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L. Vasseur
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[ABOLITION MOVEMENT – BOSTON] M.

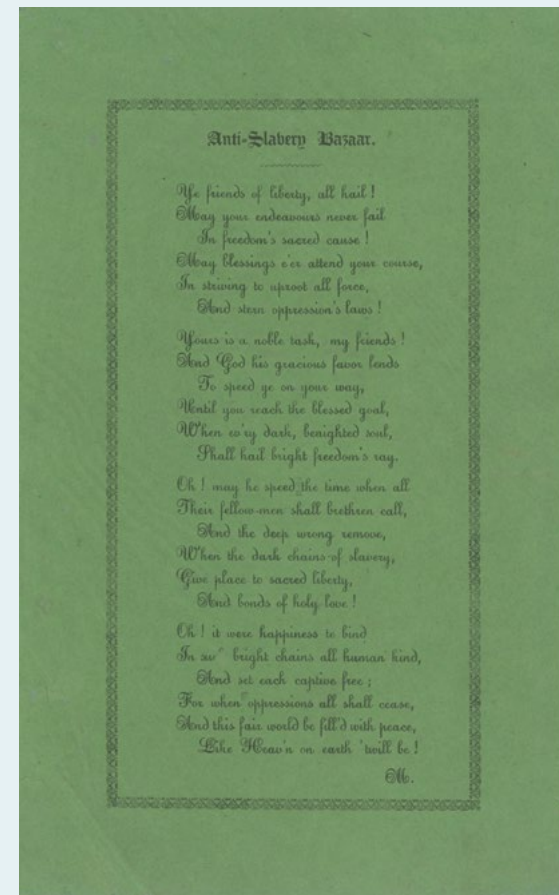
Anti-Slavery Bazaar.

Boston: Anti-Slavery Bazaar, 1849. Small broadside measuring 7 $\frac{3}{4}$ x 4 $\frac{1}{2}$ inches printed on green wove paper. Some creases and a small tear at margin, near fine. Near Fine.

The American Anti-Slavery Society hosted annual bazaars, which served as fundraisers, with money going to supporting the National Anti-Slavery Standard newspaper. Many women were involved with the event, and sold abolitionist items. Offered here is one such piece of ephemera from the 1849 fair, a poem written by an unknown author with the pen name "M." The poem was featured in the poetry section of *The Liberator* (January 26, 1849, Vol. XIX. No. 4.) with the description "The two following poetical effusions were written for the Anti-Slavery Bazaar, In Faneuil Hall, by friends of freedom in the old world."

It reads:

Ye friends of liberty, all hail!
 May your endeavours never fail
 In freedom's sacred cause!
 May blessings e'er attend your course,
 In striving to uproot all force,
 And stern oppression's laws!
 Yours is a noble task, my friends!
 And God his gracious favor lends
 To speed ye on your way,
 Until you reach the blessed goal,
 When ev'ry dark, benighted soul,
 Shall hail bright freedom's ray.
 Oh! may he speed the time when all
 Their fellow-men shall brethren call,
 And the deep wrong remove,



When the dark chains of slavery,
 Give place to sacred liberty,
 And bonds of holy love!
 Oh! it were happiness to bind
 In such bright chains all human kind,
 And set each captive free;
 For when oppressions all shall cease,
 And this fair world be fill'd with peace,
 Like Heav'n on earth 'twill be!

A very nice example of the anti-slavery movement during this period. Uncommon, with one copy appearing at auction, and none listed in OCLC.

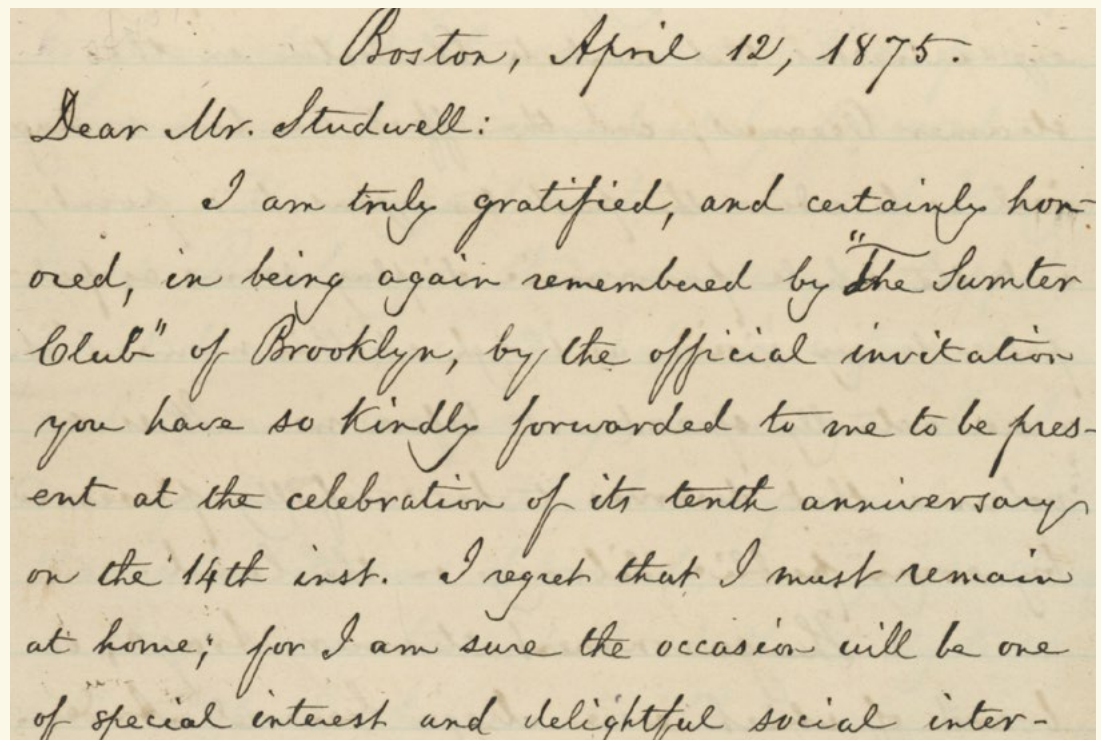
\$1,000

[ABOLITIONISTS - CIVIL WAR] GARRISON, WILLIAM LLOYD

Effusive Four Page Letter to Edwin A. Studwell, President of the Sumter Club, Recalling the Surrender of the Confederacy and Lamenting the Failures of Reconstruction.

Boston: 1875. Four pages bifolium, appx. 500 words. Small ink mark to margin, else fine. Fine.

When the Civil War ended in 1865, William Lloyd Garrison was a guest aboard the government steamship Arago, with Henry Ward Beecher, Abner Doubleday, Robert Anderson, George Thompson and many others. Offered here is a letter written by Garrison ten years later recounting the occasion to his friend Edwin Studwell, the President of the Sumter Club, while declining to speak at a Sumter Club anniversary of the event. He notes that he is booked elsewhere, at the hundredth anniversary of the Pennsylvania Abolition Society. Garrison has just read a book on the subject, presumably Clement French and Edward Carey's *The Trip of the Steamer Oceanus to Fort Sumter and Charleston, S. C. Comprising the Incidents of the Excursion, the Appearance, At That Time, of the City, and the Entire Programs of Exercises At the Re-Raising of the Flag over the Ruins of Fort Sumter, April 14th, 1865.* (1865) In the letter, Garrison reminisces on the events surrounding his time on the Arago, before turning his attention in the later portion of the letter to the failings



Boston, April 12, 1875.

Dear Mr. Studwell:

I am truly gratified, and certainly honored, in being again remembered by "The Sumter Club" of Brooklyn, by the official invitation you have so kindly forwarded to me to be present at the celebration of its tenth anniversary on the 14th inst. I regret that I must remain at home; for I am sure the occasion will be one of special interest and delightful social inter-

of reconstruction. He begins, discussing the book: "The effect has been so magical as to reduce the past ten years to a point, and the whole panoramic display seems as palpable to my vision as though at this moment it were actually spread before me... It was the Oceanus that brought us the joyful intelligence of the surrender of General Lee and his army, and the consequent downfall of the Rebellion, intelligence that we had hoped in vain to receive before leaving New York. Of course, it mightily intensified the enthusiasm of the hour, raising the amor patriae almost to fever heat, and leaving nothing to be desired to give eclat to the commemorative performances that immediately followed.

He continues, quoting Henry Ward Beecher, who was also in attendance: "The magnificent oration of Henry Ward Beecher... is happily printed.... And there is one passage in it which will quote as scarcely less important now than when it was delivered, seeing how strong is

CONTINUED

2 CONTINUED

Effusive Four Page Letter to Edwin A. Studwell, President of the Sumter Club, Recalling the Surrender of the Confederacy and Lamenting the Failures of Reconstruction.

the tendency here at the North to try to 'conciliate' the South, in the old servile spirit. 'We must build again, from the foundations, in all these now free Southern States. No cheap exhortation to forgetfulness of the past... God does not stretch out his hand, as he has for four dreadful years, that men may easily forget the might of his terrible acts.'

Returning to his voice, Garrison then turns his attention to the failures of Reconstruction, and the failure of the northern press, particularly those affiliated with the Democrats. He writes: "Alas for human consistency! This 'cheap exhaustion to forgetfulness of the past' is the very thing to be done today, and to 'let the south alone' though she remains essentially unreconstructed in spirit, is not only reiterated by every Northern Democratic journal, but it has given the tone to the general treatment of the Southern question by the religious press for some time past. This serves as an inspiration to all that were openly rebellious in the South, and all at the North that was in sympathy with Rebellion; and the outlook now, is that the administration of national affairs is soon to come under their control. And then the lesson may be taught anew - perhaps in blood - that (quoting Beecher) 'we must build again, from the foundations, in all these now free (?) Southern states; and if we neglect to do so, we shall surely have once more poured out upon our land the vials of Divine retribution. But let us strive for better things. Yours for the whole country, Wm Lloyd Garrison."

Overall a very interesting and impassioned letter from near the end of Garrison's career, written ten years after he ceased publication of *The Liberator* and just after his reconciliation with Frederick Douglass and Wendell Phillips.

Sold

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Yours for the whole country
Wm. Lloyd Garrison

[ADVERTISING - NEW YORK - TEA] ENDICOTT & CO.

The Great American Tea Company. Importers and Jobbers of Teas.

New York: 1864. Lithographic advertisement with image measuring 11 7 ½ on a 14 x 11 sheet. Some foxing at margins, image bright, very good minus overall. Very Good.

An unrecorded advertisement for the Great American Tea Company, produced during the Civil War years when the company had five stores in New York. The company was owned by George Francis Gilman, whose knack for marketing and independent wealth allowed him to undercut his competitors and build a successful business despite high wartime tariffs. His company was called Gilman and Company until 1862, when he brought on George Huntington Hartford as a partner and changed his name. The company would later become The Great Atlantic and Pacific Tea Company after the war. His stores expanded their scope, selling olive oil, vanilla extract and condensed milk, and eventually Gilman was able to buy a mansion on Lexington Avenue in Murray Hill.

The lithograph, produced by Endicott and Company, shows a stereotypical and highly fictitious portrayal of a Chinese tea market. It provides an interesting visual record of stereotypes during the period preceding the Chinese Exclusion Act. We find no record of this advertisement, institutionally or in the trade, and are unsure of the artist, who was likely an Endicott employee. The patent is issued to G.F. Gilman in 1864.



4

[AFRICAN-AMERICANA - CIVIL RIGHTS - SCOTTSBORO BOYS] HERNDON, ANGELO

Demand the Release of the Scottsboro Boys and their Safety from Lynching by their Jailers. [with] Unemployed Concession Ticket.

Chicago: International Labor Defense, 1936.
Flier measuring 8 ½ x 11 ½ inches, with ticket
measuring 4 x 2 inches. Some light wear and
toning, near fine. Near Fine.

A pair of items relating to Angelo Herndon and the International Labor Defense's efforts on behalf of the Scottsboro Boys in 1936 in Chicago. The flier advertises an appearance by Herndon at the Metropolitan Community Church at 4100 South Parkway. The flier urges readers to send protest telegrams to President Roosevelt and Governor Bibb Graves of Alabama demanding the Scottsboro Boys' release. It adds "The United Action of all people, black and white will stop Jim Crowism, lynching and frame-up of innocent workers." The second item, a ticket for a separate event involving Herndon on Sept 14th, where he appeared alongside Clarence Norris and an unidentified speaker with the last name Moore at a mass meeting. The ticket gives free admission to "Unemployed Marcher to Neighborhood." An interesting pair of items documenting Herndon's activity in Chicago during the period and the efforts taken by the International Labor Defense on the part of the Scottsboro Boys.

\$1,500

DEMAND the RELEASE of the Scottsboro Boys and their Safety from Lynching by their Jailers!

OZIE POWELL hovers between life and death. Bullets have been removed from his head and a section of his brain removed. He is partially paralyzed. The other boys are in danger.

For four long years, nine innocent Negro boys have been tortured in a living hell, in the shadow of the electric chair. During their many trials, States evidence and witnesses have been proven false. Two star witnesses (white) confessed and voluntarily took the side of the boys. Jury rolls were tampered with and the U. S. Supreme Court ordered a new trial. Guided by this decision the tools of the most vicious Southern ruling class carried through a trial that is unprecedented for hatred and foul play against the Negro people which shook the constitutional rights of all citizens.

Heywood Patterson was sentenced to 75 years, a living death. While removing them to another prison, the murderous deputies attempted to provoke an alibi so they could kill the innocent boys and accomplish what the frame-up Southern lynch courts had failed to do.

Such methods are a naked challenge that lead to the destruction of the fundamental liberties and freedom, which the American people have died to protect.

ANGELO HERNDON,— just snatched from a 20 year sentence on the chain gang, said, "If we let the Alabama lynchers get away with this atrocity, they will shoot not only the rest of the Scottsboro boys, but will continue to murder share-croppers and workers, Negro and white in the future struggles in the South. If they are not punished, the Alabama fascists will go further along the road taken by the Nazis in Germany".

YOU CAN HELP !

to stop the lynchers and bring the innocent boys back to their mothers

Send A PROTEST TELEGRAM, a letter or a postcard to —
PRESIDENT ROOSEVELT, Washington, D. C.
Governor BIBB GRAVES, Montgomery, Alabama.

DEMANDING the unconditional release of the Scottsboro boys, the arrest of the sheriff, the impeachment of Judge Calahan, holding the Governor of Alabama responsible for the lives of the Scottsboro boys.

The United Action OF ALL PEOPLE, black and white will stop Jim Crowism, lynching and frame-up of innocent workers.

CONTRIBUTE FINANCIALLY—FUNDS ARE DESPERATELY NEEDED

HEAR ANGELO HERNDON SPEAK

Sunday, February 9-1936 **Metropolitan Community Church**
2:30 P. M. 4100 SOUTH PARKWAY

Issued by—INTERNATIONAL LABOR DEFENSE, 1703 West Madison Street—Seeley 3562

UNEMPLOYED CONCESSION TICKET

Herndon - Norris - Moore
MASS MEETING

Metropolitan Theatre
5008 Euclid Avenue
8 P. M. **FRIDAY, SEPT. 14th**

Admit One Unemployed Marcher From Neighborhood To Meeting

5

[AFRICAN-AMERICANA - TEXAS - FAMILY PHOTOGRAPH ALBUMS - 19TH CENTURY]

A Small Collection of Photographs Relating to the Oskins Family of Pennsylvania, Including a Photograph Taken During WWI in Paris.

Pennsylvania and France: 1890s-1910s. Five Cabinet Card Photographs and one Mounted Photograph taken at the L. Vasseur Studio in Paris. Generally fine condition, one cabinet card with chips to mount. Near Fine.

A small but very compelling group of images recovered from a family collection, documenting an African-American family from Pennsylvania. Five of the images bear no identification, one states on verso: "Mrs. Harriet Oskins / died at the age / of 112." Most of the photographs are taken at various Pennsylvania locations including Philadelphia, Allentown, New Lebanon and Lehigh. We find record of an A.H. and McCleary Oskins and family listed as African-American in the Philadelphia census records from 1910.

Of particular note is a photograph of an African-American serviceman and presumed family member taken at a Paris studio. It's a particularly striking image, and the first formal portrait of an African-American taken in a French studio during WWI that we have encountered.

Overall a visually compelling and important group, with the Paris photo of particular rarity, worthy of preservation as a family collection despite the limited information on the specific subjects.

\$1,250



[AFRICAN-AMERICANA - G.A.R. ENCAMPMENTS - CINCINNATI] [DOUGLASS, FREDERICK] KLOO, PHOTOGRAPHER

Cabinet Card Photograph of a Monument Showing Frederick Douglass and Abraham Lincoln Shaking Hands, Built for the G.A.R. Grand Encampment, 1898.

Newport: 1898. Cabinet card photograph measuring 5 ½ x 3 ⅞ inches on larger mount. Slight fading, small amount of discoloaration, else fine, very good plus overall. Very Good.



An image of a monument built on Vine St. in 1898, adorned with life-size figures of Frederick Douglass and Abraham Lincoln, built for the Thirty-Second National Encampment of the Grand Army of the Republic, which took place in Cincinnati on September 5-10 of 1898. The arch reads "We Fought for the Same Cause" and "Erected by the Colored Citizens of Cincinnati." It shows Lincoln and Douglass shaking hands. The original design for the monument, as published in a plan for the arch several weeks earlier, was a variant on Thomas Ball's Emancipation Monument. At some point the plan changed and it was built with the figures of Douglass and Lincoln instead. The monument was funded by donations from the African-American community as part of the G.A.R. Week celebrations of 1898. According to an article in the Cincinnati Enquirer announcing the project: "only once in the history of the Grand Army Encampments has

there been a colored citizens' arch erected by the colored people, and that was in St. Paul, but this arch will outrival any previous efforts." - Cincinnati Enquirer, August 21, 1898, p. 28, accessed 10/22. The arch attracted some national press. It is unclear how long it remained in place after the September celebrations, likely not long if at all considering its wooden construction. The equal size and stature of the Douglass and Lincoln figures is notable for the time period, particularly given the preponderance of Thomas Ball-inspired memorials depicting Lincoln and kneeling African-American subjects. We find one other image of the completed arch, in a photograph discovered in 1973, and few records of the photographer Kloo, who operated in nearby Newport, Kentucky.

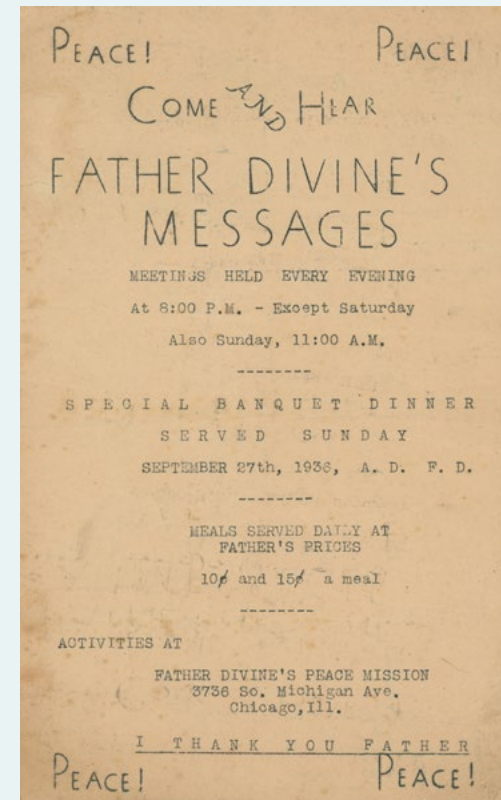
\$750

Peace! Peace! Come and Hear Father Divine's Messages.

Chicago: 1936. Handbill measuring 8 ½ x 5 ½ inches. Some wear and creasing, good overall. Good.

A Depression-era relic of the Peace Mission movement in Chicago, this flier advertises the activities at Father Divine's Peace Mission at 3736 South Michigan Avenue. The flier mentions a special banquet dinner to be served Sunday, September 27th, 1936. The Peace Mission movement was at its apex at this point. Father Divine and his followers held banquets throughout the country, with the food purportedly able to heal those who ate it.

The essayist M.A. Kleen in his 2016 essay "Feasting at God's Table," (accessed 10/22) described the banquets as follows: "The banquets served as a beacon that attracted the poor and destitute to his congregation and demonstrated that he alone held the answer to the country's ills. His uncanny ability to bring forth prosperity for himself and for his followers set him apart from other self-proclaimed messiahs in the early half of the twentieth century... The success of Father Divine's Peace Mission movement, although also attributable to charisma, organization, and the economics of the Great Depression, was primarily the result of his skillful use of American traditions, traditions that appealed to a broad range of people regardless of race, class, or gender. He took familiar conceptions of religion, work ethic, and the centrality of food and compiled



them to form an attractive social doctrine familiar enough to the mainstream to attract tens of thousands of followers throughout his life, despite his eccentric pronouncements of divinity."

Despite the proliferation of the Peace Mission movement during this period, we find no other examples of surviving ephemera from the Peace Missions in either the trade or auction records.

Sold

8

[AFRICAN-AMERICANA - VERNACULAR PHOTOGRAPHY -
TINTYPES]

Portrait of a Young African-American Man With a Hat and Cane, 1860s - 1870s.

American: 1860s. Tintype measuring 2 ½ x 1 ½
in larger mount. Fine contrast and condition.
Fine.

An exceptionally exposed and preserved portrait of a
young African-American man in a studio setting, taken
in the 1860s or early 1870s when the arched mount seen
here was in use.

\$350



[AFRICAN-AMERICANA - WOMEN - EDUCATION]
 PHOTOGRAPHER UNKNOWN

Carte-de-Visite
Photograph of Fannie
Jackson Coppin, c. 1865.

Likely Oberlin: 1865. Carte-de-Visite Photograph
 Measuring 2 1/8 x 3 1/4 inches. Some light toning,
 near fine overall. Affixed to the recto at the lower
 margin is a portion of a newspaper article stating
 "One of the lady graduates from Oberlin this year was
 born a slave in Washington, hired her time, bought
 her freedom and prepared for college in Providence,
 R.I." . Near Fine.

Fannie Jackson Coppin was an educator, missionary
 and founder of the Bethel Institute, and the second
 African-American female graduate of Oberlin College.
 Coppin was born enslaved in 1837. Her aunt bought her
 freedom, and she spent the remainder of her youth
 working for the author George Henry Calvert in Newport,
 Rhode Island, before enrolling at Oberlin in 1860. This
 photograph was likely taken upon her graduation from
 Oberlin in 1865, when the accompanying newspaper
 article would have been published. After graduation
 she worked at Philadelphia's Institute for Colored Youth,
 serving as principal. She was later promoted to school
 superintendent - the first African-American woman
 to hold this post - before returning to her work as a
 principal. She was one of five African-American women
 to speak at the World's Congress of Representative
 Women in Chicago in 1893. She married Levi Jenkins
 Coppin, a minister at the African Methodist Episcopal
 Church, and became involved in his missionary work in
 her later years.

An uncommon image - we find no other records of
 physical copies in the trade or auction records.

Sold



10

[AFRICAN-AMERICANA - WOMEN - GEORGIA] WILLIAMS, MABLE, COMPILER

Photograph Album Belonging to Mabel Williams of Atlanta, Georgia, Documenting High-School Life at Booker T. Washington High School, Friends and Family, 1940s-1950s.

Mostly Atlanta: 1940s-1950s. Leatherette album measuring 12 x 9 inches. With over 225 images, most 4 ½ x 2 ¾ inches. Very well preserved and nearly complete with three empty slots, about fine overall. Near Fine.

A compelling visual record of the childhood of Mable Williams of Atlanta, Georgia, a high school student at Booker T. Washington High School in Atlanta, the first public high school for African-American students in the state. Williams graduated from Booker T. Washington High School in 1953, per a newspaper article included here, and would attend Spelman College. Composed mostly of snapshot photographs of her friends and family, as a group the album provides a visual record of a vibrant network of family and friends in Atlanta during the time period.

The album begins with a picture showing her as a girl, alongside a picture of a house, perhaps hers, and traces her life through early adulthood through snapshots and family photographs. We find records of Williams performing at the Greater Atlanta Music Festival in 1950



as a representative of her high school. A newspaper article laid in shows Williams in a newspaper showing her graduation picture and stating that she will attend Spelman College in Atlanta in September of 1953. Pictures show her in New York City, visiting a friend at N.Y.U. She would later marry Billy Reid, a local jazz musician from Atlanta, and would remain active in the Spelman community after graduating in 1957.

Overall a very well preserved document of the African-American community in Atlanta during the 1940s and 1950s.

\$2,000

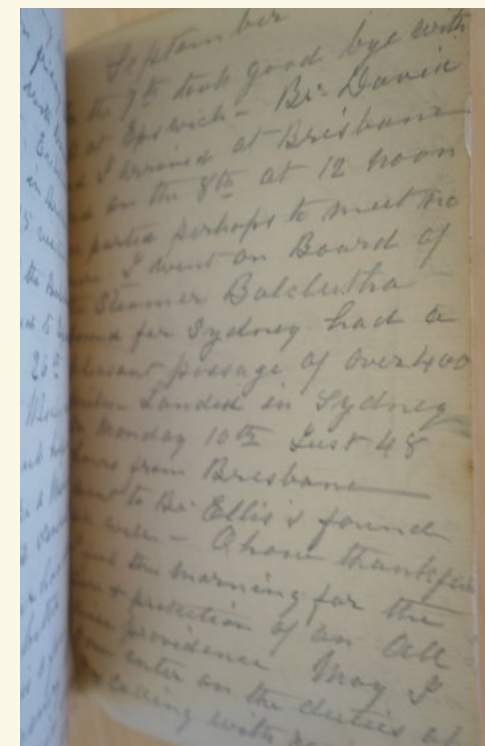
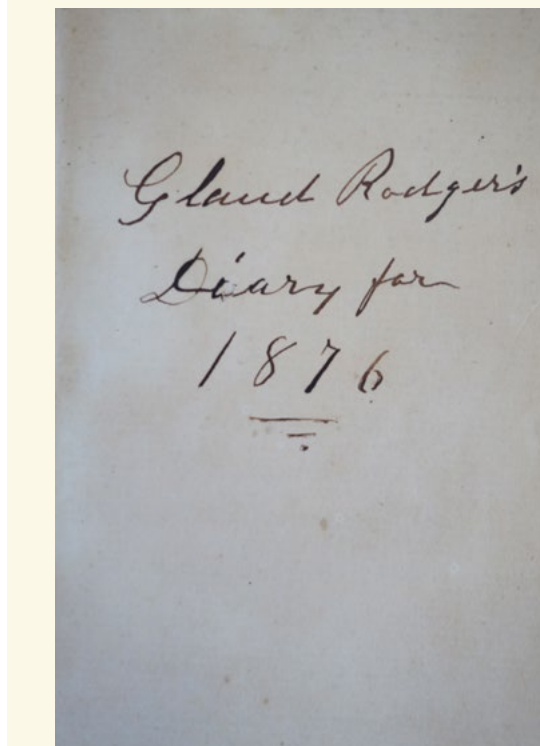
[AMERICAN RELIGIOUS MISSIONARIES - REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (RLDS) - AUSTRALIA] RODGER, GLAUD

Manuscript Diary of Glaud Rodger, RLDS Missionary in Australia, Covering the Years 1876 - 1879.

Mostly New South Wales, 1876 - 1879. Appx. 190 pages, appx. 20,000 words, unpaginated. 6 x 4 inches, limp cloth binding, front hinge nearly split, writing quite legible, a handful of pages loose, good overall.

Glaud Rodger, a Scottish-born emigrant who left Utah for California in the 1840s, was along with fellow missionary Charles W. Wandell the first missionary from the Reorganized Church of Jesus Christ of the Latter Day Saints (RLDS) in Australia. The pair departed the United States in November of 1873, stopping first in Tahiti in mid- December where they revived a long-neglected congregation and helped establish the RLDS - now Community of Christ - as one of Tahiti's major denominations. Rodger was fifty-five years old at the beginning of this journey.

Upon arrival in Australia, the pair experienced initial success, performing baptisms in February and March of 1874. Wandell's health declined over the next year, and he died of heart failure in 1875. Rodger stayed in Australia, baptising his brother in December of 1876, just before this journal begins. He would spend the next three years - the accounts of which he left in this journal - traveling, preaching, and setting up new churches throughout the region.



Inez Smith Davis, who wrote the early history of the RLDS, relates a contemporary newspaper account: "Mr. Rodger preaches regularly every Sabbath at the old School of Arts upon the "Fullness of the Time" and "The Approach of the Second Advent of the Lord." He is very impressive in his style of delivery and vividly portrays the prophetic statement, denouncing the coldness and apathy of the Christian Church throughout the world at the present day. Arguing from appearances, he draws his deductions from Scripture that the end of the present dispensation is close at hand. In his views there is nothing of the speculative character, the foundation of his belief being based upon the orthodox teaching contained in Scripture. Polygamy is not a doctrine of this section of the church, but is severely denounced as impolitic and unscriptural."

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Manuscript Diary of Glaud Rodger, RLDS Missionary in Australia, Covering the Years 1876 – 1879.

The journal here chronicles the final three years of Rodger's life and work in Australia in great detail. Entries cover his daily activities: visiting the sick, much time 'with the saints at Maratah,' repeated mentions of illness, accounts of travel by steamship, rail and foot, sometimes up to fifteen miles a day, and an extensive record of the people and places of New South Wales during the time period. Some of the locations include Lambton, Sydney, Newcastle, North Willoughy, and Wallsend. The entries are generally rather abrupt and to the point, though he does have reflective moments along the way, particularly in his accounts of being away from home and missing his family.

Rodger's tone is generally quite upbeat, and he shows an admirable amount of energy and perseverance considering his age and the difficulties encountered - illness, exhaustions of travel, and general battles with the elements, not to mention the challenge of trying to convert people to his faith. Some of the details offered include descriptions of the water being 'scarce and bad;' a description of a baptism as "still and grand while the bright sun shone on us;" a description of a 190 mile river trip on the Manning River, where he accounts another preacher who is "strong in his own faith, rather bigoted; an account of going "to hear great spiritualist lecturer Mr. Tyrman, [John Tyerman] found little good;' an open boat trip in rough waters across Nelsons Bay; a "shining bright and the beautiful lake before us shining

like a looking glass;" being comfortable in spirit and hope, though 10,000 miles from my family most dear;" a baptism: "we baptized ten souls... truly one of the happiest days of my life;" his brother's conversion: "I thank God that I have seen my brother and some of his family in the church before I leave this land;" witnessing the drowning of a young girl; and finally, his return home: "May 22, 1879 - left for my long journey homeward, bidding good bye to many kind souls whos hearts are in the truth' He arrives home and says 'the feelings of meeting cannot be written... Everything seems strange and a new country."

At approximately twenty thousand words and written in quite curt prose, the journal provides a large amount of information on not only the early RLDS church, but also the public figures and citizens of New South Wales during the period. Overall, the journal is a foundational primary source document on the missionary history of New South Wales and the RLDS faith during the time period.

WORKS CITED

ROMIG, RONALD. "THE RLDS CHURCH ON THE PACIFIC SLOPE." IN: JOURNAL OF MORMON HISTORY VOL. 35, NO. 2. CHAMPAIGN-URBANA: UNIVERSITY OF ILLINOIS PRESS, SPRING 2009. PP. 43-125.

DAVIS, INEZ SMITH. THE STORY OF THE CHURCH: A HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND OF ITS LEGAL SUCCESSOR, THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS. INDEPENDENCE, MO: HERALD PUBLISHING HOUSE, 1938.

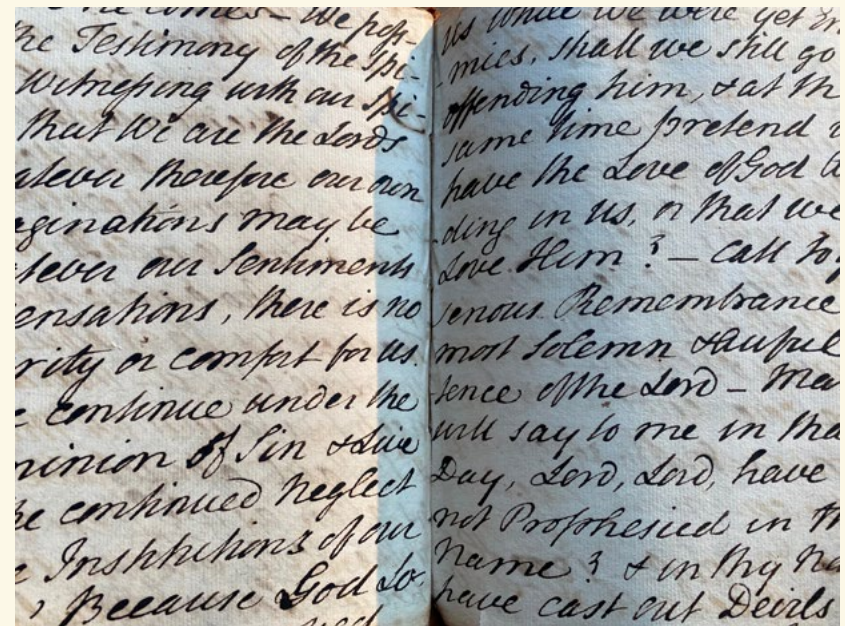
\$8,500 - On Hold

[AMERICAN REVOLUTION - RELIGION - ANGLICAN]
BURHANS, DANIEL, ET AL.

A Collection of Twenty-Five
Manuscript Sermons, 1776-
1823 by Daniel Burhans of
Connecticut and Others. Several
Referencing the American
Revolution, the French and Indian
War, Anglican Persecution, and
Other Subjects.

Mostly Connecticut: 1760s-1823. Twenty-six sermons, various paginations, likely bound by Burhans, with a note on front free endpaper stating: "The Following M.S.S. are a Memento of Labor - D. Burhans Property." With "M.S.S. / Sermons" on a label at spine. Some wear to binding, contents generally fine, very good plus overall.

A collection of twenty-six manuscript sermons from Anglican clergy, each in the hand of their author, collected by Daniel Burhans, the longtime Reverend at the Trinity Church in Newtown, before, during and after the Revolutionary period. Four of the sermons reference conflict directly: the first, from the 1760s, contains lengthy ruminations on the French and Indian War; another, entitled "Christmas Eve at Roxbury," discusses Washington and the zeal of his followers; another, entitled "On the Continental Fast, May 17, 1776," discusses the conflict directly; and a fourth, untitled, discusses the fate of the Anglican faith on "this dark and gloomy hour." Twenty-two other sermons complete the volume, many by Burhans. Besides Burhans, the other authors include Gideon Bostwick, Philo Perry, Rev. John Beach, Edward Blakesley and John Mayhall, some of whom were also associated with Trinity Church. The collection was loaned at one point to the historian Joseph Hooper, who used it as a reference in his 1904 history of the Diocese



of Connecticut.

Anglican clergy were of course in a precarious position during the time period. A history of the Newtown church, written by parishioners in 1904, describes the Revolutionary period as follows: "At the beginning of the Revolution the communicants numbered three hundred. These were trying times for Churchmen, yet the Church was winning its way in spite of much opposition, sufferings and dangers. Warnings were repeatedly given to cease praying for the King; but the Rector at Newtown, alone of all the clergy in the colony, continued his services without interruption through the entire Revolutionary period. It is related on one occasion that soldiers entered the church and threatened to shoot the Rev. John Beach if he read the prayer for the King and the royal family. Mr. Beach, however, went on as usual with no change, while the soldiers, struck with such quiet courage, stacked their muskets and remained through

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A Collection of Twenty-Five Manuscript Sermons, 1776-1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

the service. Mr. Beach died in 1782 and his successor was the Rev. Philo Perry... On August 5, 1799, the Rev. Daniel Burhans, D.D., was chosen Rector, remaining with the parish more than thirty years, when the infirmities of age obliged him to resign." (Jarvis)

The sermons collected here are an important primary source document, showing the breadth of issues confronting the Anglican church during the Revolutionary period, and the delicate balance between overt criticism of the Revolution and the need to adapt in changing times.

References:

(Diocese of Connecticut. The Records of Convocation, AD 1790 - AD 1848. New Haven, For the Convention, 1904).

Jarvis, Lucy Cushing (editor). Sketches of Church Life in Colonial Connecticut Being the Story of the Transplanting of the Church of England into Forty Two Parishes of Connecticut, with the Assistance of the Society for the Propagation of the Gospel Written by Members of the Parishes in Celebration of the 200th Anniversary of the Society. New Haven, The Tuttle, Morehouse & Taylor Company, 1902. Accessed 10/22 at <http://anglicanhistory.org/usa/lcjarvis1902/05.html>.

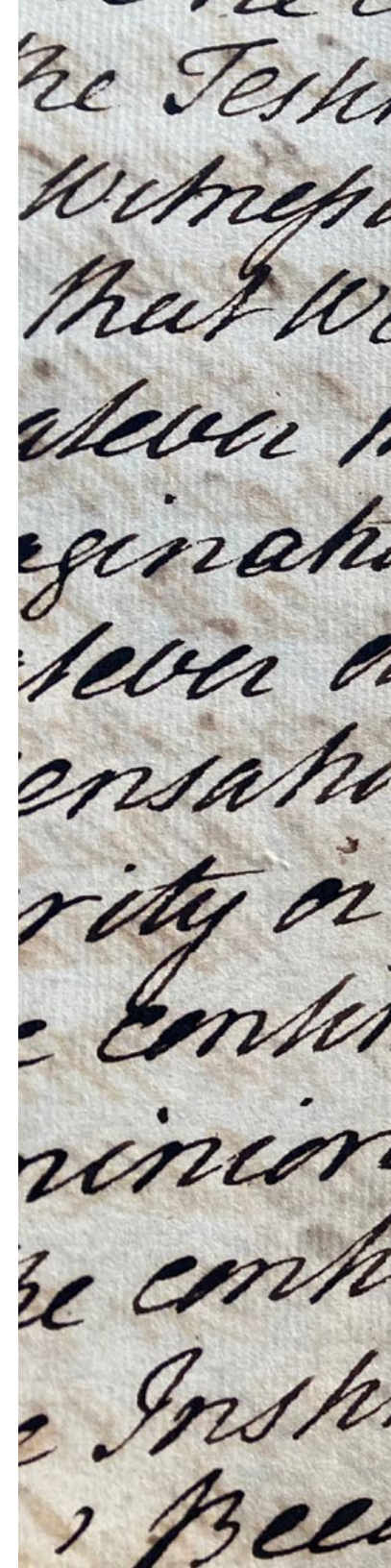
A full inventory follows:

1. Sermon entitled, "A Discourse for Thanksgiving on Ye Glorious Establishment of a Peace. Preached September ye 4th, at Trenton Congregn." It is then labeled in Burhans' hand, "The following sermon was given me by the Rev. Mr. Haskill, late of Rye, in 1814. The sermon is excellent. I know that the able Author is long since gone to his God. O that I may meet him in peace. D. Burhans. Plymouth. Decr 11, 1833."

Samuel Haskell was minister at Rye in New York. The work of the Anglican church there epitomized the difficulty of the Anglican clergy; the town was divided during the American Revolution. The then rector, Rev. Ephraim Avery (apparently for being suspected of having Tory sympathies) was found not far from the church with his throat cut in 1776. The church building was later burned to the ground. In 1795, the congregation was reorganized with Rev. Samuel Haskell as rector from 1797-1801, and then again from 1809-1823. Under the Rev. Haskell, the Rye parish flourished and a new church building was constructed after the Revolution.

This is an important sermon preached to celebrate the end of the French and Indian War and appears to have been preached at St. Michael's in Trenton, New Jersey by the Rev. Augur [Agur] Treadwell, who was missionary of the Society for the Propagation of the Gospel in Trenton and Pastor at St. Michael's from 1762-1765. He was, however, born in Connecticut, the son of a prominent military man, Lieutenant Hezekiah Treadwell. He served as a lay reader in Long Island [where perhaps he met Haskell] and was from there sent to England for ordination and returned to take the vacant mission at Trenton in 1762. He contracted illness in 1765 and passed away at only 31 years of age. It remains unpublished.

Extracts: "A Prayer before Sermon O Almighty & all bounteous God - Universal Sovereign Spirit, who art ye Light & ye Life of the World - who hast been a strong Tower of Defence to thy Servants against ye violent



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A Collection of Twenty-Five Manuscript Sermons, 1776-1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

Assaults of their Enemies - who hast been their Shield & Salvation in ye Days of Danger & Distress & who hast showered so many Blessings upon us, in ye surprizing successes in ye late bloody war.

In humble gratitude we prostrate ourselves in they all Merciful Presence - justly indeed for our manifold sins, might we have been given up for prey unto their Rage - but thou Lord art gracious - slow to Anger & plenteous in Mercy - For thou hast not dealt with us after our Sins, nor rewarded us according to our Iniquities - Accept merciful God of the weak Endeavors of they servants to express their Gratitude & Praises for all thy Goodness & loving Kindness towards us - may we never forget yt thou art God - but always remember that it is thro thee we live, we move, & have our Being, & to thee be ascribed ye Glory of all our Undertakings.

Almighty Deliverer, who hast wrought such wonders for us, who hast stretched out thine Almighty Arm, & rescued us from the fate of War, & now above all to these hast added ye divine Gift of Peace - proceed O proceed! in thy mercies, till our Land is in every Part quiet & secure - & ever horrid Phantom of War finally disappear - Protect & prosper those who are yet to unsheathe ye Sword a barbarous [sic.] Enemy, & do thou Eternal Ruler of ye Hearts of Men, change those savage Hearts & subject them to ye Gospel of Peace. . . ."

He then proceeds to preach on Romans 12, "I beseech you ergo Brethren, by the Mercies of God, yt ye present your Bodies, etc." [Translation apparently his own]

He proceeds to preach on the goodness of God as applied to the present military victory and established

peace: "And now more particularly, let me beseech you to act by those mercies which we this Day celebrate, it being ye first Opportunity indulged me to joine with you fully in offering up our Praises and Thanksgivings to Almighty God for his manifold Mercies, particularly in ye establishment of a happy & glorious peace. . . I shall ergo take a slight survey, & exhibit a few Structures of ye late wonderful Exertions of God's Providence in our Favor with an intention of making a lasting Impression thereof on our Minds, & of evincing how in a particular manner it demands not only our present Gratitude, but ye entire Conforming of our Lives ot ye Wills & Pleasure of ye All-Bounteous Author.

But what a maze have I got into? Where shall I begin? Such a variety of puzzles ye fancy in its Choice. They crowd in upon ye imagination & overwhelm ye Powers of my Soul - so great, so sudden, so unexpected, so compleat, who is sufficient to describe them, who can place them in a point of View to be perceived but in a thousandth part of their Perfection? They are too big for conception. . .

The Lord Himself hath fought our Battles. He hath covered our Armies with his right hand & trampled our enemies to ye Ground. Success hath exceeded our most ardent wishes, and fear hath been banished from our Hearts - Our bold Invaders have learnt to flee & Destruction hath pursued them close - The all directing Hand of Providence hath rescued us from ye Oppression of our Foes, & drawn down Veengeance upon their Heads. . .

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A Collection of Twenty-Five Manuscript Sermons, 1776-1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

French Tyranny aided by popish Superstition had long been striving to extend their sway over this Northern Part of America. Liberty & Protestantism, here so nobly flourishing, could not but be ye objects of ye execrable Hatred of these two fowl Monsters. They had subtly planned a Scheme, they had privily laid their nets, they had almost encompassed & ensnared us, & were prepared to execute & indeed had well nigh executed their united & long premeditated Rage against us. But what are French Tyranny & Popish Superstition? What are their Designs & Purposes, but ye Arbitrary Rule of a weak & wicked Prince, endeavouring to enslave us, ye Free born subjects of English Liberty - & at once to deprive us of our Rights, our Privileges, our All - And how does this Tyranny come attended? Even with that grisly Figure Popery, while that enslaves ye persons, thus to take absolute Dominion of ye souls of men.

Popery was prepared to make inroads upon us - Popery, ye wicked inchantress, who by her sorceries, her pleasing but destructive delusions, cheats her Votaries into a persuasion of their safety; at the same time that she leaves them in ye gall of bitterness & bonds of iniquity.

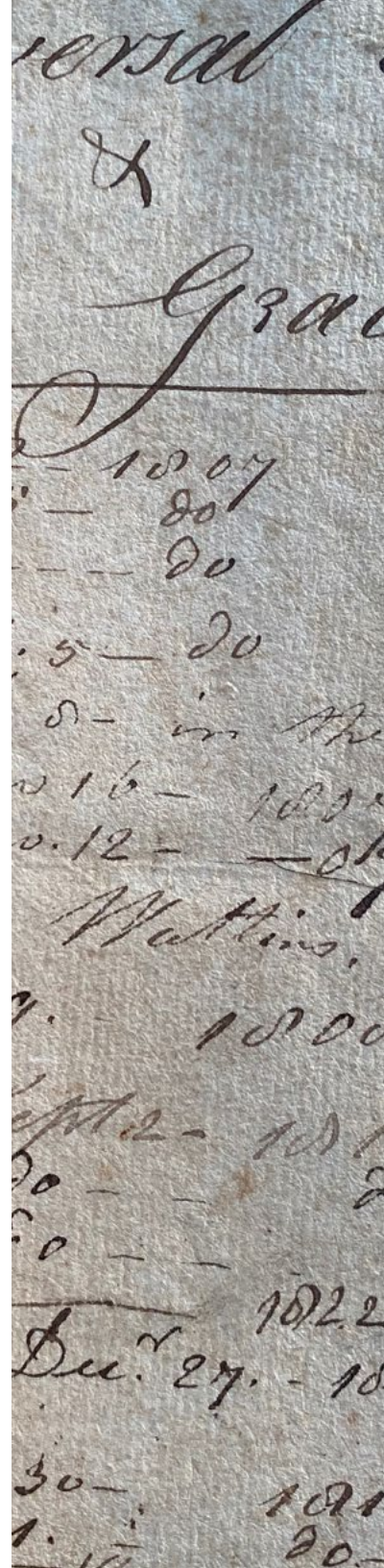
I need not mention ye racks & torments that were prepared for us, in order to subject to their Tyranny & Oppression. Cruel & dreadful scenes almost beyond Conception must have taken Place in ye Land of Freedom & true Christianity had not our Enemies been blasted by ye intervening Providence of God in their impious Designs. What a scene of cruelty has appeared on our Frontiers. See ye Crimson Fields soaking with ye blood of gallant British Heroes & ye Blaze of Ruined Habitations

discovering such scenes of horrid Barbarity as all ye Records of History can equal.

Flushed with success & drenched with slaughter, our Foes penetrated almost into ye very Heart of our Country. Amazement sits in every eye, despair & terror seizes on every Brest. Misery and utter Desolation seems ready to pounce upon us. But Oh! Transporting vicissitude - See whence ye Omnipotent Ruler stretches out his saving Hand & snatched us from Impending Destruction - We are not only rescued from ye devouring jaws of Cruelty - but Victory waving her flaming banner, declares in our Cause. Was not there remarkable Providences attending ye siege & surrender of Louisbourg - And did not God manifest himself in our Favor against Frontenac & ye consequent Successes of ye Expedition in ye same year against Fort DuQuesne, now & forever to be remembered by ye honourable name of Pitsburgh. And who will dare to say that God did not manifest himself for us in ye four last glorious campaigns. Campaigns whose transactions will ever shine in Story, whose events must ever be treasured in ye Memories of English Americans & will be transmitted with ye highest Delight in ye Relation from Father to Son, even to ye latest Generations." Etc. etc.

This is indicative of much of the sermon, especially the latter half. 44pp. Last 3 leaves not bound in, apparently lacking a final leaf.

2. Sermon entitled, "Epiphany; Or, the Light of the Gospel." Preached at Newtown, Second Sunday of Epiphany, 1823. Probably be Daniel Burhans. 20pp + Burhans holograph of a letter received in reply for the present sermon to be published. [Probably The Churchman's Magazine, in which other of his sermons were published as well].



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A Collection of Twenty-Five Manuscript Sermons, 1776-1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

3. Sermon on Romans 5.8 "God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us." Preached at Newtown and Burlington by Rev. Frederick Van Horne. 28pp. Notated as being preached in 1795, 97, 99, and August of 1800.

4. Sermon on the Nativity for Christmas, Newtown, 1811, by Daniel Burhans. 12pp.

5. Second Sermon on the Nativity, 1811, by Daniel Burhans. 18pp.

6. Sermon entitled, "Christmas Eve at Roxbury." It is a brief four page manuscript, but worth of exploration.

It seems to reference the precarious state of the Anglican church on the heels of the American Revolution and seems to take a jab at George Washington's ostentatious reception when contrasted with that of Christ, ". . . the people went before him & strewed the way with myrtle branches - Mr. Washington, the L[ord] of his country, crossed the bridge on a joyful ***** in Trenton (N.J.) - a triumphant arch of myrtles was ***** by the young gentlemen and the young ladies, strewed in his path, flowered, etc.

Sufficient is it in ye subjects to justify the laudable zeal & feelings of Parishioners that have long labored under a depression & troubles unparalleled - & well may ye as your prospects brighten through your pecuniary [relief?].
.."

He then seems to reprove them though, stating that there has been an overwhelming tempest that has

threatened to deluge them. It is a bit difficult to decipher, but it seems that some of his parishioners are pro-G.W., and he understands that, but worries that being pro-American might be at conflict with the stability and security of the Anglican church, which had been viewed as a safe house for Toryism.
Inscribed illegibly.

7. Sermon Preached Christmas Eve 1816 by Daniel Burhans. 16pp.

8. Sermon Preached by Daniel Burhans on the Means of Grace, preached at various locations. 16pp.

9. Sermon Preached "Universal Redemption & Free Grace" on John 3.16. 32pp. By Daniel Burhans.

10. Sermon on the Martyrdom of St. Stephen by Daniel Burhans. 1797. 38pp.

11. Sermon, "Love Fulfills the Law" by Daniel Burhans. 18pp.

12. Sermon on Agrippa's Declaration, "Almost a Christian," [begun on the partial back of a printed Proclamation of Connecticut's Governor, John Treadwell] 26pp. By Daniel Burhans

13. Sermon, "Rest for the People of God," by Daniel Burhans. 18pp.

14. Sermon, "The Halting Christian" by Daniel Burhans. 16pp.

15. Sermon by David Botsford of Newtown, on the Healing of Naaman. 1824. 11pp.

16. Sermon on Ephesians 4.3, "Endeavoring to the Keep the Unity of the Spirit" by Philo Perry, 1791. 21pp.

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A Collection of Twenty-Five Manuscript Sermons, 1776–1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

7. Sermon on Romans 8.16, "The Spirit itself beareth witness with our Spirit, that we are the Children of God." 15pp. 1796.

18. Sermon on Acts 20.21, "Testifying both to ye Jews, & also to ye Greeks, repentance toward God & faith towards our Lord Jesus Christ." Unnamed, but dated 1792. Not consistent with the handwriting of any other author in the volume.

19. Sermon on Galatians 6.7, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Preached Newtown and Brookfield, 1792. 22pp

20. Sermon on I Corinthians 11.28, "Let a man examine himself, etc." by Gideon Bostwick. 20pp. 1783.

21. Sermon on Philippians 1.6, 7. "Being confident of ys very thing, yt he who hath begun a good work, etc." Gideon Bostwick. 16pp. 1782.

22. A partial manuscript, but superb content, "... disgrace the annals of our American Revolution & a Narat. of Robert [?] Sphere [?], blot from the page of the rights of men the endearing name of liberty. If so you let the Metaphysical Dr [?], the absurdities of enthusiasts, of the irregular lives of professional Xians, overturn the whole system of Xty. If false patriots, if designing men destroy civil govt then on the ruins near a throne demented in the blood of freeman for some naughty Tyrant to rule them with a rod of iron, &c." It seems likely that this was penned during the Revolution itself and bears further inquiry. 2pp. Similar

language was used during the Cromwellian reign to describe "Presbyterian Prelacy." It is possible this refers to the Presbyterian desire to set up a Presbyterian theocracy in the newly minted, "United States." This would be consistent with the Anglican influence of the rest of the volume. It seems likely this is also by Gideon Bostwick and perhaps was inserted into the previous sermon as an aside. Much of the volume present expresses angst over the future status of the Anglican Communion in a post-Revolution America.

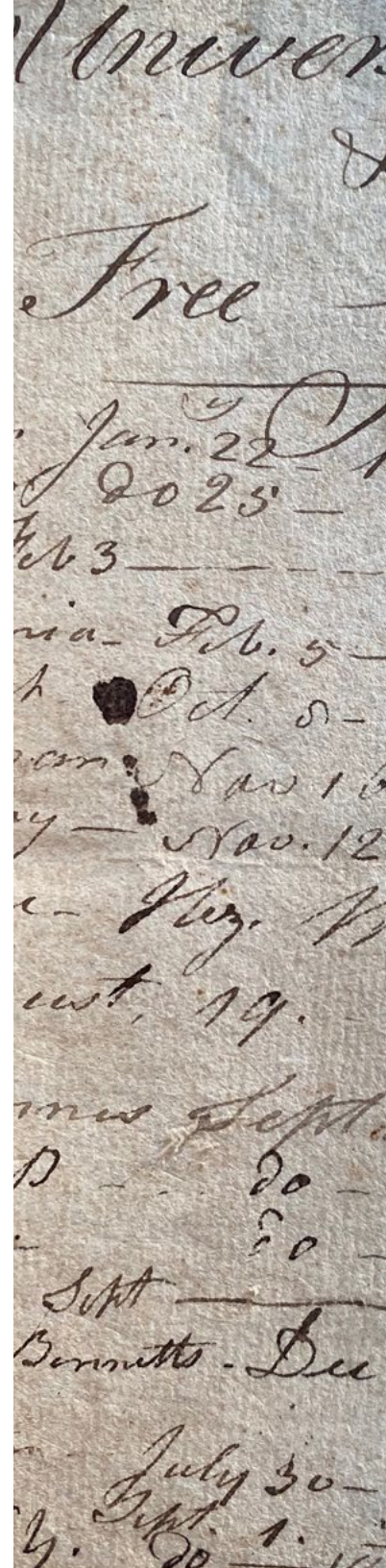
23. Sermon Preached at the Annual Convention of the Clergy of Connecticut, May 29, 1782, on I Timothy, 4.16, "Take heed unto thyself, and unto thy Doctrine, continue in them, for in doing this, thou shalt both save thyself, and them that hear thee." 22pp.

A fascinating sermon against "enthusiasts." Baptist revivalism was prominent during the revolution and is probably the target of the message. He says it is a blackness, a drudgery, and it calls people to anxiety, uneasiness about their salvation, and sees God as a tyrant and his people as "Gally Slaves." This is likely with an eye to the incessant hell-fire and brimstone preaching of Baptist, Eleazer Clay, or perhaps the Shakers, who were in reasonable proximity to Connecticut.

24. Sermon Preached by Edward Blakesley on Luke 5, "And he said unto them, Can ye make ye children of ye bride chamber fast. . . ." during Lent. 1792. 18pp.

25. Sermon Preached, "On the Continental Fast, May 17, 1776, at Roxbury.

This sermon was preached on the day after the Continental Congress meeting of May 16, 1776 where a general fast was called for in light of the ensuing declaration of war. Already, soldiers were being enlisted, medical kits prepared, etc., for what was to come just six weeks later. It was preached by Rev. J. R. Marshall [John



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A Collection of Twenty-Five Manuscript Sermons, 1776–1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

Rutgers Marshall].

Marshall had begun his ministry at Woodbury, CT in 1771 and was seen as a leader among the Anglican Clergy during the American Revolution. Many afraid to gather in churches, he gathered a church of Clergy and faithful congregants in his own home. Shortly after the preaching of this message, because of suspected Tory loyalties, he was beaten and left for dead. Afterward, he was pursued by the "Committee for Public Safety," seen by Tory Loyalists as the "Patriot's" S.S. They often publicly humiliated Loyalists, beat them, and at times killed them privately or publicly. Marshall fled in advance, probably having received notice. Later, he was again making calls in Woodbury and Roxbury, and he was taken and beaten by a mob. Interestingly, he was largely an unpolitical person. He, along with a small group of Anglican leaders, was responsible for the selecting the first Anglican Bishop ordained in the New World, Samuel Seabury, and firmly setting the Anglican communion in America on a course for religious tolerance across the board with dissenters.

16pp, complete, preached on Psalm 98.9, "With righteousness shall he judge the world, & the people with equity."

Fascinatingly, he chose to focus the bulk of the message on, what was called for, a national day of humiliation, repentance, and prayer and for the majority of the sermon avoided discussion of the impending war. And when it is alluded to, and indeed throughout the sermon, he seems to already be resigned to the fact that

things will not go well for himself and for other Anglican Christians and clergy. Indeed, the sermon refers to the impending Revolution as a part of the "confusion & disorder" of a sinful, broken world. It is spiritual, as well as political, treason and he seems the Anglican church as ready to be ground under the American Revolution's godless wheel.

"How full of all unrighteousness is this world. How often do the wicked prosper & triumph, & the righteous suffer silence. The world is full of confusion & disorders [& this is the only reason why we are called upon this Day to humble ourselves before a Righteous God] but, for our comfort, we may look to the righteous judgment of God – that day will bring all our conduct to light & set it right; at that day shall the innocent & righteous triumph. Everlasting shame & confusion shall cover the wicked."

The connection of confusion in the passage seems to make his intention clear; the American Revolution is a part of the "confusion" and "disorder" of sin. And God, in the end, will "confuse" those responsible. They are the wicked. Subtle, as is appropriate for a person in his obviously precarious position.

He continues, "When we are reproached & unjustly confined, what a comfort will it yield us to think, "I am going to God's righteous judgment. He sees all the motions of my heart. He knows my integrity & that I desire nothing but to do his will. He will clear my innocence from men's reproaches."

Marshall is an Anglican through and through. The word "order" is repeated again and again. Negatively, "confusion," "disorder," etc. He gives his fellow Anglicans important counsel in light of the impending violence they would endure . . . the dye has been cast . . . there is nothing to do now but walk the path with sincerity and godliness . . .

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A Collection of Twenty-Five Manuscript Sermons, 1776-1823 by Daniel Burhans of Connecticut and Others, Several Referencing the American Revolution, the French and Indian War, Anglican Persecution, and Other Subjects.

"Let us, with the greatest Earnestness, prepare for the righteous judgment of God. Let us break of our sins by a speedy repentance. Let us be thoro in the practice of our present Duty. Let us love, look, & watch for Christ's coming. Let us be as Earnest and as much engaged for Christ's coming as we suppose we shall be about receiving our Doom when he is come. Let us carefully enquire, what defects & blemishes are in our souls, & let us rectify them. Let us put on the Wedding Garment of humility, etc. Let us do what our hand finds to do with all our might. Let us set everything in order [there is that word again], in the best manner we can, & be always honestly employed about the work which our Lord has set us to do. And then, we never need to be distressed that our Judge will be angry with us, but we shall be found of him in peace."

26. Sermon on Romans 2.7, "To them, who by patient continuance in well doing, seek for glory & honor & immortality, Eternal Life."

Unsigned, but a very similar sermon to the one above, and likely from the Revolutionary War era. The preacher, almost certainly Anglican, describes in great detail the tribulations that are to come from the "malice of men" and calls the present "this dark & gloomy hour" and references our "present vexations & fears." This sermon is worthy of further research.

\$7,500



County Meeting! Civil War
is Upon Us, and Everything
that is Dear to the
Citizens is Endangered.
[Broadside] [with] Lebanon
Advertiser, April 21, 1861.

Lebanon: 1861. Broadside measuring 17 ½ x 12 inches.
Creases from original folds else fine, near fine
overall. Newspaper about fine.

A dramatic and unrecorded broadside from the first weeks of the Civil War, calling the citizens of Lebanon to a meeting at the courthouse on Saturday, April 27, 1861, about two weeks after the start of hostilities. "Traitors to this Country," the broadside states, "impelled by a wanton ferocity unparalleled in the annals of civilization, are in arms against the Government. Life and property are in imminent peril. We must prepare to meet the crisis. Every citizen is most vitally interested." It then lists seventy-five citizens who are going to gather "for the purpose of giving expression to the sentiments of the County relative to making an appropriation by the County to aid in support of volunteers." This was recovered inside an issue of Lebanon Advertiser, offered here as well, though the event took place after the issue's publication. A similar meeting took place three days earlier and is described in the paper. A nice graphic example of the fervor of the early weeks of the war in Pennsylvania.



[CIVIL WAR - FAMILY ARCHIVES - INDIANA -
MORGAN 'S RAID] MILHOUS FAMILY

Archive of Correspondence
Relating to William Milhous and
Family, Concerning Mercantile,
Political and Family Matters,
1857 - 1921, the Bulk During the
Civil War Period, Including a Vivid
Account of Morgan's Raid.

Mostly Indiana and Ohio: 1857-1921. Fifty-Nine letters, appx. 100 pages total. Minimal wear, fine condition.

The Milhous family were midwestern merchants who were active in Indiana and Ohio in the middle part of the nineteenth century. William Milhous was a Midwestern general store manager who was born in Ohio and operated stores in Indiana, Ohio and Illinois during the 1860s onward. His father Vickers operated a store in Dupont, Indiana. Both would eventually relocate to Salem, Ohio, with William and his wife settling in California later. Offered here is a collection of correspondence written to William and his wife Frances, the bulk written during the Civil War period, that offers a detailed look at the personal dealings, family life and political views, with two letters covering the Morgan Raid in great detail. Many of the letters are from the period from 1860-1863 when William operated a store in Hartsville, Indiana. Additional material from before and after the conflict provides details, mostly on family life.

Twenty-eight letters are dated during the war years, and as a group they provide a great amount of detail of a fairly agnostic mercantile existence. Two letters describe



Morgan's Raid. When the war begins, William's father Vickers Milhaus writes from Dupont on April 21, 1861: "We have a great excitement here. We held a meeting today and appointed men to procure home defense..." He goes into detail on the procurement of arms and adds that he "stopped at Vernon Co. to hear a great war speech by Henry Ward Beecher." He then adds, "I look for awful times - don't try to sell any goods except for cash and to undoubted men - cut off 3 or 4 you have trusted." He adds that a night guard is necessary, and ends by imploring William to avoid service: "There are plenty of students and others to form a home guard without you - your duty in the store will be enough for you + good excuse."

A letter from his mother late in the year is quite dire in tone, and gives insight to the state of Dupont during the period: "I can write you nothing great of this town, it close seems we are on the eave of destruction... Frank Mafield has rented the hall and they have a dance.... They go there drunk and come away hooting and yelling like indeanes [sic] men make beast of themselves dancing and drinking all ways." She refers to some gossip being spread but it is unclear the origin. "Frankie Jennett tells me you can purchase troop skirts cheaply in Columbus." Molasses and sugar cannot be bought at the prices you speak of." Vickers writes in June of 1861 and advises to

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Archive of Correspondence Relating to William Milhous and Family, Concerning Mercantile, Political and Family Matters, 1857 – 1921, the Bulk During the Civil War Period, Including a Vivid Account of Morgan's Raid.

"not buy any goods while the hard times last." Vickers writes in Sept of 1861 and implores him not to join the army, "to bind yourself for three years in the greatest hardship and deprivation - the risk of health and life and the greater risk of the total loss of moral principal... nearly all that are going are those who are thrown out of employment."

A two page letter from Vickers discusses General Morgan's raid on Indiana in great detail: "they may rob your stores and steal all your good horses, but you must quietly submit and it will be much better for you any other course will result in death. I fear Morgan will outrun [the regiments following him]... for their horses are faded and Morgan's fresh, he steals from 200 to 300 a day... if Morgan gets to your place be very careful and don't resist in any way..." A second letter details the raid as well, detailing the theft of 2,000 hams and "every good horse this place and vicinity." Vickers relates in detail an episode involving a group of soldiers entering his house and demanding food: "I said, a run my horses all off out of your reach, and my money, and any other valuables I send this morning to Chicago (a justifiable lie), they said 'you did right; I laught [sic] and joked with them and got them in first rate humor..." The group eventually agrees to guard his house in exchange for food. Another group comes for breakfast: "I was very sociable with them, joked with them, told them they would be killed or taken and would not get across the river - they said they supposed I would be glad to hear that was the case - I replied that it be the best news I could ever hear - the yoke man says 'I like your honesty...' they curse the Southern sympathizers... why don't the damn cowardly

traitors come fight with us?" The subject then changes to the prices of wool. The difficulties of family life are on display, with one letter going into great negative detail about a man who is interested in marrying William's sister: "I have fully decided in my mind he is a villain." William intervenes in the matter according to another letter. A long and very sad letter from his father informs him of the death of his mother. Another letter from his father informs him that his father has traded his land in Dupont for land in Salem, Ohio, where William will eventually move with his wife Frances.

The other letters in the group cover the periods before and after the war, with a large gap between 1880 and 1917. The letters and documents from before the conflict include a letter to his father describing the costs of goods including sheep, a letter of introduction from the Baptist church at Dupont, early deeds and receipts, a legal document regarding the inventory of Milhous and Co.'s following the death of a business partner, a detailed account of travel by boat and railroad to Dupont in 1855 with complaints about the agricultural conditions "the soil is not so good...", a descriptive letter of a trip to a city from a female friend, a long letter from a cousin, and various other receipts that provide insight into the logistics and challenges of moving around the the Midwest during the period. The later letters are mostly written between William and Frances, some while Frances is visiting relatives in the midwest, and others between the two while she is being treated at Loma Linda. These letters mostly cover family matters, with one being a reflection by Frances on their fifty-nine years of marriage.

Overall the group describes wartime life for a mercantile family in Indiana in great detail, with the additional material providing context.

\$3,500

[IRISH-AMERICAN IMMIGRANT COMMUNITIES - WOMEN]
TRACY, MARY

Collection of Sixty-Seven Letters Written by Mary Tracy of Chicago to her Friend Catherine Lyons of North Easton, Massachusetts, Discussing Life within the Irish-American Community, 1922-1928.

Chicago: 1922-1928. Sixty seven letters, appx. 350 pages total. Original envelopes retained. Fine condition.

An extensive record of a friendship between two Irish-American women in the form of a collection of letters written to Catherine Lyons of Massachusetts by her friend Mary Tracy, who worked in a mail order firm in Chicago. The group gives insight into the Irish-American community of the time period and its extension to Ireland, and to the bonds formed by the first generation East Coast families who later moved to varied parts of the country. Most of the letters discuss various friends and family, and one is able to glean from them how broad and connected the networks remained between Irish families during the period. There is also much on current affairs - politics, quality of life at home and in Ireland, alcoholism within the community, and the patterns of immigration and emigration in search of employment.

The bulk of the group relates to the general well-being and concerns of members of their community, with much on expected subjects like health and general well-being. The economic necessity of migration is a constant theme, both from Ireland and within the United States. Talking about one young man, she writes, "I suppose he will be striking for Boston or some such place." She



She later writes: "I was glad to learn that in North Easton people are able to earn their bread, which seems to be the Principal object in America - I support when they get Coolidge in which it seems certain they will..." In another letter she adds "Business has been very dull this year in Chicago."

There are references to other social issues as well. Discussing prohibition, she writes, "Pity there are others in this old world of ours, who have been sufferers in similar manners, and I for one have had a little toast of it myself - it was a Pity Prohibition could not show up earlier in life - and save many Heartache - and eventually Lives of men who were otherwise good as gold." One particularly interesting letter details a trip to Cork City, the general difficulties of the housing market there, and the differences between her Irish relatives, who she perceives to be stoic and understated, and her own Irish-American family, who are more loud and outgoing.

Overall the group provides an illuminating record of the friendship of two women during the 1920s and of the broader Irish-American community.

\$750

[LATIN AMERICANA - BROADSIDES - GUATEMALA - DIA DEL EJERCITO DE GUATEMALA] JUSTO RUFINO BARRIOS GOVERNMENT

Celebracion Del
Aniversario De La Entrada
Del Ejercito Libertador El
Dia 30 De Junio De 1871.

American, late 19th century. Albumen photograph measuring 3 7/8 inches round (visible) in 7 inch round frame. Some wear to frame and fading to image, about very good.

An unrecorded broadside announcing the first celebration of the Día del Ejército de Guatemala, a holiday celebrating the defeat of the dictator Vicente Perna. This broadside also mentions the success of the campaign in Honduras as a reason for the celebration. The text gives an extensive description of the day's festivities, with celebrations including the military band and a puppet theater for children. The rules for the evening include no selling of alcoholic beverages and no one entering the plaza on horseback. The holiday still exists today, and became a center of controversy following the Guatemalan Civil War.

CELEBRACION
DEL ANIVERSARIO DE LA ENTRADA
Del Ejercito Libertador
A LA CAPITAL,
EL DIA 30 DE JUNIO DE 1871.

El domingo 30 Junio de 1871 á las seis de la mañana las salvas de artilleria y el repique de las campanas anunciarán el principio de la fiesta popular que el Supremo Gobierno ha acordado se celebre este año por primera vez, ya que se ha concluido de un modo tan feliz la campaña de Honduras.

En la plaza mayor de la Capital se ha dispuesto lo siguiente para diversiones públicas.

Funcion de dia.

A las 9 quedará abierto un tinglado de cincuenta varas de largo, haciendo frente á la Santa Iglesia Catedral donde se concederán gratuitamente puestos para la venta de dulces, frutas, helados, frescos, juguetes etc., sobre mesas que deberán colocar por su cuenta las expendedoras en el orden que se designará.

Debajo del tinglado no se consentirá venta de licores, depósitos en el suelo, cocinas etc. las batideras ocuparán en la plaza, al pié de los portales, los puestos que se las indicará.

Se colocará en la plaza cerca del portal del Comercio, un gimnasio completo que quedará á la disposicion del público.

Las bandas militares serán instaladas en dos kioscos adornados, el uno frente al cuartel N.º 2, y el otro frente al Palacio del Gobierno. Se estrenarán piezas nuevas en un instrumental que acaba de llegar de Europa.

Por la tarde un acróbata ejecutará varias suertes en la maroma, frente al edificio municipal.

A las cuatro, previo un anuncio de cohetes y bombas de artificio, se soltarán siete globos vistosos de varias dimensiones.

Cuatro palos ensebados con cuatro premios cada uno, quedarán á la disposicion del público.

Funcion de noche.

A las 7 de la noche, un teatro de títeres dedicado á los niños, colocado entre la pila central y el tinglado mercantil dará representacion hasta la hora de los fuegos artificiales.

A las 8 en punto principián los fuegos artificiales por un disparo de cohetes, bombas de artificio y dianas.

- 1.º Se quemarán unos fuegos de caña dobles perfeccionados.
- 2.º Se quemarán ocho toritos de fuego.
- 3.º Cuatro castillos grandes dispuestos en batalla, se prenderán alternativamente.
- 4.º Cohetes de paracaida y bombas luminosas.
- 5.º Ramillete de cohetes de fuegos de color y bombas de despedida.

Iluminacion.

Las portadas del Palacio del Gobierno, de la Suprema Corte de Justicia y del Ayuntamiento serán vistosamente iluminados de vasos de colores lo mismo que los tres portales, los kioscos y el tinglado mercantil.

Policia.

A fin de asegurar el buen orden y de facilitar la circulacion del público, no se consentirá en el portal ningun andamio, escaleras ó cualquier otro objeto que estorbe el paso. Desde las tres de la tarde no se permitirá andar á caballo ó en coche dentro de la plaza mayor.

La venta de licores fuertes está absolutamente prohibida en el interior de la plaza mayor.

Media hora antes de principiár los fuegos artificiales, los artificieros designarán el perímetro que debe quedar libre de espectadores á fin de evitar cualquier accidente.

Es prohibido subir sobre los kioscos de las bandas militares, en los bordes de la pila central, en los aparatos del gimnasio ó en el tablado del teatro, mientras se queman los fuegos artificiales.

Igualmente se previene que no se permitirá establecer andamio, escaleras, mesas, etc., en el interior de la plaza.

Guatemala, 26 de Junio de 1872.

N. B.—En caso de mal tiempo, la funcion se trasladará á la primera noche buena.

[MUSIC - SOUL MUSIC - FANZINES]

Shout. A Comprehensive Journal Covering the Vast Field of Negro Rhythm and Blues Music [Fifty-Nine Issues, 1968-1977]

Chiselhurst: 1968-1977. 8vo, stapled sheets, various paginations. Near fine to fine with very light normal tanning to some pages. Comprising issues 37, 43, 45, 47, 52-53, 55-58, 59-65, 68-79, 81-99, 101-112. Near Fine.

An extensive collection of issues of the Shout fanzine, previously known as 'Soul Music,' covering American Soul and R&B in the important period from the late sixties to late seventies. The fanzine was edited by Tony Cummings, a British journalist, who began his career in 1963, covering American Soul music before eventually converting to Christianity in the late 1970s. He also wrote for the Record Mirror and Black Music magazine as a staff writer in the 1970s. The fanzine covers current releases and artists with fanzine-style nerdiness and attention to detail. Charlie Gillett and Clive Richardson also contribute articles. A few stray issues have survived but we find no other similar large groupings of the publication.



Autograph Letter Signed
to Albert Bagby Regarding
a Lecture at the Newport
Town and Country Club,
late 1880s.

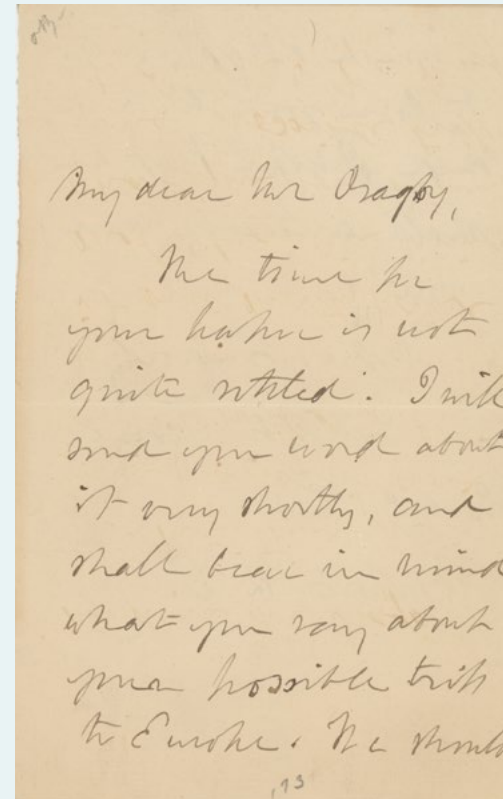
Newport: 1880s. Single page with writing on both sides, signed by Howe. Fine condition.

A short but interesting note from Julia Ward Howe to Albert Bagby, the Illinois-born musician who trained with Liszt in Germany and would eventually be a longtime host of "Mr. Bagby's Musical Mornings" at the Waldorf-Astoria in New York, where it was a fixture among the high society set. Bagby's career as a host started after presenting a paper to the Newport Town and Country Club while Howe was president. After he presented his paper on Liszt at the club, he was approached by Howe's daughter, Maude Howe Elliot, about turning the paper into a lecture. This would end up being the catalyst for him to abandon performing and devote himself to lectures, and after giving his first presentation on Liszt to a small audience in his Manhattan studio he began his regular series at the Waldorf-Astoria.

The letter reads as follows:

My dear Mr. Bagby,

The time for your paper is not quite settled. I will send you word about it very shortly, and shall bear in mind what you say about your possible trip to Europe. We should be much disappointed to lose your lecture and I hope that we shall certainly hear you.



Yours sincerely,
Julia W. Howe

July 31st
Newport, R.I.

An interesting note, documenting an event that would be essential for Bagby's career.

\$500

[NORTH-WEST TERRITORY] [AMERICAN INDIAN HISTORY - WYANDOT] [LEWIS, MERIWETHER] ENOS COON

Pair of Receipts Relating to the Hiring of American Indian Guides in the Northwest Territory, Including the Signature of the Wyandot Guide Enos Coon, 1796 - 1797.

Pittsburgh and Detroit: 1796-1797. Pair of receipts measuring 8 x 6 and 6 ½ x 2 ½ inches. Fine condition.

In the period following the end of the Northwest Indian War, in which American Indian tribal leaders ceded the lands of Southern and Eastern Ohio to the United States government, American Indian guides were routinely hired to shepherd Euro-American military personnel across the territory. Offered here are two receipts relating to the hiring of American Indian guides, including a signature of the scout Enos Coon, a Wyandot who famously guided Meriwether Lewis just two months earlier.

Enos Coon appears in the records of the Northwest Indian Wars as early as January 1, 1795 for his role as a representative for the Wyandot. General Anthony Wayne spoke to a group of American Indian chiefs on January 1, 1795, he explicitly thanked Enos Coon and another warrior for bringing him the news that the American Indian tribes had agreed to peace talks. Lewis's various biographers describe Enos Coon differently, some referring to him as an ex-captive who chose to live as a

Wyandot, and others referring to him as a Wyandot chief. Regardless of his lineage, his service to the nascent U.S. Army, particularly in his guidance of the young Ensign Meriwether Lewis, is well documented.

Meriwether Lewis spent the years 1795-1800 as an Ensign in the United States army, a rank roughly equivalent to the modern day Second Lieutenant. He worked as a courier between Detroit and Pittsburgh for General Anthony Wayne. The first time he attempted this trip in 1796, he veered off course, surviving due to a fortuitous turn of events in which he found an abandoned camp with some bear meat. His biographer Steven Ambrose describes the episode as follows:

"In October, he marched from Detroit to Pittsburgh with a small escort, delivering dispatches. He got lost, twice, and ran out of rations; he found some abandoned and rotting bear meat in an old Indian camp

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Pair of Receipts Relating to the Hiring of American Indian Guides in the Northwest Territory, Including the Signature of the Wyandot Guide Enos Coon, 1796 – 1797.

and pronounced it “very exceptable.[sic]” In November, 1796, he transferred to the First U.S. Infantry Regiment. That March he made another march from Detroit to Pittsburgh, again carrying dispatches for General Wayne. This time he did not get lost, perhaps because he was accompanied by a Wyandot Indian who probably served as a guide. The Indian’s name was Enos Coon, and Lewis paid his bill at a Pittsburgh inn.” (Ambrose, 23-24)

The larger of the two documents offered here directs payment to Enos Coon for a similar trip. It is dated January of 1797, just a month after his trip with Lewis. The note reads in full:

Sir, Please to pay Enos a Sandusky Indian for bringing dispatches to this place from Detroit the sum of ten Dollars & charge to the proper head.

QM General / [..?..] /Pittsburgh / Jany 16th 1797

Pittsburg January 16th 1798. Received of Isaac Craig D.Q.M.G. Ten dollars in full for the above account & order. Duplicates.

Enos [symbol/mark] Indian Chief’s mark /10 dollars / Attested / [initials]

The other document relates to the same trip, and is

dated 7th of November 1796, reading “Rec’d Detroit 7th November 1796 of Gen John Wilkins Qt Master Gen. Twenty five dollars to be used for my expenses from this port to Pittsburgh with two Horses & an Indian and for which I hold myself accountable to [?].”

As a pair the receipts provide a remarkable material record of American Indian guides during this early phase of the United States army, with Enos Coon’s involvement in Lewis’s career providing an added dimension.

\$15,000

WORKS CITED

“ GENERAL ANTHONY WAYNE TO ALL THE WARRIORS AT SANDUSKY. GREENVILLE, 1ST JANUARY, 1795. ” IN HISTORICAL COLLECTIONS. COLLECTIONS AND RESEARCHES MADE BY THE MICHIGAN PIONEER AND HISTORICAL SOCIETY. VOL. XXV. LANSING, ROBERT SMITH AND CO., 1896. PP. 82-83.

AMBROSE, STEVEN. UNDAUNTED COURAGE: MERIWETHER LEWIS, THOMAS JEFFERSON, AND THE OPENING OF THE AMERICAN WEST. TOUCHSTONE BOOKS, 1996.

[POLITICS - DEMOCRATIC PARTY - PENNSYLVANIA]
BAKER, NEWTON; ROOSEVELT, ELEANOR; ET AL.

Archive of Incoming
Correspondence of Ellen Gowen
Hood of the Democratic
Women's Luncheon Club of
Philadelphia, From Colleagues
Including Newton Baker,
1920s-1940s.

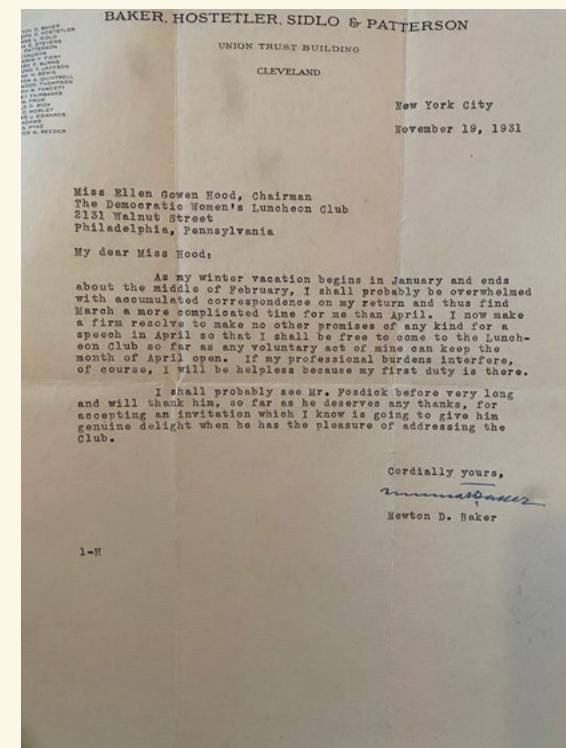
V.P. 1920s-1940s. With fifty-eight letters from Newton Baker, 1924-1937. Generally fine condition.

Ellen Gowen Hood was active in the Democratic party at both the local and national levels. An obituary from the Philadelphia Daily News in 1970 described her as "one of the earliest local advocates of women in politics." She was the chairman of the Democratic Women's Luncheon Club of Philadelphia for 20 years, and had regular correspondence with women such as Edith Bolling Wilson and Eleanor Roosevelt.

Democratic women's clubs became active across the country after the 19th amendment passed in 1920, and the democratic party sought to mobilize women voters. As chairman of the Democratic Women's Luncheon Club of Philadelphia, Hood organized events with prominent political speakers and then had the speeches printed in book format. Without Hood's side of the correspondence, we don't get insight into her philosophy of women's participation in politics. We do, however, get a sense for the role that the club played in the Democratic Party.

Baker was a periodic guest of the luncheon club, and in his letters he praised the organization, saying "I think I have never addressed a more intelligent or obviously influential audience," and "I think there is no more useful forum anywhere. They print the addresses made at their luncheons and give them a wide circulation throughout the country, so that their pamphlets are now in libraries and in the hands of studious and thoughtful people everywhere." As an avid supporter of Wilsonian ideas and the League of Nations, Hood's political intention with the club seems more focused on bringing speakers that would highlight those causes, than specifically speaking to women's participation in politics.

The letters from Baker to Hood reveal their shared political beliefs and goals. Their letters are ongoing conversations about the League of Nations and the World Court; the Democratic Conventions in 1924, 1928, and 1932; and how democrats should govern following



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19 CONTINUED

Archive of Incoming Correspondence of Ellen Gowen Hood of the Democratic Women's Luncheon Club of Philadelphia, From Colleagues Including Newton Baker, 1920s–1940s.

the Great Depression and prohibition. Baker frequently recommends essays and speeches for Hood to read, and also helps connect her with potential speakers for the Luncheon Club. He addresses her as a political peer, and we also get a sense of her professional persistence and savvy — in nearly every letter for twenty years, Baker responds to her requests for him to come and speak at the club.

The letters give insight into Baker's political beliefs as they evolve through the 1920s and 1930s. In the 20s–30s, he writes as his thinking on the League of Nations changes from strongly feeling that the United States should join, to discouraging it until there is complete support. In one letter, Baker describes, in confidence, one of the only times he disagreed with President Wilson as Secretary of War — when Wilson sent American troops to North Russia at the end of World War I. In a few memorable letters from 1932, Baker writes about his experience of the 1932 democratic convention, and his sense of relief when he was not chosen for nomination.

The letters also exhibit Baker's writing style and his tendency to wax poetic about democratic politics. For example, speaking about the limitations of the Democratic Party, he writes, "The trouble about it all is that nobody has yet invented anything better for the long run and the steady pull than democracy, and so we just have to be patient with it as we are with the small

misdoings of our children and take our joy out of the sure forecast of their fine performance when they have matured."

Other correspondences in the collection include letters from Edith Bolling Wilson, Eleanor Roosevelt, Secretary of State Cordell Hull, historian and diplomat Claude Bowers, and Bess Truman. There are also several letters from Ralph Hayes, Baker's wartime secretary in the war department and a central figure in Baker's 1932 presidential campaign. These letters go into detail about Baker's role at the 1932 convention, his legacy on labor issues, and a rumor that he was Jewish.

Overall the collection provides insight into Democratic Women's Clubs of the period. We suspect the Baker letters to exist in duplicate at his archive, but the collection still provides a succinct opportunity for research on the subject.

Please contact us for a full inventory.

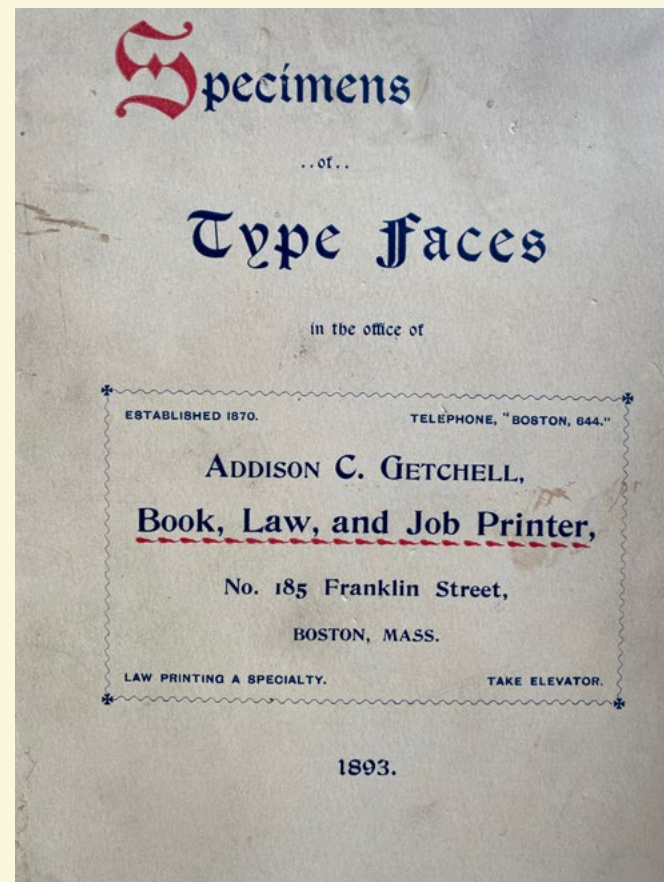
\$3,000

Large and Far-Reaching
Archive of the Getchell
and Coombs Families of
Massachusetts and Maine,
Including Business Ephemera
Relating to the Getchell Print
Shop, Family Photographs,
Early Deeds and Varied
Ephemera.

Maine and Massachusetts: 1810s-1960s. Several hundred items housed in various binders, two linear feet overall. Size and formats vary, including photographs, ephemera and publications. Generally fine condition.

A broad and well preserved ephemeral record of the Getchell and Coombs families, who were active in the Boston mercantile community as printers for several decades. The Getchell family settled in Vassalborough, Maine, in the nineteenth century, and the group includes deeds and other ephemera relating to the family's history there. Addison Getchell and Alice Coombs were married, and material from both families are included in the group.

Among the items preserved in the archive are: family photographs, including formal portraits from the nineteenth century and an album of vernacular snapshots from the early twentieth century, as well as a large group of vacation images from a trip to France in the late nineteenth century; a large amount of ephemera



and samples relating to the Getchell Print Shop; varied family correspondence including letters; publications including several issues of The Shouter, a student publication at Roxbury High School, and other pamphlets authored by members of the Getchell family. The later items relate to Arthur V. Getchell, and one highlight is a printing of a poem sent to Martin Luther King, Jr., with King's response printed alongside.

Because of the large scope and quantity of the material, we would recommend viewing it in person. We will have it on display at the Boston Antiquarian Book Fair, or email for additional images and information.

\$4,500.00 - On Hold

[RADICALISM – SACCO AND VANZETTI] BROWN BROTHERS,
PHOTOGRAPHERS

Twenty Original Press
Photos Documenting the
Sacco and Vanzetti Trials
and Related Events, 1921–
1927.

New York: 1921–1927. Press photographs measuring 8 x 10 inches with a few smaller. Editorial marks to versos, generally fine contrast, very good to near fine overall. Very Good.

By the time of their final conviction and execution following six years of trials, Niccolo Sacco and Bartolomeo Vanzetti had gained the sympathy of millions of people worldwide, their case being a very high profile example of wrongful conviction, anti-immigrant sentiment and anti-Italian and anti-Anarchist bias. Protests were held worldwide following their execution.

Offered here is a varied collection of contemporary photographs relating to the trials of Sacco and Vanzetti, collected by the Brown Brothers firm of New York over the period between the pair's arrest and their eventual execution, and offering a visual record of the imagery that helped make Sacco and Vanzetti worldwide celebrities. Most are from their later trials. Ten of the photographs show Sacco and Vanzetti, either as single portraits or handcuffed together on the way to the court proceedings, with one being a portrait enlargement from one of the other images. Two photographs show Rose Sacco and Luigia Vanzetti. The group includes two photographs of related protests, one in Paris and another in New York, as well as a photograph taken outside the Charleston state prison on the night of their execution, with a crowd present outside. There are two photographs of Judge Thayer and a photograph of John Heaney, the



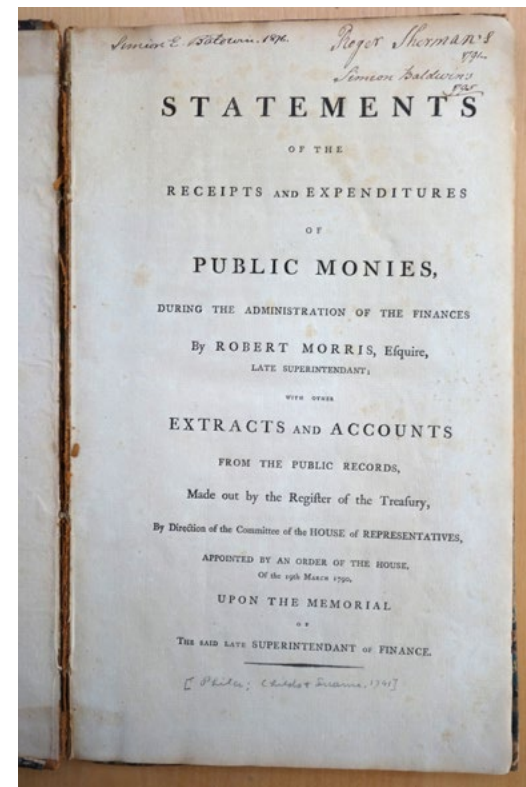
There are two photographs of Judge Thayer and a photograph of John Heaney, the Chief of Police in Braintree. There are two photographs of evidence supplied in the case, one showing a pair of pants and the other showing the personal effects that were on the person of one of the murdered men.

\$2,500

[REVOLUTIONARY PERIOD - FINANCE] MORRIS, ROBERT;
SHERMAN, ROGER

Statements of the Receipts and Expenditures of Public Monies, During the Administration of the Finances by Robert Morris, Esquire, Late Superintendent: with other Extracts and Accounts from the Public Records, Made Out by the Register of the Treasury, by direction of the Committee of the House of Representatives, appointed by an Order of the House, of the 19th March 1790, upon the Memorial of the Said Late Superintendent of Finance. [Roger Sherman's Copy, with Signature]

Philadelphia: Childs and Swaine? 1791. First Edition. 7 1/2" x 12 1/2"; 36 + 4 + 14pp. Appendix A and B: Appendix A. Abstract of Reports from the Journals of Congress Relative to the Superintendent of Finance. Appendix B, List of Reports, Letters &c. On the Files of Congress, Respecting The Administration of the Superintendent of Finance. Leather spine and marble boards worn, both spines badly cracked with boards barely hanging on [sold as separated], lacking all end leaves, small tear to last page of Appendix, some light toning--otherwise quite fine internally. About very good overall. Signed on the title page Roger Sherman's 1791, Simeon Baldwin's 1795, Simeon E. Baldwin 1876. Very Good.



In March of 1790, the House of Representatives appointed a committee to review the receipts and expenditures of Robert Morris during his brief and tumultuous tenure as Administrator of Finances in 1881-1884. Morris, who at that point had chaired the Secret Committee on Trade and was perhaps the wealthiest man in America, inherited a dire situation: "After clarification of his authority, including the power to dismiss all persons involved in the expenditure of public monies, Morris confronted a disastrous situation. The credit of the Confederation government had collapsed. Paper money issues, which had paid for approximately 70 percent of the Continental expenditures by 1781, were now worthless. No one wished to purchase Loan Office certificates, the bonds of the Confederation. The issuance of certificates of indebtedness by procurers of supplies met increasing resistance. Requisitions from the states produced almost no income. For all practical purposes, the Confederation government was

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Statements of the Receipts and Expenditures of Public Monies, During the Administration of the Finances by Robert Morris, Esquire, Late Superintendent [Roger Sherman's Copy]

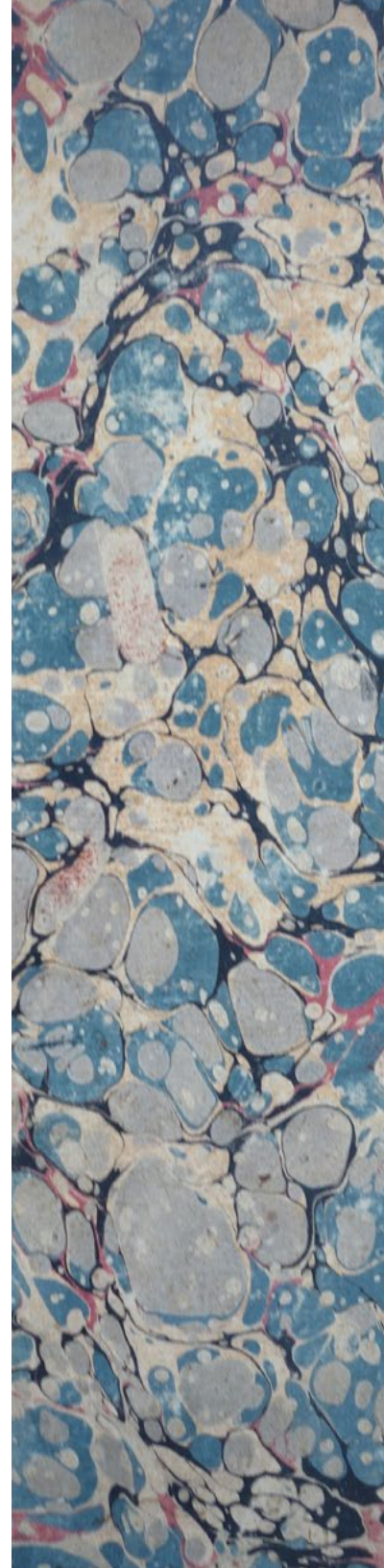
insolvent." - ANB. After attempting unsuccessfully to convince Congress to fund public debt, he announced his resignation in 1883, continuing to serve until 1884. He left with a surplus of \$20,000.

The committee that was formed included James Madison, Roger Sherman, Theodore Sedgwick, William Smith and John Lawrance. Offered here is Sherman's copy of the report, with his signature (dated 1791) and the signatures of his descendants Simeon Baldwin (dated 1795) and Simeon E. Baldwin, dated 1876. Sherman would die two years after the book's publication. Sherman was broadly involved in politics at the state and national level at this point in his career, serving as a delegate to the Constitutional Convention of 1887. "Sherman's basic objectives at Philadelphia were two: strengthen the central government so it could pay its debts, negotiate effectively with foreign governments, and maintain domestic tranquility; and protect state autonomy... Sherman participated in all the debates concerning all the great documents of the nation's founding, and he actually signed more of them than any other person: the Declaration and Resolves of 1774, the Declaration of Independence, the Articles of Confederation, and the U.S. Constitution." - ANB.

Overall a remarkable association copy of a very scarce title. Three copies in OCLC. Evans 23922; Sabin 50868

Provenance: From the library of Mrs. Philip D. L. Sang, offered in the Sotheby's auction for her collection in 1985 (unsold).

\$22,500



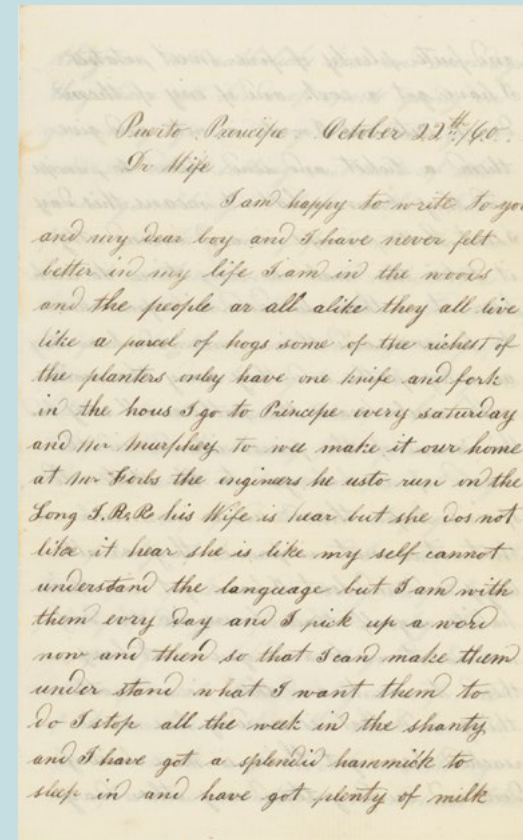
[US CITIZENS ABROAD - CUBA] WYCKOFF, WILLIAM

Letter Showing Prejudice and Disdain Towards Locals Written by a US Citizen to his Family near Santa María del Puerto del Príncipe, Cuba, 1860.

Cuba, 1860. Manuscript letter, appx. 600 words.

An uncommon account of a US businessman's travel in Cuba in 1860, narrated in a single rumination without any punctuation, and exhibiting disdain towards the local population. Some excerpts:

"I am happy to write to you and my dear boy I have never felt better in my life the people are all alike they all like like a parcel of hogs some of the richest of the planters only have one knife and fork in the hous I go to Principe every Saturday and and Mr. Murphy to will make it our home at Mr Forbs the engineers he usto run in the Long I RR his Wife is hear but she dos not like it hear she is like my self cannot understand the language but I am with them every day and I pick up a word now and again... this is one of the finest islands in the world if it belonged to the states old Spain keeps them under so much that they cannon imporave they are all lazy and indolent I have got in their habits myself three hours in the day we do not work... Sundays they have all kinds of sports going on you will see them setting out side of the dores gambling it looks rather



bad for a person coming from the north but it is their custom and habits it is the women as well as the men... at present my men are very good to me they give me plenty of lemons... I have plenty of sugar furnished me by the company and I live very good I have all my meals kooked by it self and if doesnt sute then the kook has to go to work and kook something else for me sometimes he does not like it but their is no use to talk back because he knows he has got to do it I wish it was so that I could send som fruit to you..."

It is unclear what business Wyckoff is in, perhaps sugar or railroads. Overall an interesting window into US attitudes toward Cuba during the period.

Sold

[WOMEN'S HISTORY - MILITARY - WORLD WAR II -
WOMEN'S ARMY CORPS]

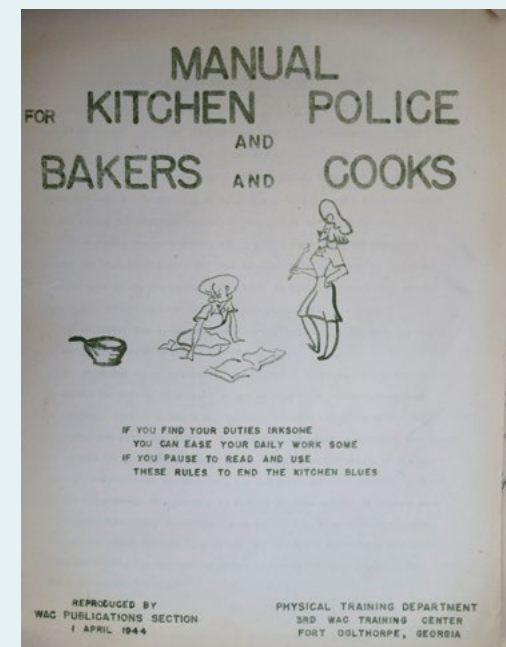
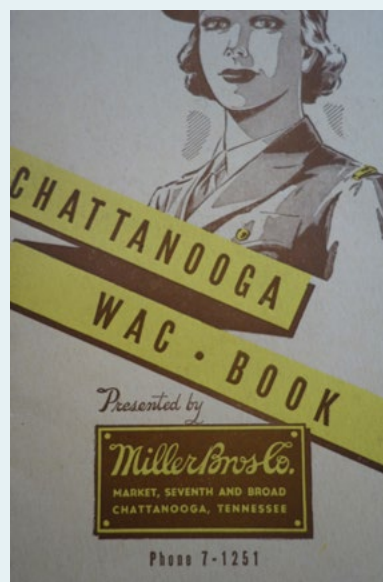
Scrapbook Belonging
to Gene Kennedy,
Documenting her Training in
the Women's Army Corps
and Later Travels.

Mostly Georgia and Colorado: 1945-1950? Scrapbook with thirty-seven pages containing appx. twenty ephemeral items relating to the WAC and approx 275 photographs, about 50 of which are related to her WAC service and the rest showing scenic views in Colorado and Tennessee. A generally fine group.

An extremely well preserved group of material documenting the life of Gene Kennedy of Milwaukee, who trained in the Women's Army Corps beginning in 1945 just before the end of the conflict. She trained at Fort Oglethorpe, in Georgia. She meticulously kept ephemeral items from her training, which are collected here in the scrapbook. As her service would be cut short, she reused the remainder of the scrapbook to document tourist activities in Colorado, with some unidentified family photographs. It appears that she was married during this time, and some of the photographs seem to show her husband after he returned from the war, though none are identified.

The WAC-related items are as follows: Her enlistment paperwork - all marked 'Restricted' - comprising 7 pp.;

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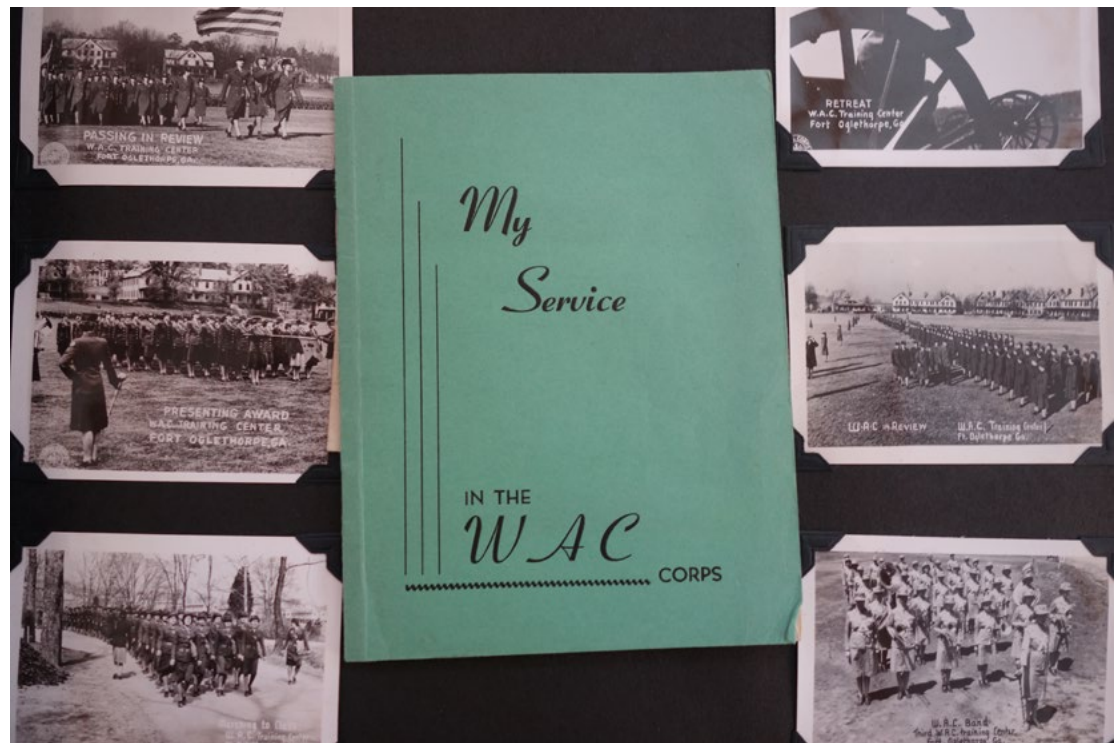
24 CONTINUED

Scrapbook Belonging to Gene Kennedy, Documenting her Training in the Women's Army Corps and Later Travels.

program from her farewell dinner, given by her mother, February 1945; hospital certification certificate; a map of the Fort Oglethorpe base measuring 11 x 9 1/2 inches; the Third WAC Headquarters Policies (17 pp.); A three page document giving instructions on arranging shelves, racks and bunks; a humorous 9 pp. handout entitled "Manual for Kitchen Police and Bakers and Cooks," that gives instructions for work in the kitchen; a single page memorandum regarding troop movements; a 5 pp. Document giving instructions for a gas mask drill; a 'General Orders' cartoon; a single page relating to the spread of communicable disease; a single page on the jurisdiction of military courts; an annotated document on the Articles of War (2 pp.); a group photograph of Co. 2 of the 1st WAC under Catherine M. Miller with a corresponding piece of paper identifying all of the subjects by last name; a booklet entitled "My Service in the WAC Corps;" a group photograph of the 22nd Regt. of Co. 2, Medical Technician Class 4, with some identifying marks to recto; a booklet entitled "Chatanooga WAC Book;" and various photographs including a series of about twenty taken by the Signal Corps of WAC training at Fort Oglethorpe.

The remainder of the book is filled with tourist photographs of Colorado and personal photographs of Kennedy's friends and family, and gives some context to her life at this point. Overall a very clean and well preserved record of a young woman's life during a period of WAC training.

\$950



[WOMEN ' S SUFFRAGE - MARYLAND] JUST GOVERNMENT LEAGUE

Parade Banner for the
Eleventh Ward of the Just
Government League, c.
1907-1920.

Maryland: 1907-1919. Cloth banner measuring 32 x 50 inches, with 4 ½ inch lettering. The text reads "Eleventh Ward - J.G.L. of MD." Back is blank. Fading to lettering, stitched at top to facilitate hanging. Very good condition overall.

The Just Government League was one of several major Suffrage groups in Maryland during the years preceding the 19th Amendment. Edith Houghton Hooker, a former medical student at Johns Hopkins, with help from her husband Donald Hooker and her Hopkins classmate Mabel Glover Mall and Florence Sabin, the first female senior faculty member. The group, compared to other Maryland suffrage groups, was more militant, taking action in open air marches and other public realms not traditionally accessed by women. The group staged a series of suffrage hikes beginning in 1914: "the first [suffrage hike] was held in January 1914, where the "Army of the Severn" marched from Baltimore to Annapolis to deliver a suffrage petition to the Maryland General Assembly. Hikes continued into 1915, visiting all corners of the state, including a Western Maryland hike in Allegany and Garrett Counties, a "pilgrimage" from Baltimore to St. Mary's County to visit the homesite of Margaret Brent, considered Maryland's first suffragist, and shorter hikes in Harford, Howard, and Montgomery Counties. Not only did these hikes garner



much publicity through widespread newspaper coverage, they also boosted membership in local and statewide suffrage organizations, which was key to growing a broad base of support for women's suffrage." - Diehlmann, Nicole "Women's Suffrage in Maryland," Maryland Historical Trust. (accessed 10/22).

Offered here is a banner from one such event, perhaps from one of the self-organized suffrage hikes or perhaps from the group's participation in a larger march. The banner provides material evidence of the occupation of public space that helped build support for the suffrage movement.

\$2,500