

**The Gift
of Black Folk**

**The Negroes in the
Making of America**

W. E. BURGHARDT DU BOIS, Ph. D. (Harv.)

Introduction by

EDWARD F. McSWEENEY, LL. D.

Race and Racism

From Colonization to Slavery to Civil Rights, 1759-1924

Michael R. Thompson Rare Books, ABAA/ILAB
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“Education for All, Regardless of Race”

1. AMES, Jessie Daniel. *Free Schools for All Alike*. Atlanta, Georgia: Commission on Interracial Cooperation, Inc., [n.d., ca. 1930].

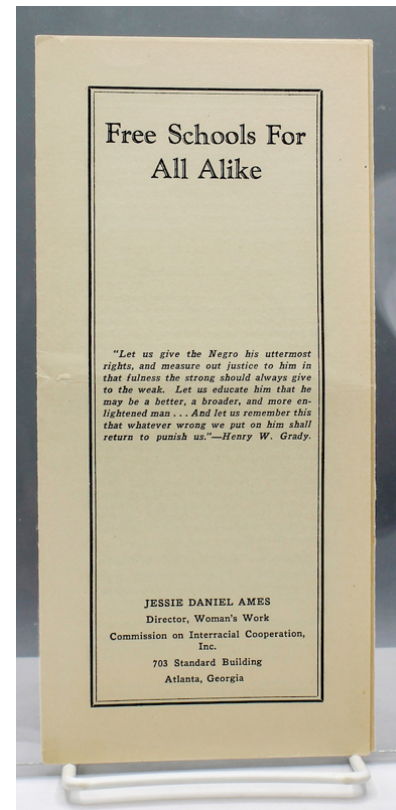
One sheet (4" x 8 ¾"). Folded into six panels.

Buff paper sheet. Some light creasing. A near-fine copy of a scarce item.

\$175

First edition.

The present work argues for equal educational opportunities for Black students and highlights the economic disenfranchisement of Black communities in the South. The author also disproves the notion that Black people “get more money for their schools than they pay in taxes” by pointing out that Black schools were often given less money because of racial discrimination. She advocates for a progressive tax system to distribute money to schools “on the basis of the number of children in each and without discrimination because of race.” Ames adds, “Ignorance breeds crime, poverty, and disease...In education for all, regardless of race, are security for life and property and safety for society.”



Jessie Daniel Ames (1883 – 1972) and the Commission on Interracial Cooperation are best remembered for their efforts to prevent “lynching, mob violence, peonage, and to educate white southerners concerning the worst aspects of racial abuse,” (Georgia Encyclopedia). Ames also worked to increase educational opportunities for Black Americans, particularly young Black girls, and played a major role in establishing what became the Crockett State School for Girls in Texas. Ames was also the chair of the Texas Interracial Commission and the founder of the Association of Southern Women for the Prevention of Lynching. As a suffragist, Ames organized the Georgetown

Equal Suffrage League in 1915; that year, the State passed a bill allowing women to vote in state primaries. Ames and her co-workers registered 3,800 women in seventeen days. In 1919, Ames became the first president of the Texas League of Women Voters.

OCLC records only three copies (Emory, UNC Chapel Hill, and University of Oregon).

Georgia Encyclopedia. Southwestern University website. "Jessie Daniel Ames Biography."



Probably the First Travel Account of the Zulu Kingdom by a European Woman,
A "Migration Narrative" Promoting the Christianization of South Africa

2. [BARTER, Catherine.] *Alone Among the Zulus*. By a Plain Woman. London: Society for Promoting Christian Knowledge, [n.d., 1879].

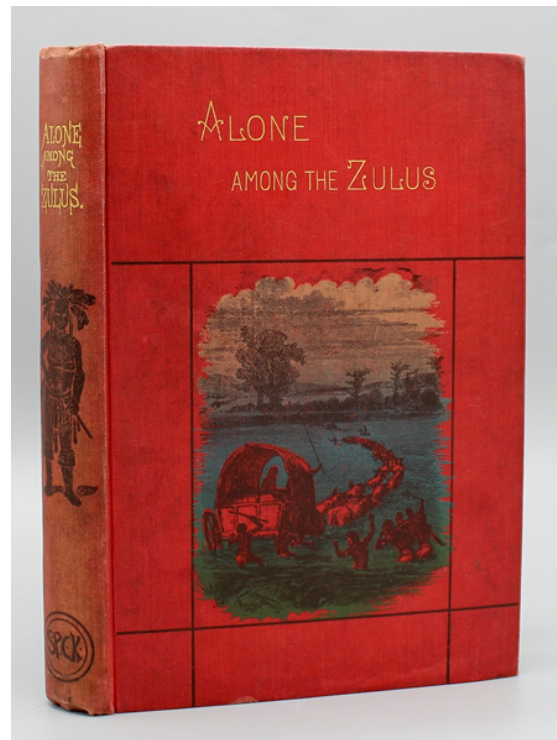
Small octavo. 184, [2, ads] pp. Engraved frontispiece and three plates.

Publisher's pictorial red cloth with color illustration on front cover and illustration in black on spine. Titled in gilt. Some darkening to spine and some light dampstaining. Some foxing to edges. Contemporary prize bookplate to front pastedown. Two stains to bottom edge of title-page. A very good copy of one of the first European accounts of travel in the Zulu kingdom, and probably the first by a woman.

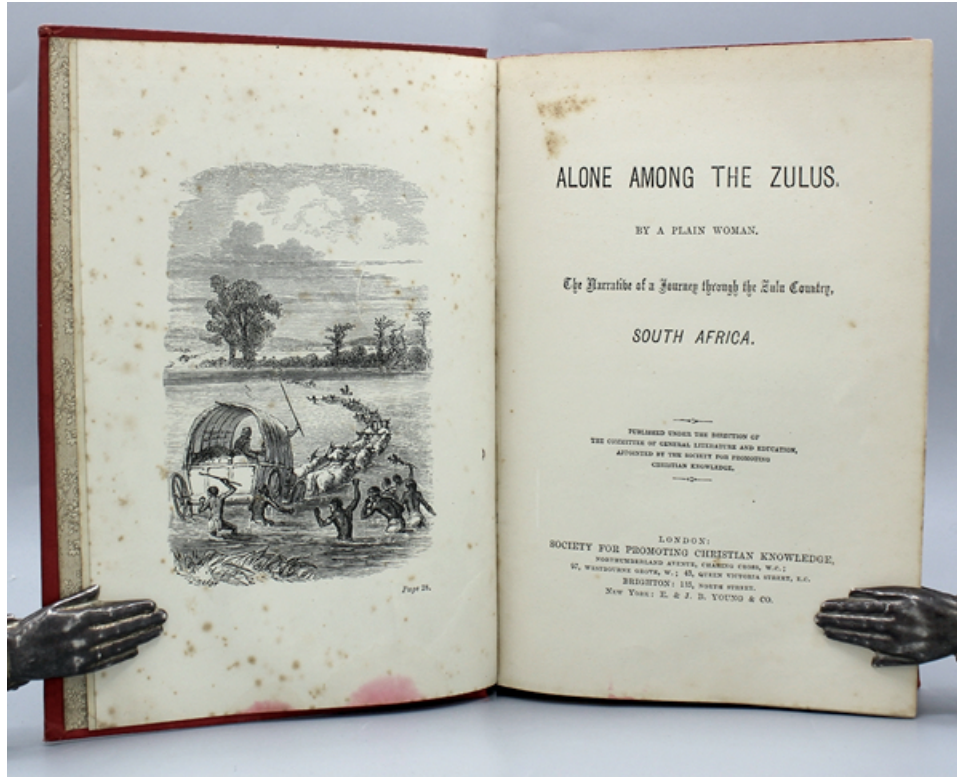
\$450

Second edition, with a new preface, in the new pictorial cloth binding. The first edition, published in 1866, was bound in plain cloth.

An account of Catherine Barter's (d. 1895) travels in the Zulu kingdom, what is now the KwaZulu-Natal region of South Africa, over the course of five months in 1855. Barter saw this account as a colonial project that would prepare English readers to immigrate to South Africa to spread Christianity and English culture. Migration narratives grew in popularity during the nineteenth century as the British government began to encourage the migration of families and individuals



(especially single women) to South Africa. In both the present work and her 1867 novel, *Home in South Africa*, Barter targets the English rural working class, who were deeply affected at the time by an agricultural depression. These migration narratives were often funded by the government or publishers of Christian literature like the Society for Promoting Christian Knowledge.



In her 1997 review of *Alone Among the Zulus*, Julie Parle writes that the book “is, on one level, an adventure story, at the center of which is an unlikely heroine. Catherine Barter is fully aware that she—a ‘plain’ woman—does not fulfill the usual heroic criteria. Her sex and her plainness are constant reference points throughout the narrative, the author invoking them with an irony which is one of the most appealing features of her writing...*Alone Among the Zulus* was reprinted six times between 1872 and 1889, reflecting the British public’s curiosity about the Zulu people... ‘savage heathens’ in need of Christianizing and civilizing.”

Dimock, Elizabeth, ed. *Women and Empire, 1750-1939. Volume III: Africa* (2021), p. lxxii.

Parle, Julie. Review of *Alone Among the Zulus*. *The International Journal of African Historical Studies*. Vol. 30, No. 2 (1997), p. 485.



The Biography of a Cherokee Woman Author,
"Long Overdue Recognition"

3. [BROWN, Catharine, a.k.a. Kā t̄y.] ANDERSON, Rufus. *Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation*. Philadelphia: American Sunday School Union, [1831?].

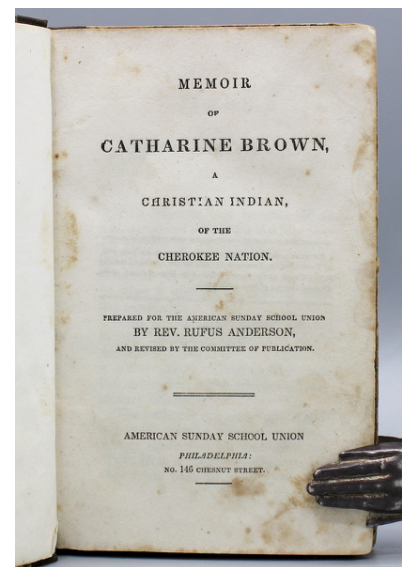
Sixteenmo. 138 pp. With a four illustrations.

Original marbled paper boards with brown cloth spine. Some rubbing to boards and extremities. Contemporary ink signature on front pastedown mostly covered by a handwritten late nineteenth century library label. Some foxing and toning throughout. Open tear to top margin of leaf B6, affecting a couple letters, and open tear to lower free endpaper. Overall a very good, tight copy.

\$200

Later (fifth?) edition, revised. Copyright date is 1831. First edition published in 1825.

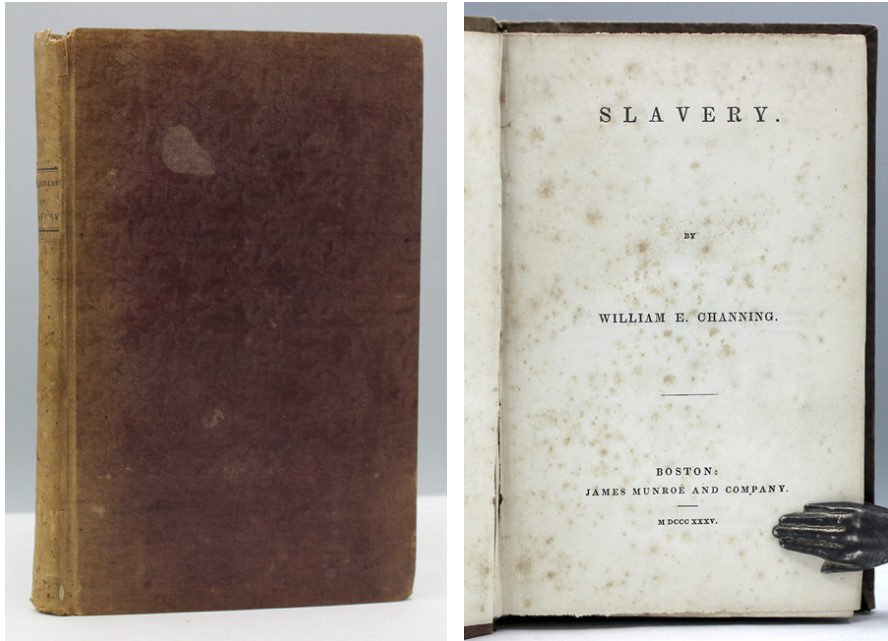
Catharine Brown, born Kā t̄y (1800 - 1823), was a Cherokee writer and teacher who attended the Brainerd Mission School in the Cherokee Nation near what is now Chattanooga, Tennessee. Brown was well known for her status as the first Cherokee convert to Christianity at the Brainerd School, and her fame grew as her writings were published in periodicals in New England. Brown was one of the most prolific Native writers of the early nineteenth century and probably the first Native woman to become a published author in the United States. In her introduction to *Cherokee Sister: The Collected Writings of Catharine Brown*, Theresa Strouth Gaul writes that "Brown is long overdue recognition alongside other Native individuals who crafted public personae in the service of their peoples on the stage provided by early nineteenth-century U.S. print culture. As a woman whose writings gained an audience and held meaning for readers, Brown additionally merits attention along with other American women who employed the genres of life writing," (Gaul, p. 5).



Minister and missionary Rufus Anderson (1796 - 1888) wrote the *Memoir of Catharine Brown* shortly after Brown's death. Brown's fame during her lifetime fueled the popularity of Anderson's *Memoir*, which sold 2,500 copies within six months of its publication; went through several editions in the United States, London, Scotland, and France over the course of the next decade; and continued to be reprinted well into the twentieth century.

Howes, A235 (first edition).





Antislavery Work by “the Single Most Important Figure
in the History of American Unitarianism”

4. CHANNING, William E[llery]. *Slavery*. Boston: James Munroe and Company, 1835.

Octavo. [iv], 167 pp.

Publisher’s blindstamped purple cloth. Sunned at spine and back cover. Front flyleaf coming loose. Some foxing. A good copy of an important antislavery book.

\$175

First edition.

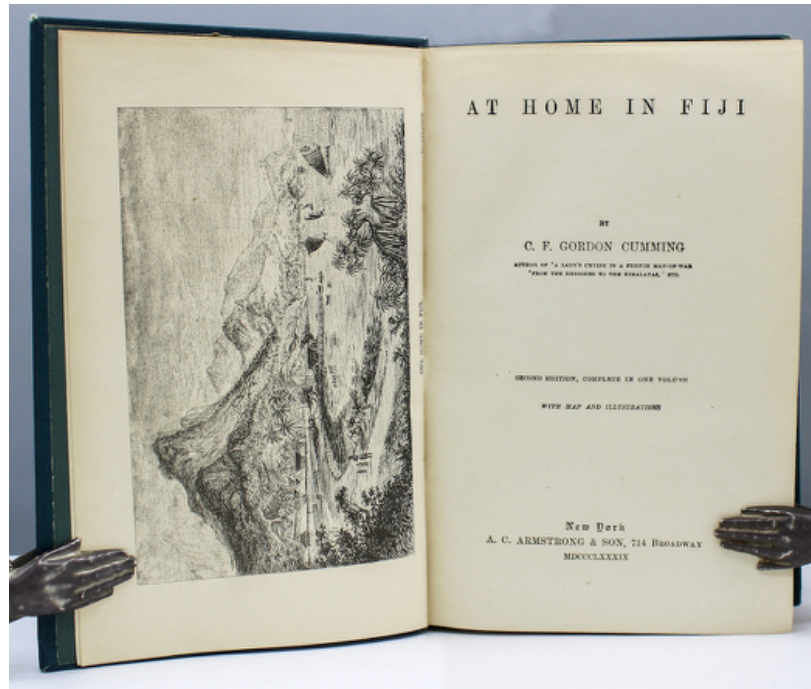
William Ellery Channing (1780 – 1842) was a theologian, antislavery writer, lecturer, and Unitarian clergyman. In *The Unitarians and the Universalists* (1985), David Robinson described him as “the single most important figure in the history of American Unitarianism,” (p. 229, quoted in Oxford DNB). Channing’s most important theological writings include “The System of Exclusion and Denunciation in Religion Considered” (1815) and “The Moral Argument against Calvinism” (1820). He also wrote several essays on literature, including “Remarks on a National Literature” (1830), which called for an authentic American literary tradition, and essays on Milton (1826), Napoleon (1827 – 1828), and Fénelon (1829). Channing influenced Transcendentalists like Ralph Waldo Emerson and Margaret Fuller, and other contemporaries like Horace Mann, Henry Wadsworth Longfellow, Lydia Maria Child, and Dorothea Dix (Oxford DNB).

Afro-Americana (Library Company of Philadelphia), 2185.

American Imprints, 2185.

Sabin 11920.





One of the Earliest Accounts of British Life in the Colony of Fiji,
A Particularly Fine Copy in the Attractive Original Cloth

5. CUMMING, C[onstance] F. Gordon. *At Home in Fiji*. New York: A.C. Armstrong and Sons, 1889.

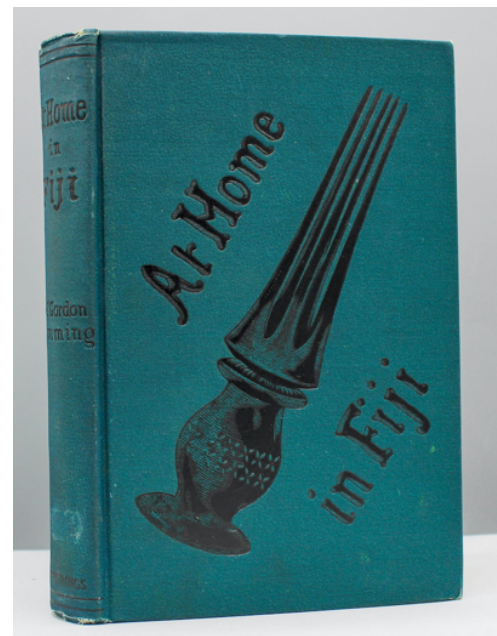
Octavo. x, [2], 365, [8, ads] pp. With four plates from the author's own illustrations of Fiji and a fold-out map (11" by 7¾").

Publisher's blue-green cloth stamped in black with image of a "cannibal fork" on both covers. Very minor rubbing to extremities. Blue-green endpapers. A bright, attractive, near-fine copy, uncommon in this condition, of this account of British life in the first years of the Colony of Fiji.

\$200

Later edition. The first edition was published in a two-volume set in Edinburgh in 1881. The title-page of the present item states that it is the second edition, though it seems that several earlier single-volume editions, published in both New York and Edinburgh, are stated on their title-pages to be the second edition.

Constance Frederica Gordon Cumming (1837 – 1924) was a skilled landscape painter and author of over two dozen travel books. *At Home in Fiji* recounts her 1875 voyage into Fiji with Sir Alfred Hamilton-Gordon (no relation) and his wife, Rachel Emily, so Hamilton-Gordon could accept the governorship of the Colony of Fiji. When the first governor of



the Colony of Fiji left the role after eight months, Hamilton-Gordon became the governor and held the position until 1880.

Along with her voyage to the island with Hamilton-Gordon and Lady Gordon, the present work also documents Cumming's extensive traveling in and around Fiji until August 1877. She records the language, dress, religion and ritual, art, and architecture she encountered, as well as her travels with missionaries in Fiji. A note at the beginning of the work explains the "cannibal fork" pictured on the covers and additionally details particular vegetables that would accompany meals of human flesh. In *Polynesia: The Mark and Carolyn Blackburn Collection of Polynesian Art*, Adrienne L. Kaeppler explains that the forks, locally called *cula ni bokola*, were used for ceremonies in which priests and chiefs ate human flesh. The forks were additionally used by high-ranking people who were considered too holy to come into contact with food in general.

Kaeppler. *Polynesia: The Mark and Carolyn Blackburn Collection of Polynesian Art* (2010), p. 225.



The First Academic History of Nat Turner's Revolt

6. DREWRY, William Sidney. *The Southampton Insurrection*. Washington: The Neale Company, 1900.

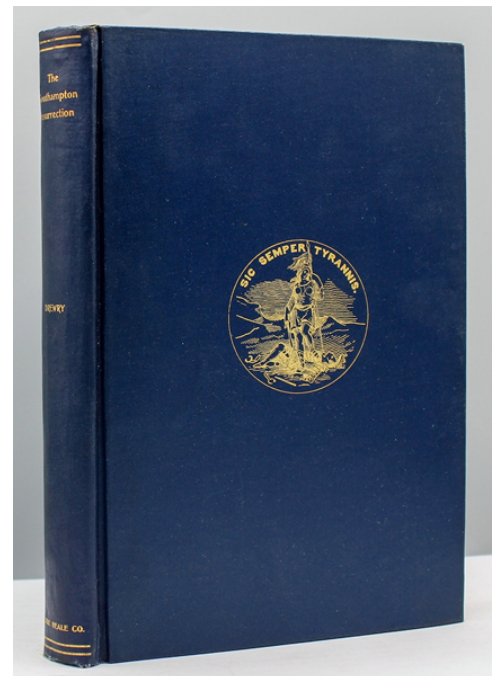
Octavo. 201 pp. With thirty-eight photo plates, including frontispiece.

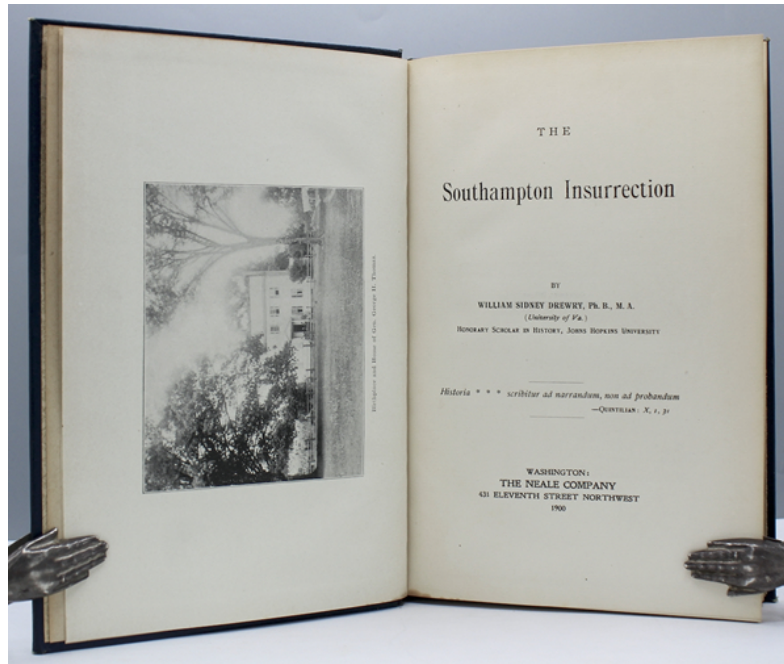
Publisher's blue cloth stamped in gilt. Binding is clean and attractive. Minor marginal toning. Foxing to bottom edge. A very good, bright, and tight copy.

\$500

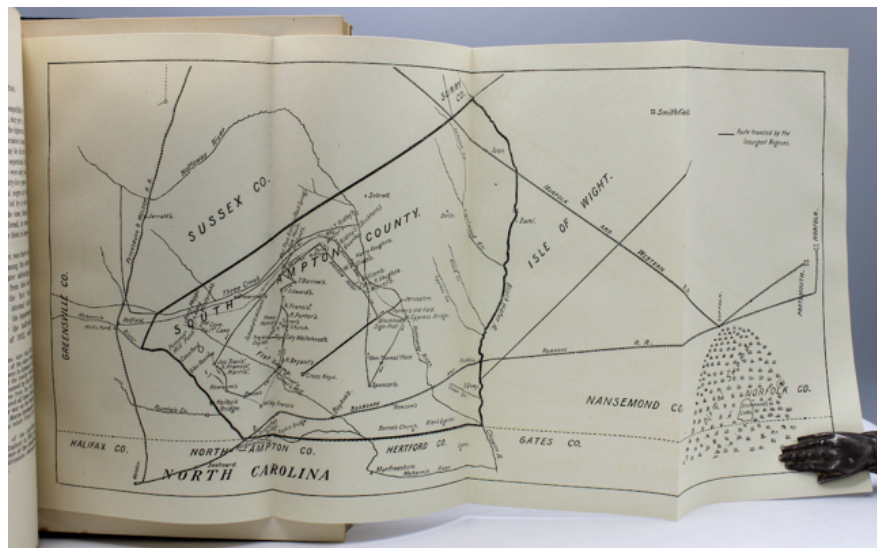
First edition.

The perspective of a white southerner on the slave revolt led by Nat Turner (1800 – 1831) in August 1831. As was the case with many white southerners in the Jim Crow era, William Sidney Drewry (1870 – 1948) saw the revolt as unjustified violence against slaveowners, because he believed that conditions under slavery were fair and idyllic. Drewry casts Turner as both a crazed religious zealot and a conniving villain, who betrayed the kindness of the plantation owners. The present work tracks the movement of the insurrection the group traveled through Southampton County. The map illustrates their passage.





In *The Land Shall be Deluged in Blood: A New History of the Nat Turner Revolt* (2015), Patrick Breen describes the present work as “the first academic history of the revolt,” (p. 97). Breen states that Drewry’s account recorded and collected, for the first time, much of the existing oral history of the revolt. Though Breen notes that Drewry’s writing should always be approached with skepticism, given Drewry’s proslavery convictions, the present work is, at least, a thorough synthesis of contemporary newspaper reporting and an ample collection of information on the topic of the revolt and the response of the residents of Southampton County.



William Sidney Drewry (1870 – 1948) was a Richmond businessman.

Breen, Patrick. *The Land Shall be Deluged in Blood: A History of the Nat Turner Revolt* (Oxford UP, 2015).





With Fifty-Eight Color Plates and a Large Foldout Map;
The First Edition of Emmanuel Domenech's Most Important Work

7. DOMENECH, Em[manuel]. *Seven Years Residence in the Great Deserts of North America*. Illustrated with Fifty-Eight Woodcuts by A. Joliet, Three Plates of Ancient Indian Music, and a Map Showing the Actual Situation of the Indian Tribes and the Country Described by the Author. London: Longman, Green, Longman, and Roberts, 1860.

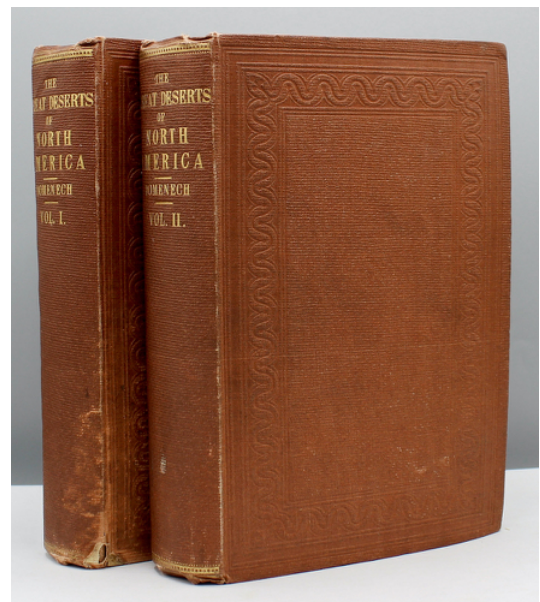
Two volumes, octavo. xxiv, [1] f. fold-out map, 445, [2] pp. publisher's ads; xii, 465, [2] pp. publisher's ads. With 58 color plates (33 in volume one and 25 in volume two), each with a tissue guard, from wood engravings by Auguste Joliet. Fold-out map in volume one is 21" by 17" and printed in color.

Publisher's light brown cloth with blindstamped decorative borders and gilt lettering on spines. Some rubbing and wear to cloth at tail of volume one. Gatherings slightly loose. Dark green endpapers. Some toning to edges and margins, but overall a very good, clean set with bright and attractive plates.

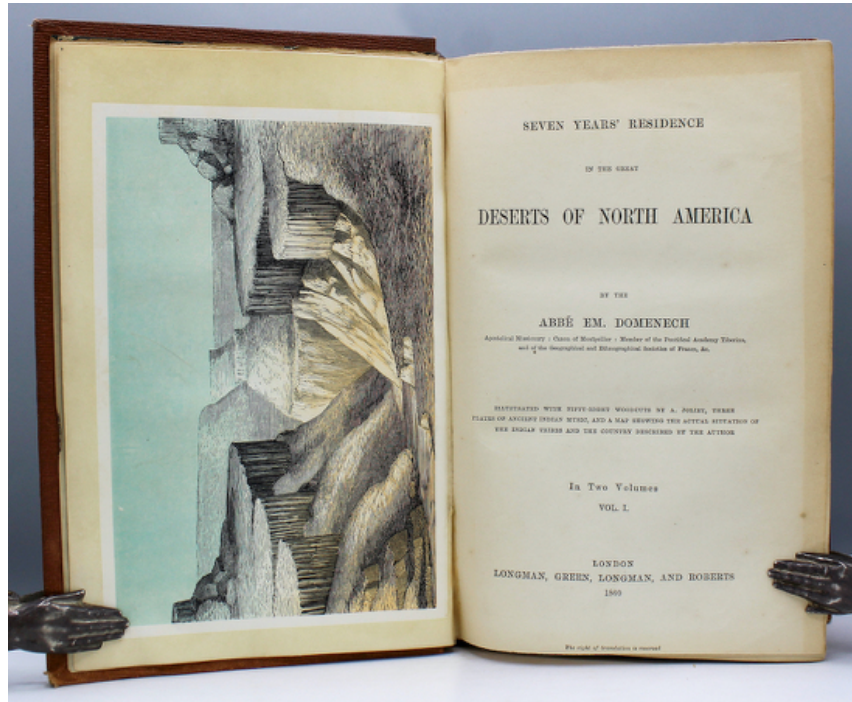
\$850

First edition.

Seven Years Residence in the Great Deserts of North America includes numerous illustrations of the landscape of the American West, particularly New Mexico, Texas, and the area that would later be called Arizona. In volume two, Domenech also provides a survey of the



languages and customs, as he observed them, of over two dozen indigenous cultures. The illustrations in volume two include depictions of clothing, musical instruments, pottery and other decorative art pieces, and tools for fishing and hunting. Wagner-Camp notes that the plates were derived from United States Government sources and from the original illustrations of George Catlin (1796 – 1872).

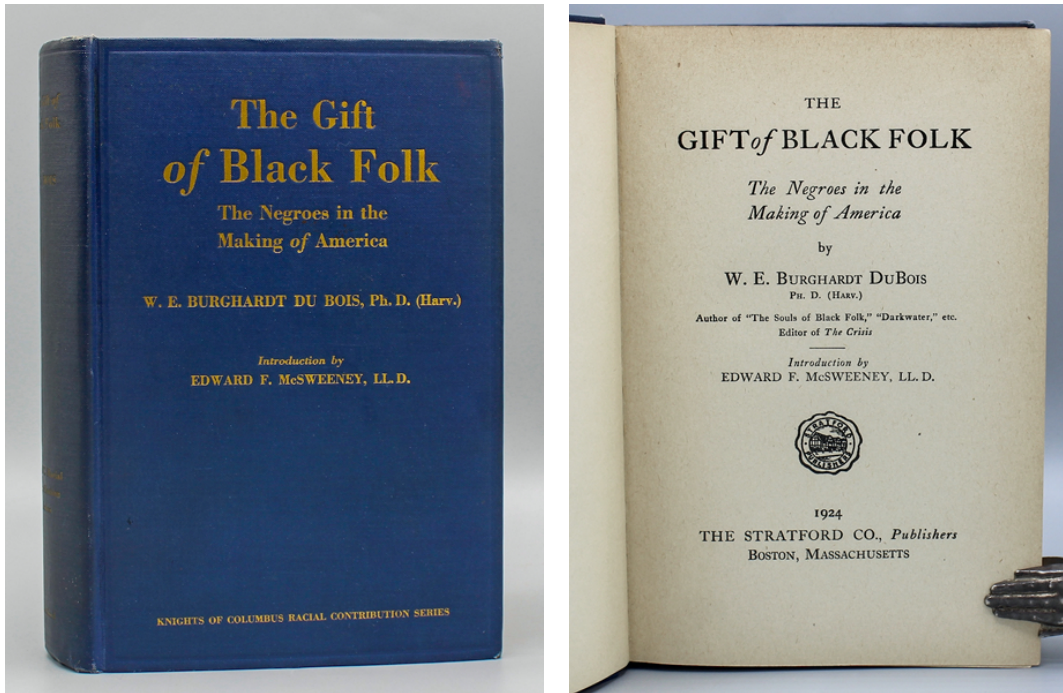


Emmanuel Domenech (1825 – 1903), a French clergyman and writer, traveled throughout North America as a Catholic missionary between 1846 and 1852, during which he gathered material for his *Seven Years Residence in the Great Deserts of North America*. His published writings, mostly on travel and theology, included numerous texts on the American West, Mexico, and the Yucatán Peninsula. The present work was his most significant publication; a French translation was released in 1862.

Auguste Joliet (fl. 1860 – 1878) was a Parisian-born wood engraver, though we could not find much more information on him or his work.

Howes, D410. Sabin, 20554. Wagner-Camp, 356:1.





W.E.B. Du Bois' Landmark History of Black Americans,
Anticipating the His Most Important Historical Work

8. DU BOIS, W.E.B. *The Gift of Black Folk*. The Negroes in the Making of America...Introduction by Edward F. McSweeney. Boston: The Stratford Co., 1924.

Twelvemo. 349 pp.

Publisher's blue cloth titled in gilt. Binding is bright and attractive aside from some slight darkening to spine and minor rubbing to corners. Minor marginal toning. A fresh, near-fine copy of a historical work that detailed the contributions of Black people to the United States from the first colonies to the present.

\$3,750

First edition. Part of the Knights of Columbus Racial Contribution Series.

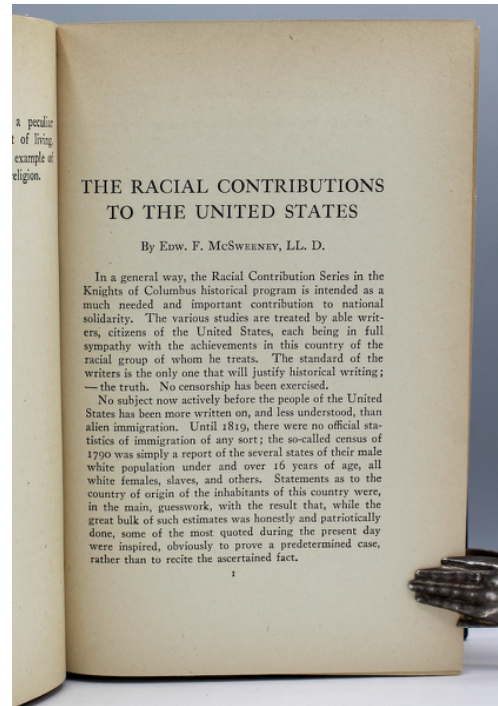
In 1899, W.E. Burghardt Du Bois (1868 – 1963) published *The Philadelphia Negro*, his first major study of Black life in the United States. The monumental study was the result of over eight hundred hours of interviews in 2,500 households in Philadelphia's seventh ward. Du Bois' work in Philadelphia "prefigured much of the politically engaged scholarship that Du Bois pursued in the years that followed and...reflected the two main strands of his intellectual engagement during this formative period: the scientific study of the so-called Negro Problem and the appropriate political responses to it," (ANB).

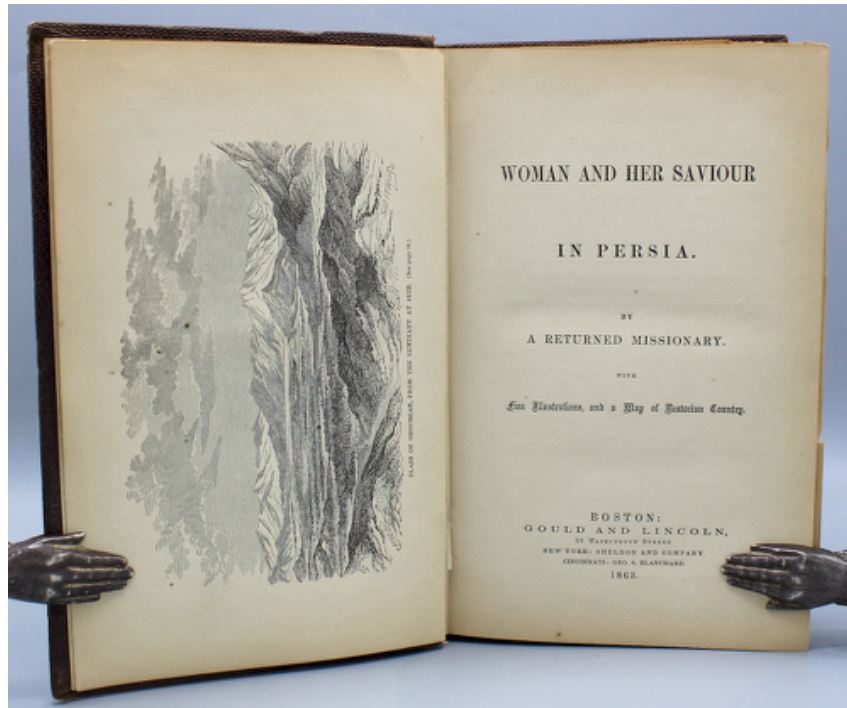
After completing the Philadelphia study and a study of southern Black life in Farmville, Virginia, Du Bois began teaching sociology and directing research at Atlanta University. He

published the hugely influential collection of essays *The Souls of Black Folk* (1903) while at Atlanta, which brought Du Bois to the forefront of revolutionary Black scholarship in the United States. In 1910, Du Bois left Atlanta to join the NAACP as an officer, its only Black board member, and to edit its monthly magazine, the *Crisis*. By the publication of the present work, Du Bois was enmeshed in the study of Pan-Africanism, Marxism, and the colonization of Africa, and had begun to publish more radical contributions in the *Crisis*.

The present work marks the midpoint of Du Bois' career as a sociologist, historian, and activist. It is a precursor to Du Bois' most important historical work, *Black Reconstruction in America: An Essay toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America*, which he published in 1935. *The Gift of Black Folk* also includes a lengthy chapter on Black soldiers, which reflects Du Bois' advocacy during World War I. He fought for officer training for Black soldiers, and, in 1919, launched an NAACP investigation into charges of discrimination against Black troops in Europe. Another chapter, "The Freedom of Womanhood," explores "how the black woman from her low estate not only united two great human races but helped lift herself and all women to economic independence and self expression," (p. 259). The present work both reflects Du Bois' early-career sociological studies of Black American life and anticipates his major historical works, including *Black Reconstruction in America* as well as *The World and Africa: An Inquiry into the Part Which Africa Has Played in World History* (1947).

American National Biography.





The Career of the First Single Woman Missionary in Iran

9. [FISK, Fidelia.] [LAURIE, Thomas.] *Woman and Her Saviour in Persia*. By a Returned Missionary. With Fine Illustrations, and a Map of Nestorian Country. Boston: Gould and Lincoln, 1863.

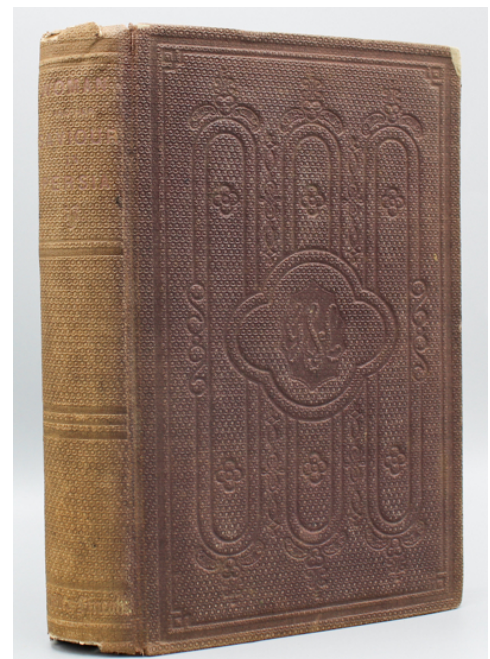
Twelvemo. 303, [8, publisher's ads] pp. With a large folding map of the "Country of the Nestorians" (i.e., the area occupied by the Assyrian people), a frontispiece, a full-page illustration, and five text illustrations. Aside from the map, the illustrations were done by a missionary who traveled with the author.

Publisher's purple cloth stamped in blind. Spine sunned, some rubbing to corners and tail of spine. Spine somewhat cocked. Brown coated endpapers. Some toning, mostly marginal. A good copy of this account of the life of an American woman in Iran, rare in commerce.

\$300

First edition.

Fidelia Fisk (also known as Fidelia Fiske, 1816 – 1864) worked as a Congregationalist missionary, educator, and nurse in Iran for fifteen years, beginning in 1843. Fisk was recruited by Presbyterian missionary Justin Perkins, the first United States citizen to reside in Iran, leading her to resign from her position as a teacher at Mount Holyoke Seminary to pursue missionary work. She was the first single woman to work as a missionary in Iran. Fisk spent most of her time



working at the Urmia Seminary (later renamed the Fiske Seminary in her honor), the first all-girls school founded by missionaries in Iran.

The present work was compiled by Thomas Laurie, who gathered accounts of Fisk's work from her friends and fellow missionaries. Descriptions of the landscape, cities, and people of Iran supplement the account of Fiske's work, with particular attention given to the lives of Iranian women, as observed by white American missionaries. These descriptions generally demean the practices of Assyrians (historically known as "Nestorians"), Islam, and local customs, and argue for the swift Christianization of Iranians by way of seminary schooling by missionaries.





Scarce Work on Zoology, Geography, and Botany for Children

10. *Food for the Young, Adapted to the Mental Capacities of Children of Tender Years*. By a Mother. London: W. Darton, 1818.

Twelvemo. [4], 176 pp. With a frontispiece and two engraved plates.

Handsomely rebound in modern quarter morocco over marbled boards. Ink ownership signature, dated 1819, to preliminary blank. Some dampstaining and dustsoiling to leaves. A very good copy, rare in commerce.

\$650

First edition.

A collection of stories "by a mother" to her children on zoology, geography, botany, travel, and morality. Several of the stories are narrated by a character named Mr. Selby, whose travels in Ceylon (Sri Lanka) and India are recounted here: "When I had traveled about four miles," said Mr. Selby, "I was overtaken and stopped by a party of Moors on horseback. I dreaded the consequence of the meeting; for the Moors, who inhabit the same country as the Negroes, are of a very different composition, being as gloomy and cruel as the Negroes are open and friendly," (p. 125).

Other stories describe experiments with microscopes, Mt. Etna, and gardening, and animals including beavers, sharks, and camels.

Darton H598(1). Osborne II, p. 708. Gumuchian 2589.





Featuring an Interracial Romance
Forty Years Before the Repeal of California's Miscegenation Laws

11. FOSTER, Nancy K[ier]. *Not of Her Race*. Boston: Richard G. Badger, The Gorham Press, 1911.

Octavo. 279 pp. Photo reproduction frontispiece.

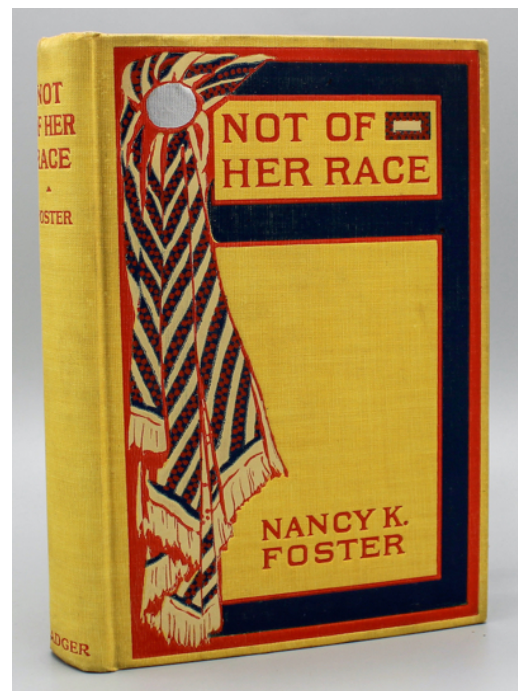
Original yellow pictorial cloth stamped in red, blue, cream, and silver. Titled in red on spine. A fine, fresh copy in a glassine dustjacket.

\$250

First edition.

Not of Her Race follows the romance of Ruth Hastings, a white American woman, and Esteban Ybarrando, a mixed-race Mexican man living in the Los Angeles neighborhood of Sonoratown. Though a white man, General Woodbridge, attempts to usurp Hastings' affections, she remains loyal to Ybarrando. Similarly, Ybarrando remains loyal to Hastings despite the advances of a Mexican woman named Francisca. The romance between Hastings and Ybarrando is particularly notable given that anti-miscegenation laws were in place in California until 1948.

In *Race, Place, and Reform in Mexican Los Angeles*, Stephanie Lewthwaite describes Foster's writing as part

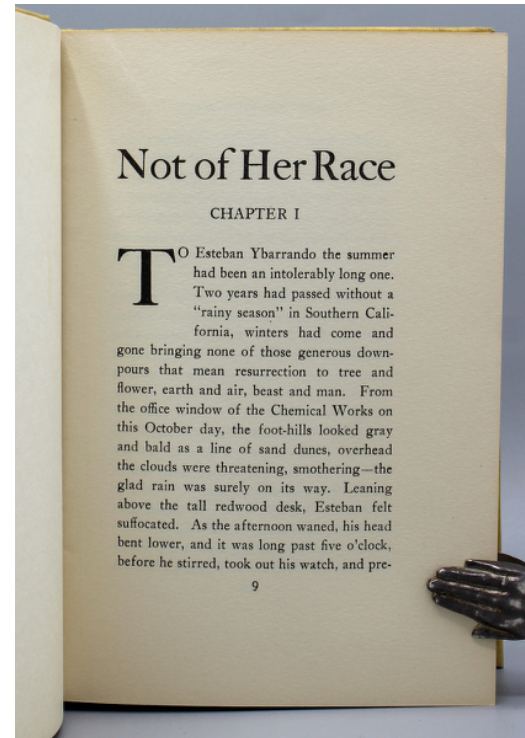


of trend in which white American writers expressed anxieties over race and immigration by characterizing Sonoratown, the Los Angeles neighborhood that is now called Chinatown, as “no longer an idyllic ‘bit of Sunny Spain,’ but a low-caste Mexican slum,” (p. 58). These writers saw Sonoratown as an area in which “Mexican peons rather than Spanish Californios or Old World Europeans embody the new urbanism,” (p. 58).

Nancy Kier Foster (1865 – 1945) and her twin sister, the public health activist Maude Benney Foster (1865 – 1946), moved to Los Angeles after graduating from Wellesley College. Nancy began a career as a writer and taught in the English Department at the University of Southern California (Karman, p. 259).

Karman, James. *The Collected Letters of Robinson Jeffers* (2015), p. 259.

Lewthwaithe, Stephanie. *Race, Place, and Reform in Mexican Los Angeles* (2009), pp. 58-59.





Children's Book Satirizing Racial and Ethnic Tensions in 1870s Brooklyn,
With Twelve Half-Page Chromolithograph Illustrations

12. [HARRIGAN, Edward and David Braham.] *The Ten Little Mulligan Guards*. New York: McLoughlin Brothers, [n.d., 1874].

10¾ in. x 9 in. [10] ff. Twelve half-page chromolithograph illustrations.

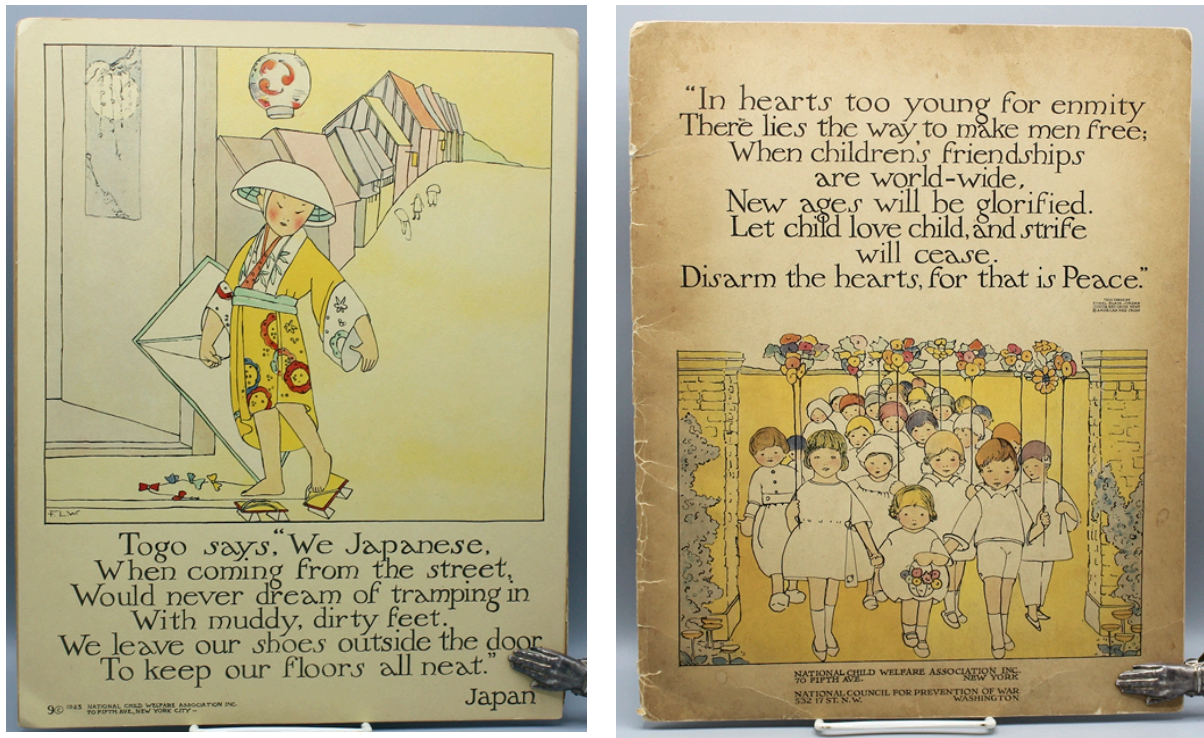
Original stiff paper self-wrappers printed in color. Spine reinforced with archival tape. A bit of creasing and some light toning. A very good copy of a fragile item.

\$600

First edition.

"The Mulligan Guard" was an 1873 song and comedy sketch with lyrics by the Irish-American actor and songwriter Edward Harrigan (1844-1911) and music by the composer David Braham (1834-1905). Harrigan and the young actor Tony Hart (1855-1891) incorporated songs like "The Mulligan Guard" into their Broadway performances like *The Mulligan Guard Picnic* (1878) and *The Mulligan Guards' Ball* (1879). *The Mulligan Guard* plays satirize a neighborhood "militia" made up of Irish immigrants in the United States and is inspired by the tensions across ethnic and racial lines in Brooklyn, where Harrigan grew up and lived much of his adult life. In their *Mulligan* shows, Harrigan and Hart often portrayed the Irish and German immigrants who populated Brooklyn and took on the roles of racist caricatures of black people.

The Ten Little Mulligan Guards was adapted for children from Harrigan and Braham's "The Mulligan Guard," though OCLC notes that the music in *The Ten Little Mulligan Guards* is only the chorus of the original song and that the original lyrics have been replaced with new verses for children. The children's version of "The Mulligan Guard" in the present item maintains the premise



[“Disarm the Hearts, for that is Peace,”
Teaching Posters for Racial and Ethnic Acceptance](#)

13. [HAVILAND, Mary S. and Fanny L. Warren, illustrator.] [*Children from Many Lands.*] New York: National Child Welfare Association, 1923.

10 posters, 11 in. x 13 in. A full set. Each poster with a half-page color illustration of a child characteristic of their country (e.g. Germany, Italy, Russia, China, Japan). Illustrations by Fanny L. Warren. Verse on posters by Mary S. Haviland and verse on portfolio by Ethel Blair Jordan.

Original color-printed buff card stock portfolio enclosing ten leaves (also buff card stock) printed with color illustrations. Light soiling to portfolio and some chipping to spine. Posters inside are very clean. Lacking the scarce envelope in which the posters were issued. Overall a very good, bright example of these posters, scarce in the original portfolio.

\$750

First edition of these posters “showing the children of ten nations at work or play, dressed in native costumes and surrounded by characteristic scenery...and our own happy American boys and girls welcoming them all,” (AAUW, p. 27).

The National Child Welfare Association published the present posters in conjunction with the National Council for the Prevention of War. The posters were tools to teach children racial and ethnic acceptance as immigrant populations grew in the United States. The Ethel Blair Jordan verse espouses the importance of the younger generation in ending war: “In hearts too young for enmity

there lies the way to make men free; when children's friendships are world-wide, new ages will be glorified. Let child love child, and strife will cease. Disarm the hearts, for that is Peace."

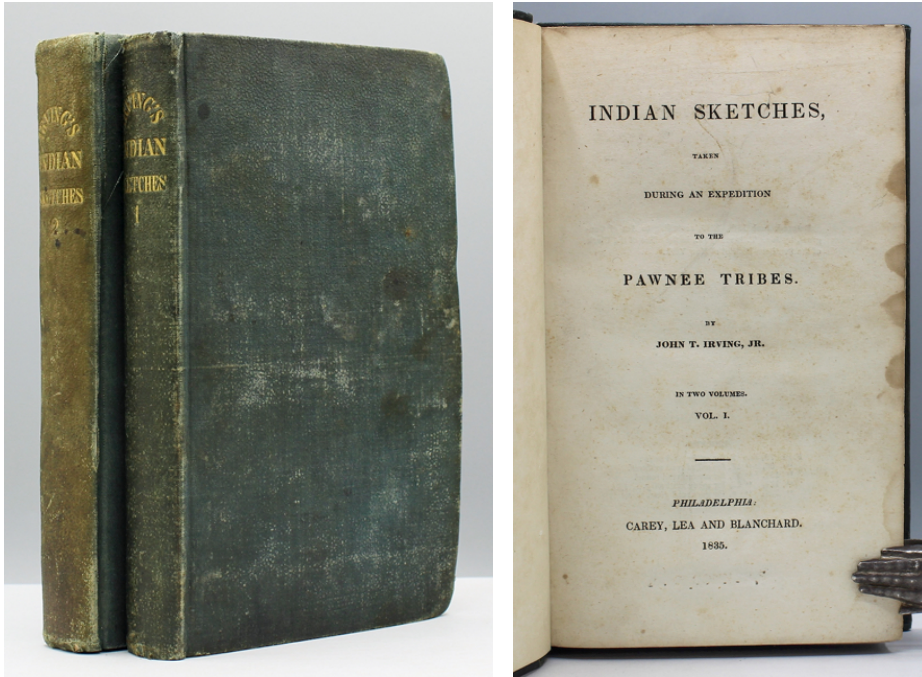


Mary S. Haviland and Fanny L. Warren frequently collaborated on materials for the National Child Welfare Association, including two poster sets encouraging healthy eating for children. Haviland also wrote manuals on health and childhood development like *Modern Physiology, Hygiene and Health* (1921) and *A Study of Babyhood* (1927). Warren's other work included illustrations for *Little Neighbors of Many Lands* (1926), a book of paper dolls themed around racial and ethnic acceptance. We could not find any information on Ethel Blair Jordan.

OCLC records eight sets of these posters: Harvard, Brown, UCLA, Smith College, University of Minnesota, and University of Rochester; Toronto Public Library; and one at the United Nations in Geneva. Several do not include the portfolio and envelope.

Journal of the American Association of University Women (1924), p. 27.





14. IRVING, John T[reat]. *Indian Sketches, Taken During an Expedition to the Pawnee Tribes*. By John T. Irving, Jr. Philadelphia: Carey, Lea and Blanchard, 1835.

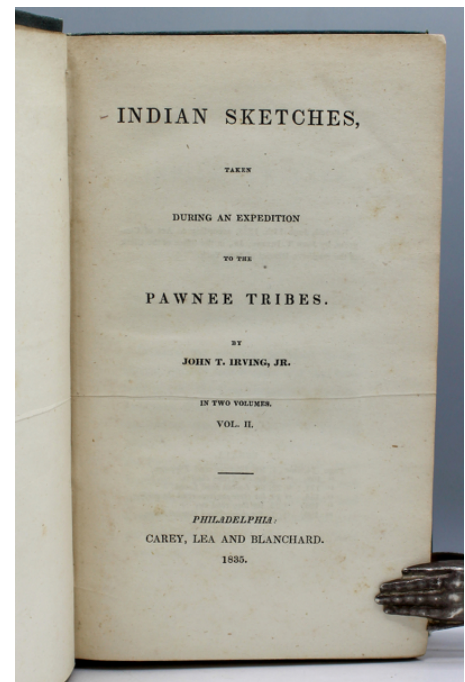
Two volumes, octavo. 4, pp. 9-272; 296 pp.

Publisher's green cloth with gilt spine. Binding extremities slightly rubbed. Cloth lightly soiled, minor toning to spines. Front hinge of Vol. 2 slightly cracked. Very minor foxing and intermittent dark staining. Small rubber stamp to lower margins of a few leaves in Vol. I. A very good, tight set.

\$650

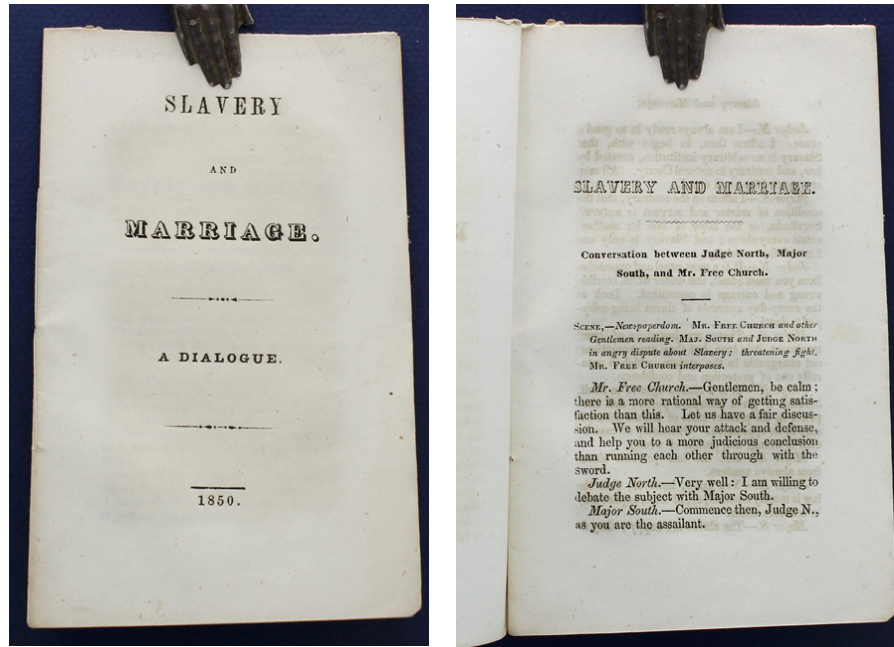
First edition.

John Treat Irving, Jr. (1812-1906) was the nephew of Washington Irving. The present work is the result of the author having joined commissioner Henry Ellsworth on a government expedition, the purpose of which was to sign a peace treaty with the Otoe and Pawnee Indians. *Sketches* contains many of Irving's detailed observations while traveling from St. Louis to Fort Leavenworth, including the Indian country, crossing the Kansas River, the Sac Indians, the habits and lifestyles of the Native Americans encountered, hunting deer and elk, and many others.



Howes, I79; Sabin 35116.





“The Tyranny of Matrimony,”
Unopened and Untrimmed

15. NOYES, John Humphries. *Slavery and Marriage*. [Oneida, NY: Oneida Community,] 1850.

Sixteenmo. 14, [2, blank] pp.

White paper self-wrappers titled in black. A couple spots of soiling to wrappers. Unopened. A very good, fresh copy of a fragile item arguing for the abolition of both slavery and marriage.

\$650

First edition. Uncommon in commerce.

A metaphorical dialogue between three figures: Judge North, who speaks from an anti-slavery perspective; Major South, who is pro-slavery; and Mr. Free Church, who is both anti-slavery and promotes free love and equality within marriage. Mr. Free Church presents the perspective that women are subjugated within marriage as Black people are within slavery, and argues, on Biblical grounds, that both marriage and slavery are antiquated institutions that prevent social progress.

The present item is usually attributed to John Humphrey Noyes (1811 - 1886), who founded the utopian socialist Oneida Community in New York in 1848. The Oneida Community was a Christian religious group that practiced free love and communalism, and advocated for abolition, equal education, and women's rights. About three hundred people lived in the community at the peak of its membership.

Blockson 10022. Not in Dumond, Work, LCP, Cohen.





Early Anti-*Uncle Tom's Cabin* Novel
Published in the Same Year as Stowe's Book

16. [STOWE, Harriet Beecher.] CRISWELL, Robert. *"Uncle Tom's Cabin" Contrasted with Buckingham Hall, the Planter's Home...a View of both sides of the Slavery Question*. New York: D. Fanshaw, 1852.

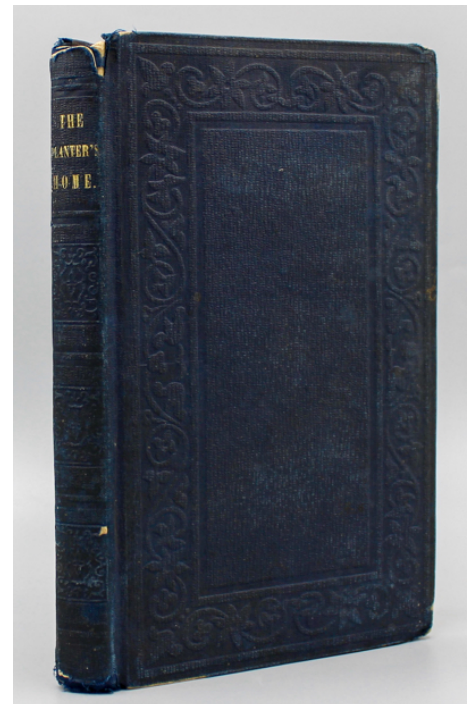
Twelvemo. 152 pp. With four plates, including the frontispiece, and a vignette.

Publisher's blindstamped blue cloth. Some edgewear. Pale pink endpapers printed with publisher's ads. Ink ownership stamp (Harry Birdoff Collection) to front flyleaf. Foxing and some toning. A good copy of one of the first anti-*Uncle Tom's Cabin* novels.

\$300

First edition.

A pro-slavery novel written in reaction to the immense popularity of *Uncle Tom's Cabin*. Robert Criswell writes that present work attempts to "allay the great agitation on the Slavery Question...by representing the Planter and slave in a more favorable light." In *Uncle Tom Mania*, Sarah Meer writes that these anti-*Uncle Tom's Cabin* novels "mount a fierce and focused ideological challenge to Stowe. Antislavery politics is their explicit target, and like minstrel shows they are much exercised by the question of fugitive slaves. Stowe's attack on



the 1850 Fugitive Slave Act in *Uncle Tom's Cabin* was a central but not the sole impetus for this concern...The novels attempt to blame white agitators for black discontent..."

Other early examples of anti-*Tom* novels include Mary H. Eastman's *Aunt Phillis's Cabin* (1852) and Caroline E. Rush's *The North and South, or, Slavery and its Contrasts* (1852). Later examples include Marion Southwood's *Tit for Tat* (1856) and Mrs. G.M. Flanders' *The Ebony Idol* (1860).

We could not locate any information on Criswell in the sources available to us. In the preface to the present work, he describes himself as living in the North but having traveled extensively in the South. This seems to be his only published book.

Meer, Sarah. *Uncle Tom Mania: Slavery, Minstrelsy, and Transatlantic Culture in the 1850s* (Georgia UP, 2005), p. 76.

Wright II, 660.



One of the Earliest and Most Popular Anti-*Uncle Tom's Cabin* Novels,
Scarce in Commerce

17. [STOWE, HARRIET BEECHER.] EASTMAN, Mary H[enderson]. *Aunt Phillis's Cabin; or, Southern Life as it Is*. Philadelphia: Lippincott, Grambo & Co., 1852.

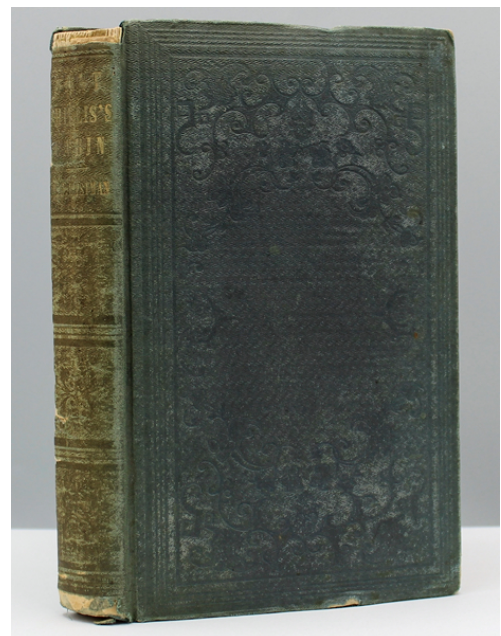
Twelvemo. 280, 24 [publisher's catalogue] pp. With three engraved plates (including frontispiece) and title-page vignette.

Publisher's green cloth titled in gilt. Chipping to head and tail of spine, and some sunning. Some edgewear. Pale yellow endpapers. Foxing. A good copy.

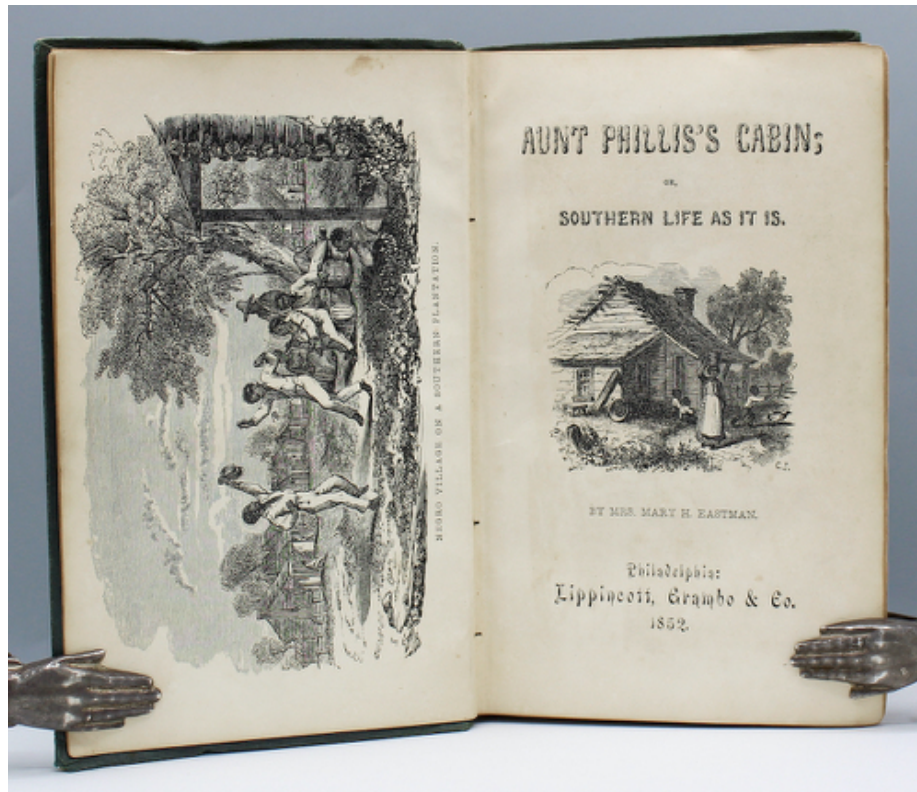
\$650

First edition.

Mary Henderson Eastman (1818 – 1887) portrays Southern slavery as a benevolent system that white Northerners did not understand and thus did not appreciate. One passage in the novel, spoken from the perspective of an enslaved man to his master, criticizes Northerners for a lack of piety: "...if dese Abolitioners, dat has so much larnin, if



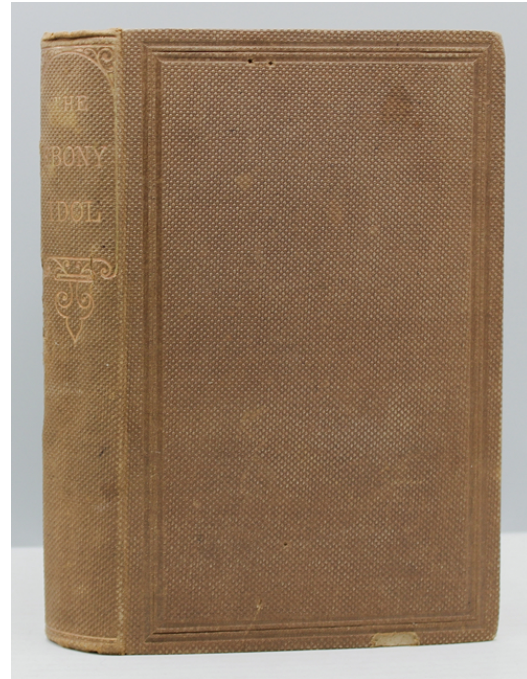
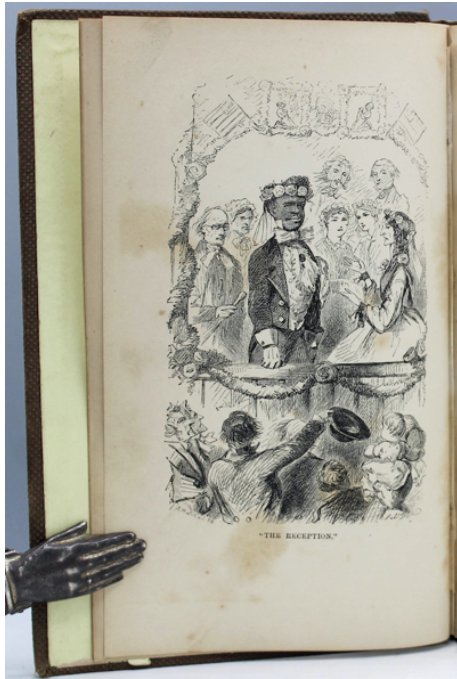
they only had some of the Bible larnin my wife has, how much good 'twould do 'em. My wife says, 'God put her here a slave, and she's a gwine to wait for Him to set her free; if he ain't ready to do so till he calls her to Heaven, she's willin to wait.' Lord, sir, my wife, she sets at the feet of Jesus, and larns her Bible...I reckon de Abolitioners ain't willin to do that; they don't want to get so down low," (p. 219).



Along with her career as a novelist, Eastman was also a historian who studied the culture and language of the Sioux people. In 1841, she accompanied her husband to a post at Fort Snelling in Minnesota, where Eastman learned the Sioux language. Eastman eventually changed her stance on slavery became a Unionist, and her 1864 book *Jennie Wade of Gettysburg* praises a Union heroine.

Wright II, 831. Sabin, 21683.





*Satire on Abolition in Response to *Uncle Tom's Cabin**

18. [STOWE, HARRIET BEECHER.] [FLANDERS, Mrs. G.M.] *The Ebony Idol*. New York: D. Appleton & Company, 1860.

Octavo. 283 pp. With woodcut frontispiece and woodcut vignettes in text.

Publisher's brown blindstamped cloth with gilt spine. Boards and spine somewhat rubbed. Pale yellow endpapers. Contemporary pencil signature to front pastedown. Uniform toning due to paper quality. A very good copy of this anti-abolitionist response to *Uncle Tom's Cabin*.

\$200

First edition.

This is one of several responses to *Uncle Tom's Cabin* by women who preached that New England abolitionists did not understand the issues of rural Southern society and were, therefore, unqualified to pass judgement on slavery. This novel is set in the fictional New England town of Minden, where slavery is illegal and abolitionist sentiment is popular among community leaders. When the Reverend Cary, who has embraced the abolitionist cause, brings Caesar, a fugitive from slavery, to town, he positions Caesar as an "idol" to be worshipped. The town reacts violently and is promptly torn apart between its abolitionist and pro-slavery factions. Practically overnight the town transforms from an idyllic place to a violent slum. Eventually, Minden agrees to exile Caesar from the town into slavery on a Southern plantation, and the town is restored to its idyllic conditions.

We could not locate any information on Flanders, including her first name.

Wright II, 908.





Anti-Uncle Tom's Cabin Novel by a Prolific Proslavery Writer

19. [STOWE, HARRIET BEECHER.] [RUSH, Caroline E.] *The North and South, or, Slavery and its Contrasts. A Tale of Real Life*. Philadelphia: Published for the author by Crissy & Markley, 1852.

Twelvemo. 350 pp. With five plates (including frontispiece).

Publisher's red blindstamped cloth titled in gilt on spine. Cloth at upper joint cracking slightly and some chipping to head and tail of spine. Quite clean and fresh throughout aside from the usual toning to first and last few leaves and to edges. A very good copy.

\$400

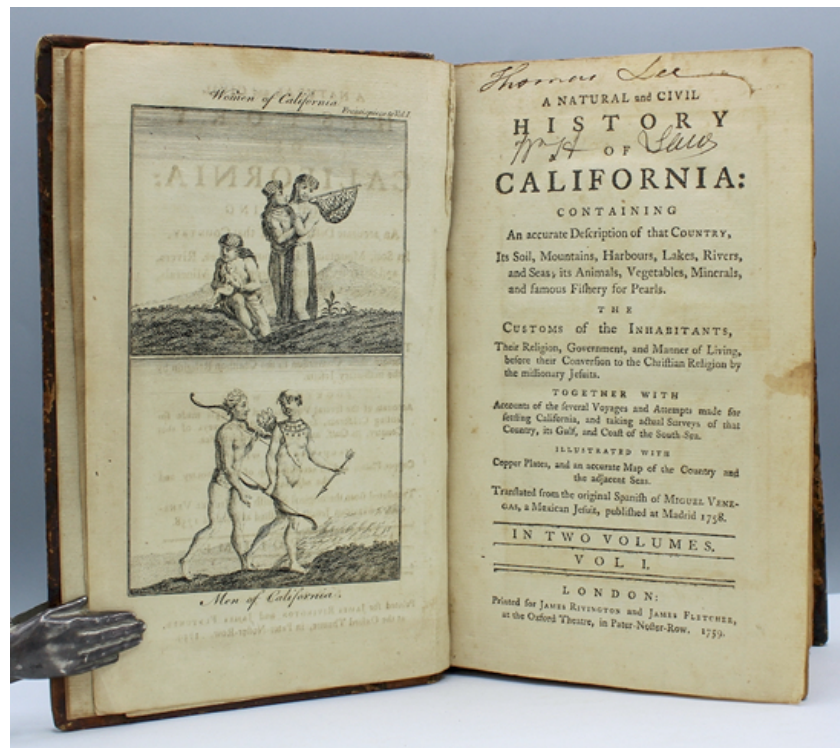
First edition of one of the earliest anti-*Uncle Tom's Cabin* novels.

The main argument of the present work is that antislavery sentiments were better directed at the working classes of the North. The protagonists are the once-prosperous Frank and Gazella Harley and their nine children. Bad investments led to the family's bankruptcy, then poverty, then Frank's untimely death. Finally, Gazella is forced to work as a seamstress to provide for her children, two of which have since moved to live on a plantation in Mississippi and are regaining their wealth. Gazella suffers many forms of abuse from those who had once been her equals.

Caroline E. Rush (b. ca. 1820s, fl. 1850s) was a New York-born author who traveled extensively in the South and wrote proslavery fiction based on her experiences there. She believed, like many of her contemporaries who opposed slavery, that enslaved Black people were better off than poor white people in the North. Rush also wrote *Robert Morton, or the Step-Mother* (1850), *The Dew Drop of the Sunny South* (1851), and *Way-Marks in the Life of a Wanderer* (1855), which all express proslavery sentiments.

Wright II, 2138.





“The First Book in English Completely Devoted to California” (Hill)

20. VENEGAS, Miguel. *A Natural and Civil History of California: Containing an accurate Description of that Country...The Customs of the Inhabitants...Together with Accounts of the several Voyages and Attempts made for settling California...Translated from the original Spanish of Miguel Venegas, a Mexican Jesuit, published at Madrid 1758 [sic.]...London: Printed for James Rivington and James Fletcher, 1759.*

Two volumes, octavo. [20], 455; [8], 387 pp. With four engraved plates (including both frontispieces) and a folding map of Baja California. The plates in volume one are “Women of California” and “Men of California” (frontispiece); plus “The Cayote or Fox” and “The Taye or California Deer.” The plates in volume two are “The Manner of Curing the Sick in California” and “Sorcerers of California” (frontispiece); plus “The Martyrdom of Father Carranco” and “The Martyrdom of Father Tamaral.”

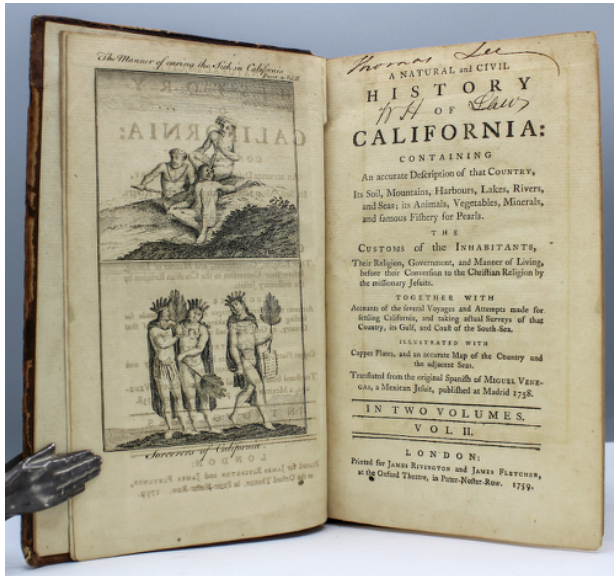
Contemporary tree calf neatly rebacked to style preserving the original red and green spine labels. Spine stamped in gilt and with raised bands. Some rubbing to extremities and some light chipping to lower board of volume two. Bookplate of Pacific Voyages collector Kenneth E. Hill on front pastedown and contemporary ink signature to front flyleaf of volume one. Two small contemporary ink signatures to both title-pages. Fresh



throughout despite some light offsetting and some toning to last few leaves of volume two. A very good, tight example of the most important early work on Baja California.

\$4,000

First edition in English of the first history of California, which “gave the English-speaking world its earliest thorough account of the little-known areas of the west coast of North America,” (Hill). The original Spanish edition was published in 1757.



“First attempt at a history of California. Based, by the anonymous editor, Father Andrés Marcos Burriel, on Venegas’s 1739 MS., but incorporating information from other sources,” (Cowan). Wagner states that it “contains more on Lower California than almost any other book that had been published in one hundred and fifty years.” Cowan considers this work to be “the foundation of a library of Californiana.”

Cowan v. 2, p. 658. Graff 4471. Hill 1768. Howell, 50: 247. Howes v69. Sabin 98845. Streeter 2435. Zamorano 80, #78 (1757 Spanish edition).