,450

### ID CARD FOR AN "EMANCIPADO"

17. [Cuba]. [Slavery]. *Numero 389. Cedula de Seguridad del Emancipado...* [Havana?: 1860]. Printed form completed in manuscript, approximately 8.25 x 6.5 inches. Light worming, affecting one or two text letters; a couple of small chips at edges. Left edge trimmed into decorative border. Contemporary ink stamp. Light tanning, slightly heavier at left edge. Completed in a relatively legible hand. About very good.

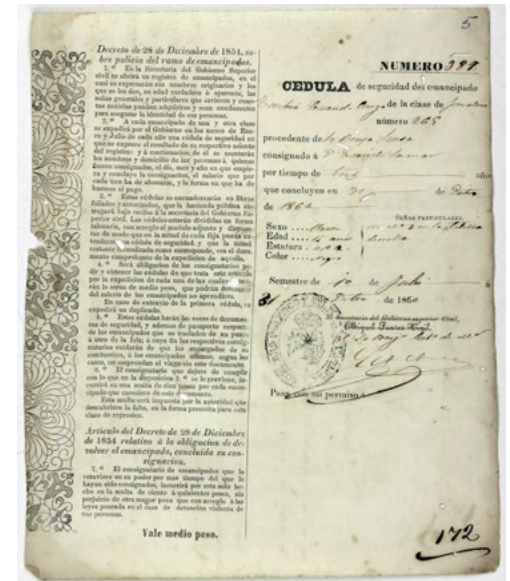
A scarce Cuban cedula, or identification card, for a fifteen-year-old African freedman. In the Spanish system of emancipation Cuba, a freed slave still had to undergo a period of indentured servitude as a transition toward actual freedom. During this time, the freed person, "emancipado," could still be loaned for labor to plantation owners or other businesses, as is the case in the transaction being documented here. The present printed form, completed in manuscript, reads in part as follows:

"Numero 389. Cedula de Seguridad del Emancipado Toribio Cuanda Congo de la clase Jornalero, procedente de la Bruja Luisa, consignado á D. Evaristo Lamar, por tiempo de tres años que conluyed en 31 de De[ciem]bro de 1862. Semestre de 10 de Julio á 31 de De[ciem]bro de 1860."

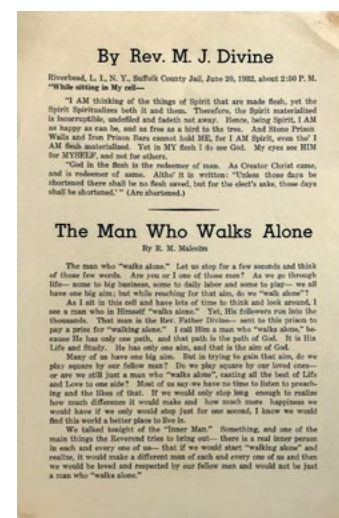
The form also has space for noting physical characteristics such as sex, age, height, skin color, and distinguishing marks. The teenage African boy for whom this form would serve as identification, "Toribio Cuanda Congo" (presumably Toribio Cuanda from the Congo), was being loaned by "la Bruja Luisa" -- the witch Luisa, a rather strange reference to a witch on an official form -- to Don Evaristo Lamar for a period of three years ending December 31, 1862. At left are printed the relevant articles of two 1854 decrees that governed the tracking and policing of freedmen, including the requirement that they be issued with cedulas such as the present one and the rules for providing the information contained herein to local authorities.

(McBRB2091)

\$1,250



### PRISON MESSAGE OF A BLACK CULT LEADER



18. *Divine, Major Jealous. By Rev. M.J. Divine, Riverhead, L.I., N.Y., Suffolk County Jail, June 20, 1932, about 2:50 P.M. "While Sitting in My Cell-- [caption title].* [N.p.]: 1932. Broadside, 9 x 6.25 inches. Minor wear. Near fine.

Father Divine was the most prominent black religious cult leader of the 1930s, believed to be a divine messenger, the messiah, or God himself by tens of thousands of African-Americans and middle-class whites during the Great Depression. In November 1931, Divine and seventy-eight of his followers

were arrested for disturbing the peace at the Reverend's property in Sayville, New York, on the south shore of Long Island. Father Divine was tried and found guilty in June 1932. The judge -- who, interestingly, died of a heart attack just days later, speaking to Divine's followers of heavenly retribution -- called him a fraud and a "menace to society," handing down the maximum sentence of a year in prison. He actually spent only a few weeks in jail before his lawyers secured his release on appeal. This leaflet was probably issued during those weeks at one of the many support rallies held on his behalf throughout the country. When freed, Father Divine moved to Harlem where his "Peace Mission" of social and economic betterment acquired international acclaim.

(McBRB732)

\$300

### MASS-MARKETING SLAVE SONGS

**19. Fenner, Thomas P.** *Cabin and Plantation Songs as Sung by the Hampton Students.* New York: G.P. Putnam's Sons, 1877. [3],[174-]255,[6]pp. Original printed wrappers. Spine perishing, light wear and dampstaining to wraps. Contemporary bookseller's ink stamp and later pen marks on title page. Light tanning internally. Good plus.



edition located in OCLC.

(McBRB2119)

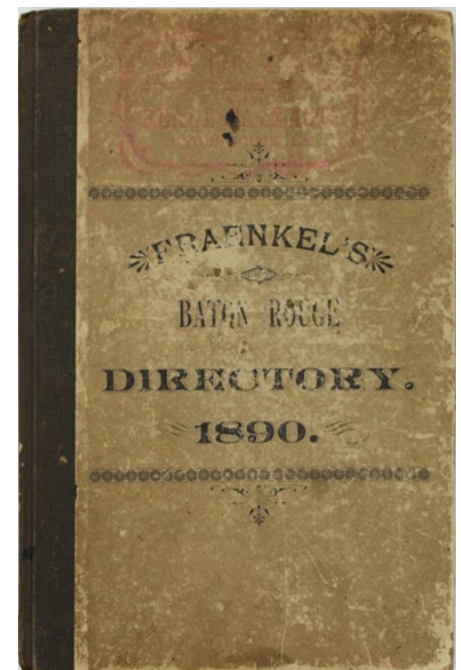
\$375

Early edition of this popular song book of "slave music" compiled by Thomas P. Fenner, head of the music department at the Hampton Normal and Agricultural School in Virginia. The Hampton Normal School -- today Hampton University -- was founded in 1868 and was "devoted to the education of colored teachers for the colored race, and to industrial training." This work was issued in numerous editions, likely as a fundraiser for the school, given the popularity of "plantation music" during Reconstruction. In addition to the music included here, there are general ads for the school and for the promotion of Black education. A handful of copies of the present

### BATON ROUGE DIRECTORY COMPILED BY A JEWISH PUBLISHER WITH LISTINGS FOR "COLORED" CITIZENS

**20. [Louisiana]. Fraenkel, Marx.** *Fraenkel's Baton Rouge Directory for 1890.* Baton Rouge: Marx Fraenkel, [1890]. [24],56pp. Original quarter brown cloth and printed paper-covered boards. Advertisements printed on pastedowns. Covers worn, stained, and a bit scuffed, corners worn, spine ends worn. Text uniformly tanned but clean, short closed tears to a few leaves, later gift inscription in blue ink on recto of front free endpaper. Very good.

The first edition of an exceedingly-rare and early commercial and residential directory to the city of Baton Rouge, Louisiana, published by Jewish-American businessman Marx Fraenkel. The title page is printed on page 13, and states that the present work is "a complete record of the residents of the city" and "a classified business directory and appendix of useful information" with "an improved street guide." The directory was printed by The Advocate newspaper in Baton Rouge. Opposite the title page is Fraenkel's introduction, which gives good context behind the motivation for its publication: "This is the first attempt to give an accurate and complete personal, business, and general directory of the city of Baton Rouge. In presenting it, the publisher desires to briefly outline the object in view and the method adopted in preparing the publication. The work has been divided into four heads: Street Guide, General Directory, Business Directory, and Appendix; giving names and locations of National, State, Parochial, and Municipal buildings, together with those of the City Fire Department, secret and other societies, etc.... The rapid growth of our city justifies us in the belief that a second edition will soon be demanded,



in which errors, if any, may be corrected and the work presented in an enlarged form.”

The work opens with a twenty-four-page advertising section touting the typical range of retailers in Baton Rouge and New Orleans. These include furniture stores, lumber dealers, distillers, grocers, coal merchants, blacksmiths, photographers, and more. The final ad is for the Hotel Lafayette, whose proprietor is listed as “Mrs. Fraenkel & Co.” This is followed by a twelve-page street guide. The preponderance of the book is comprised of a residential directory, numbering over thirty pages, arranged alphabetically. The final two short sections are devoted to a business directory arranged alphabetically by business type and “Official, Society and Church Guide” organized accordingly. Of particular interest are the listings in the residential section identifying African-Americans as “colored” with the abbreviation “c.” Both a “White” and “Colored” school are listed in the final section, as are the Catholic and Jewish cemeteries.

The publisher, Max Fraenkel (1869-1935), is listed here as a resident of the Hotel Lafayette, whose proprietor is his wife or other family member. Not much is known of his life in Baton Rouge. After the turn of the 20th century, Fraenkel spent the last the thirty years of his life in Shreveport. He was a member of the B'nai Zion Temple, Woodmen of the World, the Elks Club, and the Knights of Pythias. He is buried in Hebrew Rest Cemetery in Shreveport.

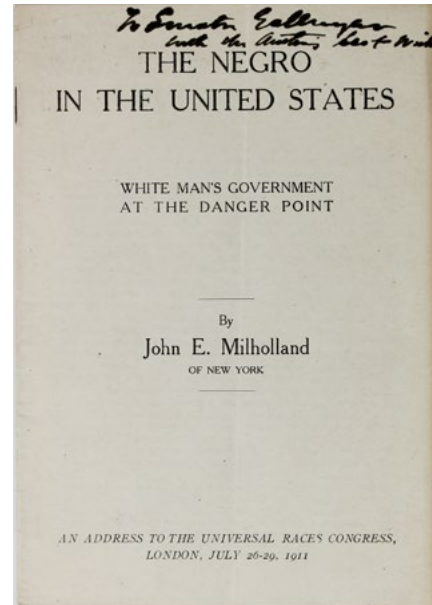
This directory is not listed in Thompson, and there are no copies reported in OCLC.

(McBRB2273)

\$2,250

### PRESENTATION COPY

**21. Milholland, John E.** *The Negro in the United States. White Man's Government at the Danger Point* [cover title]. London: 1911. 20pp. Original printed self wrappers, stapled. Minor discoloration along fore edge, light soiling, soft vertical crease throughout. Very good.



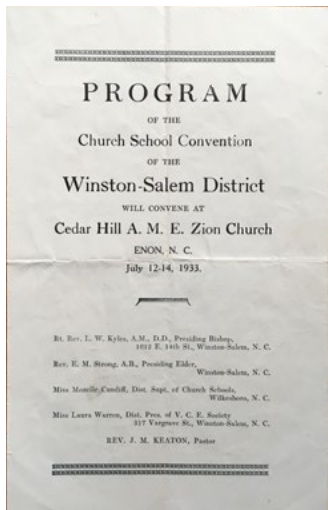
Presentation copy of a rather rare speech by John E. Milholland, delivered to the Universal Races Congress in London in late July 1911. John Elmer Milholland (1860-1925), an Irish-American Presbyterian from New York, businessman, and newspaper reporter, was a founding member of the NAACP and its first treasurer. Here, he speaks passionately on a wide range of topics related to the struggles of African American in the United States. Regarding Jim Crow forces in the South, he writes: “A foul attempt has been made to perpetuate a system of political slavery in place of the physical slavery that was blown hellward from the rifle barrel and the cannon’s mouth.... Until the supreme law of the land is re-established throughout the Southern States slow progress will be made in bettering existing conditions.” He characterizes those working against racial equality as brutal, tyrannical, perverted, dishonorable, lawless, and in the end, “doomed to fail.” His speech covers the inequities of African American suffrage, the lack of African American representation in Congress, the fallacy that African Americans are incapable of self government, the dangerous influence of “the money power” in government, the folly of allowing state governments to erode the rights of African Americans behind the veil of “state rights” based on “appeals to race prejudice and mob violence,” and much more.

Milholland rails against “the wicked and wilful wholesale suppression of the ballot on account of colour” in calling for equal application of suffrage tests to both White and Black voters. He also dismisses the repatriation of African Americans to Africa when he writes: “It is too ridiculous to discuss seriously, for it rests upon the assumption that any ten million American citizens, black or white, or partly black and partly white, can be treated as one body, with one mind, one desire and one will, whereas

the Negro problem to-day is the problem of ten million individuals. There are ten million economic futures of the Negro in America. An honest, thrifty black man will rise in the world, like an honest, thrifty Swede or Dutchman." Milholland ultimately argues that he has "perfect faith in the intent and ability of our great Republic to settle its own internal affairs and settle them right." If the situation remains unchanged, Milholland argues, America will suffer the same fate as Athens, which was corroded from within by a "tyrannous disenfranchising majority" which left a third of Athenian citizens "cut off from all participation in political activities."

Milholland's inscription on the front cover reads, "To Senator Gallinger with the Author's best wishes." Jacob H. Gallinger was a doctor and long-serving Republican Senator from New Hampshire. He was an early advocate of an anti-lynching law and often gave voice to the fledgling NAACP in the Senate, where he would sometimes read letters from the organization relating to pending legislation.

Not in Work, Blockson, or the Library Company's Afro-Americana Collection. OCLC locates just three copies - two in Germany and one in the Netherlands. An impassioned and incredibly timely and timeless speech from one of the founders of the NAACP.  
(McBRB2414) \$950



## EPHEMERA FROM A NORTH CAROLINA CHURCH

**22. [North Carolina]. [African Americana].** *Program of the Church School Convention of the Winston-Salem District Will Convene at Cedar Hill A.M.E. Zion Church Enon, N.C. July 12-14, 1933 [cover title].* [Winston-Salem, N.C.: 1933]. [4]pp. Previously folded. Light wear. About very good.

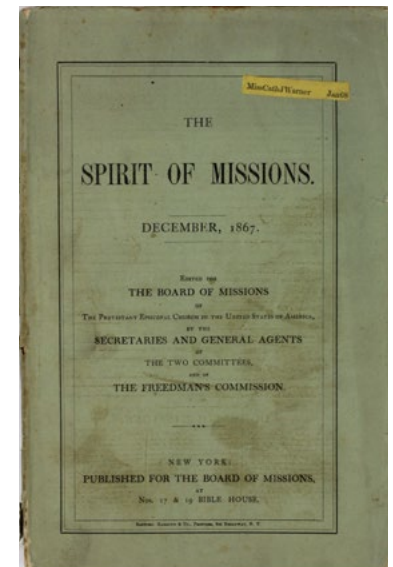
Scarce program for a church school convention held by the Cedar Hill African

Methodist Episcopal Zion Church in Enon, North Carolina during 1933. The A.M.E. Zion Church was organized in 1821 in New York, and played a significant role in the abolitionist movement there. The church gained popularity in North Carolina in the late 19th century due to the work of prominent African-American Bishop James Walker Hood. This pamphlet lays out three days of events in July 1933 regarding the church schools in the area of Winston-Salem and provides a table for donations requested of the various local churches. Not in OCLC.  
(McBRB199) \$100

## MISSIONARY PERIODICAL

**23. Protestant Episcopal Church.** *The Spirit of Missions. December, 1867 [cover title].* New York: Published for the Board of Missions, [1868]. [829]-864,xii,119,[1]pp. Original green printed wrappers. Light wear and soiling, a few small chips to wrappers; contemporary paper label on front cover. Internally clean. Very good.

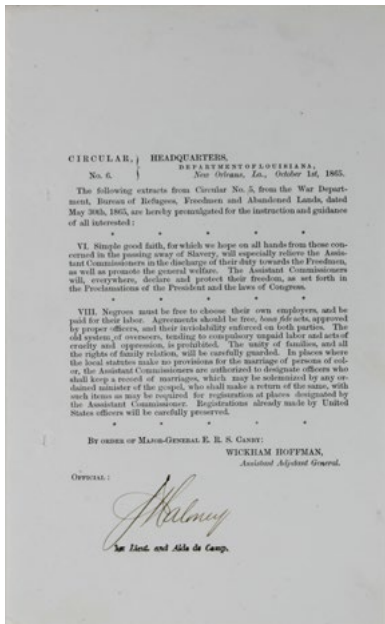
Monthly periodical published by the Board of Missions of the Protestant Episcopal Church documenting their work at home and abroad, with a dedicated section for their Freedmen's Commission. The section on foreign missions includes reports on missions in Africa, China, Japan, Greece, Haiti, and Mexico, while the Freedmen's section contains information on establishing schools to train Black teachers. There are also reports from bishops stationed in the West, with information on the church's work in Montana, Idaho, Utah, Colorado, and in Nebraska and the Dakotas among the Native Americans. Of particular interest for its information on missionary focus on education in the South during Reconstruction.



(McBRB2120) \$250

**“NEGROES MUST BE FREE TO CHOOSE THEIR OWN EMPLOYERS,  
AND BE PAID FOR THEIR LABOR.... THE OLD SYSTEM  
OF OVERSEERS, TENDING TO COMPULSORY UNPAID LABOR  
AND ACTS OF CRUELTY AND OPPRESSION, IS PROHIBITED.”**

**24. [Reconstruction]. [Louisiana]. Hoffman, Wickham.** *Circular No. 6. Headquarters, Department of Louisiana, New Orleans, La., October 1st, 1865 [caption title].* New Orleans: Oct. 1, 1865. Small broadside, 8 x 5 inches. Two pinholes in left margin, very light surface soiling. Very good plus.



A scarce field issue of two important extracts from Circular No. 5 from the United States War Department's Bureau of Refugees, Freedmen and Abandoned Lands regarding the disposition of freed African American slaves about six months after the conclusion of the Civil War. The first extract calls on assistant commissioners of the Bureau to "promote the general welfare" of freedmen and "declare and protect their freedom, as set forth in the Proclamations of the President and the laws of Congress." The second extracts is even more specific and impactful. It reads, in full: "Negroes must be free to choose their own employers, and be paid for their labor. Agreement should be free, bona fide acts, approved by proper officers, and their inviolability enforced on both parties. The old system of overseers, tending to compulsory unpaid labor and acts of cruelty and oppression, is prohibited. The unity of families, and all the rights of family relation, will be carefully guarded. In places where the local statutes make no provisions for the marriage of persons of color, the Assistant Commissioners are authorized to designate officers who shall keep a record of marriages, which may be solemnized by any ordained minister of the gospel, who shall make a return of the same, with such items as may be required for registration at places designated by the Assistant Commissioner. Registrations already made by United States officers will be carefully preserved."

should be free, bona fide acts, approved by proper officers, and their inviolability enforced on both parties. The old system of overseers, tending to compulsory unpaid labor and acts of cruelty and oppression, is prohibited. The unity of families, and all the rights of family relation, will be carefully guarded. In places where the local statutes make no provisions for the marriage of persons of color, the Assistant Commissioners are authorized to designate officers who shall keep a record of marriages, which may be solemnized by any ordained minister of the gospel, who shall make a return of the same, with such items as may be required for registration at places designated by the Assistant Commissioner."

This local reiteration of two provisions pertaining to the new freedoms of African Americans at the outset of Reconstruction typifies the political struggles of freed slaves in Louisiana after the war, where the tensions between Whites and Freedmen were particularly tough after the war. The order was issued by Assistant Adjutant General Wickham Hoffman by order of Major General E.R.S. Canby, and is signed by Hoffman's aide-de-camp, J. Maloney. (McBRB2422) \$550

**RARE IMAGES OF MIGRANT WORKERS IN SOUTHEAST TEXAS**

**25. [Texas]. McCombs, George.** *[Pearson, Frederick Stark]. [Annotated Vernacular Photograph Album Detailing Projects of the Medina County Irrigation Company in Various Locations in Central and Southeastern Texas, and Including Numerous Images of Mexican Migrant Workers and the African-American Crew].* [Lacoste, Tx. and surrounding areas: ca. 1911-1914]. [18] leaves, illustrated with eighty-two vernacular photographs, the great majority with manuscript captions, most measuring 2.75 x 4.5 inches with some slightly smaller. Contemporary brown pebbled faux leather photograph album, string-tied, with manuscript annotation on front cover reading, "Geo McCombs Lacoste,



Texas.” Moderate wear to boards, a couple of small edge chips, mild soiling. Very occasional minor soiling to photos. Very good.

An engaging annotated vernacular photograph album compiled by George McCombs of tiny LaCoste, Texas, in Medina County, documenting commercial projects of the Medina County Irrigation Company (MCIC) in the early 1910s. Medina County is located just west of San Antonio. The MCIC was founded by Frederick Stark Pearson around 1910 in conjunction with its construction of the Medina Dam and Canal System. Pearson was originally from Massachusetts and was an internationally known engineer by the time these photos were taken as he developed Boston’s electric transportation system, served as the chief engineer for railways in New York City, and helped develop railway and electrical systems for a number of cities worldwide. This album documents the height of MCIC’s work and success as Pearson and his wife died on the Lusitania in 1915 and the company collapsed soon after. The Medina Dam built by the company, however, proved to be a vital source of irrigation for vegetable fields in the area, as well as providing an important supply of drinking water to south-central Texas that brought new prosperity to the region.



All but a few images in the album are devoted to construction and farming projects as well as the men who worked them. Images include essential tools of their work such as a four-horse water wagon team, the use of dynamite for excavation, and shots of a hoisting engine and other large machinery. One shows men attaching pipes to a completed well for irrigation. Many show the development of a dam spillway at Chicon Dam in Medina County. At least ten photographs show Mexican laborers including a group of men planting onions in Devine, other groups excavating spillways, and there’s a great shot of several men in the act of swinging sledge hammers while building a well. There are also at least one image of the compiler’s young daughter playing with Mexican children. At least three photos show African Americans; one of these images is captioned “ni\*\*er Morse” and another is captioned, “ni\*\*er Shick,” and both men are pictured with horses.

There are several images of the construction of the Medina canal and dam as well as a camp where laborers lived during construction. At the time, it was the fourth largest dam project in the United States, and, according to [bmawater.org](http://bmawater.org): “A crew of 1,500 men worked around the clock to mix 292,000 cubic yards of concrete and form it into a waterproof wall 164 feet high, 128 feet wide at the base, 25 feet wide at the top, and 1,580 feet long. Laborers received \$2 a day, which were good wages for those days. Most were Mexican nationals who had prior experience building hydroelectric dams with Pearson in Mexico, and most of them brought their families. At least 70 people were killed by accidents and disease during the year of construction.”

MCIC also apparently owned farmland as there are several images showing cotton and sugar cane cultivation and one depicts the planting of pecan trees in Lytle. One great image shows a cotton compress in Sinton right next to a shack with a huge sign reading, “Magnolia Brewing Co. Beverage House.”

In addition to the various construction projects, the present album documents several other tiny Texas towns, most of which were founded by the MCIC. Several show Sea Drift, including its wharf, bath house, and more than one of dredges in the water. There are two shots of the construction of a hotel in Natalia, taken not long after the town was



founded by the MCIC. It was named for Pearson's daughter, Natalie, but they misspelled her name. There are also a couple of shots of the town of Pearson which was a stop on the Southern Pacific Railroad. This was also created by the MCIC and named for its founder. There are also at least two photos taken in the small Medina County town of Castroville.

An outstanding collection of early-20th-century, small-town Texas imagery, documenting construction projects that brought new prosperity to Medina County, various farming operations, and the Mexican migrant and African-American laborers who did the hard work to build them.

(McRB2403)

\$3,750

### PICTURES OF A BLACK MAN'S LIFE FROM GRADE SCHOOL TO HIS TRAINING BEFORE WORLD WAR II

**26. [Texas]. Walker, Earl O.** [*Annotated Vernacular Photograph Album Documenting the Military Training and Personal Life of African-American World War II Soldier, Earl O. Walker of Newton, Kansas, While Stationed in Kansas, Texas, and Louisiana*]. [Various locations in Kansas, Texas, and Louisiana: Mainly 1930s to 1940s]. [25] leaves, illustrated with 187 vernacular photographs, both mounted and loose, with most mounted images captioned on the album leaves or within the photos themselves, as well as a single newspaper clipping. Oblong folio. Contemporary red cloth photograph album, string-tied, rear cover lacking. Front cover heavily worn and held to spine with a single piece of duct tape. Some leaves loose, some mounts empty, most with moderate chipping to edges. Photographs in fair to very good condition. About good.

A unique and historically-interesting photograph album compiled by Earl O. Walker, who served in C Battery, 598th Field Artillery Battalion during World War II. This nicely captioned album contains many images documenting Walker's childhood in Kansas, with family photographs taken in Kansas prior to his enlistment, as well as his time training at Camp Polk, Louisiana, together with images taken on vacation in Port Arthur, Texas while in the military, and with numerous images of Walker's female friends and/or girlfriends.

Earl O. Walker was born in 1929 in Newton, Kansas, and returned there after World War II. The present album contains a group of images from his grade school and high school days, including family photos and photos



of Walker playing on the high school basketball team. The album also contains images of a goodbye party held for Walker in Wichita in 1947, just prior to his enlistment in the 598th Field Artillery Battalion. Walker's unit was part of the famed 92nd Infantry Division, which a few years prior was the first African-American division to see combat in Europe during World War II. Walker was in the Battalion Motor Pool, and the album contains photos of him training at Camp Polk, and socializing in uniform in Port Arthur, Texas, including images of Walker and his comrades swimming in the Gulf of Mexico, and additional shots taken at Texas and Kansas nightclubs. A few images from later in Walker's life are also present, along with a newspaper clipping of a dinner held in Walker's honor in Wichita in 1956.

A particularly-useful aspect of Walker's album is his identification of most people and places pictured in the album. He identifies classmates, friends, family, children, and fellow soldiers, providing an important record of the people he knew and met during the decade or more from which these pictures emanate. He includes many images of himself and others at play, but also a healthy number of shots from his training days in the Gulf Coast region. The album is also an intriguing mix of Walker's personal life coupled with his time in military training before the Second World War. Photograph albums of African American representatives of the Greatest Generation are growing ever more scarce in the market.

(McBRB2319)

\$2,500

**“WHY EDUCATE THE NEGRO AT ALL?  
BECAUSE HE IS A MAN.”**

**27. Thirkield, Wilbur P.** *The Higher Education of the Negro* [cover title]. Cincinnati: Freedmen’s Aid and Southern Education Society, [ca. 1898]. 32pp. 16mo. Original printed self wrappers, stapled. Minimal even toning. Near fine.



A scarce turn-of-the-century address arguing in favor of African American education by Wilbur P. Thirkield, the Corresponding Secretary of the Freedmen’s Aid and Southern Education Society. Thirkield would

later serve as the President of Howard University from 1906-12, and as a bishop in the Methodist Episcopal Church. In the present work, Thirkield advocates for higher education as an advancement vehicle for African American men and women, which is “in the interest of the permanent welfare and prosperity of both races.” His support for African American higher education, however, is limited to “the exceptional men of the race.” Thirkield claims that “it is self-evident that the masses of the Negro race are, for generations, to be tillers of the soil.” Thirkield also expounds upon the importance of equality of opportunity and the value of “a ‘better brand’ of Negroes” - educated African American men and women who can, through higher education, become future teachers, lawyers, physicians, and political leaders for the African American community. The work is illustrated with two full-page photographs featuring a group of African American “Graduates of Claflin University, Now Teachers in the Institution” and a portrait of “President and Mrs. A.P. Camphor and Missionaries in West Africa.” The Freedmen’s Aid and Southern Education Society was based in Cincinnati, and was part of the Methodist Episcopal Church. OCLC records just five copies of this rather scarce, though patently paternalistic essay on African American higher education.

(McBRB2415)

\$450

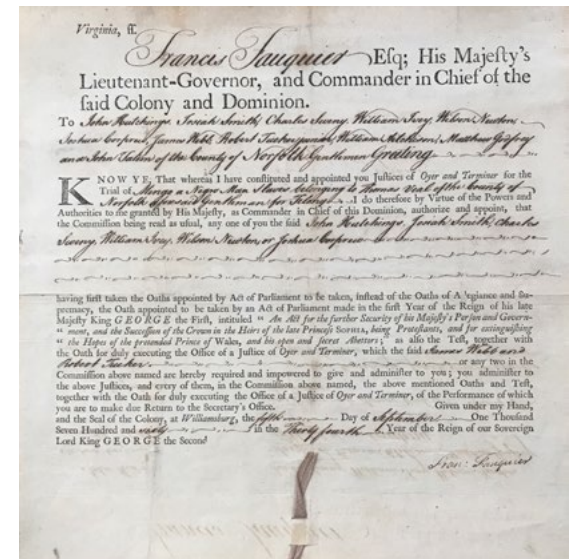
**APPOINTING JUDGES FOR THE TRIAL OF A VIRGINIAN SLAVE**

**28. [Virginia]. [African-Americana].** [Printed Document, Completed in Manuscript, *Appointing Judges in the Trial of a Black Man, Signed by Lieut. Governor Francis Fauquier*]. Williamsburg: 1760. Broadside, 11.75 x 11.75 inches. Silked on verso. Minor wear and soiling, some offsetting from ink. About very good.

Broadside form signed by Francis Fauquier, lieutenant governor of the colony of Virginia, appointing eleven men as justices of oyer and terminer in the trial of a slave. The printed document has been completed in manuscript, and appoints John Hutchinson, Josiah Smith, Charles Sweny, William Ivey, Wilson Newton, Joshua Corprew, James Webb, Robert Tucker, Jr., William Aitckison, Matthew Godfrey, and John Tatem as justices “for the trial of Mingo a Negro Man Slaves belonging to Thomas Veal of the County of Norfolk aforesaid gentleman for Felony.” Several of the men have already taken the necessary oaths of allegiance to serve in this position, and they are granted the ability to administer the oaths to those who have not. It is signed at Williamsburg, September 5, 1760.

Fauquier came to Virginia from England to serve as acting governor from 1758 until his death ten years later. He was a good friend of Thomas Jefferson, and was well-liked by sympathized with the colonists. He was, however, firm with opposition to the government and abolished the House of Burgesses in 1765 when they passed a resolution against the Stamp Act.

(McBRB1687)

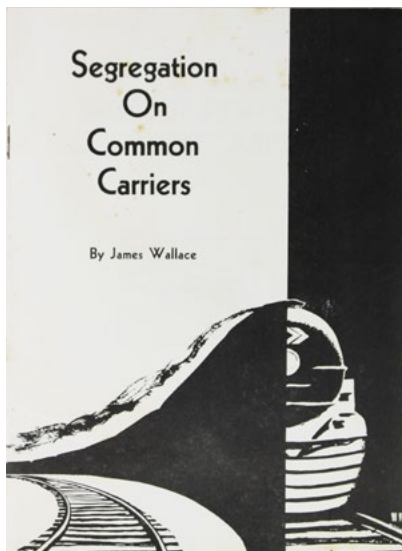


\$1,250

## A GROUP OF SOUTHERN CHRISTIANS RAILS AGAINST SEGREGATION IN THE JIM CROW SOUTH

29. **Wallace, James.** *Segregation on Common Carriers*. Chapel Hill: Fellowship of Southern Churchmen, 1947. [32]pp. With in-text drawings by Walt Reed. Pictorial self wrappers. Minor foxing and soiling to wrappers. Very good plus.

An informative pamphlet on the history and legal realities of segregated transportation in the United States, while calling for an end to the practice in the South. The text was written by James Wallace of the Christian Fellowship Commission of the Fellowship of Southern Churchmen, an organization of southern religious leaders dedicated to social justice during the Jim Crow years. Wallace discusses the advent of “discriminatory” Jim Crow laws which “insured that prejudice would continue” set against more recent legislation such as Interstate Commerce Clause and the Fair Labor Standards Act which are working to satisfy “an ever increasing demand for equality.” The text then discusses the court cases of Yolanda Barnett Wilkerson and Irene Morgan, the latter of which concluded the year before the present pamphlet was published and invalidated a Virginia law on segregated seating. *Morgan v. Virginia* was affirmed by the Supreme Court and became an important landmark in the struggle against Jim Crow laws in the South.



Wallace’s pamphlet also includes a compendium of segregation laws of various southern states, including Alabama, Arkansas, Florida, Georgia, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia. Interestingly, Wallace also calls for political action in which “Negroes and whites who participate in such direct action either as individuals or groups must discipline themselves to non-violence in word and deed. They must not resort to

disorder under any circumstance and if arrested must submit themselves peacefully, then contact some reliable attorney familiar segregation laws and practices for their defense.” This adherence to non-violent protest would continue throughout the Civil Rights Movement in the ensuing decades.

“The Fellowship of Southern Churchmen (FSC), organized in 1934 and headquartered in North Carolina, was a loosely affiliated group of prophetic, neo-orthodox southern Christians, both black and white, who worked to eradicate the region’s economic and racial problems. Contending that the time had come for radical Christians to lead the way toward a more just society, the FSC attracted such members as Howard Kester, Myles Horton, and Alva Taylor.... The FSC also served as a clearinghouse for liberal causes in the region. Members distributed pamphlets, speeches, and articles that advocated racial and economic change.... While the churchmen blamed the South’s problems on greed, power, and ignorance, they also criticized mainstream southern Protestant churches for abdicating their responsibility in the struggles for social justice. They accused churches of catering to the rich and powerful and of neglecting the South’s poor blacks and whites. Preaching an updated version of the Social Gospel, the FSC called upon black and white Christians to do good works and to build God’s kingdom on earth” (<https://www.ncpedia.org/fellowship-southern-churchmen>).

OCLC reports just four institutional holdings, at New York Public Library, Yale Law School, the Henry Ford Museum, and the University of North Carolina Law School.

(McBRB2417)

\$550

## THE RECEPTION CENTER BAND AT FORT BENNING, GEORGIA

30. [World War II]. [African American Photographica]. [*Panoramic Photograph of the African-American Brass Band at the Reception Center of Fort Benning, Georgia*]. Fort Benning, Ga.: 1942. Panoramic photograph, 8 x 16.5 inches, backed on paper. Several vertical fold creases, minor surface wear and soiling, small marginal pinhole at bottom left, couple of inked names in margins, slight fading to image area. Good.

A striking panoramic group portrait photograph of the brass band stationed at the Reception Center of Fort Benning in Georgia in the early years of World War II. Thirty-one soldiers pose for the camera, with ten drummers seated in front of an array of horn players standing in two rows behind them. Two band leaders flank the musicians, one on each side. Two of the men are identified in manuscript captions, one reading "Richard" and another reading "Alton." Private Alton Davenport was the band leader at Fort Benning after July 1941. Many members of the present band had played professionally before entering military service. The date of April 11, 1942 is etched into the negative at bottom center; the photographer's credit is visible at lower left, but not discernible. Unit photographs of African American soldiers in World War II are usually pretty straightforward; this example practically sings.

(McBRB2425)

\$750



Check out more of our inventory online!

[www.mcbriderarebooks.com](http://www.mcbriderarebooks.com)