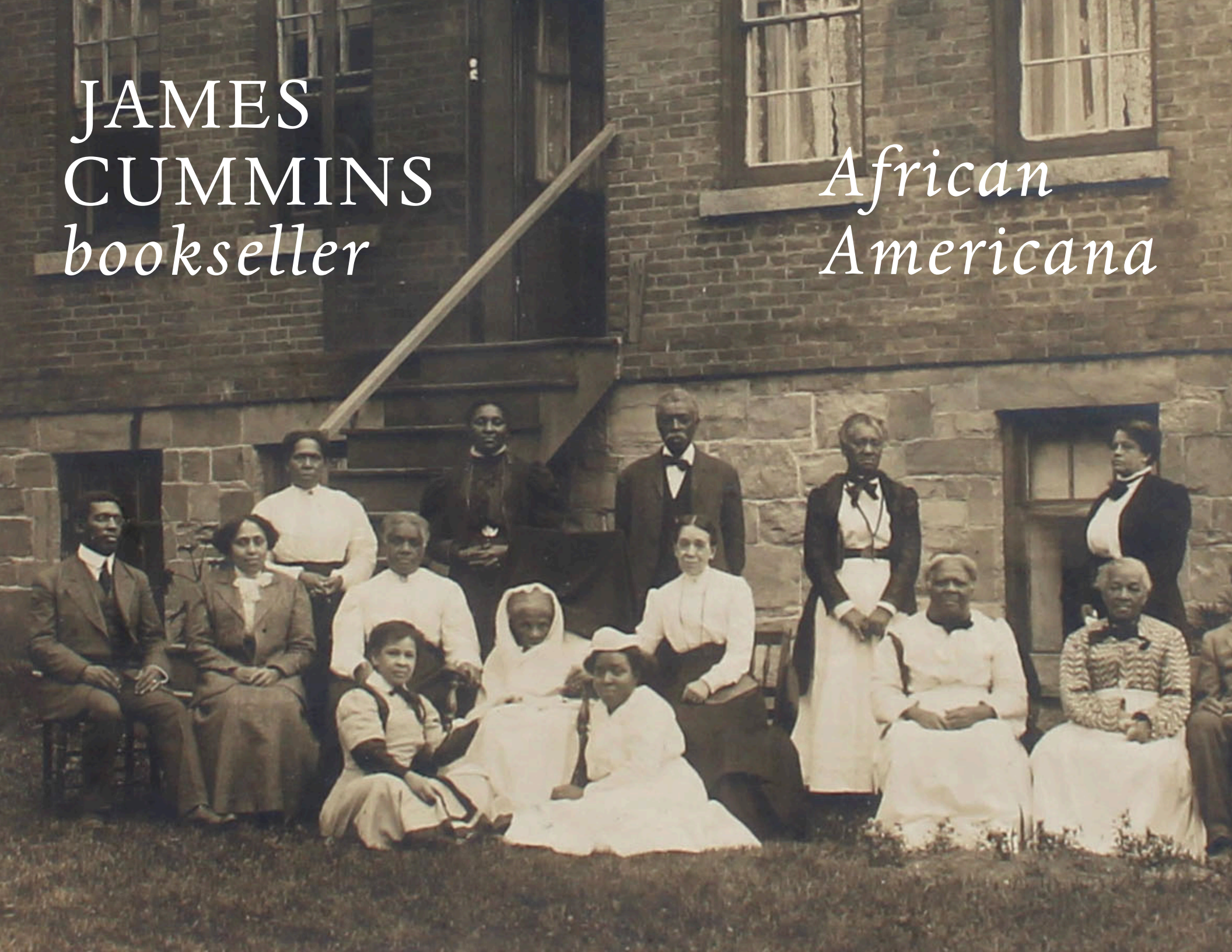


JAMES
CUMMINS
bookseller

*African
Americana*



Unrecorded

1] African Mutual Instruction Society.

African Mutual Instruction Society ... have re-opened their School ... Those desirous of receiving instruction, will be taught to read, write and cypher.

Small trade card, printed in red ink on recto only, text within a typographic border, woodcut illustration above the text. Signed in print by Aaron Wood, William P. Johnson, E. M. Africanus, James Myers, James P. Johnson, Henry King, Thomas C. Henry, and Arnold Elsey. 4-3/4 x 3-1/4 inches. [New York]: [circa 1827]. Very good.

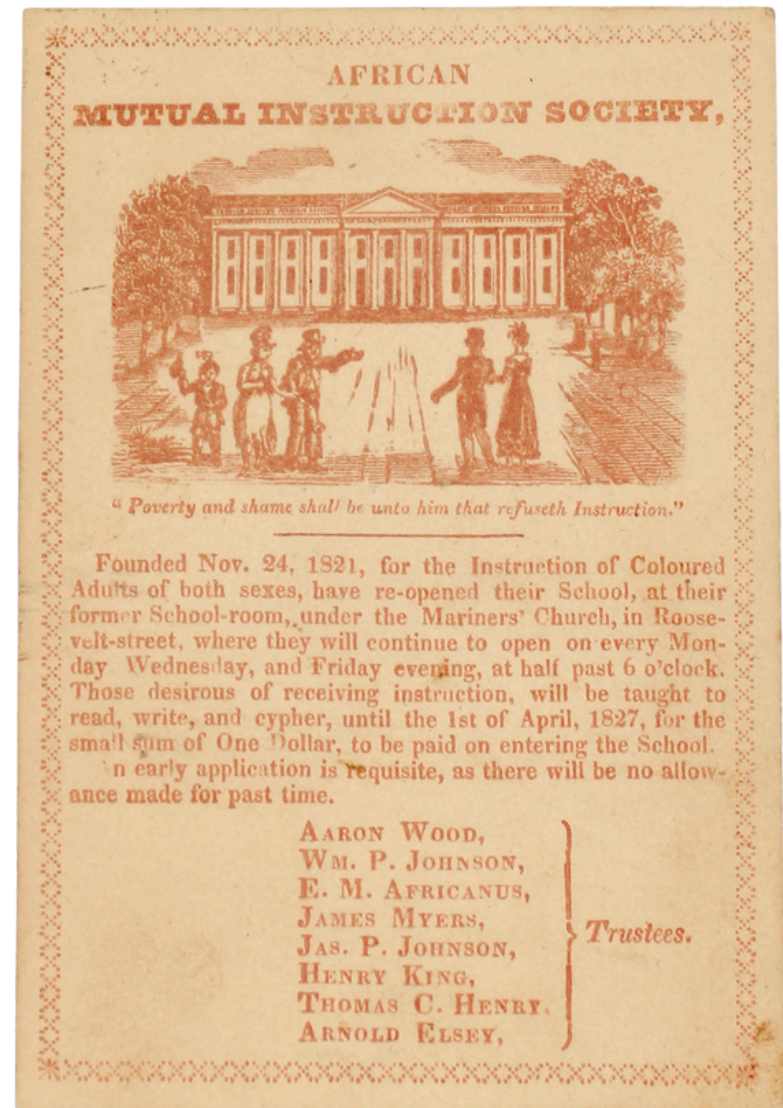
[369695] Sold

An ephemeral and apparently unique item recording early educational efforts made by African-Americans towards mutual instruction. Other than contemporary advertisements in *Freedom's Journal* (the first African American newspaper), little, if anything seems to have remained documenting these efforts. New York in the early 19th century, however, marked the beginning of African American organizations and societies, including churches, religious organizations, fraternal societies, etc.

The text of the card reads: "Founded Nov. 24, 1821, for the Instruction of Coloured Adults of both sexes, have re-opened their School, at their former School-room, under the Mariners' Church, in Roosevelt-street where they will continue to open on every Monday, Wednesday, and Friday evening, at half past 6 o'clock. Those desirous of receiving instruction, will be taught to read, write, and cipher, until the 1st of April, 1827, for the small sum of One Dollar, to be paid upon entering the school. An early application is requisite, as there will be no allowance made for past time."

At least three of the listed trustees, Aaron Wood, E. M. Africanus and William P. Johnson, can be positively identified as African-Americans, and it is likely true of all eight. "By the time the black press began in 1827, there were apparently quite a variety of schools set up in New York City for the expressed purpose of adult education for people of color ... From 'Freedom's Journal' we learn that adult instruction was offered three times per week by a Mr. [Aaron] Wood. Wood was also a trustee with the African Mutual Instruction Society, an ingenious self-help endeavor based on cooperative instruction among the adults involved. The society operated its courses out of the Mariner's Church on Roosevelt Street in New York" (Hutton, p. 123; c.f. Bacon. 'Freedom's Journal: The First African-American Newspaper,' p. 74 for a similar report).

African-American trade cards prior to 1850 are extremely scarce and this card unrecorded in OCLC. An important relic of African American education and self-determination in New York.



[Click the photo for further cataloguing and additional images](#)

Inscribed to his Editor: "... You Work me to Death..."

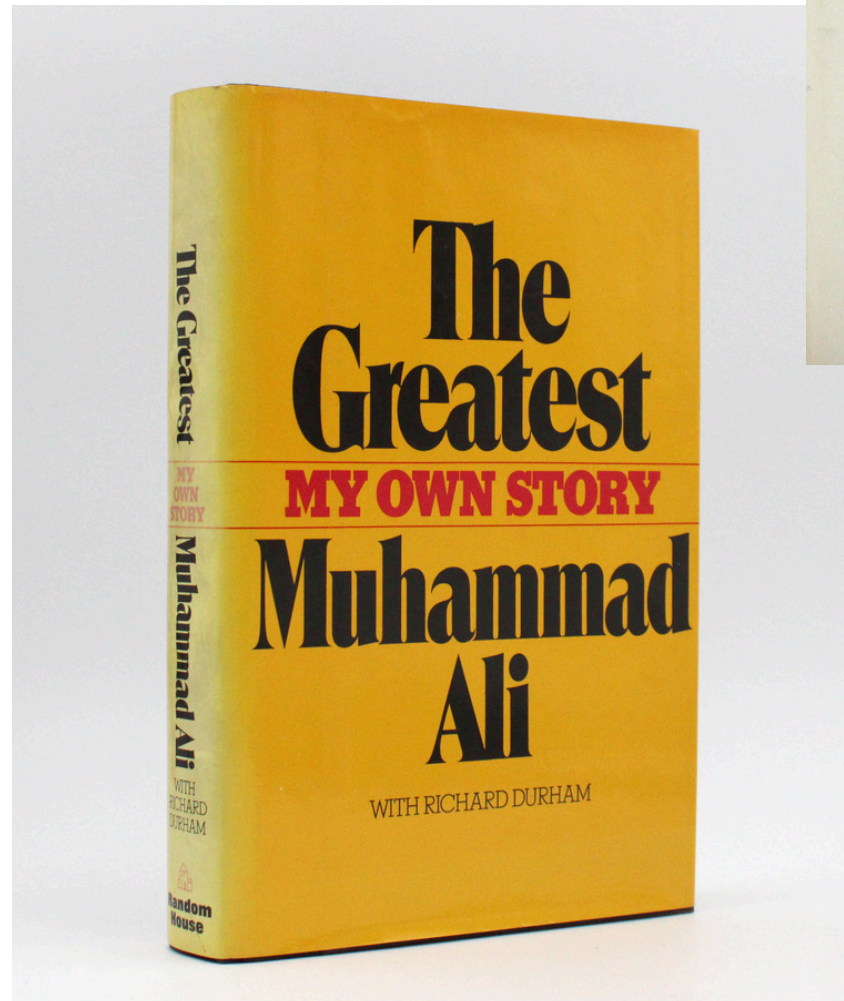
2] Ali, Muhammad.

The Greatest. My Own Story.

8vo. New York: Random House, 1975. First edition.
Black cloth backed boards. Fine copy in dust jacket
(spine panel sunned).

[367810] \$3,500

*Inscribed to editor Selma Shapiro: "To Selma from your
Boy Muhammad Ali / You work me to death / May 11
-75 Time 1:39".*



*To Selma
from
Boy
Muhammad
Ali
You Work me to death
May 11 - 75
Time 1:39*

ARGUMENT
OF
JOHN QUINCY ADAMS,
BEFORE THE
SUPREME COURT OF THE UNITED STATES,
IN THE CASE OF THE
UNITED STATES, APPELLANTS,
vs.
CINQUE, AND OTHERS, AFRICANS,
CAPTURED IN THE SCHOONER AMISTAD, BY LIEUT. GEDNEY,
DELIVERED ON THE 24th OF FEBRUARY AND 1st OF MARCH, 1841.
WITH A REVIEW OF THE CASE OF THE ANTELOPE,
REPORTED IN THE 10TH, 11TH AND 12TH VOLUMES OF WHEATON'S REPORTS.

NEW YORK:
S. W. BENEDICT, 128 FULTON STREET.
1841.

Adams's Defense of the Amistad Captives

3] (Amistad) – Adams, John Quincy.

Argument of John Quincy Adams before the Supreme Court of the United States in the Case of the United States, Appellants vs Cinque and Others, Africans.

135, [1]pp. 8vo. New York: S. W Benedict, 1841. First edition. Modern morocco backed cloth.

[368923] \$10,000

On August 24, 1839, a U.S. revenue cutter seized a ship off of Long Island, landing it in New London Connecticut. Aboard the Amistad were fifty-three Africans, kidnapped in Sierra Leone and sold at a Havana, Cuba slave market. Led by Cinque, the slaves revolted aboard ship, killing the captain and other crew members. Tricked by the remaining sailors aboard into believing they would be returned to Africa, the ship sailed north to Long Island before being stopped. Connecticut jailed the Africans and charged them with murder; the Captain of the U.S. Revenue ship filed for salvage rights to the "cargo" (i.e. the slaves); Spanish officials demanded their extradition to Cuba.

The Amistad case entered the federal courts to settle the various claims. President Martin Van Buren issued an order of extradition, but a New Haven federal court's decision preempted the return of the captives to Cuba, ruling that no one owned the Africans because they had been illegally enslaved. The Van Buren administration appealed the decision, and the case came before the U.S. Supreme Court in January 1841.

Adams, then aged 72 and serving as a Congressman from Massachusetts, was approached by abolitionists Lewis Tappan and Ellis Gray Loring to represent the Amistad captives and argue their case before the Supreme Court. His impassioned speech, published here for the first time, helped win the slaves their freedom: "The moment you come to the Declaration of Independence, that every man has a right to life and liberty, an inalienable right, this case is decided. I ask nothing more in behalf of these unfortunate men than this Declaration."

Baldwin's Defense of the Amistad Captives

4] (Amistad) – Baldwin, Roger S.

Argument of Roger S. Baldwin, of New Haven, Before the Supreme Court of the United States, in the Case of the United States, Appellants, vs. Cinque and Others, Africans of the Amistad.

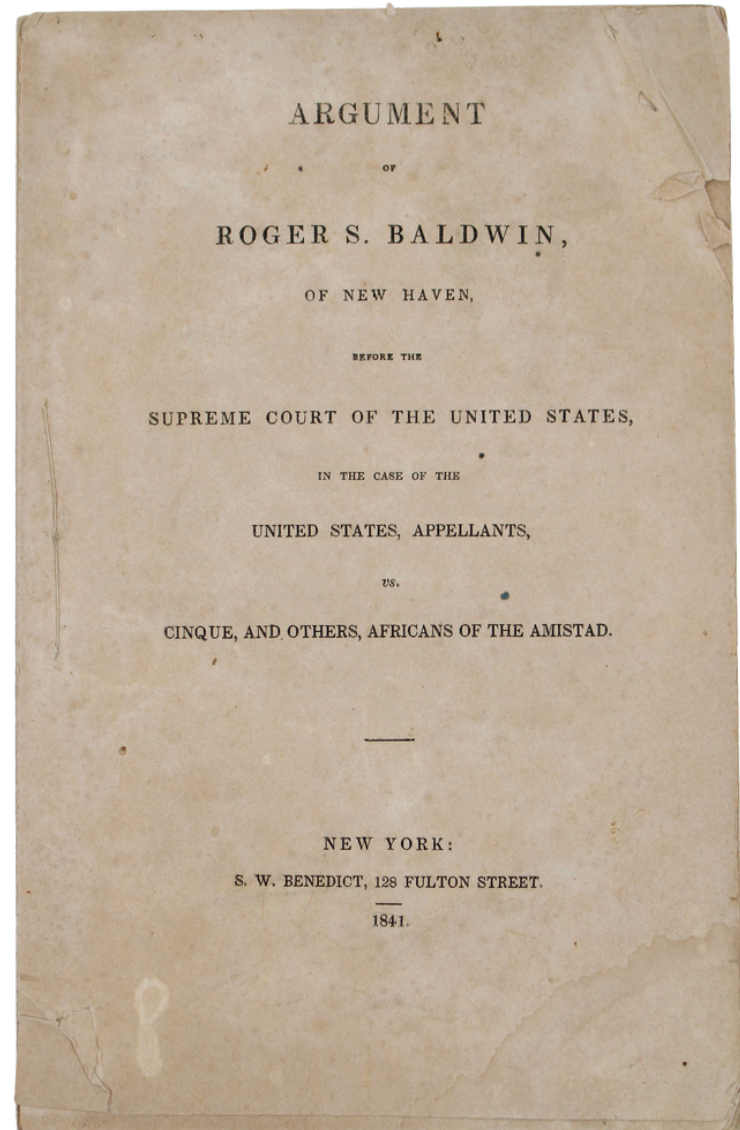
32pp. 8vo. New York: S.W. Benedict, 1841. First edition. Stitched self-wrappers, small chip and crease to fore-edge of title, minor foxing and staining.

[368924] \$8,500 ON HOLD

The first order of business of the Amistad Committee, founded in September 1839 by abolitionists Lewis Tappan, Simeon Jocelyn, and Joshua Leavitt, was to organize a legal defense and hire representation for the captives. Tappan and Jocelyn had worked with Roger Sherman Baldwin several years earlier on the failed attempt to establish an African American college in New Haven. Both a well respected lawyer and an ardent abolitionist, the maternal grandson of Signer Roger Sherman, Baldwin was a logical choice. For the argument before the Supreme Court, in October 1840 the Committee approached John Quincy Adams, then aged 72 and serving as a Congressman from Massachusetts, to co-defend the Amistad captives with Baldwin.

Before the Supreme Court, after Attorney General Henry Gilpin argued the government's position to accept the will of another sovereign nation, Baldwin presented the defense. Indeed Baldwin did the majority of the legal reasoning, centering his argument on the basic liberties of human beings and the free status, especially in the United States, of the illegally enslaved. After his presentation, Adams gave a rousing and emotional closing. "While Adams presented a bitter political denunciation of the federal government's treatment of the Amistad captives, Baldwin presented a convincing legal argument" (Finkelman). When the Supreme Court announced its decision on March 9, 1841 in favor of the Africans, it rested principally on the arguments of Baldwin and not what Justice Story termed the "interesting remarks" of Adams.

This pamphlet is the first separate printing of Baldwin's defense of the Amistad captives before the Supreme Court and is quite rare on the market with only a single example in the auction records for the last half century.



Slip Bill to Indemnify the Owners of the Amistad

5] (Amistad).

A Bill To indemnify the owners of the Spanish schooner Amistad ...

1p. Folio. Washington, D.C: April 10, 1844. 28th Congress, 1st Session, H.R. 328. Disbound.

[368652] \$2,500

Slip bill printing of a congressional bill to pay the Spanish minister \$70,000 to "indemnify the owners of the Spanish schooner Amistad, for the unlawful seizure, detention, and salvage allowed that vessel and her cargo, and liberation of the slaves on board of her, in the year on thousand eight hundred and forty [i.e. 1839], and afterwards, during their detention and by their liberation."

Sponsored by Democrat C. J. Ingersoll, the bill would be opposed by John Quincy Adams and others and would be defeated.

28th CONGRESS,
1st Session.

H. R. 328.

[Report No. 426.]

APRIL 10, 1844.

Read, and committed to a Committee of the Whole House to-morrow.

Mr. C. J. INGERSOLL, from the Committee on Foreign Affairs,
reported the following bill:

A BILL

To indemnify the owners of the Spanish schooner Amistad.

1 *Be it enacted by the Senate and House of Representatives*
2 *of the United States of America in Congress assembled, That*
3 *the sum of seventy thousand dollars, out of any money in the*
4 *treasury not otherwise appropriated, be, and the same is hereby,*
5 *directed to be paid to the Spanish minister in the United*
6 *States, to indemnify the owners of the Spanish schooner Amis-*
7 *tad, for the unlawful seizure, detention, and salvage allowed of*
8 *that vessel and her cargo, and liberation of the slaves on board*
9 *of her, in the year one thousand eight hundred and forty, and*
10 *afterwards, during their detention, and by their liberation.*

Publisher's Deluxe Binding

6] Armistead, Wilson.

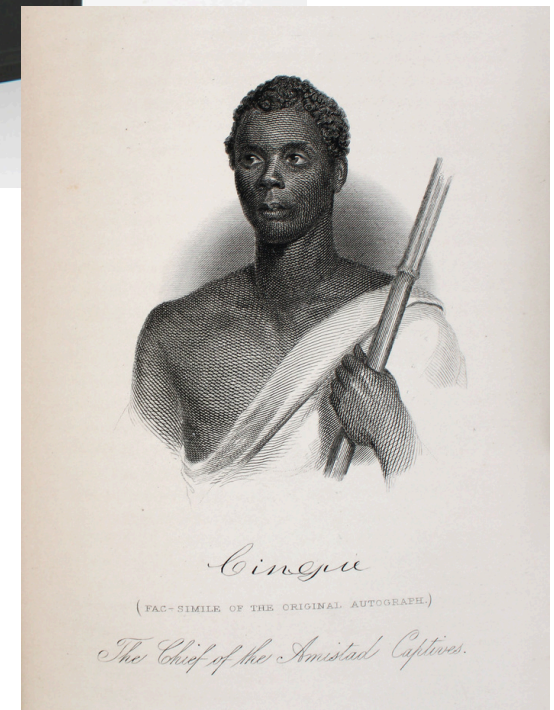
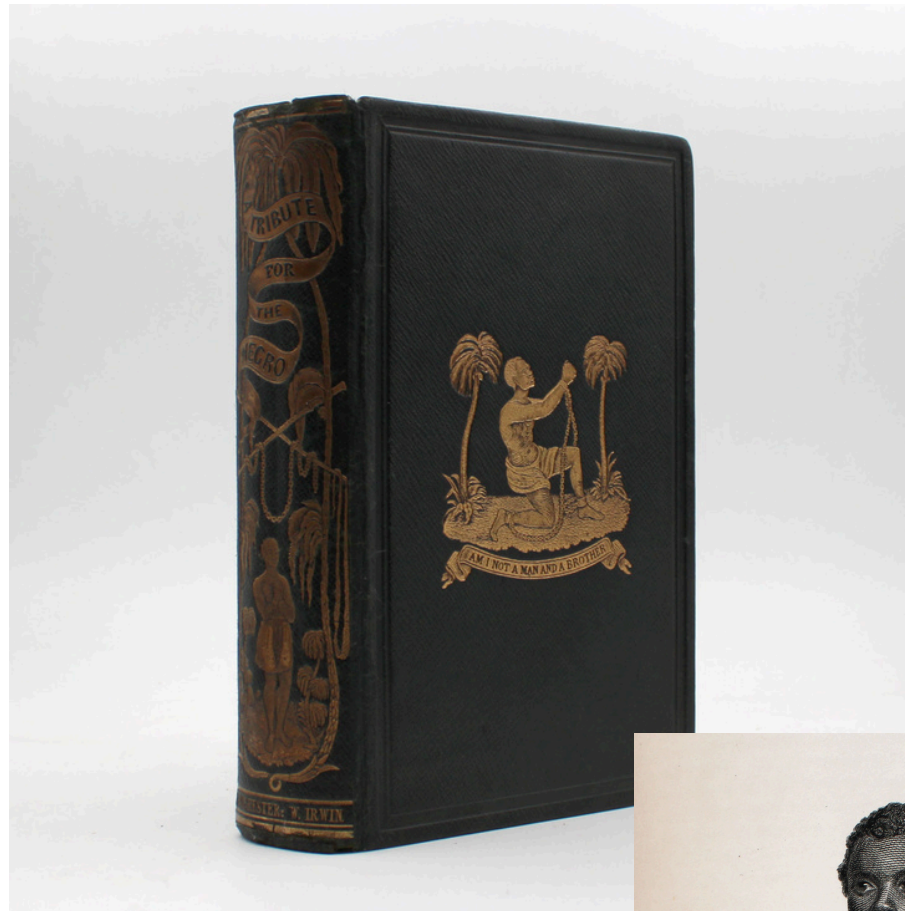
TA Tribute for the Negro: being a Vindication of the Moral, Intellectual, and Religious Capabilities of the Coloured portion of Mankind.

Illustrated with 12 plates. xxxv, 564, [4, ads] pp. 8vo. Manchester: William Irwin, 1848. First edition, one of an unknown number of special copies in publisher's morocco binding and with two extra plates. Original morocco deluxe with a vignette of a fettered slave and the abolitionist motto "Am I Not a Man and a Brother" on the upper cover, spine gilt, a.e.g. Repairs to joints and top and tail of spine, hinges reinforced.

[369656] \$4,500

First edition, and one of an unknown number of special copies in the publisher's deluxe morocco binding and with two extra plates. The deluxe binding features a vignette of a fettered slave and the abolitionist motto "Am I Not a Man and a Brother" in a banner below him on the front board, and a similar vignette of a standing, manacled slave and devices of chains and palm trees on the spine. The list of illustrations notes two additional plates in the morocco copies (present here); the extra plates feature a "Gang of Slaves journeying to be sold in a Southern Market" and the "Sale of Estates, Pictures, and Slaves, in the Rotunda, New Orleans." Other plates include portraits of Olandah Equiano, Touissant L'Ouverture (and a plate containing facsimiles of his handwriting), Jan Tzatzoe, Frederick Douglass, and Cinque, the "Chief of the 'Amistad Captives,'" as well as other scenes and portraits.

Wilson Armistead (1819-68) was a Quaker businessman from Leeds and a tireless anti-slavery campaigner and supporter of the abolitionist movement. *A Tribute for the Negro*, his great work, is an abolitionist text of enduring merit. Armistead's volume, like works by Grégoire, Lavallée, and Mott that preceded it, and Nancy Cunard's *Negro Anthology* that would come eighty years later, testifies to the achievements and intellectual capacity of Africans, people of African descent, and the slaves transported from the continent. Excerpts from the above-mentioned notables, and authors such as Ignacio Sancho, James Pennington, Alexander Crummell, William Wells Brown, and Phyllis Wheatley are here, together with a collection of biographical sketches of about 50 important notable historical figures of African descent.



Negro League Handbill

7] (Baseball).

**Base Ball Bidwell Park Mellenville. Thursday,
June 11 Philmont --vs.-- Mohawk Colored Giants
of Schenectady ... Sunday, June 14 Philmont vs.
Kingston Home Leaders ...**

Small broadside. 10 x 6-1/16 inches. Hudson, NY:
Richards Advertising Co, [1931]. Toned. Holes in
upper margin.

[346498] Sold

The 1931 Colored Giants featured Buck Ewing at catcher. Ewing was a very talented catcher who played for the Homestead Grays, where he was replaced by Josh Gibson in 1930 when he was injured (and which is why he is sometimes referred to as "The Wally Pipp of Colored baseball"). He played for the Colored Giants thereafter. In 1931 he hit a home run off of Grover Cleveland Alexander, then playing with The House of David, when the Colored Giants swept them in a two game series. Cleveland remarked, "That's the greatest catcher I ever saw, black or white." Hall of Fame manager John McGraw also said about Ewing "He'd be the greatest catcher in the big leagues but for his color."

Base Ball
BIDWELL PARK
MELLENVILLE

THURSDAY, JUNE 11
PHILMONT
--VS.--
MOHAWK COLORED GIANTS
Of Schenectady

6:30 P. M. **ADMISSION 25 CENTS**

SUNDAY, JUNE 14th
PHILMONT
VS.
KINGSTON HOME LEADERS

3:00 P. M. **Admission 25 cents**

Richards Advertising Co., Hudson, N. Y.



Rare Early Image of an Identified African American Businessman in the West

8] (Brown, William A. G.) - Sutterly, Curtis and J. K.; photographers.

[Carte-de-visite portrait of the Nevada saloon keeper, an early image of a Black entrepreneur in the West].

Albumen carte de visite, on the photographer's mount. Contemporary ink identification on verso. [Virginia City, Nevada]: [circa 1866]. Stained and yellowed, abrasion on verso likely from removal of revenue stamp costing most of the photographer's imprint.

[369806] \$4,750

Free-born in Massachusetts in circa 1830, not much is known of Brown's early life. He arrived in Nevada in 1863, settling in Virginia City, a boomtown first populated in 1859 upon the discovery of silver in the Comstock Lode. Initially a shoeshine, Brown opened the Boston Saloon on B Street, described as being on "an upslope location along Virginia City's mountainside setting and well beyond the center of town." Although there were dozens of saloons operating in Virginia City by the early 1860s, none yet catered to the small Black community. By 1866, the saloon moved locations to the more central location on the corner of D and Union Street, in the heart of the business district.

*In the 1990s and early 2000s, excavation at the site of the Boston Saloon revealed a high level of sophistication in their offerings, including French champagne, English soda water, and an early example of Tabasco hot sauce, first introduced in 1869. The animal bones studied also showed expensive cuts of meat including an abundance of beef and sheep. Brown sold the Boston Saloon in 1875, and the same year it was leveled in the Great Fire and not rebuilt. See Kelly J. Dixon, "Archaeology of the Boston Saloon" in *African Diaspora Archaeology Newsletter*, Vol. 9, Issue 2 (June 2006).*

*This image was taken by Curtis and J.K. Sutterley, pioneering brothers who opened several studios throughout Nevada and Utah between 1865 and 1875. Though partly obliterated, almost certainly from the removal of a revenue stamp, the photographer's imprint is that of J.K. and Clement Sutterley, with their "Sutterley Brothers, / Photographers, / Union Block, B. Street. cor. Taylor, / Virginia, N." imprint. They operated this studio from at least 1867, however, the removed revenue stamp suggests a date of 1866, during the peak of the Boston Saloon's operation. See Palmquist and Kailbourn, *Pioneer Photographers of the Far West* for biographical details on the brothers.*

We are aware of only one other known image of Brown, located at the Library of Congress.

*The First History of African American Military Service
in the Civil War*

9] Brown, William Wells.

**The Negro in the American Rebellion: His
Heroism and His Fidelity.**

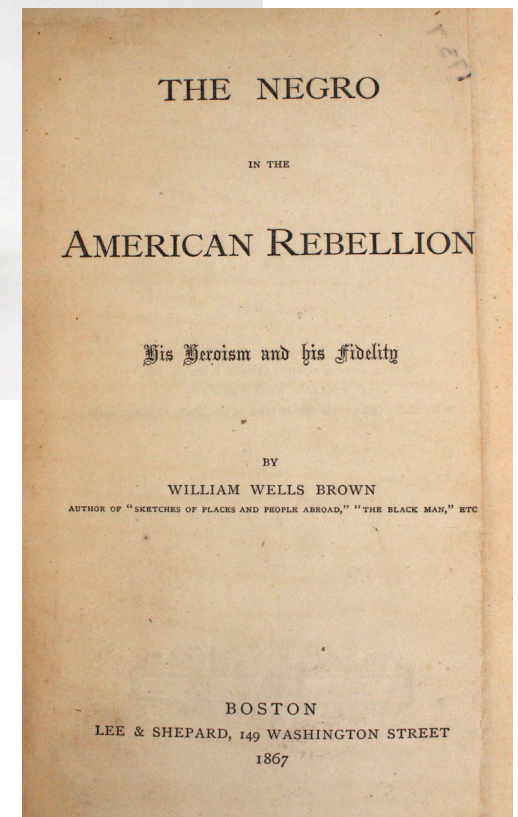
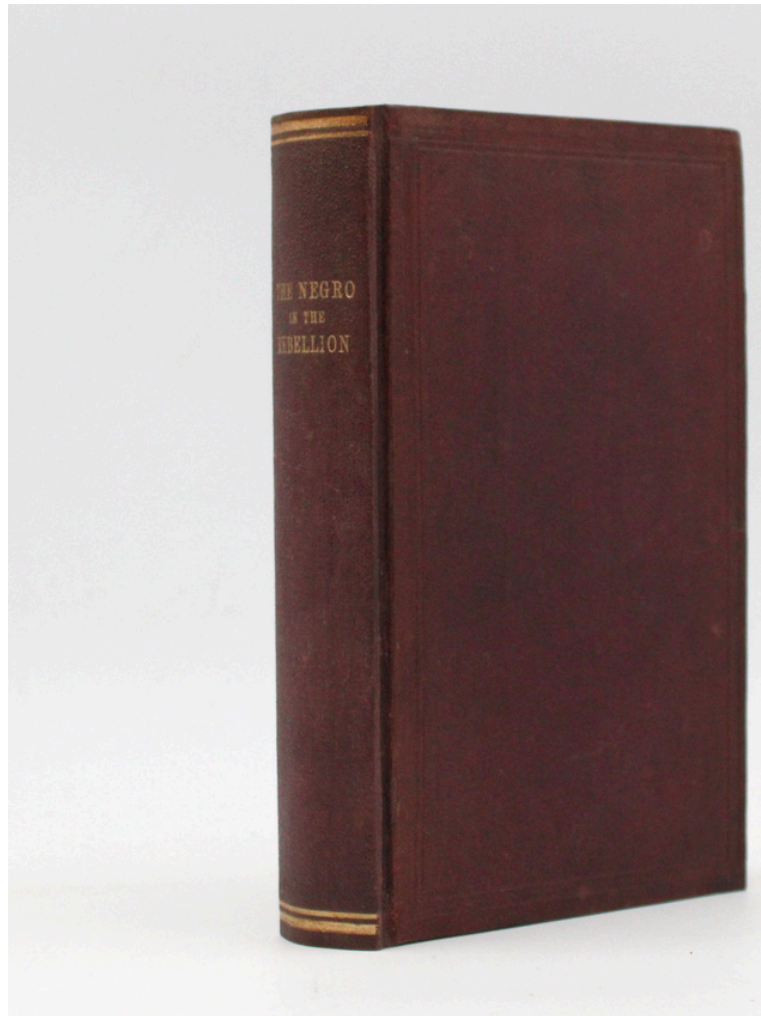
xvi, 380 pp. 8vo. Boston: Lee & Shepard, 1867. First
edition. Publisher's brown cloth, rebacked,
endpapers renewed. Repairs to fore-edges of first
two leaves.

[366890] \$4,500

Drawn from newspapers, regimental histories, and first-hand accounts related to him by veterans and family members, Brown's groundbreaking work was the first history of African American military service in the Civil Era to be published. Brown writes in the Preface: "Feeling anxious to preserve for future reference an account of the part which the Negro took in suppressing the Slaveholders' Rebellion, I have been induced to write this work."

Brown "practiced a different kind of history. His was a dynamic, popular history written close to the ground level from odd angles, created from a grab bag of sources and populated mostly by common people performing heroic actions. Brown's history-making pen put black men in the center and relegated everyone else to the periphery. Even Lincoln ... was mostly marginalized ... His major appearance came chiefly in the role of the assassinated president; only martyrdom made Lincoln truly palatable. Grant, Sherman, Lee and their subordinates likewise left few footprints in Brown's history. Brown replaced these standard figures with a black set of military heroes ..." (Greenspan, pp. 431-433).

Sold strictly by subscription, see Greenspan for a detailed account of the marketing of the book by and to African Americans.



On the Suppression of the African American Vote

10] Bruce, Blanche.

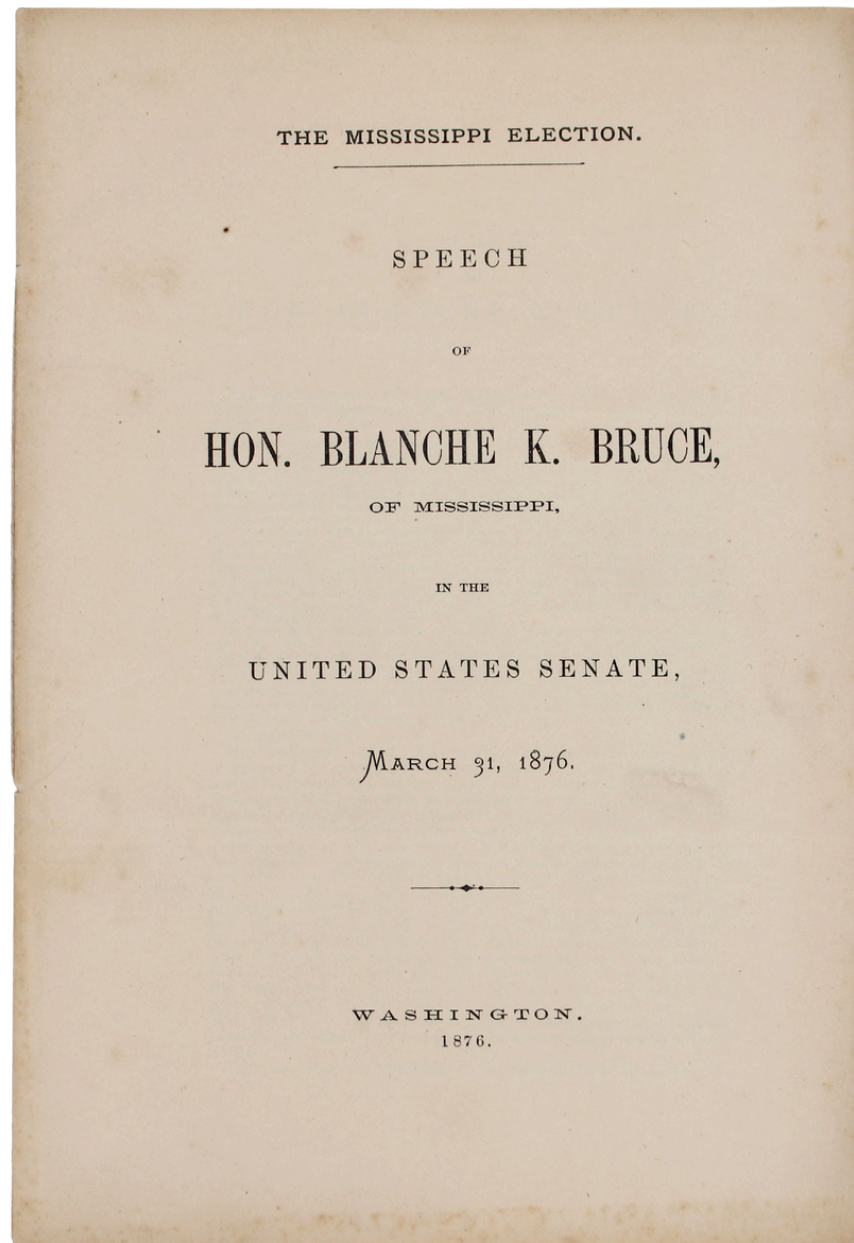
The Mississippi Election. Speech of Hon. Blanche Bruce, of Mississippi, in the United States Senate, March 31, 1876 [wrapper title].

[3]-13, [1, blank]pp. 8vo. Washington, D.C: 1876. Publisher's wrappers, minor toning.

[368592] Sold

Formerly enslaved, Blanche Bruce became the first African American to serve a full term in the U.S. Senate, representing Mississippi from 1875 to 1881. Among his first acts was to press for a Senate inquiry into fraud in the Fall 1875 Mississippi elections, in which southern Democrats overthrew Republican control by suppressing the African American vote through violence and intimidation. In this speech, he asserts: "The evidence in hand and accessible will show beyond peradventure that in many parts of the State corrupt and violent influences were brought to bear upon the registrars of voters, thus materially affecting the character of the voting or poll lists; upon the inspectors of election, prejudicially and unfairly thereby changing the number of votes cast; and, finally, threats and violence were practiced directly upon the masses of voters in such measures and strength as to produce grave apprehensions for their personal safety and as to deter them from the exercise of their political franchises." A committee would indeed be appointed and find ample evidence of violence and voter suppression, but the matter was not pursued further. The "success" of the so-called Mississippi Plan of 1874 marked the beginning of the end of Reconstruction, paving the road for the Compromise of 1877, and it led to a significant increase in violence against and voter suppression of African Americans by white supremacists in the south.

There are two editions of this speech, the present edition and an 8-page edition printed in two columns; priority has not been established between the two.



Early Senate Draft of the Civil Rights Act of 1964

11] (Civil Rights Act of 1964).

S. 1732 ... A Bill To eliminate discrimination in public accommodations affecting interstate commerce ...

9, [3]pp. Small folio (11x7-1/2 inches). Washington, D.C: June 19, 1963. Stapled self-wrappers, as issued.

[366806] \$3,500

Martin Luther King Jr.'s Birmingham campaign in the spring of 1963 proved a watershed moment in the civil rights movement, leading directly to the shift in President John F. Kennedy's position on civil rights, with the President announcing in a televised address to the American people on June 11, 1963 the urgent need for civil rights legislation. On June 19, Kennedy sent his civil rights bill to Congress, calling for the enforcement of voting rights, equal accommodations in public facilities, provisions for the Attorney General to initiate school desegregation suits, new programs to ensure fair employment practices such as support of a Fair Employment Practice Committee, the establishment of a Community Relations Service, and the granting of authority to the federal government to withhold funds from programs and activities in which discrimination had occurred.

Senate Majority leader Mike Mansfield (D, Montana) immediately took Kennedy's proposal and on June 19 introduced it as three bills within the Senate. The first, S. 1731, comprising the exact text of the administration's proposal, was read twice and referred to the Senate Judiciary Committee. The second, S. 1732 [i.e. the present printing], included only the second article of the administration's proposal, i.e. the section regarding discrimination in public accommodations, which was read twice and referred to the Senate Commerce Committee. The final bill, S. 1750, containing the text of S. 1731 but without the text of S. 1732, was likewise read and referred to the Senate Judiciary Committee. The Senate Commerce Committee held their hearings on S.1732 in July to August 1963 and reported the bill out of committee with various amendments on February 10, 1964. But with the House version of the Civil Rights Act (H.R. 7152) proceeding through its process, the Senate chose to wait for its passage to consider amending that bill before taking up its own.

88TH CONGRESS
1st Session

S. 1732

IN THE SENATE OF THE UNITED STATES

JUNE 19, 1963

MR. MANSFIELD (for himself, MR. MAGNUSON, MR. KUCHEL, MR. HUMPHREY, MR. KEATING, MR. MORSE, MR. SCOTT, MR. DOUGLAS, MR. BEALL, MR. SYMINGTON, MR. FONG, MR. CLARK, MR. JAVITS, MR. HART, MR. CASE, MR. YOUNG of Ohio, MR. COOPER, MR. DODD, MR. BAYH, MR. BREWSTER, MR. BURDICK, MR. ENGLE, MR. GRUENING, MR. HARTKE, MR. INOUYE, MR. JACKSON, MR. KENNEDY, MR. LONG of Missouri, MR. MCCARTHY, MR. MCGOVERN, MR. MCINTYRE, MR. McNAMARA, MR. METCALF, MR. MUSKIE, MR. NELSON, MR. NEUBERGER, MR. PASTORE, MR. PELL, MR. PROXMIRE, MR. RANDOLPH, MR. RIBICOFF, MR. WILLIAMS of New Jersey, MR. DOMINICK, MR. CHURCH, MR. MOSS, and MR. McGER) introduced the following bill; which was read twice and referred to the Committee on Commerce

A BILL

To eliminate discrimination in public accommodations affecting interstate commerce.

1 *Be it enacted by the Senate and House of Representa-*
2 *tives of the United States of America in Congress assembled,*
3 *That this Act may be cited as the "Interstate Public Accom-*
4 *modations Act of 1963."*

FINDINGS

6 SEC. 2. (a) The American people have become increas-
7 ingly mobile during the last generation, and millions of
8 American citizens travel each year from State to State by
9 rail, air, bus, automobile, and other means. A substantial
10 number of such travelers are members of minority racial

VII—O



*To Samuel Vaughan Esquire
From the Author*

Presentation Copy to a Slaveholder and from a Signer's Library

12] Clarkson, Thomas.

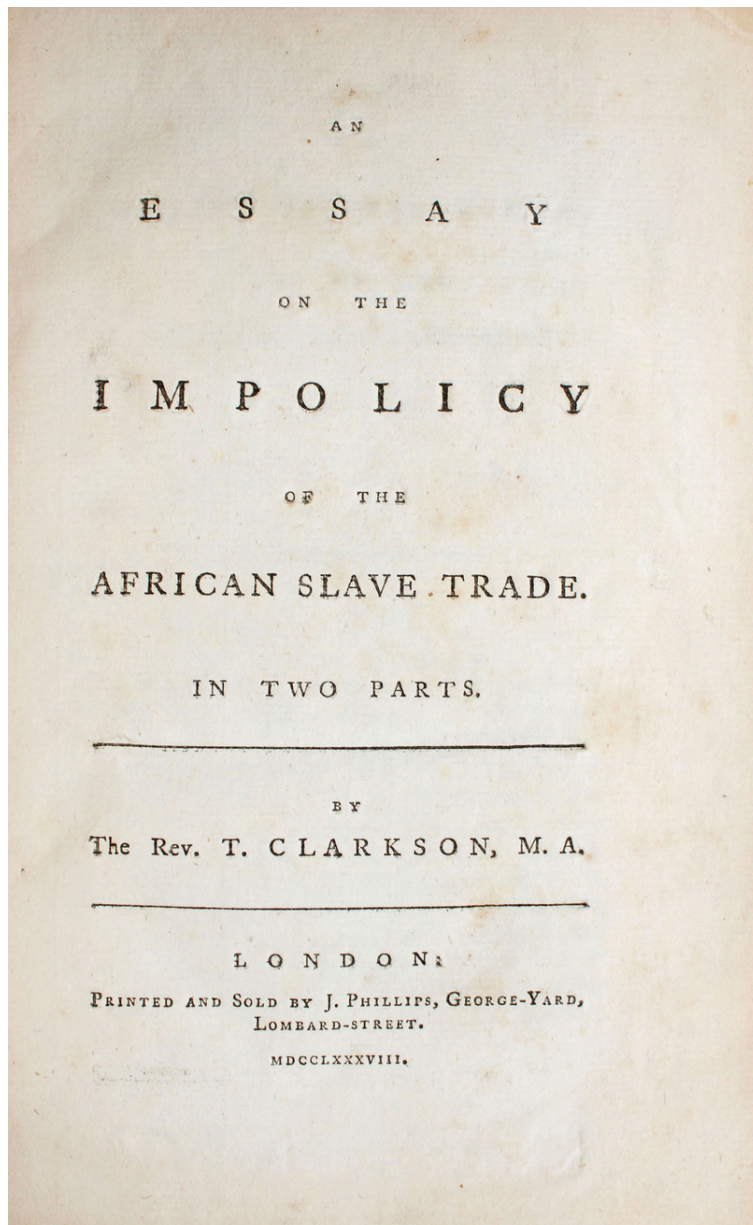
An Essay on the Impolicy of the African Slave Trade. In Two Parts.

[2], iv, 3-134, [2, blank]pp. Uncut. 8vo. London: Printed and Sold by J. Phillips, 1788. First edition, presentation copy. Publisher's paper-backed boards, manuscript titling on the spine at an early date. Provenance: Samuel Vaughan (presentation copy, inscribed "from the author" to Vaughan on the front endpaper; signature on the front pastedown); James Vaughan (initials JV on the upper cover); James Wilson (signature and inscription on the upper cover).

[368921] \$15,000 ON HOLD

Following the acclaim of the publication of his University of Cambridge prize-winning *Essay on the Slavery and Commerce of the Human Species* (1786), his first published work that focussed on the injustice and inhumanity of the slave trade, Clarkson here approaches abolition with political and economic arguments. The early abolitionist work, dedicated to William Wilberforce with whom Clarkson had founded Society for Effecting the Abolition of the Slave Trade in 1787, would prove effective, with the dedicatee first proposing to Parliament a bill for abolition of the slave trade in 1789. On the work's publication, the *Monthly Review* declared: "Mr. Clarkson now attacks the opponents of the abolition scheme in their strong hold, on which he has opened a powerful battery of weighty arguments. He replies to every thing, of any consequence, he has every heard ... in support of the policy of the slave trade, or against the expediency of its abolition ... His book is full of information, good sense and sound reasoning." "Clarkson's views and observations on slavery influenced others throughout the world ... It was largely due to Clarkson's exertion that long before his death slaveholding had come to be regarded as a crime" (Blockson, *Commented* 17).





This example of Clarkson's second published work with extraordinary provenance to slaveowner Samuel Vaughan, to whom Clarkson has inscribed the work, his son John Vaughan, an important early member of the American Philosophical Society, and James Wilson, the noted jurist and Signer of the Declaration of Independence and the U.S. Constitution.

Samuel Vaughan (1720-1802), an Irish-born merchant, owned sugar plantations in Jamaica with hundreds of slaves. An influential Whig and supporter of John Wilkes, Vaughan befriended Benjamin Franklin when in London and after the Revolution came to the United States for lengthy visits. There, he met with George Washington, revived the American Philosophical Society with Francis Hopkinson, and worked with William Bartram and Humphry Marshall on their botanical endeavors. His son John would remain in Philadelphia as a wine and rum merchant, entering a partnership with Robert Morris. "John became particularly important to the American Philosophical Society: he partially funded the construction of Philosophical Hall (1785), and later served as secretary (1789), treasurer (1789), and Librarian (1803). In his role as Librarian he gathered, donated, and catalogued countless tomes for the Society, and even proposed a National Library which would compound the catalogues of many libraries and institutions nationwide." (<https://membib.amphilsoc.org/member/pub/421>).

It would seem that Clarkson presented his pamphlet to Samuel Vaughan, a large plantation and slave owner, hoping to convince him of the abolitionist cause. The volume then descended to his son, who, living in Philadelphia, gave the work to James Wilson.

Founding father Wilson (1742-98) was elected twice to the Continental Congress, was a signatory of the Declaration of Independence, and was a major participant in drafting the U.S. Constitution becoming, one of only six people to sign both documents and considered second only to James Madison for his contributions. He was one of the first justices of the Supreme Court, appointed by Washington and serving from 1789 to his death. Although Wilson argued for abolition in the Continental Congress and made an impassioned abolitionist speech at the Pennsylvania ratifying convention, he owned a household slave named Thomas Purcell for 26 years, whom he manumitted in 1794. "Whatever his own shortcomings on the issue, Wilson unquestionably ranked among the most antislavery of the key Framers-and was far more consistent in his personal practices than most of slavery's other purported opponents. On slavery, as on so much else, Wilson was ahead of the curve" (Nicholas Pederson, "The Lost Founder" in *Yale Journal of Law & the Humanities*, vol. 22, No. 2 [January 2010]). Given the timeline of the work's publication and when Vaughan came to Philadelphia, it is likely that Wilson received the work around the time he manumitted Purcell.

An extraordinary copy of an important abolitionist work.

First Edition

13] Douglass, Frederick.

Narrative of the Life of Frederick Douglass, an American Slave. Written by Himself.

Engraved frontispiece portrait. xvi, 125 pp. 8vo. Boston: The Anti-Slavery Office, No. 25 Cornhill, 1845. First edition. Publisher's cloth, decorated in blind, titled in gilt on front cover.

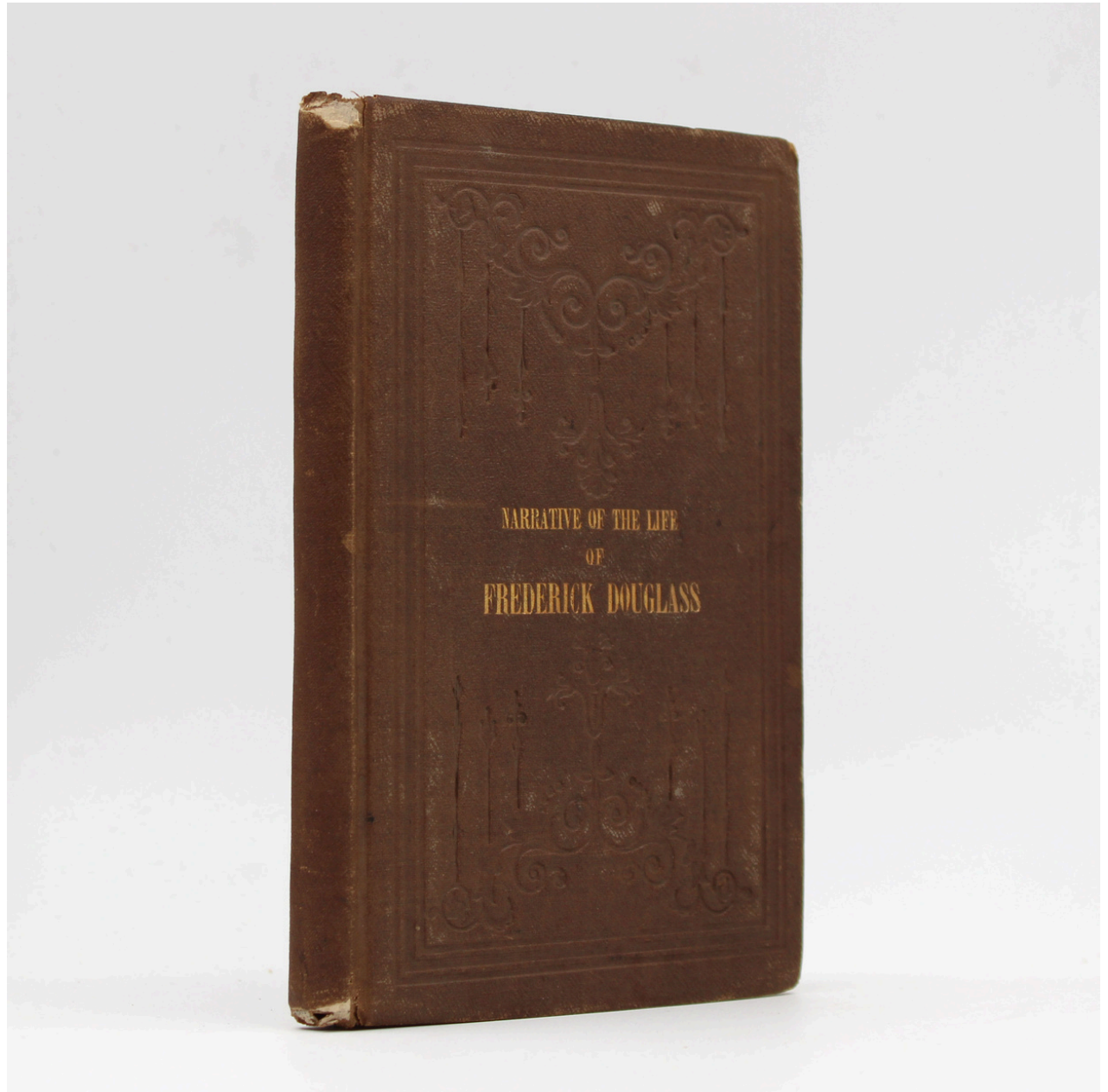
[368601] \$35,000

The first edition of the first book by Frederick Douglass, describing his years in captivity in Maryland and his eventual escape and involvement in the abolition movement. "Published seven years after the author escaped slavery. It is probably the best known narrative of the ante-bellum period" (Blockson).

Henry Louis Gates, Jr., in his essay "What is an African American Classic," names *The Narrative*, along with *The Souls of Black Folk*, by W.E.B. Du Bois, and *Their Eyes Were Watching God*, by Zora Neale Hurston, as the "three most classic of the black classics." With a preface by William Lloyd Garrison, who had advised against publication, fearing details in the work would lead to Douglass's recapture.

The Narrative was published in mid-May 1845 in 5,000 copies and sold for 50 cents. It was followed by two more autobiographies — *My Bondage, My Freedom* (1855) and *Life and Times of Frederick Douglass* (1881).

"Since at least his teenage years, Douglass had understood the power of words; he had rehearsed over and over in oral form the tales of the slave who had descended into psychic despair, been beaten to his knees, risked all to find freedom, dreamed his way onto the decks of Chesapeake ships, fought with his hands and his brains to survive, and found in literacy his own way to breathe, dream, speak and write his path to liberty. Now the twenty-seven year old wielded this weapon of words into a book for the ages" (Blight, p. 137).



First English Edition

14] Douglass, Frederick.

Narrative of the Life of Frederick Douglass, an American Slave. Written by Himself.

Engraved frontispiece portrait, engraved by Swan. xviii, 170 pp. 8vo. Wortley, near Leeds: Printed for Joseph Barker, 1846. Styled Third English Edition [i.e. following two Dublin editions]. Publisher's blindstamped green cloth, rebaked with the original spine laid down, endpapers renewed. Title and portrait washed.

[368655] Sold

The first English edition of Frederick Douglass's Narrative and the first edition to include his important "London Reception Speech," a critique of church hypocrisy, delivered at Finsbury Chapel, South London, on May 22, 1846.

The publication of the first edition of his Narrative (Boston: 1845) brought widespread fame to Douglass, but also great hostility and the fear of being recaptured and returned to slavery. Thus, just a few months after the work's publication, having sold some 5000 copies in just four months, Douglass left America for the British Isles, traveling by the ship Cambria of the Cunard line to Ireland. In a letter to William Lloyd Garrison, he described the importance on his psyche of being away from Boston, surrounded by supporters and without fear for his safety, writing, "I seem to have undergone a transformation" and adding that he felt that "I have a new life." To support himself while on his speaking tour through Ireland, Scotland and England, Douglass had published two Dublin editions and the present Wortley edition of his Narrative, each with significant authorial corrections and additions to the first edition. "Douglass's involvement in the production of his Narrative in Dublin, especially the 1846 text, is important for reasons that reach beyond the cosmetic and marketing concerns that he had in relation to the volume" (Ferreira). Published in the fall of 1846, the present Wortley edition followed the two Dublin editions, styled on the title as the "Third English Edition" though really the first to be published in England. The edition was published on Douglass' behalf by Quaker abolitionist Joseph Barker and closely followed the important second Dublin edition, including Douglass' important preface to that edition, as well as the reply to Thompson. Barker also included a significant addition in the rear for the first time: the full text of Douglass' nearly three-hour oration given at Finsbury Chapel in South London on May 22, 1846 which attacked the hypocrisy of the church. Douglass would write to Garrison the following day that "it was one of the most effective and satisfactory meetings which I have attended since I landed on these shores."

Writing to Barker in 1846, Douglass detailed that he was having printed 5000 copies of his portrait, engraved by Joseph Swan of Glasgow for the second Dublin edition, and that he would send him 2000 for the Wortley edition, suggesting that 2000 copies were printed. The portrait by Swan is significant in that it was arranged and authorized by Douglass himself.





First Edition

15] Douglass, Frederick.

My Bondage and My Freedom: Part I - Life as a Slave, Part II - Life as a Freeman...with an Introduction by Dr. James M'Cune Smith.

Frontispiece, plates. xxxi, 464 pp. With 8pp. ads in the rear. 8vo. New York and Auburn: Miller, Orton and Mulligan. New York: 25 Park Row.-Auburn: 107 Genesee-st, 1855. First Edition. Publisher's purple cloth, spine faded as usual. Usual foxing.

[368610] \$7,500

Douglass published his first autobiography, Narrative of the Life in 1845 in which he described his years in captivity in Maryland and his eventual escape and involvement in the abolition movement. "Published seven years after the author escaped slavery. It is probably the best known narrative of the ante-bellum period" (Blockson).

Ten years later, he heavily revised and expanded his autobiography as the present My Bondage and My Freedom. Almost three times the length of the Narrative, My Bondage provides considerably more detail about Douglass' enslavement and escape and includes events which had occurred between 1845 and 1855 as a free man. Notably, the book also includes an appendix with extracts from some of his notable speeches, including both his famous "Letter to His Old Master" and "What to the Slave is the Fourth of July." The work also includes a new introduction by African American abolitionist James McCune Smith, whom Douglass described as "the single most important influence" on his life. The book was an instant bestseller, selling around 5,000 copies in two days.

Douglass on Abraham Lincoln

16] Douglass, Frederick.

Oration by Frederick Douglass Delivered on the Occasion of the Unveiling of the Freedmen's Monument in Memory of Abraham Lincoln, In Lincoln Park, Washington D.C., April 14th, 1876 [wrapper title].

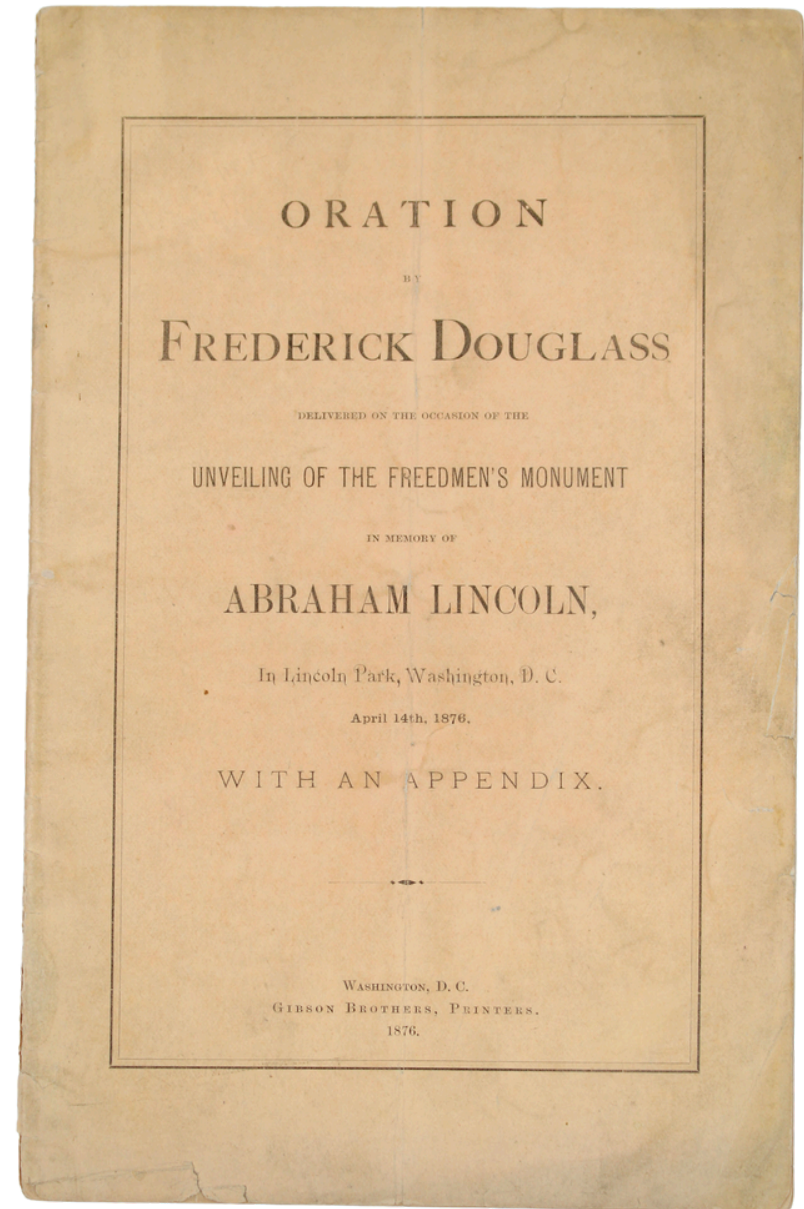
21, [3, blank]pp. 8vo. Washington, D.C: Gibson Brothers, Printers, 1876. First edition. Publisher's yellow wrappers, minor edge tears and soiling, small loss to rear wrapper lower corner.

[368925] Sold

Douglass' 1876 oration as the keynote speaker at the unveiling of the Freedman's Monument in honor of Abraham Lincoln and emancipation must be included as among his most influential and memorable works. Reminiscent of his famous What to the Negro is the Fourth of July speech (1852), in which he proclaimed the holiday to be one of celebration for white people but a day of mourning for African Americans, here he rhetorically rejects the memory of Abraham Lincoln as the ultimate hero of African Americans: "It must be admitted, truth compels me to admit, even here in the presence of the monument we have erected to his memory, Abraham Lincoln was not in the fullest sense of the word, either our man or our model. In his interests, in his associations, in his habits of thought, and in his prejudices, he was a white man ... My white fellow-citizens ... you are the children of Abraham Lincoln. We are at best only his stepchildren; children by adoption, children by forces of circumstances and necessity... for while Abraham Lincoln saved for you a country, he delivered us from a bondage, according to Jefferson, one hour of which was worse than ages of the oppression your fathers rose in rebellion to oppose."

At its essence, the speech is a warning on the failure of Reconstruction, laying the blame on the federal government, whom he all but accuses of discrediting the memory of Lincoln. In this "remarkable oration, Douglass offered perhaps his most sophisticated warning on behalf of black people about the consequences of a failure of Reconstruction ... The standing Lincoln and the kneeling slave were either gazing out at an egalitarian future rooted in black freedom and equality, or at their disastrous betrayal in a political culture stultified by racism and economic strife" (Blight).

Douglass had been in support of such a monument in honor of Lincoln, though took issue with the design by sculptor Thomas Ball that included a kneeling slave as opposed to a standing black figure. "But as Douglass rose to speak in April 1876 to finally dedicate such a monument, he, the recognized voice of black America, had prepared a speech of remarkable honesty, poignancy and present-minded historical insight ... Douglass struck notes both majestic and somber. His speech assumed the tone of a requiem, tempered by modest celebration, restrained nationalism, and redemptive hope ... It was as though Douglass had decided to give voice to the kneeling slave on the statue, who would now say thank you as well as speak some bitter truths about a real history, and not merely allow the occasion to be one of proud, national self-congratulation..." (Blight).



This is the first separate printing of the Douglass oration, which would be included as an Appendix in his third autobiography Life and Times (1881). Rare, with only one other example in the auction records in the last half century.

Washington D.C. Feby. 9. 1885

Dear Sir,

The Society of Friends was opposed to cooperating with the abolition movement and to that extent made themselves liable to be called pro slavery. Individual members of the Society however, were among the most devoted and self sacrificing members of outside antislavery societies. The Yearly Meeting of Friends at Richmond Ind. invited Henry Clay, a noted slaveholder of his time to occupy its high seats an act which brought great scandal on the Society as giving aid and comfort to slavery. Pardon brevity.

Yours Respectfully
Frederick Douglass

On the Role of Quakers in the Abolitionist Movement

17] Douglass, Frederick.

Autograph letter signed, to an unnamed recipient, responding to his query about the role of the Society of Friends in the abolition movement.

1p., ruled paper. 9-1/4 x 5-7/8 inches. Washington, D.C: February 9, 1885. Old folds, pin hole at top. Later owner's pencil notations on verso.

[368493] Sold

Although the Society of Friends were among the first to condemn slavery on moral and religious grounds in the 18th century, by the rise of the abolition movement in the 1830s its stance became more complicated. Realizing the divisiveness of the issue, and the potential, indeed inevitability, of violence between pro- and antislavery supporters, the Society of Friends refused to take an official position. Beginning around 1840, New York and New England meetings refused to allow antislavery speakers, with the Westbury Meeting, for example, uninviting Frederick Douglass from speaking in 1849. Beyond being conflicted about causing disagreement over slavery, on religious grounds the Society felt that it was unclear if slavery was the will of man or the will of God and was unsure how to navigate the tension when two people heard the will of God in opposite messages.

That said, individual members of the Society of Friends had proven, since the 18th century, as among the most ardent of abolitionists, with many of the early societies composed largely of Quakers. Furthermore, Quakers served an outsized role in assisting fugitive slaves as stops on the underground railroad. Individual actions of members that did not co-opt others and left decisions up to each person were allowed and encouraged by the Meetings. However, "advocacy, agitation, and overt action, particularly in cooperation with non-Friends, were frowned upon" (Gretchen Haynes, "The Conflict over Abolition Activism" Friends Journal, March 1, 2004).

At the time of writing this letter, Douglass was living in Washington, D.C. The mid-1880s was a time of retrospection about the Civil War, with various anniversary celebrations and memorials being held with some frequency. Evidently replying to an inquiry about the role of the Society of Friends in the abolition movement, writing just a couple months shy of the twentieth anniversary of the end of the Civil War, Douglass penned, in his typical direct and honest prose: "The Society of Friends was opposed to cooperating with the abolition movement and to that extent made themselves liable to be called pro slavery. Individual members of the Society however were among the most devoted and self sacrificing members of outside antislavery societies. The Yearly Meeting of Friends at Richmond Ind.[iana] invited Henry Clay, a noted slaveholder of his time to occupy its high seats, an act which brought great scandal on the society as giving aid and comfort to slavery. Pardon brevity."

The incident with Henry Clay was recounted by Douglass in his third autobiography, *Life and Times of Frederick Douglass* (1881). A scarce letter by Douglass commenting on the movement for the abolition of slavery.

"...In all the relations of life and death, we are met by the color line..."

18] Douglass, Frederick.

Three Addresses on the Relations Subsisting between the White and Colored People of the United States.

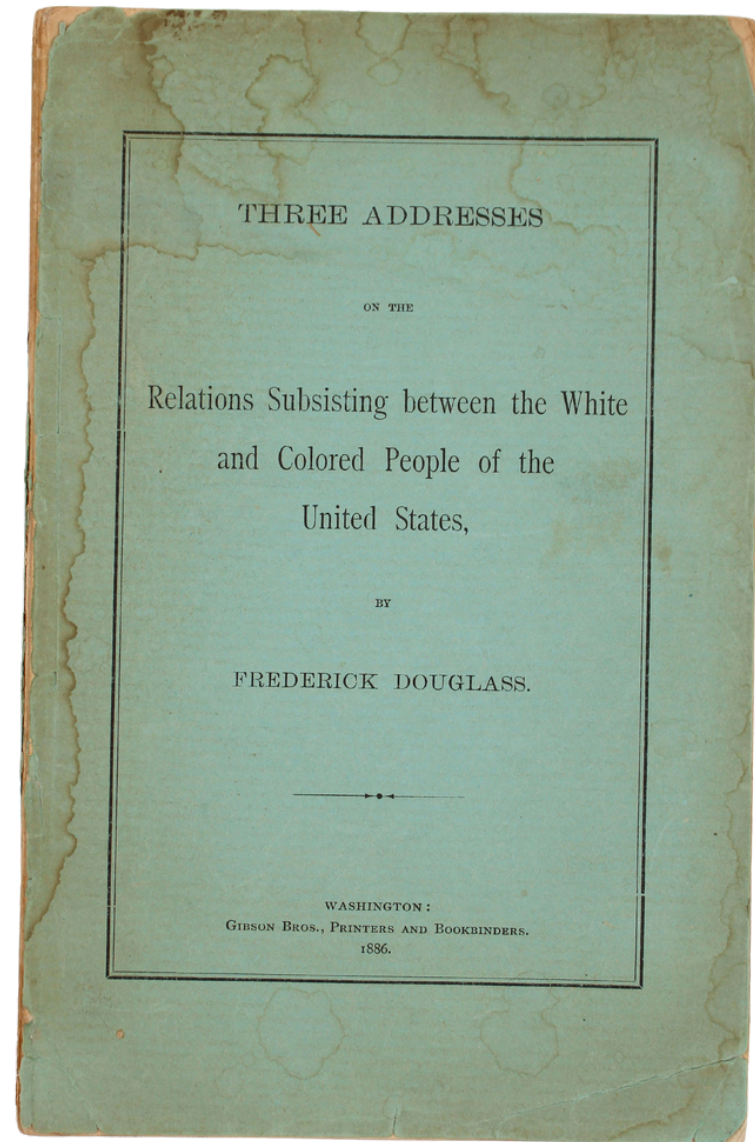
68pp. 8vo. Washington, D.C: Gibson Bros, 1886. First edition. Publisher's green lettered wrapper, lacks lower wrapper, repairs to minor tears, minor staining. Minor toning.

[368450] \$8,500 ON HOLD

This pamphlet comprises Douglass' speech at Louisville Kentucky on September 24, 1883 at a Convention of Colored Men, a speech in Washington, D.C. on April 16, 1885 commemorating the 23rd anniversary of the abolition of slavery and a speech the same day the following year on the 24th anniversary.

The 1883 Louisville speech was an important one in Douglass' canon. Delivered at the Convention of Colored Men, his speech answered the posed question: why are we holding this convention? In his answer Douglass asserted the importance and urgency for Black communities to secure full voting rights and fair and equal treatment: "We are asked not only why hold a convention, but, with emphasis, why hold a colored convention? Why keep up this odious distinction between citizens of a common country and thus give countenance to the color line? ... No reasonable man will ever object to white men holding conventions in their own interests, when they are once in our condition and we in theirs, when they are the oppressors and we the oppressed. In point of fact, however, white men are already in convention against us in various ways and at many important points. The practical construction of American life is a convention against us. Human law may know no distinction among men in respect of rights, but human practice may. Examples are painfully abundant." Three weeks later, on October 15, 1883, the United States Supreme Court struck down the Civil Rights Act of 1875.

His 1886 speech, the third speech printed in this pamphlet, was equally moving. Given on the twenty-fourth anniversary of the abolition of slavery, the speech, known as the Southern Barbarism speech, foreshadowed Martin Luther King's rhetoric of the Civil Rights era: "The American people have this lesson to learn, that where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob, and degrade them, neither persons nor property would be safe... While I hold now, as I held years ago, that the South is the natural home of the colored race, and that there must the destiny of that race be mainly worked out, I still believe that means can be and ought to be adopted, to assist in the emigration of such of their number as may wish to change their residence to parts of the country, where their civil and political rights are better protected than at present they can be at the South..."



Scarce Early Sociological Study by Du Bois

19] Du Bois, W.E.B.

The Negroes of Farmville, Virginia: A Social Study ... [within Bulletin of the Department of Labor, No. 14 – January 1898].

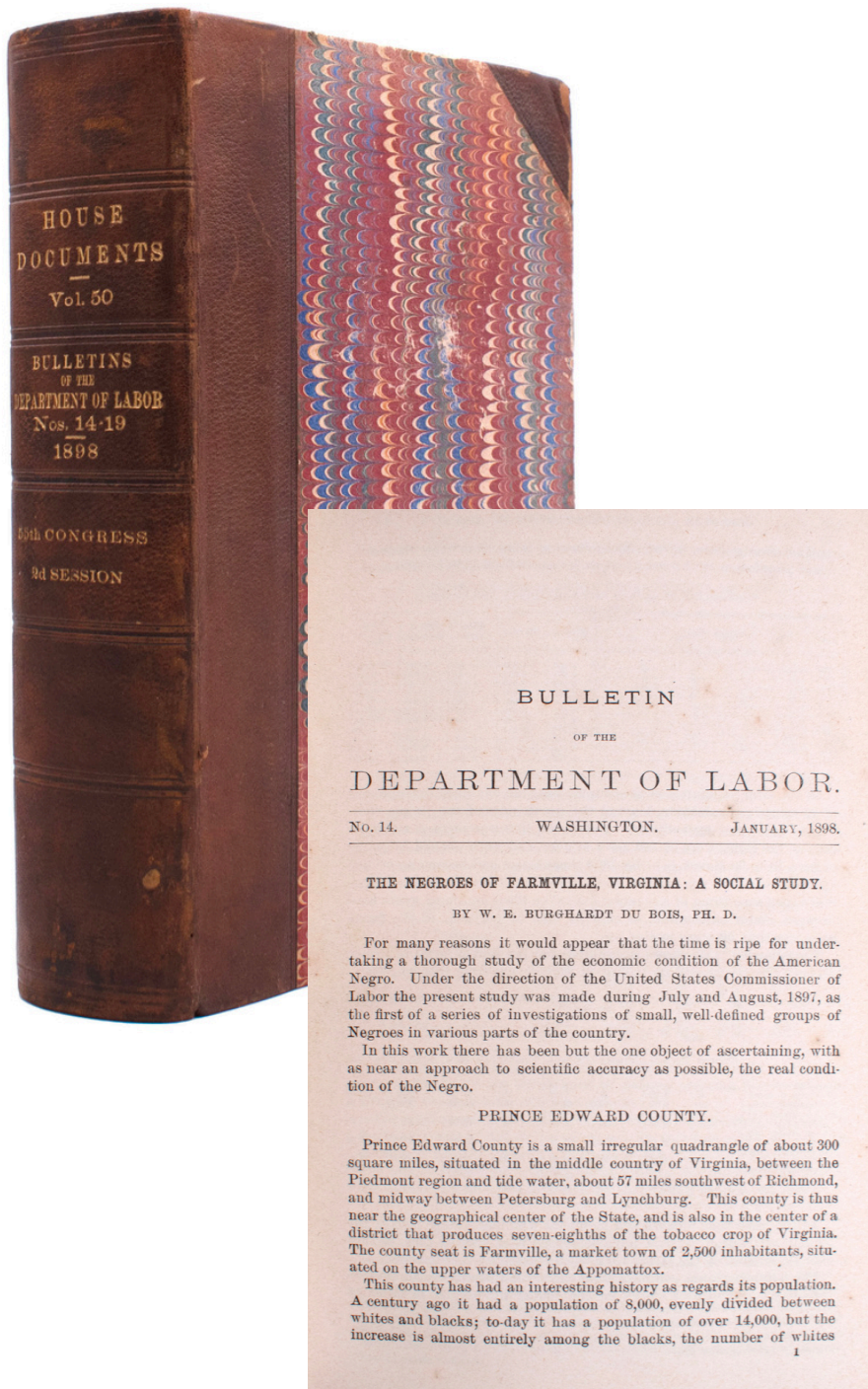
Comprises pages 1-38 of Bulletin No. 14. [Bound with:] [Department of Labor Bulletins, Numbers 15-19, March through November 1898, with general title, contents and index for the annual volume]. Together: [2], iv, [2], 928pp., plus maps (some folding) and plates of Alaska (issued to accompany reports on gold mining in Alaska by Samuel Dunham). Thick 8vo. Washington, D.C: Government Printing Office, 1898. 55th Congress, 2d Session, House Doc. No. 206, Parts 1-6. Contemporary half morocco and marbled paper covered boards, marbled endpapers and edges.

[353240] \$1,250

"At the first Atlanta Conference held at the university in May 1896, [George G.] Bradford described his plans to study the physical and moral condition of city blacks which, he said, had not been studied previously in any extensive or systematic way ... Bradford invited the Department of Labor to cooperate with him and tabulate and publish the results" (Grossman).

Building off his work at the University of Pennsylvania, Du Bois proposed to Carroll Wright, the U.S. Commissioner of Labor, a series of federally-funded investigations of small, well-defined groups of African Americans in various parts of the country. The first of these reports was the present investigation of Farmville, Virginia. "Du Bois lived with the Farmville Negroes, joined their social life, visited their homes, and asked each family and individual 21 questions concerning birth, sex, and age of each family member, occupation, wages, employment, landownership, and church attendance Du Bois concluded that studies of communities like Farmville brought to light good, bad, and indifferent conditions. One visitor might find Farmville blacks shiftless and lewd. Another might find them industrious, with steadily advancing educational and moral standards. These contradictory statements were both partially true, but when stated without reservation, they were misleading. Though Du Bois found the degree of sloth and immorality in Farmville dangerous, he believed that an impartial investigation showed that the industrious black citizen 'best represents, on the whole, the general tendencies of the group'" (Grossman).

There are two distinct issues of the Du Bois study: in wrappers comprising just the Bulletin number 14; or the present issue, comprising the entire annual run of Bulletins from 1898 (i.e. numbers 14-19, published as 55th Congress, 2d Session, House Doc. No. 206, Parts 1-6, with a general title, contents and index added). Both are scarce in commerce.



"The problem of the Twentieth Century is the problem of the color line"

20] Du Bois, W.E.B.

The Souls of Black Folk. Essays and Sketches.

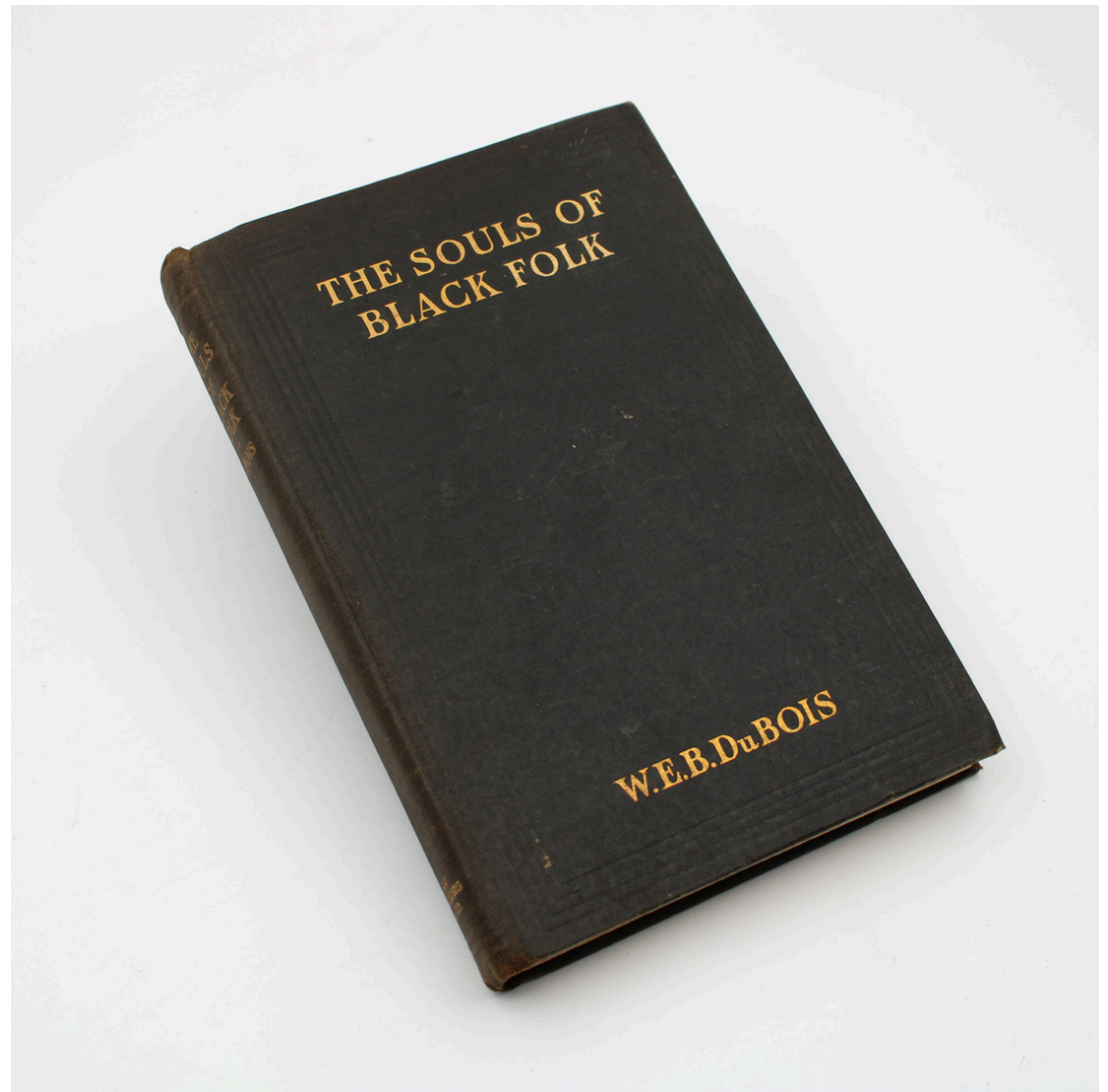
Printed music within text. viii, [ii], 264, [1] pp. 8vo. Chicago: A.C. McClurg & Co, 1903. Third edition. Publisher's black ribbed cloth, titled in gilt, touch of wear to extremities, minor fading to spine, front hinge starting, else very good. Provenance: Lois A. Tennant (signature on title dated 1904).

[368731] \$2,000

Third edition (i.e. third printing, dated August 1, 1903) of Du Bois' seminal essay collection marking his break with the accommodationist strategy of Booker T. Washington. "The monumental work was the opening salvo in the struggle that has dominated the century for black and white Americans: the quest for dignity, justice and equality" (Blockson).

First published in April 1903, McClurg would publish two subsequent printings the same year. According to printing statements from McClurg in the Du Bois Papers, the first printing comprised 1204 copies, the second printing 1314 copies and the present third printing 2240 copies.

That a third printing was ordered by McClurg less than four months from the first printing was unforeseen by Du Bois, who wrote to McClurg in June 1903 in reply to their letter informing him of its impending printing and asking if he'd like to make any changes: "In the third edition – the coming of which is a surprise & gratification – please make this change: on p. 99, 4th line from the bottom of page, substitute Claflin for Lincoln" (A.C. McClurg & Co.. Letter from A.C. McClurg to W. E. B. Du Bois, June 19, 1903. W. E. B. Du Bois Papers [MS 312]. Special Collections and University Archives, University of Massachusetts Amherst Libraries). In all, twenty-two editions would be published by 1938.



W.E.B. Du Bois's Copy

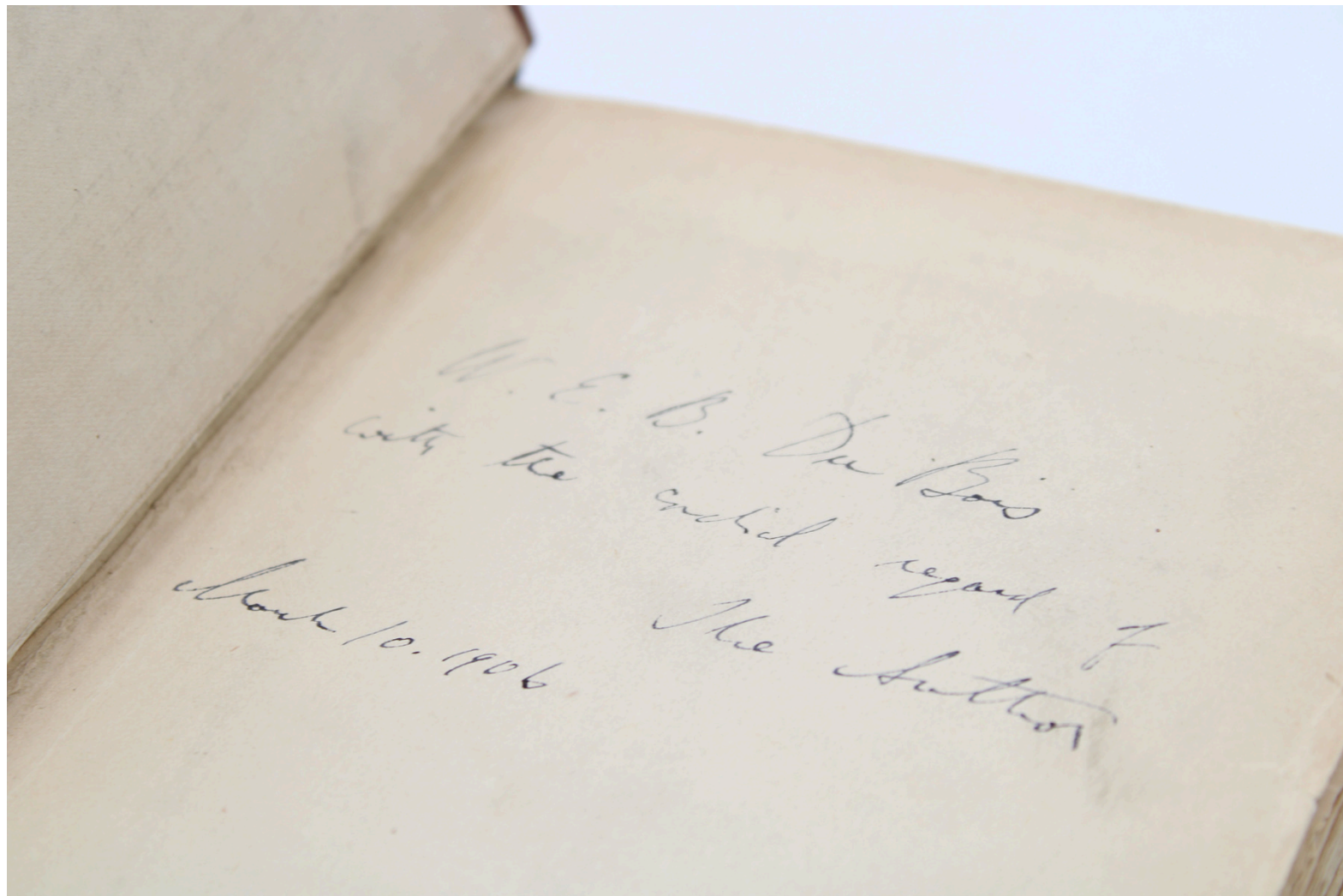
21] (Du Bois, W.E.B.) – Merriam, George S.

The Negro and the Nation. A History of American Slavery and Enfranchisement.

436pp. 8vo. New York: Henry Holt and Company, [February, 1906]. First edition. Presentation copy inscribed by the author to W.E.B. Du Bois. Modern calf-backed marbled paper boards, retaining original endpapers. Provenance: W. E. B. Du Bois (inked stamp).

[368195] \$1,500

W.E.B. Du Bois's copy of an important work in the historiography of Reconstruction and the immediate post-Reconstruction period, including a lengthy quote from the Souls of Black Folk on p. 398-399. At the time of the book's publication, Du Bois was working with the Niagara Movement, publishing his short-lived periodical Moon Illustrated Weekly. Interestingly, the Du Bois papers at the University of Massachusetts, Amherst includes a letter from Merriam to Du Bois concerning the publication of the Moon Illustrated Weekly.



Such are the severe restraints of this cruel and atrocious law.—Certainly they deserve the serious and thoughtful consideration of every clergyman in the State. May we hope that you will listen to our request, and "denounce the law."

You claim, in a special sense, to be witnesses to God—the ambassadors of Him who came to heal the broken-hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound. As you would be clear of the blood of all men, it is for you to give to the down-trodden and the oppressed your deepest sympathies, and to hold up to reprobation those who ‘frame mischief by a law.’ It is for you to declare the supremacy of the eternal law of God over all human enactments, whether men will hear or forbear.

After years of unrequited labor, of enforced depredation, of unutterable and inconceivable misery, we have succeeded in making our escape from the modern house of bondage, and are now attempting to lead quiet and peaceable lives in this Commonwealth, and by expanding our faculties and cultivating our moral nature, to ‘glorify God in our bodies and spirits, which are his.’ By the recent law of Congress, it is made a highly criminal act to shelter us from the slave-hunter, or to refuse to participate in our capture, at the command of the appointed Commissioners.

Now, therefore, by the solemn injunction of a Christian apostle, ‘Remember them that are in bonds as bound with them,’ we implore you, from your pulpits, to denounce this iniquitous law!

By the command of Christ, ‘Whatsoever you would that should do to you, do ye even so to them,’ denounce the law!

By all the horrors and iniquities compressed into that system of slavery, which Wesley has just styled ‘the sum of all villainies,’ denounce the law!

By the cherished memories of Pilgrim Fathers and Revolutionary Sires, denounce the law!

By your warm approval of your country’s Declaration of Independence, denounce the law!

By your belief in the scriptural affirmation, that by one God we are all created, and that he ‘hath made of one blood all nations of men to dwell on all the face of the earth,’ denounce the law!

By all the woes and warnings pronounced by the prophets against those who refuse to hide the outcasts and betray him that wandereth—who decree unrighteous decrees, and write grievousness which they have proscribed, to turn aside the need from judgment—denounce the law!

Thus will you exalt the Christian religion, oppose the mightiest obstacle that stands in the way of human redemption, exert such a moral influence that shall break the rod of the oppressor, secure for yourselves the blessings of those who are ready to perish, and hear the thrilling declaration in the great day of judgment, ‘Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.’

Shortly after the meeting two broadsides were published: a Declaration of Sentiments of the Colored Citizens of Boston and the present Fugitive Slaves' Appeal to the Clergy of Massachusetts. Both broadsides include Garrison's Appeal, the former with the text below the Declaration of Sentiments; the latter (i.e. the present) without the Declaration of Sentiments but with the full text of the Fugitive Slave Act below the Appeal. The text of the Act is derived from a printing in an issue of the Washington Union and is preceded by the line: "It is a Bill to be resisted, disobeyed and trampled under foot, at all hazards." Following the text of the Act is a summary of its ramifications in eight numbered paragraphs, preceded by the note: "Look now as some of the villainies that will be perpetuated under this unchristian law."

Both the Declaration and the Appeal would be published within the October 11, 1850 issue of The Liberator. The following week, on October 14, a mass meeting would be held at Faneuil Hall, organized by the Vigilance Committee, which included Frederick Douglass among its speakers.

Both broadsides are very rare. The Declaration of Sentiments broadside was printed by George C. Jenks at his 86 Hanover Street shop; the present Appeal has no imprint and is from a different setting of type. Although it is possible it was also printed by Jenks, given its focus on the non-violent aspect of the meeting, it also seems possible to have been printed by Garrison at the offices of the Liberator. We note only two examples in OCLC, at Amherst and the Newberry Library. No other examples appear in the auction records.

Includes Douglass' Heroic Slave

23] [Griffiths, Julia; editor].

Autographs for Freedom.

Three wood-engraved plates. viii, 263, [1 blank]pp. 8vo. Boston: John P. Jewett and Company, 1853. First edition. Publisher's brown cloth, blocked in blind, spine lettered in gilt, very minor spotting. F. F. Bartley (bookplate).

[369418] \$4,500

A collection of anti-slavery "testimonies" gathered by Griffith and the Rochester Ladies' Anti-Slavery Society, the work includes essays, poems, and fiction by such notables as Frederick Douglass, William H. Seward, Harriet Beecher Stowe, Horace Mann, John Greenleaf Whittier, Lewis Tappan, Horace Greeley, and others, with each contribution accompanied by the author's signature in facsimile. Griffith edited the present annual and a second the following year, and the volumes became important not only financially for the Society but as lasting contributions to antislavery literature.

The most notable inclusion in the 1853 annual, however, is Frederick Douglass' novella "The Heroic Slave," Douglass' only work of fiction. The story, first published earlier the same year in his newspaper *The North Star*, appears on pages 174-239 and in this form is the first book printing. A dramatization of the events surrounding the actual rebellion led by Madison Washington on the slave ship *Creole* in November 1841, the work "reflected his personal state of mind, his evolving ideas on violence, and the national crisis he sought to influence ... The turn to fiction to expose the full danger of the fugitive slave crisis was also a logical progression in Douglass's evolution as a man of words; he had mastered oratory, achieved fame with autobiography, and now independently engaged the world of journalism. Fiction was the next form and it offered him some artistic range that even his most creative oratory had not ... He gave profound voice to the slave rebel, in the person of Madison Washington, for an audience that could see such figures only as a dangerous lot" (Blight, pp. 248-249). Some historians have argued, however, that the work presents itself directly in opposition to Stowe's *Uncle Tom's Cabin* by promoting the protagonist's violent resistance, a stance which Douglass in public tempered. Published the same year as William Wells Brown's *Clotel*, Douglass's *Heroic Slave* counts among the very earliest substantial works of fiction by an African-American.



Includes the 1928 First Exhibition

24] Harmon Foundation.

[Four Harmon Foundation catalogues of African American artists, including the groundbreaking 1928 first exhibition]. Illustrated. 4 vols. 12mo. New York: Harmon Foundation, 1928-1931-1933-1935. First editions. Original stapled wrappers, minor soiling. Provenance: Sidney Kaplan (signature on upper wrappers and some manuscript annotations in red ink).

[353172] \$10,000

Four programs for the important early exhibitions of African American art, including the 1928 first exhibition of works created exclusively by African-American artists. Artists from the first exhibition included Sargent Johnson, Aaron Douglas, A. R. Freelon, Helen Smith, Laura Wheeler Waring, Hale W. Woodruff, Palmer Hayden and many more. The later exhibition catalogues includes essays by Alain Locke and others, and included works by Richmond Barthe, Allan Rohan Crite, Beauford DeLaney, Meta V. Warrick Fuller, Lois Mailou Jones, James A. Porter, Charles Alston, Richmond Barthe, E. Simms Campbell and more. Each from the collection of noted scholar of African American art Sidney Kaplan (1913-1993). The annotations mostly comprise check marks next to specific works.



The First African-American Ordained Minister Preaches on a Wrongful Conviction

25] Haynes, Lemuel.

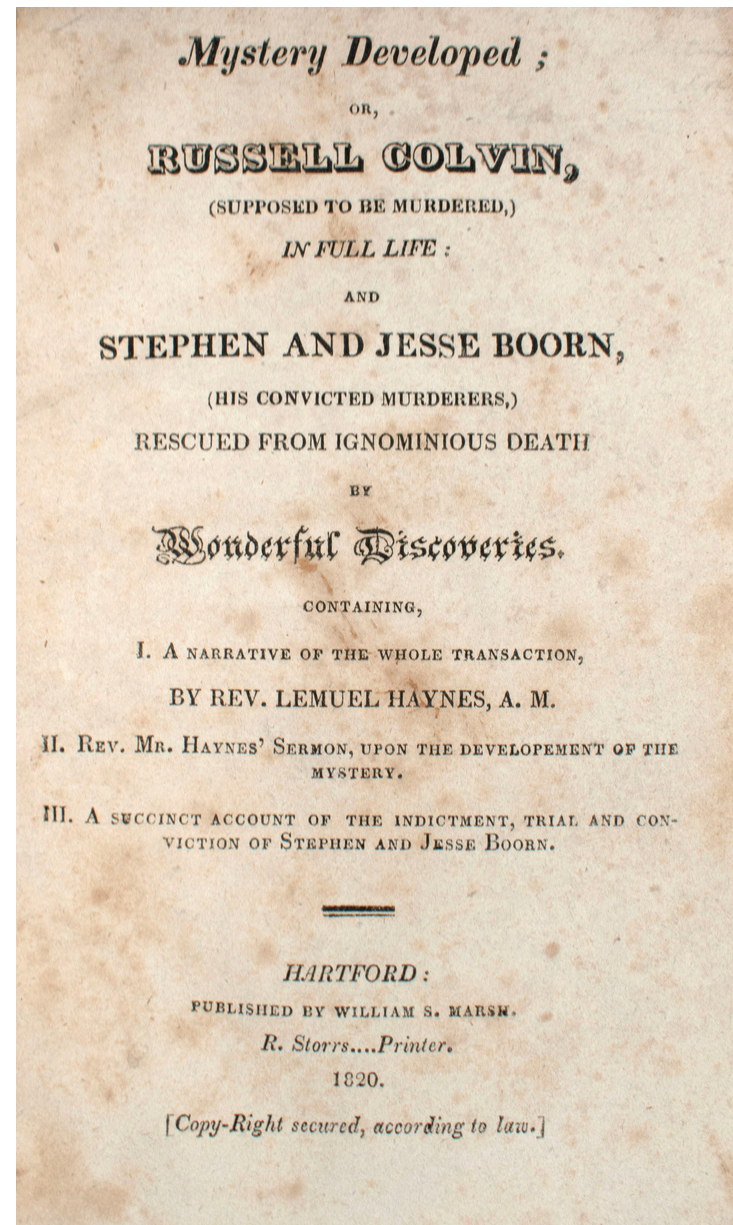
Mystery Developed; or, Russell Colvin, (Supposed to Be Murdered,) in Full Life: and Stephen and Jesse Boorn, (His Convicted Murderers,) Rescued from Ignominious Death by Wonderful Discoveries. Containing, I. A Narrative of the Whole Transaction, by Rev. Lemuel Haynes, A.M.; II. Rev. Mr. Haynes' Sermon, upon the Development of the Mystery; III. A Succinct Account of the Indictment, Trial, and Conviction of Stephen and Jesse Boorn.

48pp. 12mo. Hartford: William S. Marsh, 1820. First edition. Contemporary pebbled cloth, yellow endpapers.

[353820] \$3,750

Born in West Hartford, Connecticut in 1753 to a white woman and a black man, Lemuel Haynes was adopted by Deacon David Rose. He received a formal education, and following service as a minuteman and as a private in the Continental army, he prepared for the ministry, becoming a Congregational clergyman. He later married a white woman, fathered 10 children, and eventually became a pastor in 1788 at the West Parish in Rutland, Vermont. "Among early American Negro writers Haynes was relatively prolific... he was also more than ordinarily literate... Indeed, Middlebury College in 1804 conferred upon him a master's degree, *causa honoris*, probably the first of its kind in Black America" (Blyden Jackson, *A History of Afro-American Literature* pp. 70-71). At the time of the present work Haynes was the pastor at the Congregational Church in Manchester.

The present work by Haynes is a startling account of the first wrongful conviction case in the United States, which played out in New England in the early 19th century. It contains an account of the trial itself, along with a summary of events and a sermon preached upon the whole affair by Haynes. The first two sections contain Haynes' work regarding the Boorn case. The first is his "Narrative" relating the facts of the Boorn-Colvin case; the second part, with its own sectional titlepage, is "Prisoner Released. A Sermon, Delivered at Manchester, Vermont, Lords Day, Jan. 9th, 1820. The Remarkable Interpolation of Divine Providence, In the Deliverance of Stephen and Jesse Boorn, Who Had Been Under Sentence of Death, For the Supposed Murder of Russel Colvin."



Inscribed by Hughes to One of his Closest Friends: Limited to 100 Signed Copies

26] Hughes, Langston.

Dear Lovely Death.

Frontispiece portrait by Amy Spingarn; printed on handmade paper by Dard Hunter; 12 leaves. 8vo. Amenia, NY: Troutbeck Press, 1931. First edition, limited to 100 copies signed by Hughes. Orange printed paper covered boards, black cloth spine, spine label (remnant). Some scratching on cover, water stain, interior pages clean; bookplate of Noël Sullivan to front pastedown.

[369374] \$20,000

Presentation copy, inscribed by Hughes: "For Noel – remembering Carmel-by-the-Sea, Langston June 4, 1932."

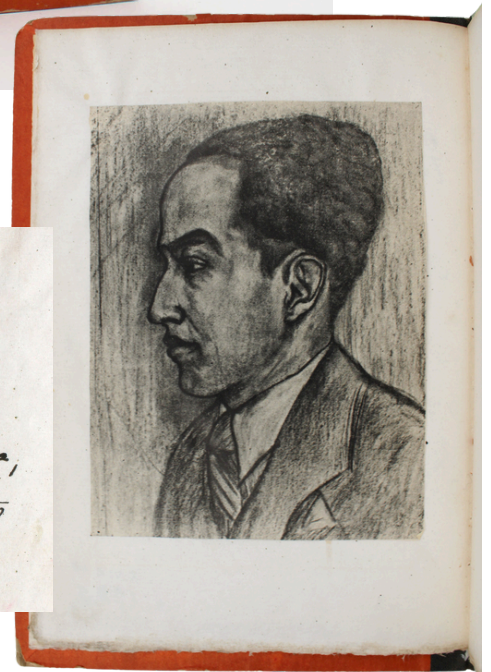
In March 1932 Noël Sullivan, a wealthy aspiring concert singer and a patron to liberal and artistic causes, sent Hughes a note of his admiration with an invitation to visit him in San Francisco. Sullivan, whose housekeeper Eulah Pharr had friends in common with Hughes, had recently performed one of Hughes's poems in concert, set to music by John Alden Carpenter. Hughes stayed with Sullivan in May 1932 while on a lecture tour, and the two developed a very close friendship. "The man and all he stood for endeared him to Hughes, and for a quarter of a century he was the poet's most trusted confidant. [...] as close a friend as any relative Hughes ever had..." (Berry, Faith, Before & Beyond Harlem: A Biography of Langston Hughes, p. 149-150). This was a two-way street, as "Hughes's immediate impact on Noël Sullivan was...dramatic" (Rampersad, The Life of Langston Hughes, Vol. I, p. 239). Sullivan helped sustain Hughes with occasional financial gifts, he hosted him on most of his visits to California, often gave Hughes the use of his farm in Carmel, where Hughes wrote his first collection of short stories, The Ways of White Folks (1934), which was dedicated to Sullivan.

Hughes stayed with Sullivan while he was in San Francisco to give a reading at the University of California at Berkeley. From there, the pair traveled down the Monterey Peninsula to give a reading in Carmel-by-the-Sea. "Singing spirituals in his sometimes wayward basso profundo, Sullivan shared the stage with Hughes in a program at the Community Theater sponsored by the local John Reed Club. ...[While there], the master photographer Edward Weston, another friend of Sullivan's, photographed Langston" (Rampersad, The Life of Langston Hughes, Vol. I, p. 240). On June 3rd or 4th (likely the 4th, based on these inscriptions), Hughes left Carmel-by-the-Sea and headed south to Los Angeles; from there, he would travel to the Soviet Union.

While this book is relatively well-represented institutionally, it has only ever come up to auction twice and is exceedingly rare in trade.



*For Noel —
remembering
Carmel-by-the-Sea,
Langston*



Copy Number One, Inscribed to Hughes's 'most trusted confidant'

27] Hughes, Langston.

Scottsboro Limited. Four Poems and a Play in Verse.

4 lithographs by Prentiss Taylor tipped to larger sheets, designed by Taylor. 8vo. New York: The Golden Stair Press, 1932. First edition, number 1 of and edition 30 large-paper copies printed on Papier de Rives, and the lithographs printed from the original stones, signed by Hughes and Taylor. Printed paper covered boards with black cloth spine. Some light scattered spotting, mostly to margins. Noël Sullivan's bookplate to the front paste down.

[369325] \$25,000

Presentation copy of this scarce title, inscribed: "For Noel – whose sympathies embrace all the living world – these poems of the nine poor boys at Scottsboro – Sincerely, Langston. Los Angeles, June 4, 1932."

In March 1932 Noël Sullivan, a wealthy concert singer and a patron to liberal and artistic causes, sent Hughes a note of admiration with an invitation to visit him in San Francisco. Sullivan had recently performed one of Hughes's poems in concert, set to music by John Alden Carpenter. Hughes stayed with Sullivan in May 1932 while on a lecture tour, and the two developed a very close friendship. "The man and all he stood for endeared him to Hughes, and for a quarter of a century he was the poet's most trusted confidant. [...] as close a friend as any relative Hughes ever had..." (Berry). "Hughes's immediate impact on Noël Sullivan was ... dramatic" (Rampersad).

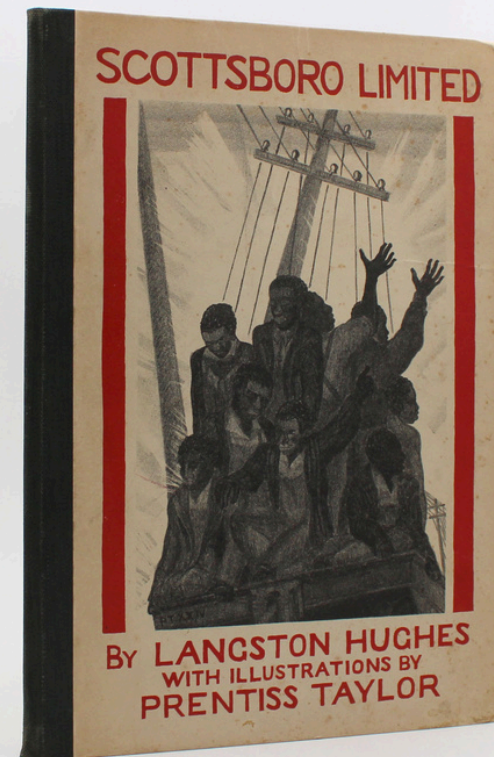
"In the fall of 1931, the driving public force in Hughes's move to the left was certainly the Scottsboro controversy," and he told Prentiss Taylor, this book's lithographer, that he was "more excited about this Scottsboro booklet than anything I've ever had published" (Rampersad, p. 216, 235). In February of 1933, upon hearing the news that the Scottsboro Boys were scheduled to face new trials, Hughes wanted to do something to raise money for their legal fees. He appealed to writers and artists, including Countee Cullen, John Dos Passos, Edna Ferber, Paul Green, Anita Loos, Eugene O'Neill, Julia Peterkin, Ezra Pound, Bertrand Russell, George Bernard Shaw, and Carl Van Vechten, to contribute books, manuscripts, pictures and other gifts to be included in an auction for the cause. "Noël Sullivan, who gave a tea for a visiting Scottsboro mother, Mrs. Janie Patterson, offered the use of his Hyde Street Mansion [for the sale].... A preview...drew a large crowd to Russian Hill to inspect the items and mansion" (Rampersad, pp.283-4). The sale raised \$1,400.

The book was published by the Golden Stair Press, founded by Hughes and Taylor, and backed by Van Vechten; they only published five titles, all by Hughes. Originally planned in an edition of 100, only 30 copies were produced, of which this is the first.

A superb association copy.

For Noel – whose sympathies
embrace all the living
world – these poems of
the nine poor boys at
Scottsboro –

Sincerely,
Langston



Inscribed to Black Civil Rights Attorney Len Holt

28] Hughes, Langston.

Simple's Uncle Sam.

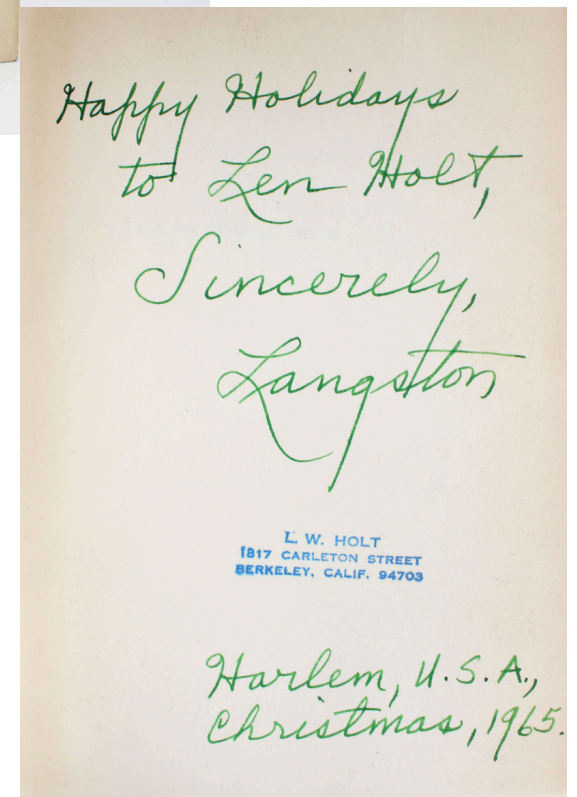
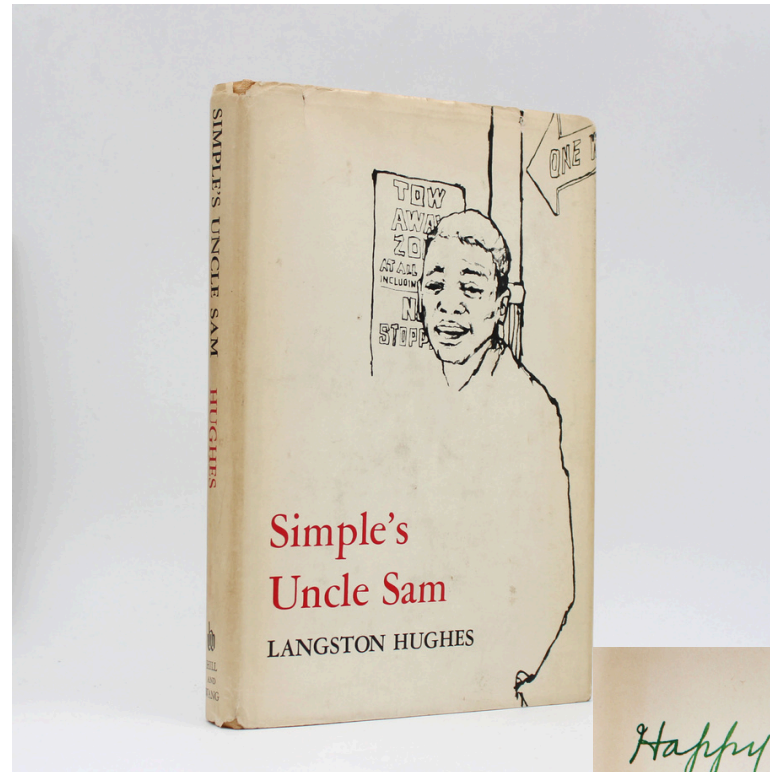
180 pp. 8vo. New York: Hill and Wang, 1965. First Edition; "First edition October 1965" stated on copyright page. Tan cloth covered boards. In price clipped dust jacket with some rubbing around the edges, book near fine, some browning to title page from laid-in newspaper leaf. Holt's ownership stamp on same preliminary blank page as Hughes' inscription; small Holt inkstamp on lower edge. In custom clamshell box.

[368496] \$3,000

First edition of the final volume in Hughes' landmark series, an exceptional association copy inscribed to Black Civil Rights attorney Len Holt, who pioneered an activist legal defense of Freedom Riders and authored one of the first accounts of the Mississippi Civil Rights Project, winning high praise from Hughes in his December 3, 1965 New York Post column (clipping accompanying this copy). Hughes' bold inscription, in his trademark green ink, is dated the year of publication, "Happy Holidays to Len Holt, Sincerely Langston, Harlem, U.S.A., Christmas, 1965."

The nearly 50 stories in *Simple's Uncle Sam* – the last collection of Simple tales – moved critic J. Saunders Redding to declare "that with this volume Simple had taken his place among 'the great folk herogods in the American pantheon.' The episodes 'burst with references to real people, creating a graceful blend of fiction and real footage... Indelible events such as the bombing deaths of four little girls in a Birmingham Sunday School, the lynching of Emmett Till, and the murder of Medgar Evers become salient references" (Harper, *Simple's Last Moves*, 202, xiv-xviii). *Simple's Uncle Sam* memorably ends "as did no other volume – with that signature phrase, that code word that evokes Hughes' dream: 'Dream on, dreamer, dream on.'"

The laid-in newspaper leaf, "Jingle Bells," is one of Hughes' final Simple columns. In it Hughes writes of "excellent books on the Freedom Movement, particularly Len Holt's *The Summer That Didn't End*, a most vivid great detail the types of assistance that lawyers stood ready to provide. Lawyers would defend Civil Rights workers after arrest, represent them at trial, and file affirmative constitutional challenges against segregation.... Holt's counsel to social movements in Atlanta and elsewhere constituted a crucial intervention" (Brown-Nagin, *Courage to Dissent*, 175-76).



The First College for African Americans in the United States

29] Institute for Colored Youth.

Charter of the Institute for Colored Youth: with the Annual Report of the Managers &c. for 1843.

Philadelphia: Joseph and William Kite, 1844. Original yellow wrappers.

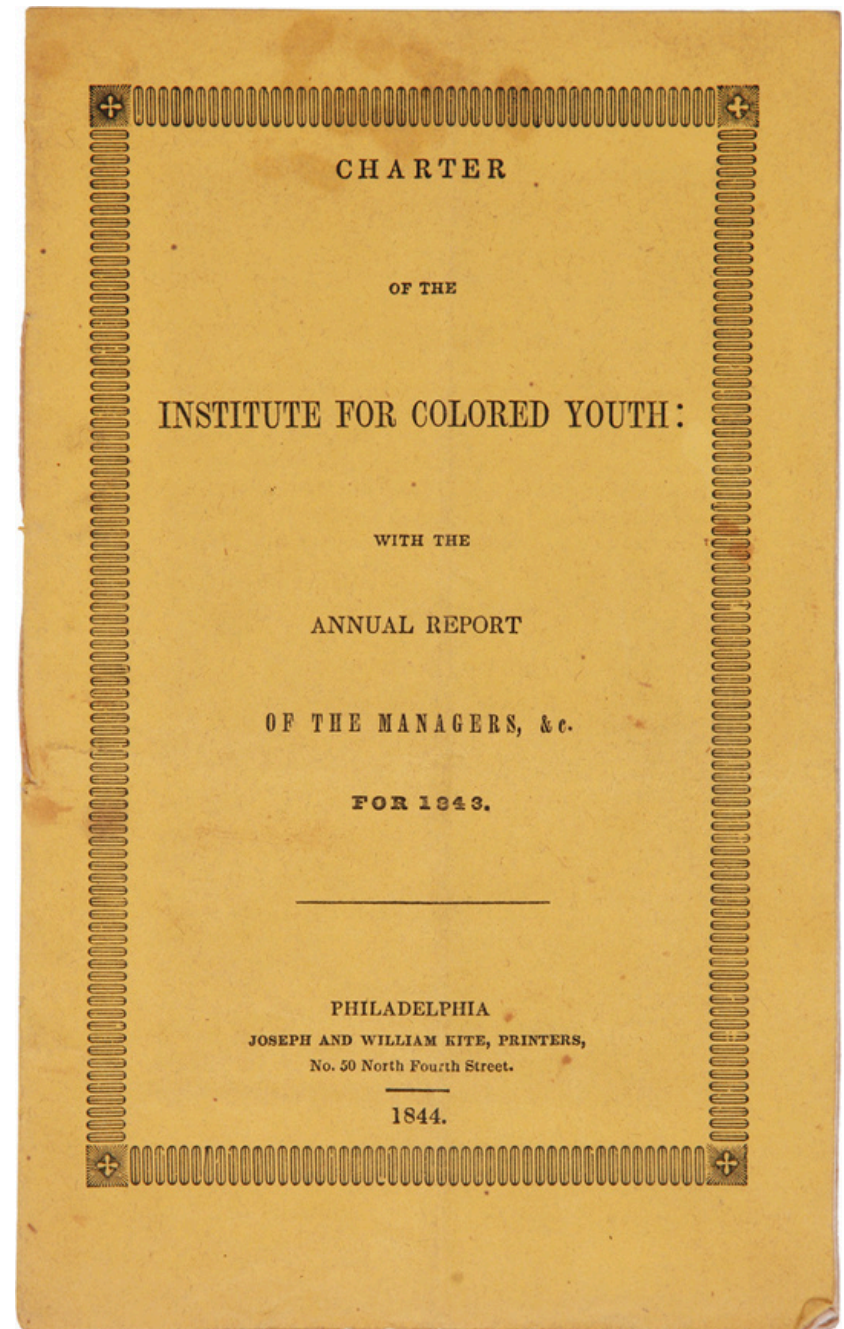
[353318] Sold

A very rare pamphlet printing the charter and annual report for Philadelphia's Institute for Colored Youth, credited as the first college for African Americans in the United States. The school was founded in accordance with the will of Richard Humphreys, a silversmith and member of the Society of Friends in Philadelphia. Though born to a wealthy slaveholding family on the island of Tortola, Humphreys joined with many other American Friends and became an abolitionist, and the Cincinnati race riots of 1829 inspired him to take a particular interest in the challenges facing free Blacks. In his will, he left one tenth of his considerable estate for the establishment of an "African Institute," quoted extensively in this charter:

"Whereas, Richard Humphreys, a citizen of Philadelphia, died in the year one thousand eight hundred and thirty-two, bequeathing the sum of 'Ten thousand dollars in trust, to be paid over to such benevolent society or institution as might be established, having for its object the benevolent design of instructing the descendants of the African race in school learning, in the various branches of the mechanic arts and trades, and in agriculture; in order to prepare, and fit, and qualify them to act as teachers in such branches of business, as in the judgment of said society they may appear best qualified for....'"

His bequeathal also stipulated that the school should be located in or "not far from" Philadelphia, and be managed only by Quakers from the city. This pamphlet, the first such published for the school, prints the institute's charter, by-laws, and annual report for 1843, a few years after commencing operations in 1837. The charter and by-laws describe the organization of the corporation under a group of twelve Managers (including members of the prominent Wister and Biddle families) and procedures for their meetings. The annual report, written by secretary Caspar Wister, notes the progress of the institution. "Notwithstanding we are fully sensible that much remains to be done before the object is attained contemplated by the benevolent founder of the school," the Managers are pleased to report that enrollment has grown from ten to fourteen, the school's farm is productive, and the students have proven skilled in knitting, sewing, and the manufacture of corn brooms. Plans are proposed to construct a mill on the river to study "grinding, sawing, turning, etc.", and a substantial new bequeathal of over \$18,000 will be soon to hand from the estate of one Jonathan Zane. The list of subscribers to the corporation which closes the pamphlet is a veritable who's who of Philadelphia's most influential families in the late-18th and early-19th centuries.

OCLC records only two copies, at Cornell University and at Earlham College's Lilly Library. A rare and foundational document for the earliest historically Black college in the United States.



Scarce African American Almanac

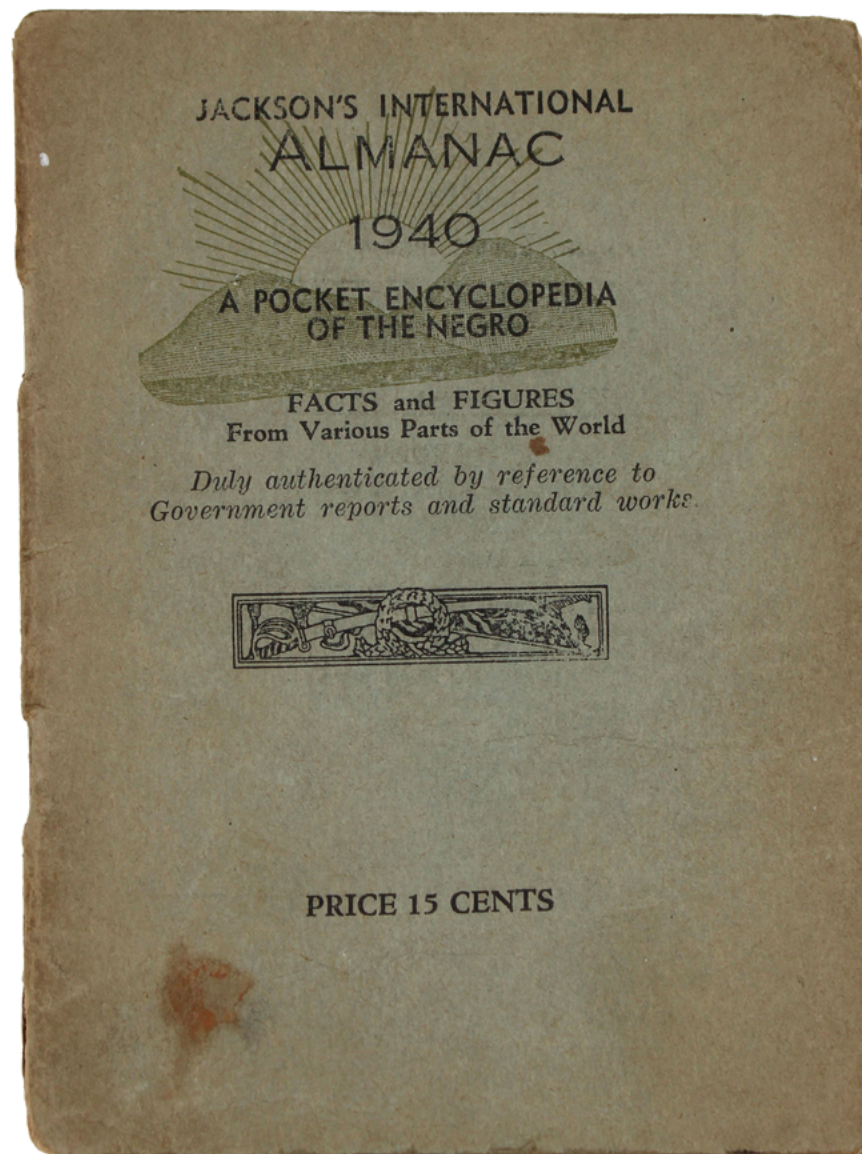
30] Jackson, Samuel L.

Jackson's International Almanac 1940 A Pocket Encyclopedia of the Negro.

Illustrations. 32pp. 12mo. New York: Vanguard, [ca. 1940]. Publisher's green wrappers, minor staining, upper wrapper nearly detached.

[368386] Sold

The first page includes three photographic illustrations of views in Harlem. The text includes tables of the African American population by state and city and a table of African Americans in New York by state of birth. Pages 18-23 include brief biographies of famous black men, followed by a listing of the African American members of Congress between 1870 and 1940. Pages 26-28 include records of famous African American athletes (most being by Jesse Owens), as well as brief biographies of African American boxers. The almanac concludes with a listing of the names and addresses of black periodicals and newspapers in the U.S. Jackson's almanac was issued only between 1939 and 1942, with all issues being scarce.



Recounting a Speech by Fugitive Slave William Jackson

31] (Jackson, William Andrew) – [Martha R. Swett]
Autograph letter signed, to her sister, recounting attending a speech by fugitive slave William Andrew Jackson.

4pp. 8vo. Bridgeton Centre, [Maine]: February 21, [1864]. Usual folds.

[369349] \$3,750

Writing to her sister, Ruth Priscilla Russell, Martha begins with family news and her sewing work, with details on prices of various cloth and household goods, before turning to what was a memorable evening for her, hearing fugitive slave William Andrew Jackson give a lecture, writing: "Oh Priscie, we went to hear a lecture by one of Jeff Davis's slaves. You ought to see his eyes shine & hear him talk. I wish every copperhead in the United States could hear him. They never would hiss again. The hall was crowded full and many could not get in at all. I was fortunate enough to get a front seat and hear every word."

In 1861, Jackson was hired out as a household slave and coachman to Jefferson Davis. In May 1862, after learning that his owner had planned to sell him, he escaped behind Union lines, and provided meaningful intelligence on Confederate military deployments, supply problems, and Davis. He became a celebrity in the north, speaking in New England states and travelling to England in November 1862.

*Yell Mother to write, Celon thinks he shall not go
up to town meeting, it will cost so much,*

another before he feels right, he has worked most of the time, I have been sewing some & have made some cone work have got two dozen stockings to finish now, with they were done, for I shall not have any more, I went up the hill with Mrs Cole yesterday to get broad cloth for her a saque got some very pretty for one dollar sixty two cts per yard, would like one if I could afford it, but must wait, got some bleached sheeting for 22 cts per yard for some pillowcases & Celon shirt & some calico for apron for 16 cts per yard, we can certainly get things cheaper here than at Conway but we are obliged to have more, Oh Priscie we went to hear a lecture by one of Jeff Davis slaves. you ought to see his eyes shine, & hear him talk, I wish every copperhead in the United States could hear him. They never would hiss again, The hall was crowded full & many could not get in at all, I was fortunate enough to get a front seat & hear every word, went to the Lyceum last evening, I can go every saturday now & not pay any more, enjoy it very much, for I learn something of use to me every time I go. wish you & the girls could go too. We have not been to meeting today because we did not like the universalists, I bought a prize package the other day & I will send you a piece of the envelope with a list of the contents, all right only I did not get but one pen, The

Early Argument Against Segregation

32] Kelley, William D.

Why Colored People in Philadelphia are Excluded from the Street Cars.

27pp. 8vo. Philadelphia: Benjamin C. Bacon, 1866. Modern marbled boards, gilt morocco label. Original printed front wrapper bound in. Vertical crease throughout, edges worn, gutter of front wrapper through p.16 crudely reinforced with tape. Evenly tanned, occasional light foxing.

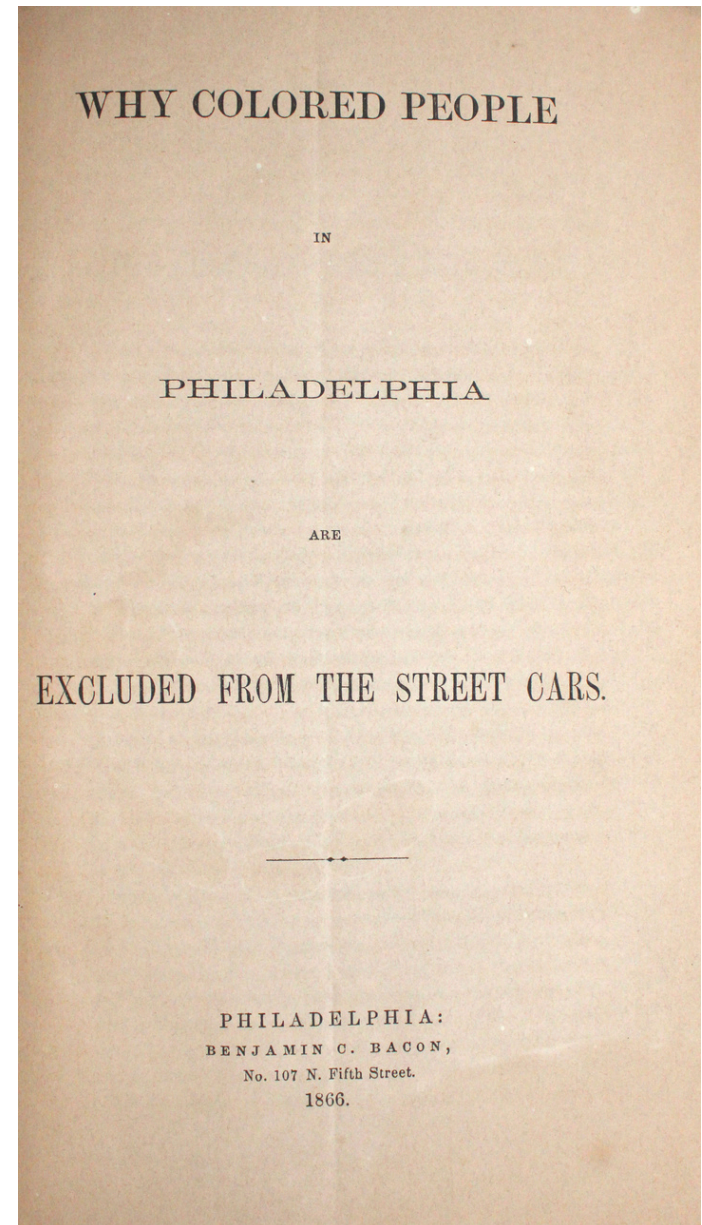
[366421] \$2,500

One of two apparently simultaneous editions of this forceful argument against segregation in Philadelphia in the early days following the Civil War. Significant agitation in favor of desegregation of street car transportation, something which had been effected in New York in 1861, began in Philadelphia in the latter years of the war. In particular, the inability of Black troops and veterans to access simple public transportation was bald-faced enough an injustice to motivate opposition, and the debate around and eventual ratification of the 14th Amendment in particular encouraged some of the most progressive elements in the city to organize, despite tepid public and political support.

The present pamphlet, attributed by Blockson to Republican party founder William D. Kelley, analyzes the personal, moral, and financial reasons that many Philadelphians opposed this seemingly innocuous change. Early on, Kelley sets the issue in its proper context: "The claim of the colored people to enter the cars, though a local question, is immediately connected with the great policy of Equality before the Law, which is now offering itself to the national acceptance." Beyond this, he notes how Philadelphia's African-American regiment was not allowed to participate in the 4th of July parade, Black veterans (and their orphans) have not received adequate care, and even "Radical Republican" mayor Alexander Henry had worked publicly and privately to oppose integration efforts, "to the manifest injury of twenty-seven thousands of innocent people...a most shameless abuse of power and perversion of authority." Kelley goes on to outline how reformers can not possibly rely on clergy or politicians for change, beholden as they are to the least progressive of their constituents, but must instead look to influential private citizens, such as those who had established the first Freedmen's Bureaus and the Sanitary Commission during the war.

Despite considerable resistance, Kelley and his fiercely radical colleague Thaddeus Stevens succeeded in passing a bill in March 1867 which prohibited racially-motivated discrimination on street cars and railways in Pennsylvania. Other than this edition, printed by prominent Quaker and member of the Pennsylvania Antislavery Society (PASS) Benjamin Bacon, another was published the same year with the imprint of Merrihew & Son, another regular printer for both the Society of Friends and PASS. The text of the two editions is largely identical, although the typesetting differs slightly - while no precedence between the two is established, the Bacon edition is considerably rarer both institutionally and on the market.

An early and important entry in the struggle for equal rights in post-bellum America.



Including Dexter Avenue Baptist Church Ephemera

33] King, Dr. Martin Luther.

[Small archive relating to Martin Luther King, Jr. and his Dexter Avenue Baptist Church, from the papers of Alfonso and Lucy Campbell].

Together 11 items, as listed below. Vp: 1955-1990.

[352443] \$8,500

The present group comes from the papers of Alfonso and Lucy Campbell. The Campbells attended Dexter Avenue Baptist Church and became friendly with the King family. Both became deeply involved with the Montgomery Improvement Association and during the bus boycott Alfonso served as co-chair the Montgomery Improvement Association's Transportation Committee and chair of the Purchasing Committee. In 1964 the Campbells moved from Montgomery to Virginia when Alfonso became Assistant Dean of Men and Lucy a staff librarian at Hampton Institute.

Included are the following (in chronological order):

1. Souvenir Program. The Citizen's Committee Presents Congressman Adam Clayton Powell of New York. Alabama State College Gymnasium ... November 3, 1955. [Montgomery, AL: 1955]. [12 pp.] Original printed stiff staple-bound self-wrappers. Unrecorded in OCLC.
2. Ten Times One is Ten Club Presents Dr. Ralph J. Bunche, Undersecretary of the United Nations. Alabama State College Gymnasium ... May 27, 1956. [Montgomery]:1956. [4]pp. Unrecorded in OCLC. The program included a solo by Coretta Scott King.
3. The Eightieth Anniversary of the Dexter Avenue Baptist Church. [Montgomery: 1957]. 30pp. 4to. Blue printed wrappers. Later tape along the spine. Official printed booklet for the 80th anniversary celebration of the Dexter Avenue Baptist Church featuring a history of the Church, a biography of Dr. Martin Luther King, Jr., a program of events, printed photographs of the church's various members and groups, including Dr. King, the Deacons and Trustees, the Missionary Society, Scholarship Committee, the Choir, Social Political Actions Committee, and others, as well as dozens of printed ads of congratulations and compliments from Montgomery's businesses and individuals. OCLC records a single copy at Swarthmore.
4. The Dexter Avenue Baptist Church Presents The First in a Series of Youth Programs ... October 25, 1959. [Montgomery: 1959]. 1p., single 4to sheet. Stamped signature of Martin Luther King, Jr at top ("M.L. King Jr"); "Dexter Avenue Baptist Church School/J.T. Alexander, Superintendent" rubber-stamp at bottom in purple ink and signed in pen by Enrollment Secretary, Eileen Jones. Unrecorded in OCLC.
5. The Dexter Avenue Baptist Church Montgomery, Alabama Presents A Salute to Dr. & Mrs. Martin Luther King ... January 31, 1960. [Montgomery: 1960]. 4pp. 8vo. Self-wrappers. Folds. Printed program for the farewell celebration for Dr. King at the Dexter Avenue Baptist Church, featuring the banquet menu, program of events and tributes, and the various committees and their members. Unrecorded in OCLC.



6. Partially-printed check, accomplished and signed by Alfonso Campbell, issued to Martin Luther King, Jr. in the amount of \$10. Montgomery: February 1, 1960. Endorsed on verso secretarially. Campbell donates to King the day after the testimonial dinner after his leaving Dexter Avenue Baptist.
7. [A season's greeting card, inscribed by Coretta Scott King to the Campbells, signed "'The Martin Luther Kings' Coretta, Martin, Yoki, Marty & Scotty"]. Atlanta: December 29, 1961. With the original mailing envelope.
8. [A printed season's greeting card send from the King family to the Campbells, with the original mailing envelope]. Atlanta: December 1965.
9. [A printed season's greeting letter from the King family, with printed signatures below, with the original mailing envelope]. Atlanta: December 19, 1967. 1p.
10. The Twenty-sixth Annual Fall Convocation and the Dedication of Martin Luther King Hall. Ogden Hall ... September 26, 1968. Hampton Institute: 1968. Signed on the upper cover by Benjamin Mays. 8pp.
11. Typed letter secretarially signed by Coretta Scott King, to Alfonso Campbell, thanking him for a donation. Atlanta: July 1, 1985. 1p.
12. [A printed card from the Abernathy family thanking the Campbells for the sympathy]. Atlanta: June 28, 1990.

Limited to 400 Numbered Copies Signed by Lawrence

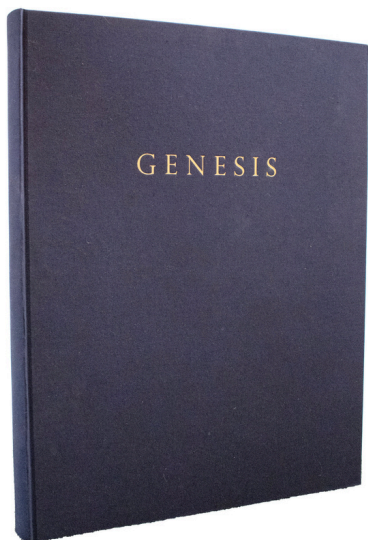
34] Lawrence, Jacob.

The First Book of Moses, called Genesis.

Illustrated with eight original silkscreens by Jacob Lawrence printed on fine Whatman paper by Osiris Printing. Original prospectus laid in. Folio. New York: The Limited Editions Club, 1989. Edition limited to 400 numbered copies signed by Lawrence. This is number 341. Original blue cloth, clamshell box by Karl Folkes at the Spectrum Bindery and John Isakovics of Jovonis Bindery. Fine.

[324488] \$10,000

The prints illustrate and accompany the King James version of the book of Genesis. "The silk-screen stencils of Jacob Lawrence's paintings were expertly processed in New York City... Anywhere from 17 to 21 screens were required to bring out the coloring of each illustration, making a total of 144 separate stencils, all of which were destroyed after the strictly limited number of some 400 original sets of prints had been achieved on the fine Whatman paper... 'Jacob Lawrence, one of the great figurative painters of the 20th century... rose to fame in 1941 after creating one of the most original and forceful series of narrative works in the history of American art-the 'Migration of the Negro.' He was the first African American artist to be represented by a major New York gallery and one of the first to have a solo exhibit at the Metropolitan Museum of Art" (Regina Hackett).



Collodio Etching.

Christmas 1891.

On Africa's Golden Sands.



Unrecorded

35] (Liberia) – Hartley, Benjamin.

On Afric's Golden Sands [manuscript title].

Manuscript title with a watercolor drawing and 3 collodio etchings captioned in manuscript, each on card. Oblong small 4to (6x10 inches). Np: Christmas 1891. Holes punched in the left margin, remnants of original ribbon; toning.

[368784] Sold

Unrecorded, self-published (and possibly unique) book of etchings by Hartley, reproducing images from his travels in Liberia in the 1860s. The American Antiquarian Society holds pencil drawings of two of the three etchings in this book in their Benjamin Hartley Collection, but does not have a copy of the book itself. Given the manuscript title and date it seems likely that Hartley produced the work as a gift for a family member. The manuscript caption titles of the three etchings are as follows: Half Grayway, looking towards Cape Palmas; Falls on the Cavalla River; Sunset at Tufla, Cavalla River.

Benjamin Hartley (1837-1912), a Scottish born artist, was educated at the Theological Seminary in Gambier, Ohio, and traveled to West Africa in 1864 as a missionary. There, he met and married Emily Griswold (1838-1906). Hartley sketched, painted and photographed the landscape and peoples of Africa until 1867, when the couple returned to the United States. Hartley's scrapbooks and sketchbooks are located at AAS.



*Half Grayway, looking towards Cape Palmas,
West Africa*

Raising Funds for a School for African Americans in Missouri after the Civil War

36] (Lincoln University).

Lincoln Institute, at Jefferson, MO.

[1]p. handbill, approximately 10 x 7½ inches. Jefferson City, MO: [1866]. Old folds, two vertical and one horizontal, with tiny splits at cross-folds. Lightly tanned, some very faint staining.

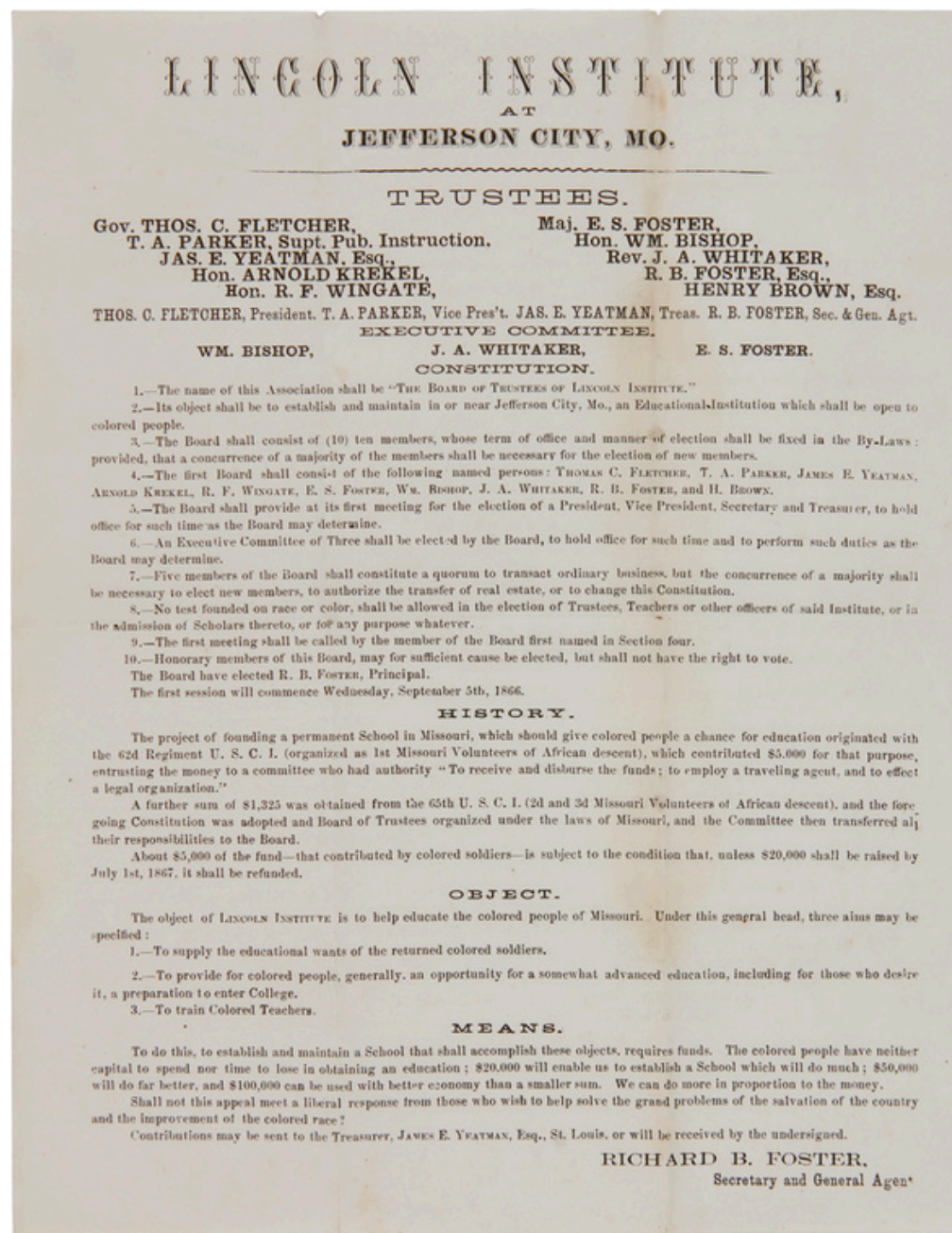
[368520] \$4,500

A printed circular, soliciting contributions for the establishment and maintenance of the newly incorporated Lincoln Institute (later Lincoln University), a school for freed Blacks in Jefferson City, Missouri. Founded in 1866, shortly after the end of the Civil War, the school had come about through the initiative of veterans of the 62nd and 65th United States Colored Infantries, many of whom, having learned to read and write while in the army, recognized the importance of creating educational opportunities for newly emancipated African Americans after the war.

“The object of Lincoln Institute,” the circular states, “is to help educate the colored people of Missouri”; to “supply the educational wants of the returned colored soldiers”; to “provide for colored people, generally, an opportunity for a somewhat advanced education, including for those who desire it, a preparation for college”; and to “train Colored Teachers.” A short section on the Institute’s history explains that the “project of founding a permanent School in Missouri, which should give colored people a chance for education originated with the 62d Regiment U.S.C.I. (organized as 1st Missouri Volunteers of African descent), which contributed \$5,000 for the purpose” and that a “further sum of \$1,325 was obtained from the 65th U.S.C.I. (2d and 3d Missouri Volunteers of African descent).” It goes on to point out that the \$5,000 “contributed by the colored soldiers” is “subject to the condition that, unless \$20,000 shall be raised by July 1st, 1867, it shall be refunded.” Noting that “to establish and maintain a School...requires funds” and that “colored people have neither capital to spend nor time to lose in obtaining an education.” The circular seeks contributions in the hope that this appeal will be met with “a liberal response from those who wish to help solve the grand problems of the salvation of the country and the improvement of the colored race.” Also included is a list of the Institute’s trustees as well as its constitution.

The circular is signed in type at bottom by Richard B. Foster. Founding secretary of the Lincoln Institute, Richard Baxter Foster (1826-1901) was a White abolitionist and former first lieutenant in the 62nd Infantry who would go on to serve as the Institute’s first principal as well as its only instructor for the first two years. The Institute’s first session commenced in September of 1866. The school was designated a land-grant university under the Morrill Act of 1890 and continues today as Lincoln University of Missouri.

We find no other copies at auction, and none in OCLC. A rare survival from the earliest days of one of the oldest institutions of higher education for African Americans west of the Mississippi River.



A true copy of an Inventory of all the Goods Chattels affects
and Credits of Matilda a free black Woman deceased, being
her personal estate taken and appraised by the Subscribers
who were duly sworn according to Law.

Shelter Island 2 July 1818

1 pr of Coan Sheets	\$ 2-00
1 Whitened tow Cloth Spread	1-25
1 pr double work tow cloth Sheets	2-50
1 Sheet	1-25
1 old patchwork bed quilt	1-50
1 pr Tow Cloth Sheets	2-50
1 Bedquilt old & worn	0-25
1 Table Cloth	1-00
1 pr pillowcases	0-50
2 Small Towels	0-40
1 Towel	0-25
1 pr old pillowcases	0-25
1 pr pillowcases	0-50
2 Brown Towels	0-25
1 Brown Table Cloth	0-25
2 old & 2 better Sheets or Shifts	4-00
13 old pockets	0-60
6 Lining Short Gounds & 1 Calico	1-50
5 Old Raprons	1-00
2 Ditto Towels	0-25
1 Blk Petticoat old	0-50
1 Black Gound	2-00
1 Calico Gound	2-00
1 old Ditto	0-50
1 old double Gound	0-50
3 pockets	0-10
6 Check Lining Handkerchiefs	0-50
4 Cotton	0-25
4 muslin	0-75
1 Black Damask Silk Shell old	1-00
1 Lead coloured Camel hair Shell 1 old Black	0-75
1 old Cotton	0-15
	\$ 31-06

37] (New York, Shelter Island).

Manuscript document, headed "A True Copy of an Inventory of all the Goods Chattel affects and Credits of Matilda a free black woman deceased, being her personal estate taken and appraised ... Shelter Island July 1818."

4pp. [WITH:] Manuscript document signed by appraisers William Bowditch and Purple Jennings, attesting to the truthfulness of the above appraisal. Folio. Shelter Island: 1818. Usual folds. Very good.

[368377] Sold

This contemporary true copy of the appraisal of the estate of Matilda, a free black woman of Shelter Island, values her estate at \$152.42, listing all goods in her possession at the time of her death, with an itemized valuation: sheets, blankets, towels, clothes, stockings, coats, cloaks, gloves, baskets, boxes, furniture, tools, table settings, glassware etc.

Shelter Island records reveal much about Matilda, as detailed by Helen Zunker Wortis in her *A Woman Named Matilda and Other True Accounts of Old Shelter Island* (Shelter Island Historical Society: 1978). She is first mentioned as a slave belonging to Thomas Dering in 1765. Dering left Shelter Island during the Revolution, but returned after the war. Matilda "must have served them well for in 1795, after the death of Thomas Dering, she was the first slave on Shelter Island to receive her freedom" (Wortis, pp. 51-53). Wortis details other records that mention Matilda, who evidently built a house on the island and accrued debt with her former master's son through 1818, the year of the present document and presumably her death. The present document unknown to Wortis.



Earliest American Publication of this Provoking Image of the Abolitionist Movement

38] Pennsylvania Abolition Society.

Plan of an African Ship's Lower Deck, with Negroes in the Proportion of Not Quite One to a Ton ... [Published in: **The American Museum, for May, 1789.**

Engraving folding plate (4-1/2 x 14-5/8 inches). [429]-[524]pp. 8vo. [Philadelphia]: [Mathew Carey], [May 1789]. Disbound. Repaired tear to the plate.

[366874] \$8500 On Hold

First published in Plymouth, England in late 1788 to accompany a 4-page abolitionist essay by William Elford and the Plymouth chapter of the Society for Effecting the Abolition of the Slave Trade, this version was published by Mathew Carey within the May 1789 issue of his Philadelphia magazine the American Museum, at the request of the Pennsylvania Abolition Society. It would subsequently be published by Carey for the Society as a separate broadside with Elford's text below. Another version of the image would later be used by Thomas Clarkson in his *The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament*.

The diagram of the lower hold of the slave ship Brooks, with rows upon rows of nearly 300 enslaved Africans for transport to America, became arguably the most widely-known and influential images of the abolitionist movement.

Elford's original text, printed here by Carey following a preface simply titled *Remarks on the Slave Trade*, aptly describes the trauma: "It may perhaps be conceived, from the crowded state in which the Slaves appear in the Plate, that an unusual and exaggerated instance has been produced; this, however, is so far from being the case, that no ship, if her intended cargo can be procured, ever carries a less number than one to a Ton, and the usual practice has been to carry nearly double that number ... The above mode of carrying the Slaves, however, is only one, among a thousand other miseries, which those unhappy and devoted creatures suffer from this disgraceful Traffick of the Human Species; which in every part of its progress, exhibits scenes that strike us with horror and indignation ... People would do well to consider that it does not often fall to the lot of individuals, to have an opportunity of performing so important a moral and religious duty, as that of endeavouring to put an end to a practice, which may, without exaggeration, be stiled one of the greatest evils at this day existing upon the earth".

An Extraordinary work of Radical Abolitionism by an African American

39] [Ruggles, David].

Abrogation of the Seventh Commandment, by the American Churches.

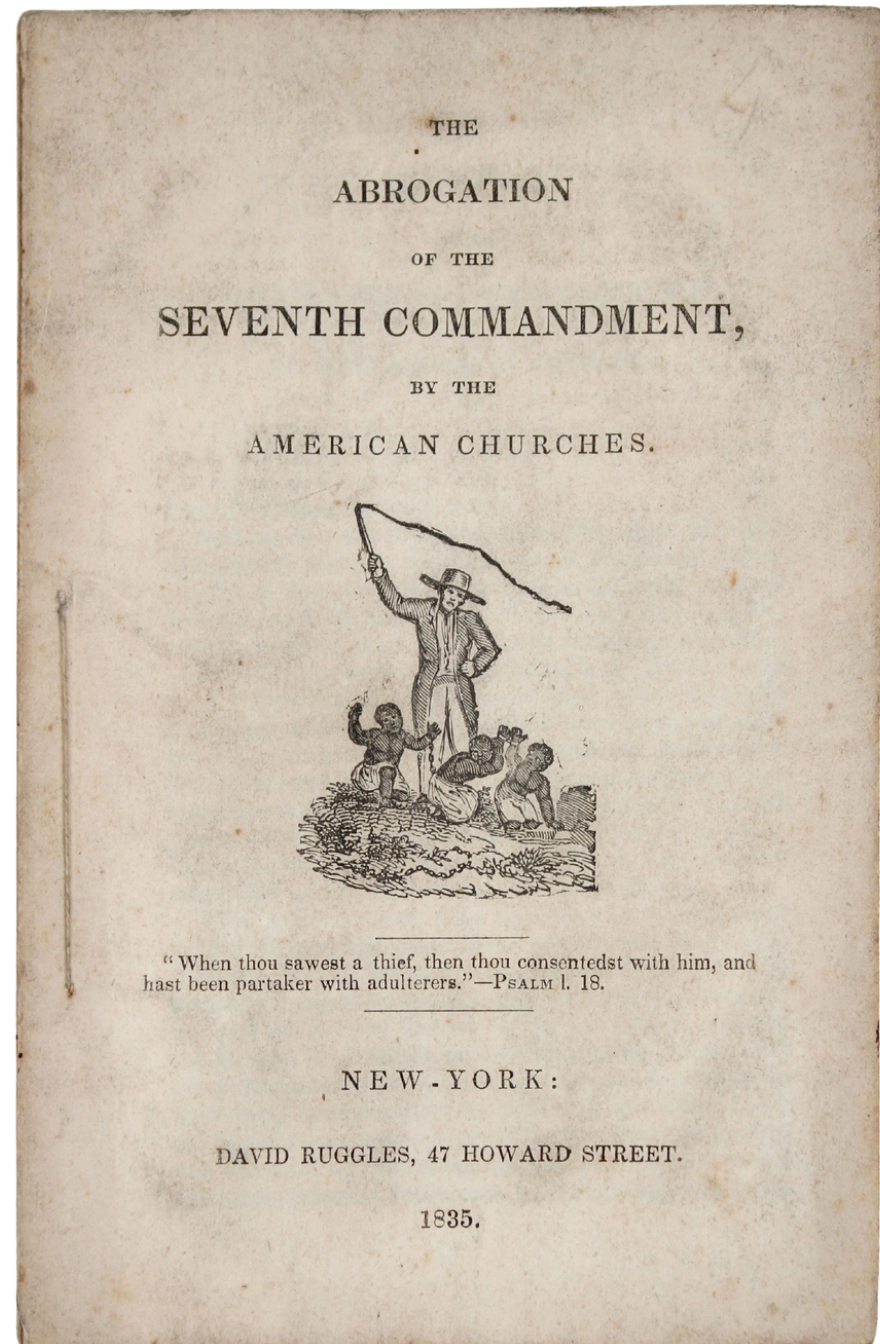
23p, [1, blank]pp. Woodcut of a master whipping three slaves. 12mo. New York: David Ruggles, 47 Howard Street, 1835. First edition. Stitched self-wrappers.

[368443] Sold

An extraordinary pamphlet by David Ruggles – the first African American to independently publish and print a self-authored work – accusing southern white women of being complicit in their adulterous husbands raping of Black enslaved women and challenging northern white women to shun their southern counterparts if they are indeed true Christians. Ruggles's *Abrogation* is among the earliest works written and published by an African American, preceded by David Walker's *Appeal* (1829) and Ruggles's first work, "Extinguisher" *Extinguished* (1834).

Born of free parents in Connecticut, Ruggles moved to New York City at the age of seventeen and opened a grocery store on Lispenard Street in 1829. He quickly became a noted voice within the abolitionist community, speaking at events, joining the Phoenix Society and becoming an agent for the *Emancipator* (the New York antislavery newspaper) as well as William Lloyd Garrison's *The Liberator*. In 1835 Ruggles founded and headed the New York Vigilance Committee to protect fugitive slaves – most notably including Frederick Douglass whom Ruggles married in his shop – becoming a noted conductor on the underground railroad, a frequent contributor to the *Liberator* and a radical abolitionist author, publisher, printer and bookseller.

In May 1834 Ruggles converted his grocery to a bookstore, selling abolitionist literature. Importantly, at the same location on Lispenard Street, he also opened a circulating library for African Americans who were denied access to New York's public libraries. "At his shop, Ruggles operated his bookstore and did job-printing, letterpress work, and picture framing and also composed letters and bound books. Ruggles's new store was the first black bookshop in the United States" (Hodges, p. 60).



Following the New York race riots in July 1834, Ruggles's activism increased, publishing several works that took radical positions, not only against slavery and colonization, but also concerning racism, intermarriage, and brilliant arguments which forced northern churches into positions against southern congregations. The Abrogation "is a reasoned appeal to women and the churches of the northern states to take a careful look at their complicity with slavery over the issue of mixed race sex. Ruggles went quickly to the heart of the matter by pointing out the rising number of mixed-race peoples born in the slave South, a pattern that shows 'the wide-spread and incessant licentiousness of the white-population,' because, he continued, black females could not offer any resistance to their masters or expect any protection from the law ... These sins of the southern states were corrupting the region's churches, which had to ignore the prostitution and adultery rampant among slave owners ... Ruggles beseeched northern women to abandon racial and gendered solidarity with southern women and shun them. In doing so, northern women could gain their voices on the issue of slavery – a right denied them by politics ... As important as his goals were, Ruggles proposed methods were revolutionary. At a time when American Protestant churches were splitting apart over the issues of slavery and abolitionism, Ruggles was not seeking a truce, but demanding that northern congregations shun their southern communicants. He aimed his words right at women..." (Hodges, pp. 79-80).

"Anti-abolitionists took note of Ruggles's activities. Newspaper attacks on Ruggles rose in the autumn of 1835. One public notice referred to his bookstore as an 'incendiary depot' at the corner of Broadway and Lispenard ... [and falsely referred to him as] 'David Ruggles, a black amalgamator who lately married a white wife.' ... On September 4 [1835], someone set fire to the store. The following week a mob organized in front of Ruggles's shop on three nights ... After the blaze, Ruggles had to relocate to a more downscale address at 165 Chapel Street" (Hodges, p. 84).

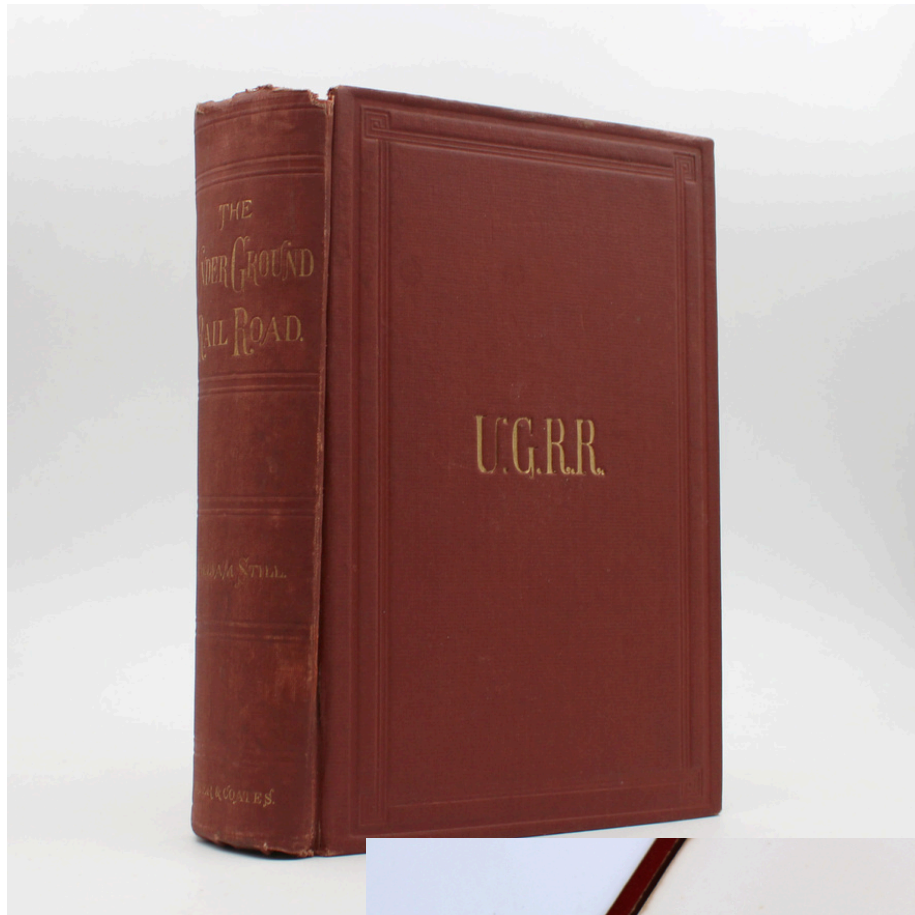
While Porter and Hodges both firmly attribute the work to Ruggles, the pamphlet is sometimes and erroneously attributed to George Bourne based solely on John W. Christie and Dwight L. Dumond's work *George Bourne and The Book of Slavery Irreconcilable* (Historical Society of Delaware, 1969). Their attribution to Bourne is tenuous at best and seemingly based on faulty or unsubstantiated arguments. First, and most importantly, they argue that Bourne's turgid prose ("unusual words and phrases") is a unique identifier, writing "So peculiar to him were their use that their employment in any contemporary document inevitably suggests his authorship of it and thus furnishes important internal evidence in regard to his authorship of much anonymous antislavery literature" (p. 2). A footnote gives eleven examples of words used by Bourne, from "promulged" to "croisade"; however none of the words suggested by Christie and Dumond appear in *Abrogation*. More damning, however, is that several of the words they suggest as unique to Bourne do appear in Ruggles's first work, *The Extinguisher Extinguished* ("promulgated" and "irrefragable"), proving that the use of such language is not solely attributable to Bourne and cannot be used as a basis for attribution.

The *Abrogation* includes a lengthy quote from Bourne's *Picture of Slavery* on pages 17-19, preceded by the following: "A passage in the recently published work entitled 'Picture of Slavery ...' is so intimately connected with the object of this address, that I have transcribed it for your perusal. It was written by a minister of the Southern States, who furnishes the result of his own extended scrutiny, and the information obtained from other Christians." Such a third-person introduction would seem out of place had Bourne been the author of both works. Indeed, Bourne's *Picture of Slavery* is filled with personal experiences and first person accounts, all of which are absent from *Abrogation*. That the *Abrogation* includes a lengthy quote from a work by Bourne seems thin ground for an attribution to him. Indeed, the *Abrogation* also includes a lengthy quote from William Jay's *An Inquiry into the Character and Tendency of the American Colonization and American Anti-Slavery Societies*, but the work is not attributable to Jay on that basis either.

Finally, referring to the *Abrogation* being signed anonymously by "A Puritan", Christie and Dumond make a point of noting Bourne's ancestry, with his maternal grandmother being descended from John Cotton, the first Puritan minister in Boston. The pseudonym, however, can just as easily be interpreted as a commentary on the pamphlet's message, i.e. that Christians were turning a blind eye to the blatant adultery being committed by white slaveholding men and that the author held more censorious moral beliefs. Furthermore, it could be argued that Ruggles signing the work as A Puritan was a sarcastic rejoinder to racist tropes.

There was simply no motivation for Bourne to publish the work anonymously, or, for that matter, to have it printed by Ruggles; whereas, given the threats against his life at the very time of the work's publication, there was every reason for Ruggles to keep his name as the author of such a radical work private. Interestingly, the address used in the imprint by Ruggles (47 Howard Street) is not used elsewhere by him, perhaps being an indication that he was trying to protect his Lispenard shop and its inhabitants, including the fugitive slaves he was assisting. Located a few blocks away, New York directories cite 47 Howard Street as the address of the ward's Assistant Justice William Wiley, as well as Thomas M. Jackson's "(colored) refectory."

An extraordinary work of radical abolitionism by the first African American to both independently and autonomously print and publish their own written work.



First Edition of An Essential Account

40] Still, William.

The Underground Rail Road. A Record of Facts, Authentic Narratives, Letters, &c, Narrating the Hardships, Hair-breadth Escapes, and Death Struggles of the Slaves in their efforts for Freedom, as Related by Themselves and Others, or Witnessed by the Author; Together With Sketches of some of the Largest Stockholders, and Most Liberal Aiders and Advisors if the Road.

Wood-engraved portrait frontispiece, [4], [1]-780, [2, blank]pp. Amply illustrated. 8vo. Philadelphia: Porter & Coates, 1872. First edition, first issue. Publisher's terra cotta cloth. Light restoration to joints and board edges; spine slightly mottled and with small loss to cloth at head; a very good and handsome copy.

[369691] \$7,500

First edition, first issue. William Still's monumental work, approaching 800 pages, documented the efforts and frequent successes of fugitive slaves to seek freedom as they made their way north along the Underground Railroad.

"Still worked diligently in the preparation of his book. He began to collect information as early as 1867. He kept detailed records of every fugitive passing through Philadelphia, which were preserved in his classic work published in 1872" (Blockson). Blockson also writes: "William Still was one of the most energetic and adventurous of the many Philadelphians who operated the Underground Railroad. He had been born free, but his parents had undergone the hardships of escape. Still spent his life helping other escapees, and was so successful that, it was said, nineteen out of every twenty fugitives passing though Philadelphia stopped at his house" (Afro-Americana Exhibition).

Fugitive Slave Narrative

41] Thompson, John.

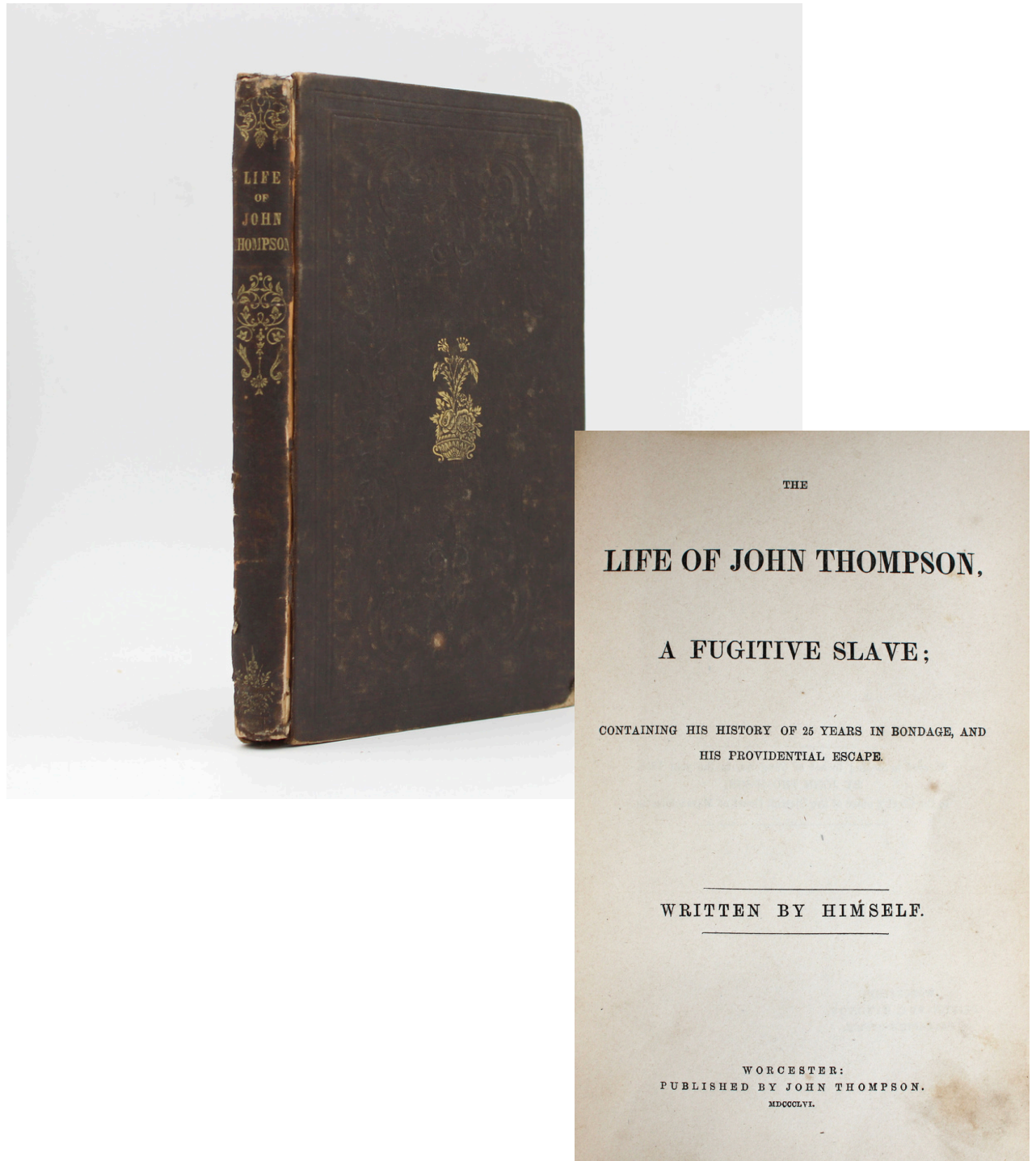
Life of John Thompson, A Fugitive Slave. Containing His History of 25 Years in Bondage, and His Providential Escape. Written By Himself.

vi, [13]-143, [1]pp. Half-title. 12mo. Worcester: Published by John Thompson [printed by C. Hamilton, Palladium office], 1856. First edition. Publisher's cloth, wear at joints and extremities. Minor foxing and staining.

[368643] \$6,500

"Thompson was one of seven children born into slavery on the Wagar plantation in Maryland in 1812. He remained on the plantation of his birth until the death of the "old Mistress" in October of 1822 and the subsequent division of the property in 1823 (p. 28). Thompson and his family were sold to Mr. George Thomas. Shortly thereafter, Thompson was hired out to another plantation and continued to be moved from plantation to plantation for many years. Fearing being sent further south, Thompson made a successful escape to the North with another enslaved man. In Pennsylvania, Thompson found work and married, but following the arrest of other escaped slaves in his area, he joined a whaling vessel to avoid arrest. Thompson remained at sea for several years before returning to his family. Scholars B. Eugene McCarthy and Thomas L. Doughton, introducing Thompson's *Life* in their collection *From Bondage to Belonging: The Worcester Slave Narratives*, write that Thompson subsequently gave up sea-faring and relocated to Worcester, Massachusetts, where his narrative was published in 1856 and where he died in 1860" (<https://docsouth.unc.edu/neh/thompson/summary.html>).

A fascinating combination of both fugitive slave and whaling narrative, and notable as an example of black self-publishing



First Enlarged Edition to Include her Ar'n't I a Woman Speech

42] Truth, Sojourner.

Narrative of Sojourner Truth; a Bondswoman of Olden Time, Emancipated by the New York Legislature in the Early Part of the Present Century; With A History of her Labors and Correspondence, Drawn from her "Book of Life."

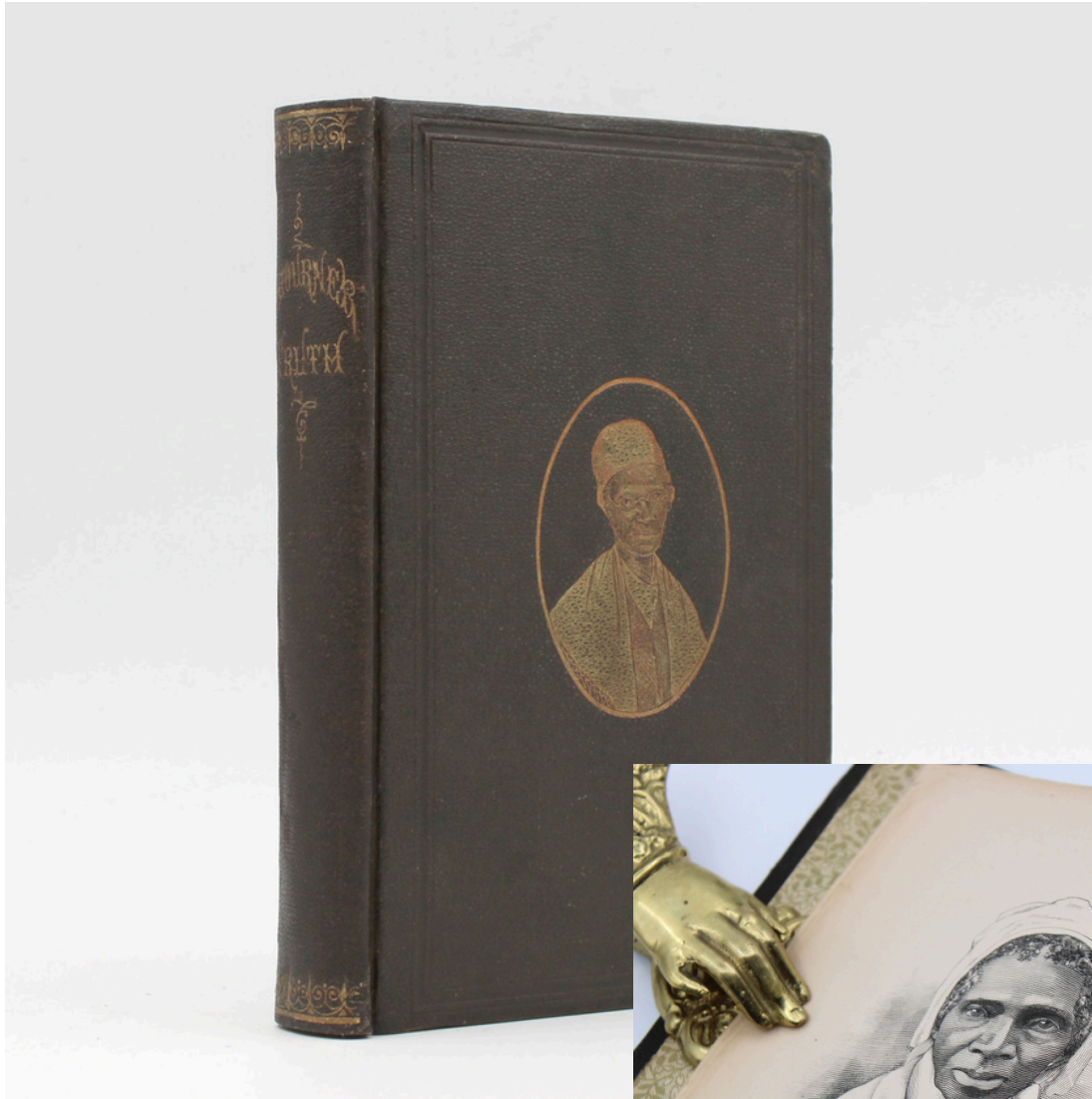
Portrait. xi, [1 (blank)], 13–320 pp. Half title present, inserted slip opposite preface. 8vo. Boston: Published for the Author, 1875. First enlarged edition of the Narrative, and the first edition of the Book of Life. Publisher's brown cloth, portrait of Truth pictorially stamped in gilt to the upper cover and in blind on the rear, covers a bit worn and abraded, Minor foxing as usual.

[367960] Sold

Sojourner Truth's Narrative is a landmark in African-American and women's history. Born into slavery as Isabella Baumfree in Ulster County, New York in the late eighteenth century, she won her emancipation under New York state law in 1827 and adopted the name Sojourner Truth in 1843. After a time as a domestic in New York City she embarked on a lifelong career as an advocate for civil and women's rights, travelling and speaking widely. She lived for a time at the utopian "Northampton Association" in western Massachusetts, and dictated her story to Olive Gilbert, publishing the first edition of the Narrative in 1850. "A legend in her own time, Sojourner Truth's indomitable will has won her a permanent place in American History" (Blockson).

This revised 1875 edition of the Narrative retains the Preface by abolitionist William Lloyd Garrison. This new edition contains significant changes, including the notable addition of her Ar'n't I a Woman speech. Testifying at the 1851 Woman's Rights Convention in Akron, Ohio as a self-freed black woman who sought to empower women with basic rights and dignity may be considered the high spot in her remarkable life. There, Truth electrified audiences in a speech with the now-legendary refrain "Ar'n't I a Woman?," a speech printed here in this edition of her Narrative for the first time in full (pages 133–135). In part: "Dat man ober dar say dat women needs to be helped into carriages, and lifted over ditches, and to have the de place every whar. Nobody eber help me into carriages, or ober mud puddles, or gives me any best place (and raising herself to her full height and her voice to a pitch like rolling thunder, she asked), and ar'n't I a woman? Look at me! Look at my arm! (And she bared her right arm to the shoulder, showing her tremendous muscular power.) ... I have borne thirteen chilern and seen 'em mos' all sold off to slavery, and when I cried out with a mother's grief, none but Jesus heard—and ar'n't I a woman?"





The Final and Most Complete Edition

43] Truth, Sojourner.

Narrative of Sojourner Truth; a Bondswoman of Olden Time, Emancipated by the New York Legislature in the Early Part of the Present Century; With a History of her Labors and Correspondence, Drawn from her "Book OF Life." Also, A Memorial Chapter, Giving the Particulars of Her Last Sickness and Death"

Portrait. xi, [1 (blank)], 13–320, 32pp. The final chapter within mourning border. Battle Creek: Review and Herald Office, 1884. The final and most complete edition, published shortly after her death, including an additional Memorial Chapter. Publisher's cloth, repairs to top and tail of spine and hinges.

[365828] Sold

There are four principal editions of the Narrative: the Boston first edition of 1850; the substantially the same but textually reset second edition of 1853 with New York imprint (the second issue of which includes Harriet Beecher Stowe's Introduction for the first time); the revised and enlarged edition of 1875 (including a preface by William Lloyd Garrison and selections from her Book of Life including her 1851 "Ar'nt I a Woman" speech); and the present 1884 "Memorial" edition, stereotyped from the 1875 edition but with an additional chapter on her death and funeral, including reminiscences from Frederick Douglass, Wendell Phillips, T. Thomas Fortune, as well as a poem by A.S. Dyckman and other material added here for the first time.



Among the Final Photographs of Harriet Tubman

44] (Tubman, Harriet) – Kraemer, Emil J.; photographer.

[Group portrait of Harriet Tubman and others in front of John Brown Hall at the Tubman Home for Aged and Indigent Negroes in Auburn, NY].

Silver print. Captioned in ink on the mount below the image "The Harriet Tubman Home / Auburn, N.Y." and signed by the photographer at lower right. Inked photographer's stamp on verso of the mount. Image approx. 7 x 9-1/4 inches. Auburn, NY: [1911-1913]. Damage at top of photograph, chips and losses at corners and edges of the mount affecting the photographer's signature recto.

[369133] \$60,000

One of at least three photographs taken by Auburn photographer Emil Kraemer, circa 1911, comprising the present image, another variant group shot in front of the same building and a portrait of Tubman (<https://www.loc.gov/item/rbcmiller002657>), each showing Tubman dressed in all white with a white shawl over her head, seated in a high-backed wooden chair covered in black cloth. Taken together, the three images are believed to be the final known photographs of Tubman.

Born enslaved in 1822, she escaped in 1849 but returned to Maryland to rescue her family beginning her extraordinary service as part of the Underground Railroad guiding fugitive slaves to freedom. Often referred to as Moses, she befriended John Brown, who called her General Tubman, and assisted in the planning of the raid at Harper's Ferry. During the Civil War she became a Union nurse and later spy, going deep into the South to liberate slaves, widely credited as the first woman to lead an armed military operation in the United States.

In early 1859, Frances Adeline Seward, the wife of abolitionist Republican U.S. Senator William H. Seward, sold Tubman a seven-acre farm in Fleming, New York, just outside of Auburn. Tubman moved her parents from Canada back to the U.S. and her farmstead became a haven for fugitive slaves, her family and friends. There, after the Civil War, she married, adopted a daughter and became active with the African Methodist Episcopal Zion Church. In 1895, she established the Tubman Home for the Aged to care for indigent African Americans, purchasing a neighboring farm and converting one of the buildings on the property for that use, naming it John Brown Hall. The AME Zion Church took over the property in 1903, eventually opening the home officially in 1908. In 1911, after many years of suffering and frailty, Tubman became a resident at the home, passing away from pneumonia two years later. The present image shows her with members of the board of managers and staff of the home, believed to have been taken after she became a resident in 1911. The Home would continue in operation after her death until the late 1920s.

Unlike Frederick Douglass or Sojourner Truth, who used photography as a means to promote their causes, as well as a source of revenue, images of Tubman are very rare. We find no record of this image appearing on the market.



The Harriet Tubman Home
Auburn, N.Y.

Kraen

45] [Warner, Samuel].

Authentic and Impartial Narrative of the Tragical Scene which was Witnessed in Southampton County (Virginia) on Monday the 22d of August Last, when Fifty-five of its Inhabitants (mostly women and children) were inhumanly Massacred by the Blacks! Communicated by those who were eye witnesses of the bloody scene, and confirmed by the confessions of several of the Blacks while under Sentence of Death.

Folding woodcut frontispiece. [3]-38pp. Uncut. 8vo. [New York]: Printed for Warner & West, 1831. First edition. Original blue paper wrappers, stained, rear wrapper nearly detached. Foxing and staining. Housed in a cloth box.

[368922] Sold

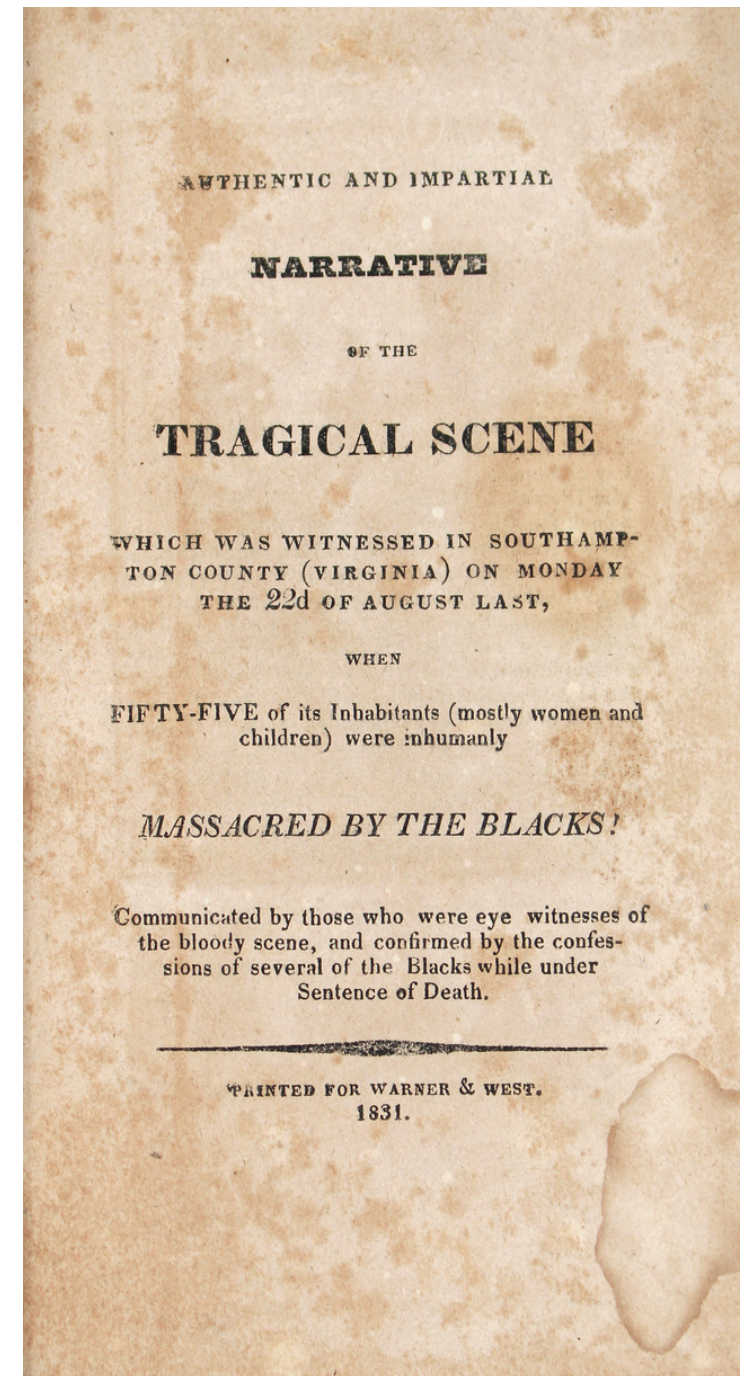
This very rare pamphlet is the classic account of the Nat Turner slave rebellion which took place along the Virginia-North Carolina border in the summer of 1831. Indeed, the pamphlet, attributed to the publisher Samuel Warner, has been described as "the first pamphlet to come off the press describing the massacre" (Revisiting Rebellion: Nat Turner in the American Imagination, American Antiquarian Society, online exhibition).

"The historical figure of Nat Turner is shrouded in mystery. In August 1831, he led a group of some fifty enslaved men in Southampton County to attack four plantations, killing any man, woman, or child they encountered. After militia and vigilantes quelled the rebellion, these men were hanged or transported out of the state. Turner evaded capture for over two months only to be caught, tried, and hanged. During his confinement, Thomas R. Gray interviewed Turner, purportedly giving the leader of the rebellion a chance to explain his actions. Beyond this heavily mediated report and other largely speculative reports, the historical record leaves little traces of Turner's motives and methods. What we do know is that the rebellion left an indelible mark on the American imagination" (Revisiting Rebellion).

The pamphlet reports the gory details of the uprising and hints darkly of further rebellions, the nightmare of every southern planter. It "includes lists of the dead; the names of the enslaved people, their owners, and the times of execution; and excerpts from newspapers; and it closes with an account of the Haitian Revolution in 1804 to conclude that the same level of 'bloodshed and murder' would have been realized in Southampton had Turner been successful. The pamphlet ends on a surprisingly conciliatory note — 'We cannot hold those entirely blameless, who first brought them from their native plains....'" (Revisiting Rebellion).

The folding woodcut frontispiece, almost always lacking, depicts in graphic detail the atrocities supposed to have been committed. Entitled "Horrid Massacre in Virginia," it shows, in overlapping scenes, a mother trying to shelter her children from an ax-wielding rebel, a plantation owner being stabbed to death, and another planter defending himself with a sword. Across the bottom mounted militia pursue the enslaved into a thicket. Interestingly, the woodblock would be reused five years later by publisher D.F. Blanchard as part of the frontispiece to another pamphlet, Authentic Narrative of the Seminole War.

A great rarity of African-Americana, almost never seen complete.



HORRID MASSACRE IN VIRGINIA.



The Scenes which the above Plate is designed to represent, are—Fig 1. a Mother intreating for the lives of her children.—2. Mr Travis, cruelly murdered by his own Slaves.—3. Mr. Berrow, who bravely defended himself until his wife escaped.—4. A comp. of mounted Dragoons in pursuit of the Blacks

First Edition

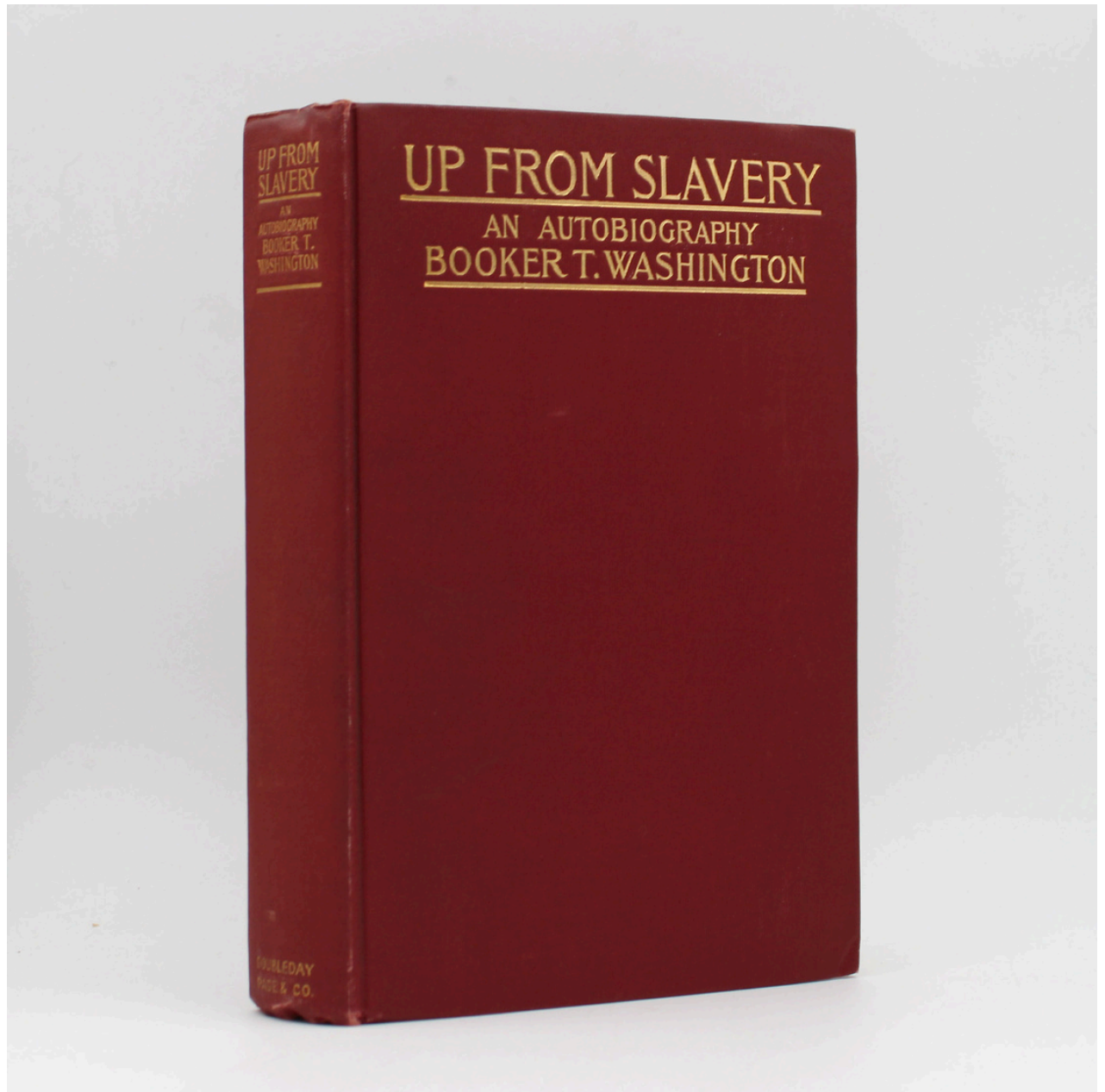
46] Washington, Booker T.

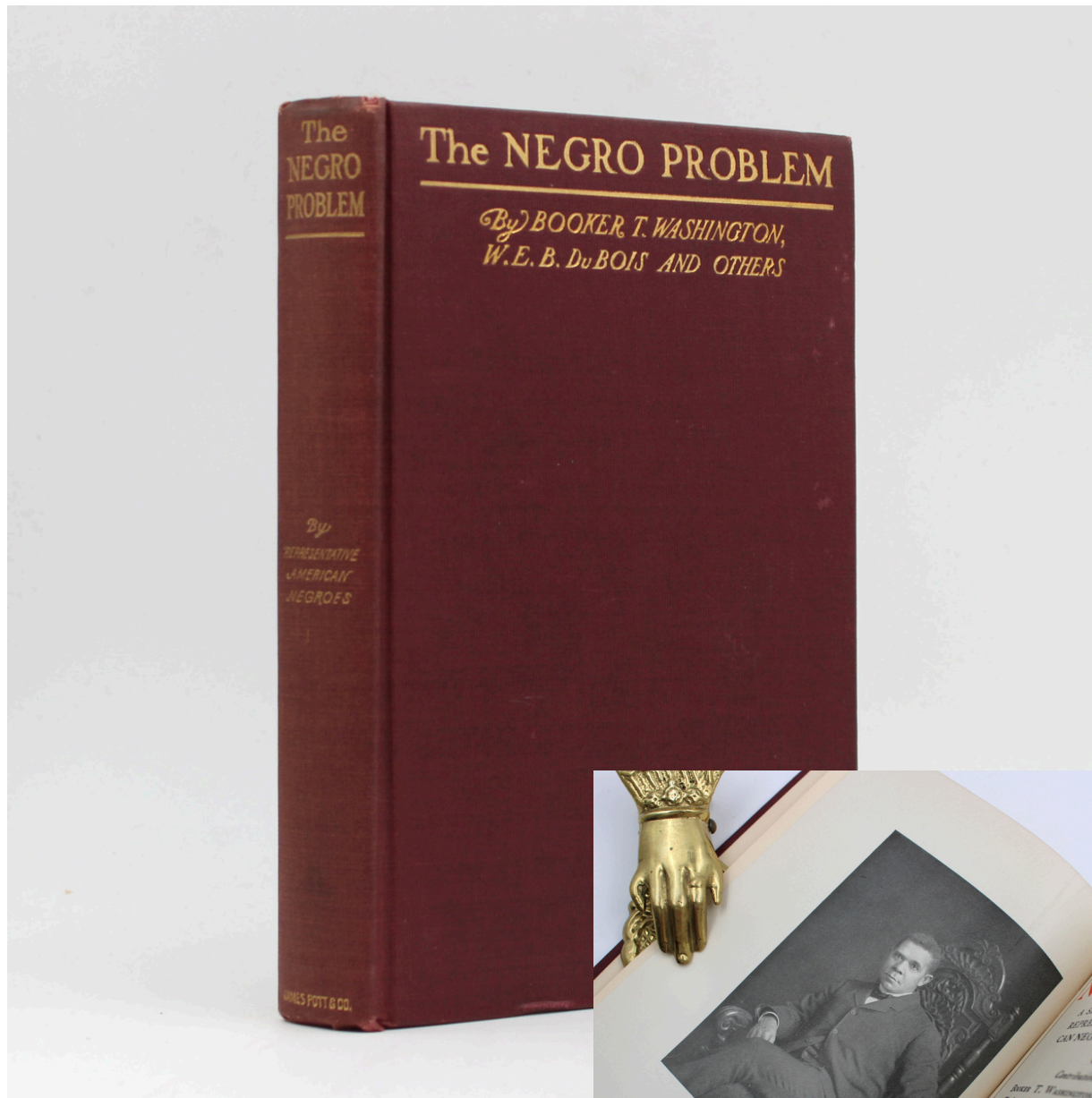
Up From Slavery. An Autobiography.

Photogravure frontispiece portrait of Washington, with facsimile signature. 330pp. 8vo. New York: Doubleday, Page & Co, 1901. First Edition, first issue. Original cloth.

[368733] \$1,600

A fine copy of Washington's autobiography, detailing his life from slavery to founding Tuskegee. "In 1881 [Booker T. Washington] founded Tuskegee Normal and Industrial Institute in Alabama, emphasizing the importance of industrial training. Tuskegee became the foremost exponent of Industrial training for blacks." Among the most widely read autobiographies, it has been stated that Up from Slavery "was possibly as familiar to the American reader as Franklin's Autobiography" (Blockson). Washington accepted legal segregation and his book offer the clearest exposition of his philosophy. Includes the text of Washington's famous "Atlanta Compromise" speech of 1895, which set the tone of race relations in America for decades to come. This first issue dated 1901 on the title and without "Author of 'The Future of the American Negro'" printed beneath Washington's name.





First Edition

47] Washington, Booker T.; W. E. B. Du Bois; Charles W. Chesnutt; Paul Laurence Dunbar; and others.

The Negro Problem.

Seven portrait plates. 234pp. 8vo. New York: James Pott & Co, 1903. First edition. Publisher's cloth, minor wear. Provenance: William Henry Baldwin (bookplate).

[368732] Sold

Published in September 1903, just following the publication of Du Bois's Souls of Black Folk, this anthology on Black uplift includes the first publication of Du Bois' important essay The Talented Tenth. Publisher James Pott had written to Du Bois in January 1903 asking for permission to reprint an essay from the Atlantic for a volume "intended to represent the ideas of the leaders of the race" (James Pott & Co.. Letter from James Pott & Co. to W. E. B. Du Bois, January 12, 1903. W. E. B. Du Bois Papers (MS 312). Special Collections and University Archives, University of Massachusetts Amherst Libraries).

The inclusion of Du Bois' Talented Tenth essay was an important juxtaposition with Booker T. Washington's contribution "Industrial Education for the Negro"; the later arguing for widespread industrial education while the former argued for classical higher education for the most intellectually gifted African Americans. Other essays included Chesnutt's "The Disfranchisement of the Negro", Wilford Smith's "The Negro and the Law", Dunbar's "Representative American Negroes" and others.

This example with provenance to William Henry Baldwin, an important railroad executive and benefactor and trustee to Tuskegee.

Early American Edition

48] Wheatley, Phillis.

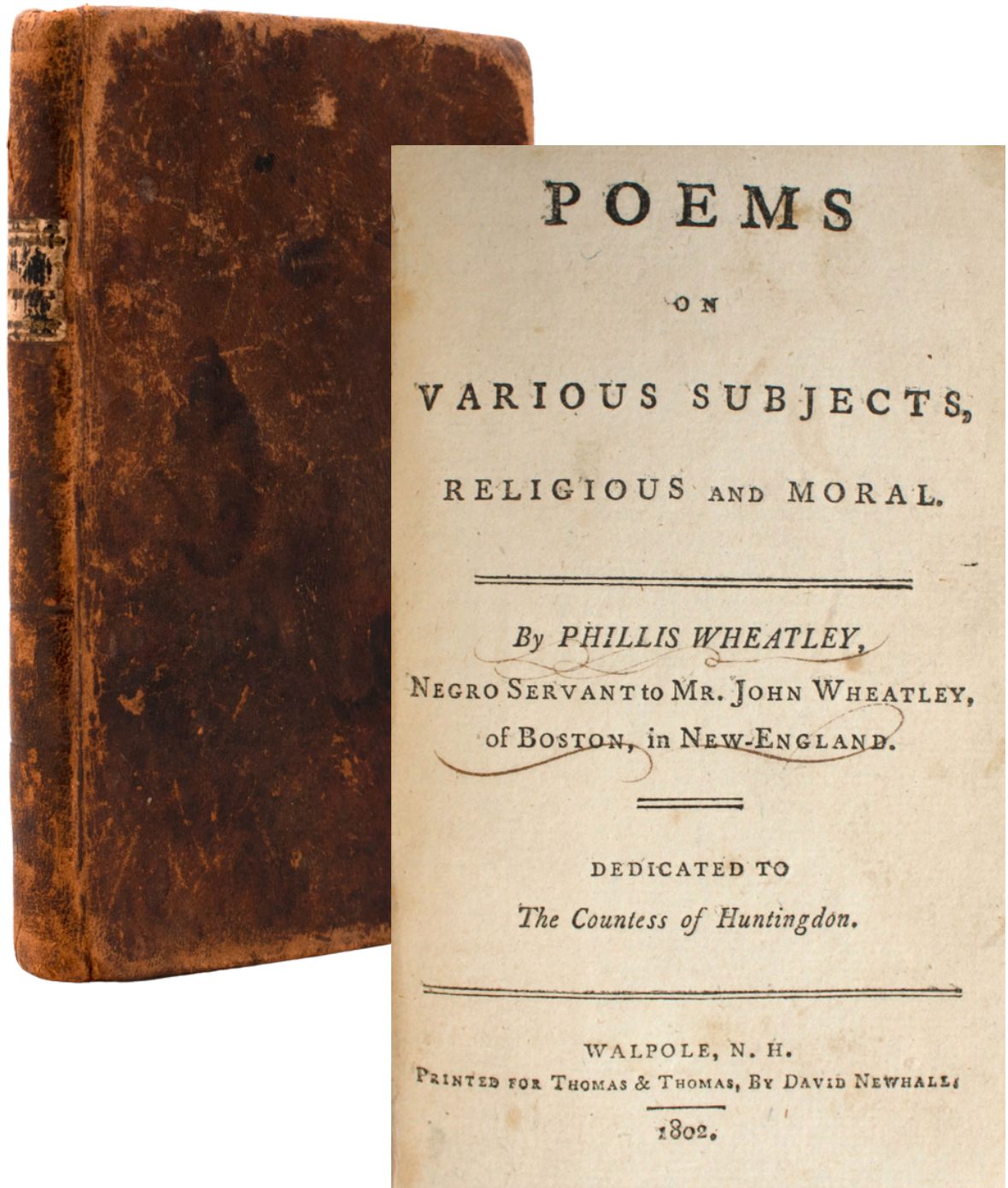
Poems on Various Subjects, Religious and Moral.

[8], [9]-86pp. 12mo. Walpole, New Hampshire: Printed for Thomas & Thomas by David Newhall, 1802. Fifth American edition. Contemporary calf, black morocco lettering piece, a bit worn. Front endpaper renewed, A1 (title) and A6 (p.11-12) supplied from another copy, minor staining and edge tears.

[324469] \$12,000

The story of Phillis Wheatley, the first published African American poet, is well known. Born in Senegal ca. 1753, she was captured and brought to America as a slave. Sold age seven or eight to John Wheatley, a well-to-do Boston merchant, Phillis was educated by his wife Susanna and her daughter, and proved herself a precocious student. Her *Elegy on death of George Whitefield* (1770) was widely circulated, and other poems were featured prominently in magazines on both sides of the Atlantic. The *Elegy* attracted the patronage of Selina Hastings, Countess of Huntingdon, and Phillis was brought to London to prepare her *Poems* by Archibald Bell, a London printer and acquaintance of the countess. Phillis spent six weeks in London and was technically a free person from her arrival in England, and in October 1773 John Wheatley announced her Boston manumission "at the desire of my friends in England". Phillis lived in the Wheatley mansion until her marriage to John Peters in 1778. Susanna died in 1774, and John Wheatley in 1778. Phillis continued writing, and in one of her poems during the years of the war, she called for the freedom of enslaved Africans when British rule was overthrown. Her three children died in infancy and her husband predeceased her. She died in poverty in 1784.

First published in London 1773, the first American edition appeared in Philadelphia in 1786. That edition is extremely rare, known in only a handful of copies. A 1789 second Philadelphia edition followed, as well as separate printings in Worcester (1791) and Albany (1793). The present 1802 Walpole edition is the fifth separate American printing. All early American printings are scarce. In the 19th century, interest in Wheatley's poems would be revived and celebrated by the abolitionist movement.



First Edition

49] Williams, Isaac D.; and [William Ferguson Goldie].

Sunshine and Shadow of Slave Life. Reminiscences as told by Isaac D. Williams to "Tege."

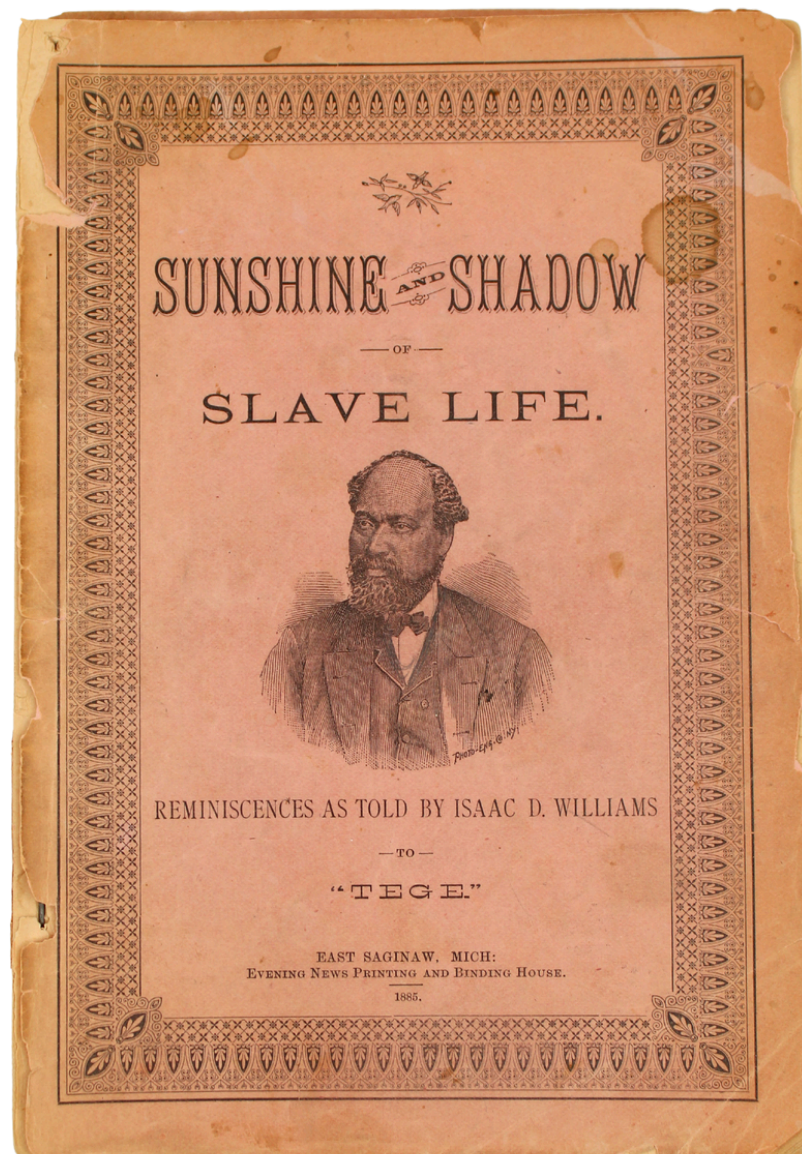
Portrait on title. 91pp. 8vo. East Saginaw, MI: Evening News Printing and Binding House, 1885. Original illustrated wrappers, chipped and detached.

[368518] Sold

An unverified fugitive slave narrative of an African American born free in Virginia in 1821 but enslaved in the 1830s, the narrative was "written by an author who calls himself 'Tege' (presumably William Ferguson Goldie, who registered the text for copyright protection), *Sunshine and Shadow of Slave Life*, is based on notes from Tege's conversations with Williams. Tege claims to have "taken a chaotic mess of notes, and reduced [them] into a narrative form," using phrases that "are not what Uncle Ike used literally," but instead "express the ideas he wishes to convey" (p. 4). However, he presents the narrative in the first person, adopting Williams' perspective. Tege mingles stories from the lives of other slaves and former slaves with Williams' experiences" (<https://docsouth.unc.edu/neh/iwilliams/summary.html>).

Enslaved after the death of John O. Washington, for whom he worked as a free servant, he is sold by a neighbor. After years in slavery, and accusations that he was inciting slave riots, he attempts to runaway, but is shot, captured and jailed. Escaping jail in 1854, he runs away again, and assisted by the underground railroad, makes it to Canada. He describes his life in freedom, working on the Great Western Railway, eventually settling in Michigan in 1867. The narrative ends with an account of a trip back to Virginia in 1872. The work includes general descriptions of slavery and the life of slaves in general, including a description of a slave wedding, but also the harshness by overseers.

Reprinted in 1975, the original first edition is quite scarce.



The First History of African Americans in the United States

50] Williams, George W.

History of the Negro Race in America from 1619 to 1880. Negroes as Slaves, As Soldiers and as Citizens.

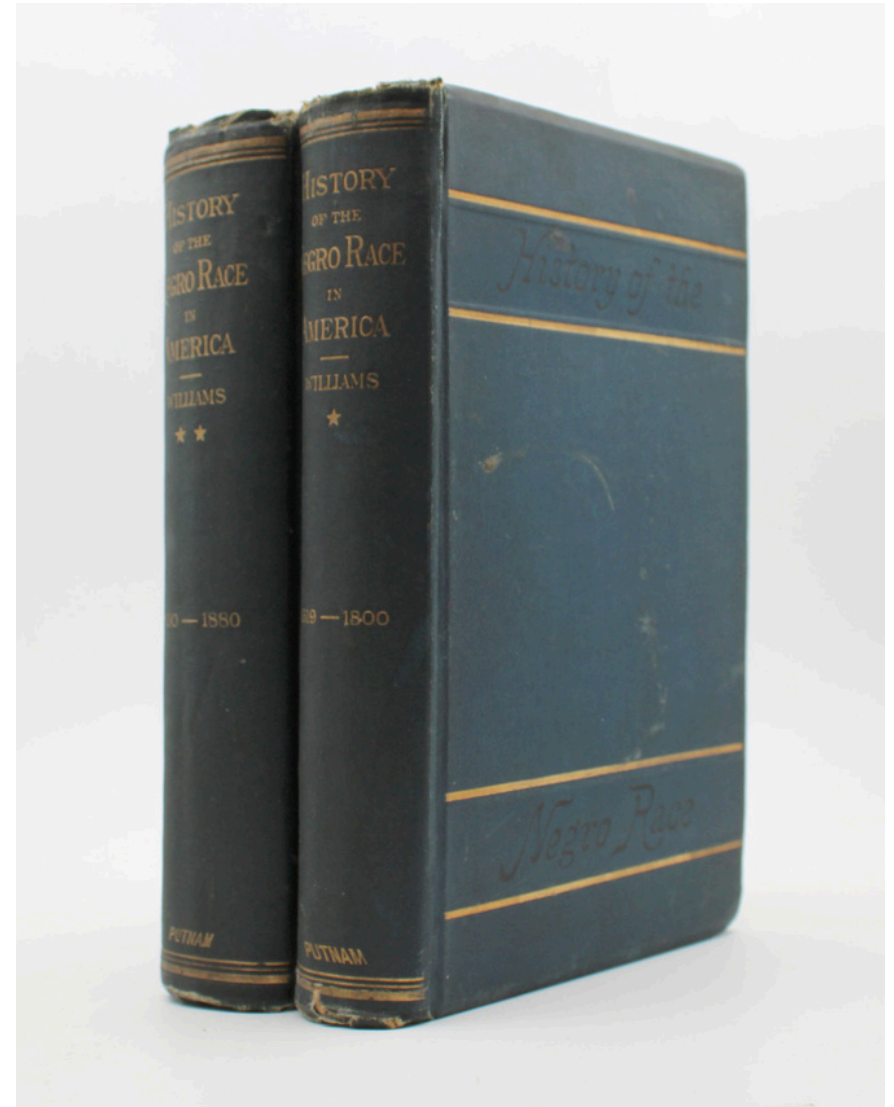
Portrait. xix,481; xiii,[1],611pp. 2 vols. 8vo. New York: G. P. Putnam's Sons, 1883. First edition. Publisher's blue cloth, upper covers ruled in gilt and titled in black, spines lettered in gilt, bevelled board edges, minor wear and spotting. Foxing to the portrait and vol. 1 title, else minor toning to text.

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The first history of African Americans in the United States by the man W. E.B Du Bois called "the greatest historian of the race", and a work considered by modern historians to be a "pioneering achievement" in the field of historiography. The African American author was born a freeman in Pennsylvania in 1849 and enlisted in the Union army at the age of fourteen. After being discharged due to his age, he convinced his superiors to let him stay, and continued to serve until the end of the war. Following his service, he enrolled at the Newton Theological Institute in 1870, graduated in 1874 and then became the pastor of the Twelfth Baptist Church of Boston. In 1876 he became the pastor of the Union Baptist Church in Cincinnati, and studied law in evening classes at the Cincinnati Law School. In 1879 Williams became the first African American to be elected to the Ohio state legislature.

Taking seven years to complete, the work is the first history of African Americans in the United States, tracing the establishment and growth of slavery in the American colonies under the English crown, with a focus on each of the thirteen original colonies. The history continues with the significant contributions African Americans made to the Continental Army during the course of the Revolution at a time when slavery was flourishing. The first volume ends with a discussion of slavery becoming a political and legal quagmire for the colonies during and after the revolution. The second volume reviews the issues that precipitated the Civil War, with slavery being primary among them. It continues forward, looking at the contributions African Americans made as soldiers on both sides of the war, reviewing the conclusion of the war, Reconstruction and the subsequent "Great Exodus" of African Americans northward to escape White cruelties.

Williams' history is a truly spectacular piece of research: he was the first to apply scientific methods to the study of history, including his pioneering use of archival research as well as the use of newspapers and oral histories as primary sources. Williams gathered source material from both Black and White perspectives and searched out the records of "the inarticulate masses...whose records could not be found in the usual repositories" (Franklin). His exhaustive search for source material gave him an objectivity on his subject matter that modern historians are hard-pressed to follow. Even now, a current review of the present work by McConarty shows that Williams "came to a number of historical conclusions outside the mainstream of his era. But one hundred thirty years later, historians accept many of these out-of-place interpretations as the most accurate explanations of the past."



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