collecting black literature for armed services libraries

by jessie carney smith

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COLLECTING BLACK LITERATURE FOR ARMED SERVICES LIBRARIES:
A BOOK OF READINGS AND BIBLIOGRAPHY OF BIBLIOGRAPHIES

by

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Introduction

Exploration into the study of black bibliography is both interesting and challenging, for it points up treasures of literature that have long remained hidden from the mainstream of American literature. Increasingly, librarians and scholars are becoming involved in this study and are particularly concerned with the literature of minority cultures. Perhaps no single body of literature is gaining in popularity and is sought as eagerly as that of minority groups. The black studies boom of the 1960's was one of the prime factors leading to increased emphasis on black materials; consequently, writers and publishers actively sought to make black literary materials available in large numbers as rapidly as possible. Thus, bibliographical control of such materials is practically impossible. The serious librarian must saturate himself with as many sources of materials as possible, and with as many notable works as possible so that he may choose wisely from the vast amount of literature that is now available.

Armed services librarians face a particularly difficult challenge as they attempt to build collections to support the needs of service personnel who may or may not remain in particular locations for lengthy periods. Attention must be given also to collecting materials by and about other minority groups so that the resources reflect reasonable coverage of materials for a racially and ethnically mixed group of service personnel.

This handbook has been prepared to guide armed service librarians to original and secondary source materials on black subjects through a series of readings and through an introduction to bibliography. This is achieved through a logical sequence which provides a chapter on "Patterns in the Development of Black Literature" which gives an historical perspective of the black experience.
and which shows parallels in this experience and the emergence of black literature; "Library Collections of Black Literature" which relates practices of black book collectors and gives an account of some of the leading research collections of black literature that are in American libraries; "Collecting Black Literature for Armed Services Libraries" which discusses trends in the development of bibliographical control and suggests criteria for developing collections; and culminating in "Bibliography of Bibliographies on Black Literature" which lists numerous sources for identifying black materials.

The entire emphasis of this handbook is on black bibliography in America. It is hoped that the handbook presents to the librarian an introduction to types of resources available in black literature and will assist him in making wise selections as collections are developed.

For their assistance as researchers, bibliographers, editors and/or typists, deep appreciation is extended to the following persons: Mrs. Jean Elder Cazort, Mrs. Susan Haddock, Mr. Meredith Haddock, Mrs. Vallie Pursley, Mrs. Glory Miller, Mrs. Leveda Jackson, and Miss Joyce Howell.

Jessie Carney Smith
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CHAPTER I

PATTERNS IN THE DEVELOPMENT OF BLACK LITERATURE

In her book, *The Negro in American Culture*, which has had such a profound effect on the study of black life and culture, Margaret Just Butcher wrote: "The right and most effective way to look at the Negro's relationship to American culture is to consider it not as an isolated race matter and minority group concern, but rather in the context of the whole of American culture." She believes that those who study this relationship necessarily become involved with the history and development of the black and white races, for, through the generations, these races and others have intermingled. The basic characteristics of American society are attributed to the two races, but as intermingled races. In other words, to understand the white majority or the black minority in America is to trace the social or cultural history of both groups.

In developing her theme, the author does what I believe can be done in the study of many literary topics. She traces the social and cultural development of black people in America, relates the numerous factors in society that related to or affected this development, and then shows how these developments paralleled other developments in the emergence of black histories, dramas, poetry, fiction, and other literature. Clearly, she proves that literature is so related, so inextricably interwoven with the making and shaping of history that it is virtually impossible to study one without learning about the other.

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But this is not peculiar to black literature. Parallels may be drawn between literary output in a variety of subjects and the entire history of the nation which produces it. If, for example, one would examine in detail a collection of books of American fiction, he could see noticeable evidence of other developments or changes in American society as expressed in themes, writing styles or characters. The reader could also determine, through literature, the times when readers' appetites for various subjects were at their peak. If we were to examine books of poetry that have appeared in the past few years, we would probably see poems of protest—condemning the war, fighting pollution, poems on sex, or poems of love, which, as you know, are indicative of the mood of many Americans.

This leads us to question the relevancy of this approach to the study of black bibliography, to the identification of black materials, and to the sources of these materials. Clearly, before we can approach this subject, or the study of bibliography of any group of people, we need to have a familiarity with the history and culture of that group. Only when this happens does the study of bibliography assume real meaning and purpose. This approach also makes the librarian, the scholar, of those interested in the subject of black bibliography more comfortable in his selection of materials.

The more sober approach to the problem would be to enroll in a course in the history and culture of the group in question, or, in this case, in black history and culture. If this is not feasible, the most sensible approach to take is to read or to study two or three basic texts on the subject. Of particular importance to the study of black bibliography is a familiarity with Margaret Just Butcher's *American Negro Culture*, John Hope Franklin's *From Slavery to Freedom*, and Sterling Brown's *Negro Caravan*, which, I believe, give the reader a sound introduction to black history, literature and culture, and which provide for the librarian a good background on which to build library
collections.

What, then, are the patterns that may be observed in the development of black literature? The literature shows that these patterns follow a natural, historical sequence from the time that black people made their entry into the new world until the present day. Further, historical events in the history of the black man in America are marked by the emergence of particularly important, notable publications, or the creation of significant documents which helped preserve the black experience. For the sake of convenience, I have identified seven significant eras in the history and culture of black Americans which may be followed in tracing the development of black literature in the United States.

We may begin with the New World black man in the year 1619, when a ship flying a Dutch flag reached Jamestown, Virginia, with a cargo of twenty black people who were later placed under a system of bondage called indentureship. By 1661, perpetual slavery had its beginning in American colonies, and reached legal status. As one may imagine, slavery was unacceptable to some groups, such as Scotch Presbyterians, Irish Protestants, and the Quakers. Examples of the Quakers' views on this problem are thus preserved in collections of Quaker materials—that is, manuscripts and archives—that are preserved in such libraries as Swarthmore, Haverford, and others. Materials relating to black culture are thus preserved in a number of libraries, and in a variety of collections. Similarly, a study of the early history of this country necessarily involves a study of the beginnings of slavery. Other early examples of literature which expressed conditions of the time and which opposed slavery were a pamphlet on slavery titled "The Selling of Joseph," by English Calvinist Samuel Sewall, published in 1700, and an anti-slavery pamphlet titled On Slavery, published anonymously by a black man in Baltimore in 1789.

During this period, history shows that there were numerous slave rebellions,
particularly in Maryland, Virginia, the Carolinas and Georgia, and that such well known leaders as George Washington, Thomas Jefferson, James Otis, Thomas Paine, Patrick Henry, and others openly expressed their views on slavery and other conditions in America, some opposing it and some speaking on behalf of it. Works by and about these men thus relate directly to the study of black materials. Consider, for example, the papers of Thomas Jefferson who maintained slaves on his Virginia plantation. Records of his plantation must be studied, and must be regarded not only when studying Jefferson, the man, but when learning about the influence of American leaders on the conditions of all Americans at that time.

Antislavery sentiment was created by a climate set by the American Revolution, and a number of abolition societies sprang up in many states, opposing slavery on the grounds of social, moral and religious implications. Methodists, Baptists, as well as the Quakers, joined in opposing human bondage. Thus, views on this subject and works of abolitionists may be found in papers of such groups as the American Anti-Slavery Society; the American Colonization Society; various abolitionist societies in particular states; in The Liberator, an anti-slavery paper published by William Lloyd Garrison; in the works by and about William Lloyd Garrison; in works by and about John Brown who was considered a fanatic because he hoped to inspire and lead slave rebellions; in Uncle Tom's Cabin, published in 1852; in works by and about Abraham Lincoln; in the works of Daniel Webster; or in the works of Frederick Douglass, an ex-slave of Maryland and a feared abolitionist.

This period marked a proliferation of anti-slavery pamphlets, anti-slavery propaganda literature, as it was sometimes called, and all sorts of protest literature as seen in black poetry of the period, black sermons, slave narratives, and other works. It is interesting to note that the first two black writers in America who were recognized as "formal" writers were poets Jupiter
Hammon, best known for "The Kind Master and the Dutiful Slave," and Phillis Wheatley, best known for *Poems* and who won her freedom by writing. Both were considered favored slaves of Northern background.

Pro-slavery literature also appeared in such titles as *Slavery Ordained by God*, and *The Bible in Defense of Slavery*.

Also during this period a Southern black man, George Moses Horton purportedly wrote enough poetry during his lifetime (1797-1883) to buy his freedom, although his freedom actually came as a result of the advent of Union Soldiers. Nonetheless, the point is that he managed to sell his poetry even during that period. In *American Negro Poetry*, (p. xviii), Arna Bontemps, poet-author, asserts that "denied the A B C's, slave poetry had no choice but to go underground. Self-expression was obliged to become oral." This might have been a blessing in disguise, for as these books were suppressed the earliest musical expression of black people, known as the Negro spirituals, appeared. "Roll, Jordan, Roll" was one of these, and seems to help place the beginnings of these slave songs around the early part of the nineteenth, if not the eighteenth century.

White poets who lashed out against slavery in their works include Longfellow, Lowell, Bryant, Whittier, and Whitman. Their anti-slavery poetry had a profound influence on moral and humane sentiment.

Literature also reflects the work of men like Nat Turner and Denmark Vesey, who led abortive slave revolts, yet who created a climate of justifiable unrest. These men flourished during the period of great anti-slavery sentiment. Works by and about them appear in the literature. Nat Turner's original "Confessions" was published around that time, and has been reprinted and is available in some collections of black literature. Perhaps William Styron's *Confessions of Nat Turner*, published in 1967, helped to popularize the original confessions and to publicize the fact that Turner was a feared man in his time.
Not only did black poets produce their works during this period, but beginning in 1818 black journalists began to emerge. As result, the first black newspaper, Freedom's Journal, edited by John Russworm, was published. This date also marked the emergence of a vigorous group of black writers and orators such as Martin Delany, Ringgold Ward, Henry Highland Garnet, William Wells Brown, the great Frederick Douglass, Samuel Cornish, Harriet Tubman, Sojourner Truth, John Mercer Langston, and William Grant Still. Although well known for his many activities as a public servant, Frederick Douglass is important to us here for his work toward the anti-slavery cause. He should be remembered also for his great Fourth of July speech which he delivered in 1852, and which reflected his ability to stir audiences and to set the pattern for nonviolent legal activities against slavery. His speech reads, in part:

What to the American slave is our 4th of July? I answer: a day that reveals to him, more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty, an unholy licence; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to him, more bombast, fraud, deception, impiety, and hypocrisy--a thin veil to cover up crimes which would disgrace a nation of slaves....

You boast of your love of liberty, your superior civilization, and your pure Christianity, while the twin political powers of the nation (as embodied in the two political parties) is solemnly pledged to support and perpetuate the enslavement of three million
of your countrymen... You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water; but the fugitives from your own land you advertise, hunt, arrest, shoot, and kill.

There were white abolitionists who joined the cause of Douglass and others in support of anti-slavery movements. These included such figures as Henry Ward Beecher, William Lloyd Garrison, Elijah Lovejoy, Theodore Weld, Charles Sumner, and Wendell Phillips. Their writings have been collected in libraries, and their papers are also preserved in some of the well known collections.

Interestingly, the women's rights movement of this early period, or around mid-nineteenth century, reflects a relationship with the anti-slavery movement. Frederick Douglass became active in this cause too, becoming "one of the first public advocates of women's rights and suffrage." He became lifelong friends with Elizabeth Cady Stanton and Susan B. Anthony. When the American Equal Rights Association was founded in 1866, which aimed to secure suffrage for black men and all women, Douglass was chosen one of the three vice-presidents. Obviously, the association was greatly ridiculed, but Douglass continued to cooperate with the organization. The following description in the New York Herald was typical of what was said of the Equal Rights Association meeting in Albany:

All the isms of the age were personated there. Long-haired men, apostles of some inexplicable emotion or sensation; gaunt and hungry looking men, disciples of brand bread and white turnip dietetic philosophy; advocates of liberty and small beer, professors of free love in the platonic sense, agrarians in property and the domestic virtues;
infidels, saints, Negro-worshippers, sinners, and short-haired women.... Long geared women in homespun, void of any trade mark, and worn to spite the tariff and imposts; women in Bloomer dress to show their ankles and their independence; women who hate their husbands and fathers, and hateful women wanting husbands.... altogether the most long-necked, grim-visaged, dyspeptic, Puritanical, nasal-twanged agglomeration of isms ever assembled in this or any other state.

Was that description written in 1866, or was it written in 1973? Certainly, it describes meetings that we have attended or have seen on television.

The second era in the development of black literature in America may be identified as the Civil War Era. Issues which led to the Civil War were economic, social, cultural and moral ones pertaining to slavery. President Lincoln's refusal to recognize publicly that the question of slavery was an issue did nothing to shorten the war. In the South, slaves were put to work in factories, mills, as road menders, wagoners, cooks in army camps, and elsewhere, thereby releasing more Southern whites to join the war. Many slaves defected to Union lines, were organized into separate units, and were active in fighting the Confederate Army. There were nearly 200,000 blacks who volunteered for the Union Army, and some 30,000 for the Union Navy. In black literature we read about various black regiments and their activities in Negro Medal of Honor Men, A History of Negro Troops in the War of the Rebellion, and The Black Phalanx.

White abolitionists and philanthropic organizations such as the National Freedmen's Relief Association and the American Missionary Society helped to minister to the black man's needs by setting up makeshift schools, by taking medical and other supplies to black refugees behind Union lines, and by other charitable efforts. Blacks were also ministering to their own needs and
helping to fight their own cause. The Pacific Appeal, a black newspaper of this era, declared in an editorial that "The revolution has begun."

A number of publications appeared during the Civil War era which reflect events of the period, and which include discourses and essays on the slave question. These have been pulled together in Bartlett's The Literature of the Rebellion, published in 1866 and reissued in 1970, and in Samuel May's Catalog of Anti-Slavery Publications, 1750-1863. Of significance to the liberation struggle before, during and after the Civil War were the slave narratives of which several hundred examples survive. Many of these narratives have been published as separate volumes, such as Frederick Douglass's Narrative of the Life of Frederick Douglass; Lunsford Lane's The Narrative of Lunsford Lane; Solomon Northrup's Twelve Years a Slave; and William Wells Brown's Narrative of William W. Brown, A Fugitive Slave. Charles H. Nichols compiled a collection of slave narratives titled Many Thousand Gone: The Ex-Slaves' Account of Their Bondage and Freedom.

The Library of Congress, in cooperation with the Federal Writer's Project, assembled fifteen volumes of slave narratives from Alabama, Arkansas, Florida, Georgia, Indiana, Kansas, Kentucky, Missouri, North Carolina, Ohio, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia. In 1945, Fisk University published its Social Science Source Document Number 2 which deals in part with religious-conversion experiences of black ex-slaves. Titled God Struck Me Dead, the volume gives autobiographical accounts that were recorded exactly as they were told to recorders, with minor modifications of dialectic peculiarities to make them readable. Similar interviews were conducted by persons at Hampton Institute, Hampton, Virginia, and are maintained in their files. Some have not been published.

The Reconstruction Period, or the third stage in the development of black literature in America, was the time right after the Civil War, when nearly four
million slaves had been emancipated. This was a difficult fact to absorb, and seemed not to mean what blacks thought it would mean. Full citizenship rights were, in fact, not given. Southern states enacted new "black codes," or laws which severely limited freedom of black people, prohibited them from voting, prevented them from testifying in court unless the case involved other black people, and prevented them from preaching without a license. From state to state, with slight variations, black people were restricted to menial occupations as farm laborers and domestic servants; curfews for blacks were set, and, in short, conditions were imposed which produced the effect of slavery. But many other things happened during this time. The Freedmen's Bureau and the American Missionary Association were active in fighting for the rights of black people, and, among other activities, founded colleges where black youth could be educated. Some of these colleges were Howard, Fisk, Talladega, and Dillard. Histories have been written of some of these colleges and they help shed light on the early education of black people in the South. Papers of the American Missionary Association, now at Dillard University, are particularly important sources of information on this topic, and also provide information on social and economic conditions in the south during this period.

Other colleges of early founding, Tuskegee and Hampton Institutes, offered higher education for black youth. In their early years these institutes offered trade courses, along with more academic subjects, to prepare youth for many roles in life. The founder of Tuskegee, Booker T. Washington, believed in self-help and practical education, as seen in his autobiography, *Up From Slavery*. He also believed that black youth should learn to work with his hands as well as with his mind. It was along this principle that both Hampton and Tuskegee were founded and were operated. Many of the black leaders and writers who produced the literature with which we are concerned were products of
Tuskegee, Hampton, Fisk, and other black institutions of early founding. Booker T. Washington himself was a product of Hampton, and his papers may be found at the school which he later founded, Tuskegee, as well as at the Library of Congress.

During the Reconstruction era, blacks began to emerge as figures in public office. In a few instances blacks served as prosecuting attorneys. Two served as school superintendents, and one served as lieutenant governor. Between 1869 and 1901, several black people were elected to the national congress--two to the Senate and twenty to the House of Representatives. These included Hiram Revels, who went to the Senate, and who had been a teacher and later became a college president; Robert Smalls of South Carolina, who once served as Union privateer in the Civil War; and George H. White of North Carolina, who was a former newspaper editor.

In this time, two major decisions of the U.S. Supreme Court had a damaging effect on the cause of freedom and justice. In the case U.S. vs. Cruikshank, the Court ruled that the Fifteenth Amendment to the Constitution guaranteed the right not to be discriminated against because of race or color, but did not guarantee the right to vote. In the case Plessy vs. Ferguson, the Court held that separation of races in public accommodations and tax-supported facilities was legal, as long as separate but equal facilities were provided. This marks the beginning of the "separate but equal" doctrine with which we are so familiar. Thus, by 1895, blacks were legally disfranchised and segregated throughout the South.

Blacks grew restive and restless. In the 1880's and 1890's, many black people moved west to Oklahoma, Kansas, Texas, and California, while many others went North to Pennsylvania, Ohio, and Illinois to industrial opportunities. The black church survived the great social disorganization, and soon undertook great welfare activities, operated employment bureaus, and opened several
"colleges" and "universities." Activities of church groups may be found in the biographies of great church leaders, such as Richard Allen, Daniel Payne, John Jasper, Absalom Jones, Lemuel Haynes, and others, or in the histories of the various churches, such as History of the African Methodist Episcopal Church, 1856-1922, by Charles S. Smith.

This period was also marked by literary expression of black and white writers using black themes, or black characters. James Trotter wrote about blacks and music in Music and Some Highly Musical People (1878); Frances E. W. Harper published several volumes of poetry, including Iola Leroy; or, Shadows Uplifted; Sutton Griggs published several works of fiction, including Imperium in Imperio; Paul Laurence Dunbar published a number of works of poetry in black dialect, including Folks from Dixie, and The Uncalled; Charles Waddell Chesnutt emerged and gained fame though his identity as a black writer was hardly known; and W. E. B. DuBois, brilliant young social historian, published his famous Suppression of the African Slave Trade, which was his dissertation at Harvard. George Washington Williams, sometimes referred to as the father of black history, wrote History of the Negro Race in America from 1916 to 1880 (published in 1885); and William Still told the touching story of the slaves' stride toward freedom in The Underground Railroad, published in 1872.

White writers utilizing black themes most often produced works showing master-slave devotion and the contentment of blacks with slavery, frequently with the black character as a comic. Some fiction by white writers during this time was openly vindictive and anti-black. Thomas Dixon, white minister, was perhaps the best known writer of hate fiction, as expressed in The Leopard's Spots, and The Clansman. Joel Chandler Harris, also a white writer, made a thorough study of black folklore and animal fables, as may be seen in his
Uncle Remus tales. George Washington Cable wrote on his observations of the South in his essays titled *The Silent South*, and also wrote on the Creole society in New Orleans. Works of these writers, whether they do justice to black culture and the black experience or not, are likely to be found in collections of black literature, along with histories of the Ku Klux Klan which was active at this time.

The fourth stage in the development of black literature in America may be seen in the post-Reconstruction period, from the beginning of the twentieth century and continuing for twenty years. While many black people chose to follow Booker T. Washington and his teachings for acceptance of a subordinate place in American life, many blacks, following the thesis of W. E. B. DuBois and others, managed to lift themselves above the mass of people and to exert a refreshing and marked effect on black life. Often referred to as the "talented tenth," this group taught in the better black high schools, preached at the more enlightened churches, edited black newspapers of national distribution, such as the Chicago Defender, the Afro-American, and Black Dispatch, helped establish such hospitals as Provident in Chicago, Mercy in Philadelphia, Freedman's in Washington, and Homer G. Phillips in St. Louis. They included such enlightened writers as Charles Waddell Chesnutt, who had emerged earlier; Kelly Miller who wrote *Race Adjustment*; and DuBois who wrote *The Souls of Black Folk*, regarded as the most widely read and the most successful of his works.

It was DuBois' *Souls of Black Folk*, which expressed a consciousness of color, a criticism of Booker T. Washington's "practical" education and subordinate role, and an examination of black culture, that became a platform for young black intellectuals, and that still serves as that platform. It was here that DuBois made his profound statement on the tragedy of the black man in America--in a world which yields no true self-consciousness to him, but
permits him only to see himself through the revelation of the other world.

In this vein, he says:

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness--an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

The history of the American Negro is the history of this strife--this longing to attain self-conscious manhood, to merge his double self into a better and truer self. (p. 215, Three Negro Classics).

It was also in Souls of Black Folk that DuBois stated what many knew yet few admitted--that "the problem of the twentieth century is the problem of the color-line." It was this problem--the relation of lighter to darker races--that caused the Civil War.

This period in black American history saw the first successful operation on the human heart by Dr. Daniel Hale Williams, a black man of little note outside his race. In fact, these leaders, the "talented tenth," helped sustain the morale of black people and helped to keep the conscience of mainstream America alive.

In spite of the noble efforts of these leaders, the race problem was still a pressing issue. Race hatred continued to spread, and acts of violence against black people began to rage. It was about this time that the National Association for the Advancement of Colored People was founded, followed the next year, in 1911, by the founding of the National Urban League. Papers of
these two groups may be found in libraries throughout the country, as local offices have been established. Papers from the national offices of the NAACP and the Urban League are preserved in the Library of Congress. The fight for equality continued through these organizations and through their official publications, The Crisis, and Opportunity, and later through the efforts of newer organizations such as the Association for the Study of Negro Life and History, the American Negro Labor Congress, the Friends of Negro Freedom, the Colored Housewives League, and the Association of Southern Women for the Prevention of Lynching. In spite of their efforts, rioting and lynching continued, including the bloody riot in Chicago in 1919.

Social and cultural conditions were soon to be caught up in an exciting and new revolution called the cultural revolution, or more popularly called the Negro Renaissance or the Harlem Renaissance. Spiritual emancipation of the black man seemed to be the order of the day. The period 1912 or 1914 to the late twenties has been marked as the official period of the "Negro Renaissance." This was a time of deliberate attempts to influence opinions, to erase old stereotypes, and to reveal new group pride and self respect through a study of creative expressions in literature, the theatre, art, music, and dance. It has often been said that in the Harlem Renaissance, poetry paved the way for the other arts.

Leading poets of the period included Claude McKay, Countee Cullen, Langston Hughes, Jean Toomer, and Sterling Brown. Novelists of the period included Rudolph Fisher and Wallace Thurman, who wrote of life in the black ghetto; Jessie Redmond Fauset, who wrote first of the black middle class only to have the book rejected by a publisher who said that "white readers don't expect Negroes to be like this"; Jean Toomer who wrote Cane; Langston Hughes who wrote Not without Laughter, and others.
In the field of music there were the vocalists such as Ethel Waters; blues singers Bessie and Mamie Smith; and leaders of big bands with their jazz songs, Duke Ellington and Jimmie Lunceford. In the world of dance, "Bojangles" Robinson and Josephine Baker appeared. In the art world there were Aaron Douglas and Hale Woodruff. The Harlem Renaissance period thus had a profound effect upon the aesthetic and cultural history of the American black man through the outlet for expression that it provided during the Renaissance period as well as through the lasting mark that it has made on American culture.

The period from the depression of the early thirties to the end of World War II may be considered the fifth period in the development of black literature. The socio-economic factors of the stock market crash of 1929 had political consequences, particularly where black people were concerned. Black people began to loosen ties with the Republican Party in favor of the Democrats. Later, under Franklin Roosevelt's administration, the government became more involved in the economic welfare of the people as the many agencies were established to carry out recovery and relief programs. These included the Farm Security Administration, Home Owners Loan Corporation and National Youth Administration. Doors were opened slowly to blacks in the Departments of Commerce, Interior, Justice, and State. Thousands of black youth were hired in conservation and reclamation projects during the depression; many black farmers were granted government loans; the wages of more than a million black non-farm workers were raised; government loans were provided to construct low-cost housing in urban communities, and the Works Progress Administration gave considerable support to the needs through providing employment for blacks on many of its projects, food and clothing provisions to the unemployable, and other activities.

Black people soon joined organized workers such as the United Mine Workers, Congress of Industrial Organizations, United Auto Workers, and others. Even with all of this, the race problem was still a pressing issue. The National
Urban League conducted a "Jobs for Negroes" campaign which resulted in more and better employment for black people, and joined the NAACP and the Brotherhood of Sleeping Car Porters in grievances and demands concerning discrimination in employment of black people.

During this time, blacks and whites still lived in separate worlds, as black people had to maintain their churches, schools, libraries and newspapers; their hotels and restaurants; theatres and clubs; social and cultural institutions. The black newspaper was an important instrument in promoting race self-esteem and in fighting the race problem. By the end of the Second World's War, migration of black as well as whites from the non-industrial areas of the South set a running tide. Nearly 1,000 people a day moved from the South to Los Angeles, San Francisco, Portland (Oregon), Seattle, and Washington in search of jobs, better housing and schools, and improved conditions generally. As result, ghettos grew denser, crimes increased, and social instability became serious.

Literature of this period portrays these conditions very well. Sociologists Charles S. Johnson and Robert E. Park studied social and housing conditions of black people. E. Franklin Frazier gave attention to the black family, while the Federal Writers Project provided the means through which many black writers could produce their works. Through WPA workers, catalogs of special black collections at Hampton Institute and Howard University were prepared for publication.

Black poets continued to reflect self-assurance and racial pride in their works. They urged people to look beyond superficialities of color and to have mutual respect for each other. This is perhaps best expressed in Margaret Walker's poem, "For My People," but also expressed by Melvin Tolson and Gwendolyn Brooks, the first black recipient of a Pulitzer Prize. By the forties, black poets were addressing themselves to the problem of war, where race, color, and
survival of democracy were implicit issues.

We see also during this period a continuance of the works of Harlem Renaissance writers such as those mentioned earlier as well as others like James Weldon Johnson, Helene Johnson, Georgia Douglas Johnson, Jessie Redmond Fauset and Arna Bontemps. We see research activities and graduate schools emerging in black colleges and universities, and publication of their results at such places as Howard, Fisk, and Atlanta. In fact, these institutions maintained their own presses for a while, and were responsible for the preservation of much of the literature that came from their faculty and students.

As we move into the sixth period in the development of black literature, or the New Era, we find many legal activities taking place which helped shape the future of race relations in America. Separate but equal schools for the races was a doctrine of great emphasis, but began to lose some ground when blacks filed suit for admittance to previously all-white institutions. Then, in 1954, the Supreme Court made its far-reaching decision on desegregation and ordered states to "proceed with all deliberate speed" to integrate their schools. Border states moved cautiously to obey the law, while southern states used all sorts of measures to get around the new law. These measures included such acts as economic reprisals against blacks, terrorist activities of the Ku Klux Klan, and other acts aimed toward intimidating black people. Some southern states closed their schools rather than integrate them, while many white private schools were hastily organized.

The various forms of resistance created such a stir that federal troops were called in some places to quell disturbances. Such organized groups as the NAACP and the Legal Defense Fund were frequently labeled subversive and communist merely because they sought to help integrate the schools. Black schools, churches, homes and places of business were bombed or set afire. On the economic side, mortgages were foreclosed, insurance policies cancelled, and
blacks were frequently denied the privilege of purchasing items even when cash was offered.

It was during this time that Martin Luther King began his famous Montgomery bus boycott which led to a massive non-violent resistance movement of black people, frequently joined by whites. The sit-in movement in which large numbers of black youth were involved, also began during this period. Older organizations such as the NAACP, the Urban League and the Congress of Racial Equality, lent their support to this new struggle for freedom and identity, while newer organizations such as the Student Non-Violent Coordinating Committee, were organized to fight this cause. Demonstrations might have appeared anywhere—in churches, parks, restaurants, and elsewhere. Blacks also resorted to extensive economic boycotts, and engaged in forms of selective buying which caused many merchants a great loss of revenue even to the brink of closing their businesses. They gave over to the demands of these groups cautiously and slowly.

Perhaps through the efforts of Martin Luther King, the Southern Christian Leadership Conference, the NAACP, the various activities of restless black youth, and the activities of other groups, the greatest impact was made on social, political, and economic practices, and eventually led to the passage of the Civil Rights Act in 1964. But the various racial outbreaks, the riots and civil disturbances in the major cities proved that the situation was still quite tense. The world will never forget New York and Watts, and Detroit and Washington, nor will those cities ever be quite the same.

The history of these activities is well preserved in the files of the NAACP, or the Urban League, or the Student Non-Violent Coordinating Committee, or the papers of Martin Luther King. There are publications on the civil rights movement, on the activities in the public schools, particularly in Virginia where
the schools were closed, on the 1954 Supreme Court Decision, on the Civil Rights Act of 1964, on the history of the sit-in movement, on the economic boycotts of blacks against white merchants, as well as on the cultural development of the black race during this time. Gradually, television stations offered documentaries on black life which helped dispel old images which were uncomplimentary to the black cause. Such performers as Lena Horne, Marian Anderson, Harry Belafonte, Leontyne Price and others were featured in these programs.

In the sports world, blacks entered the major leagues, so that by 1955 nearly every major league in the country had a quota of black players. On this theme, Jackie Robinson tells his story in his autobiography, as have other athletes.

Black poets, playwrights and novelists were producing more and were being listened to for the first time. Gwendolyn Brooks won a Pulitzer Prize for poetry in 1950; James Baldwin wrote *Go Tell It On the Mountain*, *Notes of a Native Son*, and other works, and gained wide popularity; Ralph Ellison's famous *Invisible Man* won the National Book Award; Malcolm X emerged as a leader and orator; Langston Hughes, a Harlem Renaissance figure, continued to produce; and a host of poets, playwrights and novelists began to produce as much as the nation could absorb. As the black studies boom came, the demand for more and more materials by and about blacks resulted in a proliferation of works by good and bad writers, by serious writers as well as the opportunists.

Examination of the literature will show numerous anthologies all very much alike; early anthologies which show selected works of the same authors, and anthologies of later works which tend to do the same thing. There are hastily written histories of black people which fail to do justice to the race. There are reprints after reprints of works long since out of copyright, with new introductions added which frequently mislead the reader to think that the information in the publication is new.
If we examine the catalogs of collections that appear on the market, we find much the same thing. Many libraries have added black titles to their collections, or have combed the shelves to identify what was already available, and have published these titles in catalog form so that more and more these catalogs tend to list the same titles. As a buying guide, their usefulness would be questionable, yet as a guide to a particular collection they may serve some value.

This period also saw the emergence of new groups of writers--young, angry black poets who wanted to express their feelings through their works. These writers include such persons as Don Lee, the late Donald Graham, Sonia Sanchez, and others. Or angry young black novelists/essayists such as Nikki Giovanni, or angry playwright Melvin Van Peebles. Works of many of these writers have been published by Broadside Press which has played a great part in bringing young black writers or little known writers to the attention of the public.

And now we are in a second renaissance period, or in the seventh and final period in the development of black literature until a new era begins. We see attention given to the treatment of minorities in textbooks or in other publications. We see attention given to black subjects and black themes in newspapers and news media generally. Publications by and about blacks are in abundance, so that the librarian is frequently at a loss when trying to decide what to select. Publications are available on practically every conceivable subject--from religion to economics to poetry to housing, and so on. Many little known writers are emerging, yet more seasoned ones are still very much on the scene.

With competition for the dollar as keen as it is today, it may be reasonable to conclude that only the best black works will survive. Black writers, or those who write on black subjects, are being forced to be more cautious in their writings. There is a new black consciousness and a new black pride, and this is
what is being reflected in the literature of the day. Writers are attempting to portray every aspect of the black experience through publication.

This second renaissance is marked by a great emphasis on media—that is, materials on black subjects in a variety of forms. Guides to the media include units on black themes in their listings, and produce materials suitable for all grade levels including that of adults. Harry Johnson's *Multi-Media Materials for Afro-American Studies* is a fine example of this, and was a publication long overdue. This period also shows an attention given to multi-ethnic studies, as the nation realizes more and more that the races are so intermingled that there is no real separation of the cultures. There are elements in the history and culture that need to be studied and preserved, yet there are so many similarities in these cultures as the races mixed that we cannot disregard one for the other.

Librarians may help play a vital and important part in the continuance of the second renaissance not only because of the materials that they will select for their libraries, but in the role that they should play in determining what types of materials need to be produced. They are in unique position to identify weaknesses in subject matter coverage, and they should meet with historians and other writers to let them know what library users really need. It may well be that librarians will need to produce some of this literature themselves, particularly when it comes to the question of bibliographies, guides to the literature, indexes to subject matter, and so forth.

While this paper attempted to show patterns in the development of black literature, it barely touches the subject. There is so much study that needs to be done on this topic that justice could hardly be done to it in this short time. We have merely identified seven stages in the development of black literature in America by reviewing points of historical significance and by drawing parallels
between those events and the emergence of literature on that topic. These seven stages included, in historical sequence, (1) the new world; (2) the Civil War; (3) the Reconstruction; (4) the Negro Renaissance; (5) the depression to World War II; (6) the new era; and (7) the second renaissance. We have mentioned some of the black poets, essayists, fictionists, and others who wrote on black themes during these various periods, and have briefly mentioned some of the original source materials that exist and that lead the researcher to other information on the topic.

In conclusion, we may say with certainty that the pattern of development of black literature is a natural, logical and orderly one which follows the historical sequence from the time that black people made their entry into the new world until the present day.
CHAPTER II

LIBRARY COLLECTIONS OF BLACK LITERATURE

The historical development of the great collections of black literature that have been assembled in American libraries would make interesting study. Doubtless, the patterns of their development would vary, yet a common element in their background would be the sheer love of books, manuscripts, or archives which someone possessed. A second common element would be the insight that the collector had in the potential use of these materials to promote scholarship and research. This someone, or this great collector could have been Arthur Spingarn, Arthur Schomburg, W. E. B. DuBois, Charles F. Heartman or, more recently, Clarence Holte or Charles Blockson. In other words, behind every great collection of black studies materials there is some great man, or, for the sake of the women's liberation groups among us, some great woman, who has devoted tireless efforts to such activities.

For the sake of comparison, let us examine the procedures followed by one of the pioneers in the collection of vast amounts of black library resources with one currently involved in the practice. Speaking at Howard University in 1937 on methods that he observed in collecting a person's library in this area, Arthur B. Spingarn noted that, if one is concerned with gathering materials by as well as about black people, particularly where some of the earlier works are concerned, he might have difficulty determining racial identity. Standards of what makes a man black differ widely in parts of the world. In other words, he is saying that an ounce of black blood makes one black in this country, and perhaps white in another.
In countries and periods of time where race prejudice was not contagious and not a way of life as it is, and has been, in the United States, the determination of racial identity may be difficult, if not impossible. Of those celebrated persons who were claimed to be of Negro extraction, though definite proof was lacking, there were Aesop, Terence, Browning, Timrod, Audubun, and Hamilton. Spingarn believed that one need not dwell on doubtful names to build a collection, to confirm one's interest in black literature, or to attract scholars. He built a collection of books and pamphlets by some 2,000 persons who lived their lives as black people. Even with this number of persons represented, his collection was far from complete.

In collecting black materials, Schomburg kept in mind that, at that time, there was little knowledge available in the volume of black literature beyond the United States, not to suggest, however, that full bibliographical control of that published within the United States had been attained. He made efforts to collect literature published in other countries and in other parts of the world, such as in the English Colonies, France and the French Colonies, Haiti, Cuba, Brazil, and Portugal. He collected several hundred works by native Africans written in European dialects as well as in native dialects. Bibliographically, he had little help in forming his collection, particularly when he aimed toward completeness.

Taking a look at the American scene, he identified a number of checklists devoted to the so-called "Negro Problem," but could not differentiate black from white authors. These lists were incomplete and frequently bore inaccuracies. Histories of the Church, of literature, of the black race; works of sociology and other subjects were available to him. He examined their bibliographies and found them incomplete and unworthy of his consideration as selection aids. The Bibliography of the Negro, by Monroe Nathan Work, a much talked-about bibliography then and now, claimed to identify black authors, yet Spingarn attacked it for its
undependability in this respect. He felt that the bibliography failed to exhaust the subject of black authorship, claiming that his own incomplete collection contained nearly a thousand titles excluded from Work's bibliography.

His collection contained a check-list of black poetry compiled by a scholar with encyclopedic knowledge of black history and literature, who was extremely knowledgeable on the subject of black poetry, yet, in the twenty years of its compilation it, too, was incomplete.

Spingarn recognized Vernon Loggins' *The Negro Author*, which was restricted to American authors writing before 1900, as the most helpful work that he has seen on black authorship. He found it to contain the most comprehensive and most accurate representation of books available at that time and for the period that it covered. Loggins, like Work, did great spade work in the field of black bibliography. Although Loggins too was incomplete, Spingarn considered his work generally accurate and inclusive.

He recognized black bibliography as a virgin field, particularly if judged by the standards of the best modern bibliography of the time. Little in print was known to exist that measured up to such standards. Spingarn looked for bibliographies which would give collations, the variants of different editions, differences in bindings, differences in type, or differences in other data from which he would help determine the completeness of the work under examination as well as whether or not it was in its original format. A selective, authoritative bibliography was lacking.

Spingarn believed that every work written by or about a black person in a history or any phase of black literature or culture should not be included in a bibliography, or even in his own collection. What he insisted upon, however, was that value was of paramount importance, and that such value existed only when materials included were selective, with critical comments given. Scholars
or collectors could use or select materials in a critical manner only after they knew the range of materials available. It is the bibliographer's task to compile works which scholars might use to produce their works. Bibliography, he believe, is like book collecting--never an end in itself, yet both serve vital functions in providing materials which the scholar must use to build his research.

The personal experiences which Spingarn encountered as a collector were varied. Originally, he intended to collect a small representative group of books to use as Exhibit A for those doubting friends that he had who questioned the intellectual capability of black people, or who questioned that black people were producers of literature. He did not stop at this, however, but went on to develop a mania for completeness. Rather than collecting samples of works by black authors, he went on to gather everything that black people had written, as far as he could, at least. He applied the plan and criteria for selection already outlined for developing the field of black bibliography, but met numerous difficulties. The principal reason for this was due to the incompleteness of bibliographies, inaccuracies, and other problems. In addition, he had difficulty determining who was black in this country, and who was black in another, by each country's standards of blackness.

He then decided to read. Spingarn read everything that he could, in every language, on every conceivable subject. He literally saturated his brain with names of black writers and black people, so that whenever he discovered them in literature or heard them again they were familiar to him. To locate these names, he devoured all available catalogs, checklists, bibliographies, catalogs of American and African colleges, black Who's Who's, general histories, church histories, autobiographies, biographies, proceedings and transactions of black conventions and Masonic Lodges, early black periodicals, and the literature of
anti-slavery. Catalogs of great libraries, such as the Bibliothèque Nationale and the British Museum were useful to him in tracing works, from which he was able to identify _Les Cenelles_, using the publication to trace down even other writers.

Spingarn missed no opportunity for examining collections themselves, whether in public or private hands or libraries. He exchanged correspondence with editors and scholars in many countries, including the United States, and gained a wealth of knowledge about books, authors, and sources. He devoured publishers' announcements, catalogs, advertisements, notices, and reviews for other clues. He also exchanged correspondence with second-hand book dealers in the United States and abroad, and never missed an opportunity to browse about in these shops when he could.

In evaluating his find, Spingarn remarked that the materials may not always be as high in literary value as one would wish, yet they were never dull. Their importance to history and culture could not be exaggerated.

In comparing Spingarn's interests and activities as a great bibliophile in the area of black resources, let us examine the procedures followed by Charles Blockson who is very much interested in this subject. Blockson, a former athlete now residing in Norristown, Pennsylvania, has so much pride in his great collection of black materials that one can immediately see expressions of joy all over his face when he describes his collection, his methods of assembling materials, and the background of his interest in this area.

Mr. Blockson is one who has always liked to read, as was the case with Spingarn. He merely cultivated his interest into rigorous methods of collecting other materials to read, so that now he has a basement and even other rooms in his house covered with black books, pamphlets, memorabilia, and other items. To identify black materials, he follows very much the same plan as that observed by Spingarn. He combs published sources for lists of black authors and their works,
or for those who write on black subjects. His interests are, for the most part, centered around scarce items, rare items, interesting and curious works. Where contemporary materials are concerned, he is interested in first editions of those works that are particularly outstanding.

Blackson probably knows every second-hand book dealer in the East, and nearly all of those in other parts of the country. He corresponds with them, receives their catalogs, visits them, browses around in their shops, and follows similar other methods necessary to keep abreast of the items that they receive. Among those items that he has found this way are broadsides, slave shackles, early postcards depicting stereotyped scenes of black people, musical scores, autographed copies, rare pamphlets, some dating back to the 17th century, and numerous other items.

Located where he is, in an area rich in black materials, Blackson frequently finds himself in attics and basements of homes where numerous items have been stored. He also visits antique dealers, where he has, on several occasions, picked up first editions of important works for a mere 25 cents.

In his activities, needless to say he has cultivated a host of friends and fellow book lovers who frequently send him materials for his collection, sometimes on exchange for duplicate items and sometimes not.

His efforts at collecting are tireless, and these are mere examples of how he proceeds to gather materials in his spare time. One of the most impressive and heartwarming scenes that one could view would be to visit the Blackson home and engage in a conversation with him as he discusses his great collection. As you first meet him, you would expect him to engage in conversation about football, as he towers over the average individual; yet, in his kind, soft-spoken manner, he begins to unfold stories about new items that he has found, unique items in his collection, or the sad news that a valuable collection
somewhere was discarded as rubbish.

This brief story of two men who devoted enormous amounts of time to collecting black library materials is but an example of the great lengths to which men must go, and have gone, to gather the rich collections of black materials that are housed in many of our libraries. In other words, the building of great research collections requires complete dedication, interest, and love for materials.

Today, America's great research collections in black life and culture provide materials on nearly every conceivable subject, in nearly every conceivable form all attesting to the fact that the black man has had a long and honorable history and has contributed significantly to the scholarship of our nation. These materials speak of the black man in many countries, in many languages, in many periods of time. The richness of these resources indicate that there has been a long and systematic effort to collect such materials in the great research centers, and that the trend toward providing black collections now is merely an expansion of practices already observed by some libraries for over one hundred years. Some scholars, too, collected vast amounts of materials, as, for example, Schomburg and Blockson, and many such collections formed the bases for some of the outstanding collections in our great research centers of today. Their efforts were exhaustive.

**Distribution of Great Research Collections by Geographical Area.**

Libraries and research centers housing notable collections of materials on black life and culture are located in all parts of this country. Such libraries may be grouped in clusters in the South, the East, the Midwest, and the West. There may be found one, sometimes several, libraries that have enormous strengths in scope and content of collections. In the South, these centers are located in Atlanta and surrounding areas of close proximity, and
in the Durham-Chapel Hill area. Another cluster may be found in the District of Columbia, including libraries in Baltimore and in sections of Virginia. In the East, several clusters within a cluster are identifiable—Pennsylvania, New York, and Massachusetts. The Midwest shows a scattering of centers in Detroit, Chicago, and Madison. California dominates the scene in the West, with centers located in and around Berkeley and Stanford, and in and around Los Angeles.

Subject representation in libraries in these various clusters tends to relate heavily to slavery and antislavery where original source materials are found. Works of abolitionists in particular are included, and letters to and from them are in abundance. Libraries in the clusters in the East tend to house collections that relate to church missions and their efforts toward abolitionism. Many libraries in several of the clusters house materials relating to the Civil War and to black troops in the Civil War.

In the South, the Durham-Chapel Hill cluster also maintains records of owners of plantations. Many of the state historical societies that form part of these clusters provide materials relating to black people in their particular states. Civil rights and race relations materials tend to appear more in governmental libraries and in libraries of civil liberties agencies that form parts of clusters. Education, politics, and economic conditions tend to be less well represented in the original source materials in these libraries.

At least one library in each of the clusters collects materials on all subjects that are black-related. Such libraries are rich in materials in music, in literature, and in the performing arts. Among such materials it is not uncommon to find unpublished works of a black author and rich materials that are invaluable for additional research on an author, including new critical interpretations of his contributions to scholarship. Some of the minor writers of
the Harlem Renaissance, for example, are represented in many of these collections. Contributions of outstanding black educators, or outstanding black leaders, may be found here. Fruits of the labors of such notable collectors as Spingarn, Schomburg, and Carl Van Vechten are felt in more than one of these centers either because their materials came to one of the centers through gift or purchase or both, or because the inclusion of their papers in a center library provide the impetus for other scholars or collectors to make their materials available to a center library.

Black libraries that form parts of these clusters tend to provide manuscript and archival materials by blacks, and less works by white abolitionists. This is not to suggest, however, that papers of antislavery movements are excluded from the collections in black libraries. Collection practices in one of the newer libraries in the Atlanta cluster seem to be geared more toward aspects of black life and culture exclusive of early slavery and antislavery practices.

Of those libraries to be discussed here, most of those that are rich in Africana are found in clusters outside the South. While the Durham-Chapel Hill cluster does provide some Africana, the larger and richer collections are found in clusters in the East, the Midwest, the West, and in the District of Columbia. These collections may contain manuscript and archival materials relating to works of various abolitionists and their efforts in Africa, as well as more current materials related to Africa. Some attention has been given to African music, particularly in the Midwest cluster.

In the cluster located in the District of Columbia, obviously the work of various governmental agencies in Africa, and in this country, are included. Where materials on church missions appear in the clusters, it is likely that the scholar will find materials relating to the work of missionaries in Africa. Art objects are not uncommon in either of these clusters where Africana are found.
The few museums included in these clusters usually house some African art objects, although libraries too have collected in this area. Personal papers of some of the outstanding African leaders are represented in the files of libraries in some of these clusters. In particular, materials relating to politics and government are found in collections of Africana.

Distribution of Collections by Type of Library.

For the purpose of this paper, libraries that house rich collections of black materials are grouped into clusters, regardless of type of library. Clusters already identified--that is, those in the South, the East, the Midwest, the West, and the District of Columbia--form the bases for the arrangement followed. Each cluster includes black institutions, that is, libraries in black colleges and universities, branches of public libraries whose clientele are predominantly black, special black research centers, black museums, and black associations and organizations. Each cluster also includes college and university libraries in the predominantly white institutions, research libraries which are either associated with universities or are private; large public libraries (particularly in areas outside of the South), state libraries, libraries of associations and learned societies, historical societies of states, cities and counties, and museums. Governmental libraries included are located only in the District of Columbia.

Research Centers in the South.

Clusters of libraries in the South that provide great research collections of materials in black life and culture are located in Tennessee, Alabama, Georgia, South Carolina, and North Carolina. The richest and most outstanding collection in Tennessee is located at Fisk University in Nashville. The special collections that Fisk has maintained for a number of years have been of continuing interest
to scholars and researchers. Notable among these are those that relate to black life and culture.

The Fisk collection probably dates back to 1866, the date of the founding of the University. Livingstone's journals and the Journal of the Discovery of the Nile were found in the library at that time. The separate black collection dates from 1929-30.

In 1928, the library secured a group of 28 pamphlets and manuscripts dealing with the early history of the black domestic servant in Europe. In 1929, Arthur Schomburg became the first curator of the collection and provided the impetus for maintaining a collection which was similar to his own distinguished library of materials on black people. Fisk also received the entire library of materials of the Southern YMCA College, and this added to its collection of rich materials of the pre-1865 era. Fisk had specialized in materials dated since 1865.

The collection presently contains some 30,000 volumes covering the subjects of slavery, biography, African history and new African nations, fiction, literary works, works in the social sciences, and so forth. Until fairly recent times, acquisition practices had been fairly selective, and now they have become somewhat more exhaustive.

The collection houses numerous recordings, pictures, photographs, notebooks, scrapbooks, diaries, minstrel sketches, handbills, correspondence, manuscripts, memorabilia, and other items. Among the rare and interesting items is the Lincoln Bible which was presented to President Lincoln by a group of "loyal coloured people of Baltimore" on July 4, 1864. It was presented to Fisk in 1916 by Robert Todd Lincoln. Other rare items include minute books of Anti-Slavery Societies, a Bible especially edited for slaves, a Bible autographed by William Wilberforce, broadsides, handwritten slave documents, autographed books bearing
signatures of abolitionists, numerous first editions, and other items.

Some of the manuscript collections at Fisk include the papers of Charles Waddell Chesnutt, John Mercer Langston, James Carroll Napier, Jean Toomer, Scott Joplin, Langston Hughes, Charles S. Johnson, W. E. B. DuBois, the Julius Rosenwald Fund, and, more recently, those of Naomi Madgett, Slater King, Louise Meriwether, and several persons of more local prominence.

The Fisk archives include the valuable, touching, and rich history of the Fisk Jubilee Singers, who sang their way into the hearts and lives of thousands of persons in America and in Europe during the late 1800's, including that of Queen Victoria. Other materials in the archives are numerous, and help tell the past and more recent history of the University.

The Library also contains the George Gershwin Memorial Collection of Music and Musical Literature, given to the library by Carl Van Vechten, personal friend of Gershwin. African pictures of Cyrus Leroy Baldridge are represented in the Baldridge Collection. These pictures form one of the most complete and authentic records of African native life and native types available in America. The drawings are of broad subject matter, and represent fourteen months of tireless observation devoted chiefly to the West Coast in 1917-18. The drawings hang in the Fisk library building, and are also reproduced in the book White Africans and Black.

Two recent interests of the Fisk library may be seen in the establishment of a gallery of African art, and in the creation of a black oral history program which has national interest. The function of the black oral history program is to preserve the oral tradition of outstanding black Americans, and to make these tapes and transcripts available for a newer type of interpretation of black people.

Other collections in the Nashville area include the archives of the State
library which relate to slavery, the Civil War, race problems in the South, the
Reconstruction, the Chicago Race Riots of 1919, and other subjects. The Race
Relations Information Center, formerly the Southern Education Reporting Service
maintains more than one million items selected from newspapers and periodicals,
official publications of radical organizations, and several underground newspa­
per papers; reports, studies, surveys, speeches, law court decisions, and other
materials relating to black life and culture.

The Tuskegee Institute Collection, Tuskegee, Alabama, is comprised of a
number of different collections, several of which are particularly outstanding.
Tuskegee maintains a large collection of classified newspaper clippings relating
to countless events and dates from 1882 to recent years, an enormous collection
of photographs of early life at Tuskegee, the Booker T. Washington Collection,
the Robert R. Moton Collection, papers of the famous scientist George Washington
Carver, the R. S. Darnaby Collection on the black man in sports, materials on
higher education in the South, lynching reports since 1882, and other collections.
Of particular importance to those interested in black bibliography is the
Monroe Nathan Work Collection, with many items relating to, or used in his
scholarly publication, A Bibliography of the Negro in Africa and America.

At Atlanta University, roots of the black collection go back as far as
1870, when some black titles were recorded in the catalog. The rich archival
and manuscript collections, however, have a more recent history, with the first
major contribution coming in 1932, when the library received some of the original
manuscripts of Thomas Clarkson, noted English abolitionist of the eighteenth
century. Other outstanding collections include the Countee Cullen Memorial
Collection, founded in 1942 by another great collector, Harold Jackman, which
is added to continuously by friends of Jackman. Included here are papers of
such persons as James Baldwin, Arna Bontemps, Horace Mann Bond, Countee Cullen,
Owen Dodson, W. E. B. DuBois, Paul Laurence Dunbar, W. C. Handy, Langston Hughes, Georgia Douglas Johnson, James Weldon Johnson, C. Eric Lincoln, Claude McKay, Carl Van Vechten, Clarence Cameron White, and Walter White. The noted Henry P. Slaughter Collection contains slave papers, papers from Haiti, papers on Frederick Douglass, Jr., and Sr., William Lloyd Garrison, and others. Other materials include the rich Atlanta University Archives, the papers of the Association of Southern Women for the Prevention of Lynching, and the Maud Cuney Hare Collection.

The Library and Documentation Project of the Martin Luther King, Jr., Memorial Center had its founding in the summer of 1968. The aim of the documentation project is to provide materials for the post-1954 Freedom Movement, using the primacy of Dr. King as central point. Archival research materials, and oral history are stressed. Personal papers of Martin Luther King, Jr., are divided among the office of the Southern Christian Leadership Conference, the office of Mrs. King, and the Boston University Civil Rights Collection. Efforts have been made to gather the SCLC-based materials and others are promised to the center, including copies of those at Boston. Other materials included there are papers from such groups as the Albany Movement, the Montgomery Improvement Association, Student Nonviolent Coordinating Committee, CORE, the Northern Student Movement, the Mississippi Child Development Group, and others.

Notable manuscript collections in the Duke University library are various papers relating to slavery, Reconstruction and political activities of black people in 1872, agricultural papers relating to the production of cotton and tobacco and the use of slave and free black labor, British political papers relating to slavery and the work of abolitionists, papers on black troops, race riots, manumission, the underground railroad, and other subjects. Other collections deal with the religious instruction of slaves, the John Brown Raid
of 1859, education of black people, employment of black people, and other subjects.

In the University of North Carolina, Southern Historical Collection, there are rich materials touching on racial segregation in the United States, the Reconstruction, the Civil War, slavery, plantation and slave records, politics, race relations, manumission, military records, and other subjects too numerous to mention.

The Manuscript Division of the University of Virginia contains numerous records of plantation owners, papers on abolitionism, materials on the African slave trade, personal records concerning politics, materials on education of black people, and letters and manuscripts of such persons as William Stanley Braithwaite, Ralph Waldo Emerson, Thomas Wentworth Higginson, Oliver Wendell Holmes, Julia Ward Howe, and Harriet Beecher Stowe.

Also in Virginia, at Hampton Institute, there are some 12,000 volumes, numerous manuscripts and archives concerning the institute, and papers of Mary McLeod Bethune, Frederick Douglass, Alexander Crummell, John Mercer Langston, James Weldon Johnson, Booker T. Washington, Thurgood Marshall, and other notable persons.

Research Collections in the District of Columbia.

One of the richest collections in this country relating to black life and history may be found at the Moorland Foundation, the Library of Negro Life and History at Howard University. The private library of Jesse E. Moorland, given to the library in 1914, coupled with the collection of Lewis Tappan, which was donated in 1873, formed a rich and firm base for the countless materials now in the Howard library. Over 100,000 cataloged and indexed items are found in the Black collection, including a variety of subjects and types of materials. In addition, the rich manuscript and archival collections include papers of such

Of particular importance to those interested in black bibliography and black collections are the two catalogs recently issued by G. K. Hall which describe the Howard resources: The Dictionary Catalog of the Jesse E. Moorland Collection of Negro Life and History and the Arthur B. Spingarn Collection of Negro Authors. In 1957, Howard published a Catalogue of the African Collection in the Moorland Foundation.

The Library of Congress, the Smithsonian Institution, and the National Archives are other collectors of rich and vast resources on black subjects. In the Library of Congress, our national depository, there are numerous books--too numerous to list--pamphlets, and countless manuscript materials of great value. Among the great manuscript collections are over 10,000 pieces in the Slave Narrative Collection of the Federal Writers' Project, over 2,000 slave narratives, numerous photographs, interviews with numerous white informants concerning slavery, and a number of other items. Legal materials are housed in the Law library. The manuscript division is rich in materials that many scholars tend to overlook. Included there are some 1-1/2 to 2 million items from the NAACP, papers of Arthur Spingarn, records of the National Urban League, a sizeable portion of Booker T. Washington's papers, papers of Carter G. Woodson, papers of Lewis and Benjamin Tappan, microfilm reels of the Frederick Douglass Papers, and countless other collections.

The National Archives houses records of lasting value which officials of the Federal government made or received in transactions of business. Some are
also housed in various presidential libraries and Federal Records Centers located in several parts of the United States. The U. S. Congress, White House, executive departments, independent agencies, and Federal courts send their materials to the Archives. Activities and interests of the U. S. Government from the American Revolution through World War II are represented there, along with records of the Bureau of Refugees, Freedmen, and Abandoned Lands, records of black troops, records of the Committee on Fair Employment Practice, census records, materials relating to the plight of slaves in the various states, and countless other papers and subjects. Two publications which assist the scholar in using and/or identifying materials in the National Archives are A Guide To Documents in the National Archives for Negro Studies, and a List of National Archives Microfilm Publications.

Research Centers in the East.

Clusters of libraries in the East that have outstanding collections of black studies materials are found in Pennsylvania, New York, Connecticut, and Massachusetts. A rich collection of Africana may be found at Duquesne University, dealing primarily with Africa Sub-Sahara. The Historical Society of Pennsylvania, begun under Benjamin Franklin, is rich in resources relating to abolition, including the papers of the Pennsylvania Society for Promoting the Abolition of Slavery, papers of the American Negro Historical Society, and papers relating to Quaker societies and their work as abolitionists.

Perhaps the most outstanding collection of black materials to be found in a public library is the Schomburg Collection of Negro Literature and History, located in the 135th Street Branch of the New York Public Library. In 1925, the private collection of Arthur A. Schomburg was purchased by the Carnegie Corporation of New York and presented to the New York Public Library to form the nucleus of this collection. It contained between five and six thousand
books, three thousand manuscripts, two thousand etchings, and several thousand pamphlets.

Today the Schomburg Collection provides approximately 75,000 volumes of unique and comprehensive materials on Haitian literature and history, miscellaneous manuscripts dating from 1716 to 1941, papers of the National Urban League, Arthur A. Schomburg, Harriet Tubman, Ira Aldridge, Booker T. Washington, Richard Wright, Alexander Crummell, and many other persons. There are papers on the Federal Writers' Project, the Civil War, National Negro Congress, and slavery and abolition. A collection of Malcolm X tapes is particularly significant.

The James Weldon Johnson Memorial Collection of Negro Arts and Letters, located at Yale University, was another of the collections founded by Carl Van Vechten. In fact, Van Vechten's own library formed the nucleus of the collection. It contained several works by William Wells Brown, Frederick Douglass, and many antislavery pamphlets and slave narratives. The collection contains works beginning with the early twentieth century representing almost complete accumulations of the literary works of the period. Included were a quantity of letters from the authors themselves.

There are works of the black artists, first editions of works by Harlem Renaissance writers and other persons, and works by black composers. There are papers of the Beecher Family, Langston Hughes, James Weldon Johnson, Walter White, Carl Van Vechten, and other persons.

Among the materials relating to black life and culture in the Boston University Library are, as mentioned previously, the personal papers of Martin Luther King, Jr. as president of the Southern Christian Leadership Conference, John Oliver Killens, and other notable persons. The Africana collection at Boston serves one of the oldest African studies programs in the United States.
It includes the entire continent of Africa as well as nearby islands. The collection is perhaps strongest in materials on the Sub-Sahara. Holdings stress the general orientation of the African Studies Program which emphasizes the social sciences and related fields. The vast holdings of documents comprise one of the most outstanding features of the African collection. It is perhaps one of the largest African government collections in the country, with special strengths in the English speaking countries. A Catalog of the African Government Documents and African Area Index of the materials has been published.

Materials in the Harvard University Library are diverse. The collection is strong in materials relating to slavery, abolition, and the Civil War. Manuscripts of such prominent persons as Senator Charles Sumner are included.

Research Centers in the Midwest.

The antislavery materials in the library of Oberlin College comprise one of the largest and most important collections on antislavery literature in the country. These materials form a part of the history of the college. The campus was at one time the center of a heated controversy between song-writer Stephen Foster and those who were in favor of a compromise and gradualism in the solution of the slave problem.

Located as it was in what was then a center of antislavery struggle, it is quite natural that all documents and materials on the subject of slavery and antislavery would be preserved at Oberlin. Some of the items were obtained during the campaign of the advocates of emancipation. The library thus came into possession of a large amount of propaganda literature which was issued by the advocates. This early collection had some, 1,700 items dealing with the subject of slavery. The Oberlin Anti-Slavery Collection, which has been enlarged over
the years, is available for purchase in microform.

The Detroit Public Library houses the Burton Historical Collection which includes materials on the antislavery movements, the Underground Railroad, and other activities relating to the black man, and the E. Azalia Hackley Collection. The scope of the Hackley collection is limited to the achievement of black people in the performing arts--music and its many manifestations, television, radio, dance, films, and the theater. Its concern with literature is with dramatic writings, or in the degree that poetry has been set to music.

The African Collection at Northwestern University contains thousands of volumes, hundreds of periodicals, newspapers, archival materials, manuscripts, maps, photographs, language tapes, and other materials. The human aspect of Africa is stressed. The aim of the collection is to meet research needs of the entire academic community. Attempts are made to collect as much as possible of what is published both in Africa and about Africa.

There are many items in vernacular languages, and a special attempt is made to identify and to add works in the vernacular and the metropolitan languages that are being written by the emerging African elite. The library's resources of Africana are particularly strong in anthropology, art, economics, commerce, geography, history, sociology, language and linguistics, and other subjects.

Some of the archival resources include file drawers of the late African scholar Melville J. Herskovits, papers relating to activities of missionaries, and other materials. A Catalog of the African Collection of Northwestern has recently been revised and enlarged, and is probably available now for purchase.

The collections in the State Historical Society of Wisconsin contain a contemporary social action collection which includes materials relating to the Congress on Racial Equality and other civil rights groups. The CORE papers
represent archival materials of the national headquarters, of Western CORE, and Southern CORE. Materials relating to local projects of CORE also are there, along with the NAACP, SNCC, and the Mississippi Freedom Democratic Party. The Archives and Manuscripts Division includes papers of American for Democratic Action, Cuban Archives, Langston Hughes, and many other manuscripts.

Research Centers in the West.

There are several libraries in the Western portion of the United States that have notable collections of materials on the black man in America and in Africa. The Hoover Institution on War, Revolution, and Peace, located at Stanford, contains some 12,000 volumes on African history and politics, and other related subjects. Included are microfilmed copies of confidential papers of the British Foreign Office and Colonial Office, German Colonial Office archives, German East African Company, and other materials. There are private papers of Rhodesia and South African nationalists leaders and movements. Political ephemera on African parties in many African states are included, along with many government documents, periodicals, and newspapers. The Hoover Institution published *A Handbook of American Resources for African Studies* in 1967.

The Department of Special Collections in the library at UCLA houses a collection of antislavery pamphlets covering the period 1820-1860; materials relating to such organizations as the American Anti-Slavery Society; and some 15,000 or more volumes by black authors and others on various subjects. The library maintains a Spingarn Collection of books by black authors, which is strong in bibliographical and autobiographical studies, the Harlem Renaissance, poetry, fiction, blacks in the United States and in the Caribbean area, and Africa. Many of the titles are obscure and scarce items of the nineteenth and
Several thousand manuscripts and materials bearing upon the black man are included in the Henry E. Huntington Library and Art Gallery, San Marino, California. Among these are the Alexander Collection which consists of papers of a free black politician in Arkansas, and papers of his son who was the second black man to graduate from West Point. There are papers of a Mississippi plantation owner, materials on black troops, the hiring of slaves in Virginia, the slave trade generally, abolition, Thomas Wentworth Higginson, Harriet Beecher Stowe, John Greenleaf Whittier, and others.

Summary

America's great research collections in black life and culture frequently had their founding in the rich resources of great book collectors, or great preservers of manuscripts and archives, who later donated or sold their collections to libraries. These great collections are scattered throughout the United States in various types of libraries—from black college libraries to large research libraries, and from museums to libraries in historical societies. In their combined collections they house varied, rich, and valuable resources for research. While the majority of these collections tend to house materials relating to slavery and antislavery, at least where original research materials are concerned, there are several libraries located within clusters of research centers in sections of the country that are rich in resources of all subject areas. The question that should remain now is not "where are America's resources in this area," but "where are America's scholars" who can exploit these collections for their potential contribution toward the promotion of scholarship?
CHAPTER III

COLLECTING BLACK LITERATURE FOR ARMED SERVICES LIBRARIES

Collecting black literature is an old practice which has been exercised by few for the ultimate benefit of many. It was through the visions that such great book lovers as Arthur A. Schomburg, Arthur Spingarn, Charles Blockson, Charles F. Heartman, Clarence Holte, and others had that such vast numbers of black America's past have been gathered in America's libraries. Drawing from these sources, reprint publishers have made these materials available to many libraries through their reprint programs. Problems which libraries now face are to select wisely from these retrospective sources as well as to collect materials from the vast amounts of current literature available.

Armed services libraries have a vital role to play as they develop their libraries. Libraries which you serve are special, and in many ways unlike the academic and public libraries with which most people are familiar. Users which armed services libraries serve are, at best, transient when time spent at a particular base is limited to a few years. Service personnel whose careers are in the armed services are around more longer periods, and so are their families. Ministering to the needs of these two groups may make selection of materials difficult, especially when the needs of the various races and cultures must be taken into account.

It is wise to remember, however, that service personnel often develop wholesome, life-long reading habits when they are in the armed forces, especially when they are stationed in remote areas. Many service men and women also become involved in continuing education, and may enroll in courses at local institutions, in extension courses, or in courses offered at branch campuses.
on military bases. Armed services librarians must make provisions for these needs. Generally, collections should include materials to support reading interests, and should incorporate retrospective as well as current titles, particularly those of a very popular nature. Black materials must be collected to serve the needs and interests of blacks who want to learn more about their culture or who favor particular authors, as well as to serve the needs and interests of other groups who are inquisitive about the black experience.

When collections must serve some of the extension courses or those offered at branch campuses on military bases, it is likely that materials will be supplied by that institution which offers the course. If this is the case, a number of black materials may be available. It is not uncommon, however, for limited amounts of such materials that may be available this way to spur the service man or woman on to read and learn more on the subject. This is one of the heartwarming and appealing things about black literature. This is one of its facinations. The fact that this workshop has focused an interest on black materials is encouraging, and attests to the fact that you have a desire to learn more about black literature perhaps with a view toward incorporating it in your collections. Let us then examine some of the problems or activities with which you should be concerned as you attempt to study black bibliography and to build collections of black literature into armed services libraries.

Problems of Bibliographical Control.

Perhaps the one area in which bibliographical control is a crucial matter is in the area of black literature. Current studies in bibliography are lacking in this area. In 1967, the University of Illinois published Bibliography: Current State and Future Trends, edited by Robert B. Downs
and Francis B. Jenkins, which provides excellent materials on general bibliographies, national bibliographies, and bibliographies by type of material. Obviously all subject areas could not be covered. It is unfortunate that this recent publication omits materials of such a timely nature, even at that time, as that of black literature. In examining the chapter on Anthropology, one finds in discussion such titles as Handbook of Middle American Indians, Handbook of South American Indians and other titles devoted to Indians in other countries or in sections of the United States. Some titles devoted to Africa are included, but no mention is made of the black American.

The chapter on "American Literary Bibliography of the Twentieth Century" omits such titles as The Negro Novel in America, by Robert Bone, The Negro Caravan, by Sterling Brown, and The Negro Author, by Vernon Loggins. Likewise, the chapter on American history excludes the black man from discussions. For example, one cannot find listed among the scholarly bibliographies in Downs' work Herbert Aptheker's A Documentary History of the Negro, nor the Dictionary Catalog of the Schomburg Collection, both vital research tools in this subject area, yet the Dictionary Catalog of the History of the Americas, New York Public Library, is included. The index to the volume on bibliography lists no entry for "Negro," but does include three references to African materials.

Various efforts toward forms of bibliographical control have been attempted during the 19th and 20th centuries, but at best such attempts have been faulty. Frequently, publications of the 19th century contained bibliographies of additional works on a particular subject, or contained additional works by a particular author. Bibliographies on various subjects have appeared in the Atlanta University Publications, 1897-1911, now available in reprint from Arno
Press, and provide limited bibliographical control. They still serve as useful guides to the literature published during that period. Subjects covered include "Bibliography of Works of College Negroes," "Bibliography of Negro Artisans and Industrial Training," "Bibliography of Negro Churches," and "Bibliography of Negro Crime."

In 1906, the Library of Congress issued "A Select List of References on the Negro Question" which contained 522 titles in alphabetical order. The Domestic Slave Trade of the Southern States, by W. H. Collins (New York, 1904) contains some 14 pages of additional source materials; W. E. B. DuBois' African Slave Trade (New York, 1896) includes a lengthy bibliography in the appendix. DuBois published other bibliographies in such publications as Bibliography of the American Negro, (Atlanta, 1901), Bibliography of the Negro Folk Song in America (Atlanta, 1903), and Philadelphia Negro (University of Pennsylvania, Philadelphia, 1899). Bibliographies of early periods may be found in The Negro in Ohio (Cleveland, Western Reserve University, 1896); publications of Johns Hopkins University Studies, 11-17th series, 1861 through 1899; Anti-Slavery in America, 1619-1808, (Radcliffe College Monographs, No. 11); Catalogue of Anti-slavery Publications, 1850-1863 by Samuel May; Fugitive Slaves, 1619-1855 by M. C. McDougall; The Underground Railroad by W. R. Siebert (New York, 1898); William Jay and the Constitutional Movement for the Abolition of Slavery by B. Tuckerman (New York, 1894); Report of the United States Commissioner of Education, 1893-1894; and Southern Quakers and Slavery by S. B. Weeks (Baltimore: Johns Hopkins University Studies in History, 1896).

References to bibliographies may be cited in numerous publications that appeared throughout the late 1800's and early 1900's. The first volume of
the Negro Year Book, issued in 1912, contained "A Select Bibliography of the Negro" which cited 408 references in classified order. Subsequent editions of the Negro Year Book contained a bibliographical section which was broadened in scope and size. Increasing demands were made continuously for additional bibliographical control over publications in the field. It was not until 1928, however, that the first major concentration on black bibliography was seen. At that time, Monroe Nathan Work's admirable Bibliography of the Negro in Africa and America was published. Compilation of the bibliography extended over a twenty-year period. The purpose of the publication was to provide accurate and comprehensive listings of titles on the black man, and to give authors of some of the notable books. Pamphlets and articles from periodicals are included also, and deal with the black man in Africa and America. Writings in English, German, French, Italian, Portuguese, Spanish, and other languages are given. There are over 17,000 entries which cover many of the worthwhile publications in these languages. The compiler admits that the bibliography does not include all known printed works on various subjects represented there, and, as result, the work is selective. Nevertheless, the publication has always been considered scholarly, even though forty years have passed since its appearance in the literary world.

Since that time, the black man in the United States has made great strides, and countless publications have appeared during the forty-five year time span that need to be pulled together in another comprehensive bibliography. Another attempt at bibliographical control was made in 1939 when A Catalogue of Books in the Moorland Foundation, Founders Library, Howard University, was compiled by persons in the Work Projects Administration and directed by Dorothy B. Porter. The catalogue was mimeographed and was subsequently published by G. K. Hall in 1970. Doubtless, the
catalogue serves as a useful guide to the selection of materials by and about black people. A *Dictionary Catalog of the Arthur B. Spingarn Collection of Negro Authors*, in the Howard Library, was also published by G. K. Hall in 1970. The National Urban League, realizing the importance of additional works of this nature, issued a *Selected Bibliography of the Negro* in 1940. Supplements have been issued periodically, the latest in 1968. Again in 1940, another notable effort was made toward closer bibliographical control when the workers of the Writer's Program of the Work Projects Administration in the State of Virginia compiled *A Classified Catalogue of the Negro Collection in the Collis P. Huntington Library*, Hampton Institute, Hampton, Virginia. This catalog, originally in mimeographed form, was published by Negro Universities Press in 1972.

A useful bibliography of books and periodicals entitled *Race and Region: A Descriptive Bibliography Compiled with Special References to Relations Between Whites and Negroes in the United States* (Chapel Hill, University of North Carolina Press) was compiled by Edgar T. Thompson and Alma M. Thompson and published in 1949. The bibliography is selective and is arranged in logical sequence. Sections of the publication include materials on "Civil Rights and Intergroup Relations," and fiction by black authors.

S. H. Kessler cited and annotated ninety-three bibliographies that relate to the American black in his article titled "American Negro Literature: A Bibliographic Guide," *(Bulletin of Bibliography, 21, pages 181-85)*, 1955. The article cites various references to bibliographies that have been published in books and periodicals.

In 1955, another catalogue of a special black collection appeared when Texas Southern University published its *Catalogue of the Heartman Collection*, listing numerous titles. Melvin M. Tumin compiled a more specialized
bibliography in his *Segregation and Desegregation: A Digest of Recent Research* (New York, Anti-Defamation League) in 1956, and in 1960 issued a supplement to the bibliography covering the period 1956-1959. Articles in professional journals and data from public opinion polls and surveys are given.

A *Bibliography of Anti-Slavery in America*, compiled by Dwight L. Dumond (Ann Arbor, University of Michigan Press) was published in 1961; yet, it too is specialized. Perhaps one of the most useful bibliographies to appear is the *Dictionary Catalog of the Schomburg Collection of Negro Literature and History* (Boston, G. K. Hall), published in 1962 in nine volumes and supplemented in 1968 in two volumes and in 1972 with four volumes. The catalogue lists materials in the 135th Street Branch of the New York Public Library, which has one of the most outstanding collections of black materials in the world. All types of materials are listed, and entries are under author and subject, as well as title. The catalog functions not only as an index to the collection there but is useful for compiling other bibliographies. Obviously many of the items have been out of print, but they are available now in reprint form.

There are a number of references on the black man in Earl Spangler's *Bibliography of Negro History: Selected and Annotated Entries, General and Minnesota* (Minneapolis: Ross and Haines), published in 1953. While two-thirds of the bibliography is devoted to the Negro in Minnesota, there are additional entries on the Negro in general.

1965). The bibliography is of value to studies on black people beyond the state of New Jersey.

One of the most useful recent attempts at bibliographical control is evident in the compilation of Erwin K. Welsch entitled *The Negro in the United States; A Research Guide* (Bloomington, Indiana University Press), published in 1965. The publication is in the form of a bibliographic essay and was prepared originally in mimeographed form as a guide for students at Indiana University. The current publication represents an expansion of more than five times as many titles as were included in the first edition. Included in the guide are books, periodicals and essays. The bibliography, which represents only a small portion of the book, is intended as an author index to the guide, but is also useful as a buying guide.

In 1966, *The Negro in America: A Bibliography* was published by Harvard University Press. It was revised in 1970. The bibliography was compiled by Elizabeth W. Miller for the American Academy of Arts and Sciences and is selective in its coverage of materials by and about black people. It embraces many fields and includes various types of publications. A few, simple notations are given with some of the entries, but the bibliography, as a whole, is not annotated. A selection on "Tools for Further Research" is given, although there are obvious omissions in the list.

Miles M. Jackson, Jr., compiled and edited *A Bibliography of Negro History and Culture for Young Readers* (Published for Atlanta University by the University of Pittsburgh Press) in 1968. While the title is intended to list materials for young readers, obviously it is of value to many groups, including armed services libraries that serve children of service personnel, and is a useful buying guide. In addition, some of the titles included are useful on the adult level. Annotations are given for all titles. There are
lists of newspapers and periodicals, phonograph records, films, filmstrips, and pictures. The New York Public Library's bibliography titled *The Black Experience in Children's Books*, published in 1971, is also especially helpful.

A very recent publication titled *A Working Bibliography on the Negro in the United States*, compiled by Dorothy B. Porter of the Howard University Library, Moorland Foundation, should provide a somewhat recent and comprehensive compilation of materials by and about the Negro. The bibliography was published by University Microfilms in August, 1969. Since it lists 2,000 titles, obviously it is not exhaustive, but selective. A preliminary edition of the bibliography was prepared in the summer of 1968 expressly for participants in the various summer workshops on materials in black culture. The workshops were sponsored by the National Endowment for the Humanities. At the time of the summer workshop on bibliography which was held at Howard University in 1968, a Committee on Bibliography was formed to evaluate the list and make suggestions, additions, and corrections. The new list incorporates these changes.

Dorothy Porter's more recent publication, *The Negro in the United States; a Selected Bibliography*, published by the Library of Congress in 1970, is an equally useful and scholarly list which helps ease the problem of bibliographical control.

In 1965, the Negro Bibliographic and Research Center, Inc., of Washington D. C., issued a new publication entitled *Bibliographic Survey: The Negro in Print*. The publication is particularly important for its efforts toward closer bibliographical control of black bibliography and aims to centralize research materials concerned with publications on black subjects. It also issues lists of new and forthcoming books.

The most recent and comprehensive listing of titles by and about black
black people is the Core Collection for Libraries now being prepared by the Fisk University Library. Over 15,000 titles are listed, including a comprehensive bibliography section. The work is scheduled for publication in early 1974.

Multimedia Materials for Afro-American Studies, by Harry Johnson (Bowker, 1971) gives a thorough listing of non-print sources of black materials.

Reviews of current publications in black literature and announcements of forthcoming publications appear in various periodicals that are primarily black sponsored. Such periodicals perform a vital bibliographical function. Important publications on the black culture are listed in each issue of The Crisis, the official publication of the NAACP, while the February issue gives an annotated list of books and pamphlets published by black authors in the immediately preceding year. Freedomways, a quarterly publication, includes a list of "Recent Books" on black subjects, and reviews notable books and pamphlets currently published. There are important bibliographies on black studies in quarterly issues of the Journal of Negro Education, published by Howard University. The section entitled "Bibliography: Books, Bulletins, Pamphlets, Periodical References" gives notable publications relating to various subjects on black life and culture. Phylon, a quarterly publication from Atlanta University, includes annually in one of its issues a bibliography of literary works relating to black people and issued during the preceding year.

The current demand for literature relating to black people has stimulated more research and publication in the field. Publishers are producing countless books from black authors, and for commercial reasons have issued separate catalogs of their works. When this is done, efforts toward bibliographical control become easier, while selection of critical and notable titles becomes increasingly difficult. Blanket purchases are risky, but this is a practice
that is followed all too frequently. When respectable authors are involved, the risk may not be so great. There may be also among these titles the publications of new, promising young writers whose talents need to be considered. Perhaps the wisest move for the librarian to make is to seek critical reviews of new and forthcoming publications from the various periodicals already mentioned, or from such sources of accurate reviews as the New York Times Book Review, the New York Review of Books, and others.

Publishers and Dealers.

Some of the more notable publications on black life and culture are made available through presses of American universities. To identify such publications, the scholar may consult catalogs from university presses, which frequently contain annotations, or he may search for such titles through the usual means that one follows in locating such materials for purchase--Publishers' Weekly, Forthcoming Books, Choice: Books for College Libraries and other book selection tools. The American University Press Services, Inc. issues a catalog and a display of books from various American university presses which cover subjects in black life and history, and exhibits the materials at such conferences as the annual meeting of the Association for the Study of Negro Life and History held each November, and at the annual meeting of the American Library Association held each June. The purpose of the exhibit is to present examples of university press publications and to acquaint interested persons with the scope and variety of such publications that relate to the black experience. The purpose of the American University Press Services, Inc., as an enterprise, is to make university press books generally more widely known, and to conduct cooperative exhibits of university press books and periodicals at meetings of major library groups and learned societies in the United States and abroad.
University presses generally issue scholarly publications on a variety of subjects. Frequently such publications represent research projects at the particular institution, and may be doctoral dissertations written by some of its students. An example of an earlier publication of this type that came from university presses is *The Negro in Colonial New England* by Lorenzo Green, which is very much in demand by historians today.

A recent trend in university press activities is to issue catalogs of materials on such themes as "Afro-American Studies" or "African and Afro-American Studies" as, for example, Oxford University Press has done. The catalog is annotated, and is arranged by subject headings with an author-title index. It may serve as a useful bibliography for publications in print, or announced for publication.

A number of commercial publishers have joined the revolution in publishing, have issued a sizeable amount of literature on the black man, and frequently have issued separate catalogs or separate sections of their regular catalogs listing such titles. Harper and Row Publishers prepared separate lists for high schools, public libraries and colleges. Harper has available many titles in Afro-American Life and History, some of which are in paperback. Simon and Schuster has made available a number of titles which highlight the black man in American society.

Works of black writers are being published and promoted by black presses, most of which were established within the past few years. Their publications generally include the works of the new black poets, the new black revolutionary writers, and works of some of the long-established black writers who are producing materials in the cause of black freedom. Examples of such presses are Broadside Press of Detroit, Third World Press of Chicago, and Drum and Spear Press of Washington, D. C.
An older, more established black press is Johnson Publishing Company of Chicago, publishers of *Ebony* and *Jet* magazines. Listings of the publications from these companies are still excluded far too frequently from the trade bibliographies, and, consequently these works are as yet unknown to many bibliophiles and librarians.

Paperback Publishing.

A considerable number of titles on the black man are available in hardback as well as in paperback. By having titles available in paperback, librarians and others with inquiring minds have access to an enormous number of publications, some scholarly, some not. The problem of identifying and pulling together the tremendous number of paperbacks in the field is an overwhelming task. One approach to this problem is *Paperback Books in Print*, although it lists all books in paperback and does not necessarily pull together those on the black man. Another effort which somewhat approaches the problem at hand is the publication titled *Negro Paperbacks in Print*, although it is somewhat outdated considering the frequency at which paperbacks are becoming available. The Southern Association of Colleges and Schools, located in Atlanta, prepared a select list of paperbacks in this area. With the assistance of a group of librarians, historians, English professors and students, the Association made critical selections from the titles available and prepared a list for distribution in colleges and universities throughout the United States. The list is available to individuals. The primary purpose of the project, however, was to make available to 85 predominantly black colleges and universities a collection of titles to support black studies programs. The project was supported through a grant from the Ford Foundation. Where rich collections of black literature were already in these libraries, such collections tended to supplement the materials. Where less fully developed
collections were provided, the paperbacks strengthened and greatly enriched the resources.

Perhaps one of the most timely lists of materials on black subjects is the catalog entitled "Red, White, and Black: Minorities in America." The catalog lists a wide selection of paperbacks which deal primarily with the black man. The catalog accompanies an exhibit which is prepared by the Combined Paperback section of the Combined Book Exhibit, Inc., New York. The exhibit is shown at the annual meetings of the American Library Association and is available on loan to classrooms, libraries, library schools, teacher-training departments or campus bookstores. Armed services librarians might investigate this source as a possible reservoir of materials which they might acquire.

The Reprint Industry.

Parallel with the trend toward publishing numerous new titles on the black man is the fairly new revolution in printing--facsimile, or reprinting. Reprinting may now be considered a major publishing industry. For many years librarians and scholars searched catalogs of out-of-print dealers for titles that were no longer in print. All too often this meant waiting months, sometimes a year or two, to locate a few of the titles needed, especially if they were titles in demand, yet many times the efforts of such dealers or antiquarian bookmen were in vain. The demands made on libraries and book dealers for materials on the black man are too great to expect out-of-print dealers to meet the demands. In addition, too few copies of titles are extant to meet the needs of the book world. The emergence of the reprint company, then, may be considered a blessing without disguise.

Reprinting, or facsimile printing, is not entirely new; but the rapidity with which companies were being born a few years ago approached something of
a revolution. It was estimated over five years ago that, worldwide, the number of such companies increased by 250 each week.\(^1\) While this may be an exaggeration, and it quite likely is, it is a fact that the number of reprinters has increased at least tenfold since 1960. Publishers' Weekly estimated several years ago that there were well over 35,000 titles on sale that were made available by the reprint publishers. Such reprinting is considered "short-run" and "short-discount," with approximately 80 percent of the sales going to libraries. There were some 200 reprint publishers active in the United States at that time, 40 of which may be considered major. Their sales are usually made as a result of efforts through catalogs, fliers, and various forms of advertisements. "The extent of hardcover reprint sales has been variously estimated at between $20 million and $40 million annually in this country."\(^2\) At best this is a conservative effort, for no one actually knows the exact volume of sales of the reprint industry, for there are no trade rules, no regulations, or no guide to practices.

It may be said that the factors which precipitated the reprint revolution are economic, social, and mechanical—in that order, at least where reprints of black materials are concerned. Reprint companies are easy to begin. Out-of-print titles that are in public domain, that is, those that have been out of copyright for 28 years, are the prey of the reprint companies. Where good, clear copies are provided, reprinting involves no resetting of type, and the entire process becomes photographic. In few instances, new introductions are added and sometimes new title pages are added, yet this is not always the case. There are, as a result, substantial savings on typesetting and reproduction of illustrations.


\(^2\) Ibid., p. 32.
There has emerged a group of publishers which has concentrated on programs of reprinting the literature of the black man. Examples of these are Kraus Reprint Company, Johnson Reprint Company, Negro Universities Press, Arno Press, Mnemosyne Publishing Company (which subsequently sold its rights to Books for Libraries), McGrath Publishing Company, Afro-Am, Negro History Press, Johnson Publishing Company, AMS Press, and countless other presses. Usually, each company offers titles in cloth bindings, although many are available in paperback as well. The incidence of duplication of titles reprinted is aimed to be kept at a minimum, yet there is some duplication.

Criteria for Selecting Black Materials.

The vast amount of literature that is now available on black subjects make selection especially difficult for armed services librarians who, rather than develop exhaustive collections in their libraries, must assemble a group of titles for general enrichment, for an introduction to black topics, and for guiding the patron to other materials in which he may have an interest. I am, therefore, suggesting a ten-point program for developing collections of black literature for armed services libraries which I strongly urge you to consider. This program is by no means complete, yet it does include some of the factors of basic importance to wise selection:

1. Select materials to meet the reading and reference needs of the service personnel who use the library. If formal courses are offered, as, for example, through extension, materials may need to be collected to meet these requirements. If patrons are interested in more exhaustive research on black subjects, guide them to other collections that provide such materials, rather
than attempt to collect them in the library. Sometimes neighboring libraries may house such materials, depending, of course, on the location of the armed services base. Under no circumstances should black collection materials be disregarded in collection development, as so many have systematically done in the past.

2. Avoid censorship as far as possible. Materials gathered must reflect the various attitudes and works of many people who write, or have written on black subjects. Doubtless, many will disagree with the theses of the Black Muslims, of Malcolm X, or Bobby Seale, of Eldridge Cleaver, or of persons with similar controversial beliefs. Similarly, the works of the new black poets, with all of the anger and four-letter words which they use, should be included. In other words, the patron needs full exposure to all types of writers and their works, rather than to a select few.

3. Devote special attention to the works by black authors. Libraries should collect examples of the works of select groups of black authors, as well as gather critical works about them and about black literature in general.

4. Develop a scale for rating materials to be collected, and keep the scale within the practices of a sound acquisition policy which you develop. Include, for example, encyclopedias, yearbooks, dictionaries, periodicals, biographies, bibliographies, general works, and materials for young people and children who live on or near the base and who use the base library.
5. Exercise judgment in selecting reprints. Many older, retrospective titles are available through reprint. Many of these are good, basic titles, while others are of questionable value. Still others are useful only in collections of exhaustive research materials. After examining basic bibliographies and other sources, perhaps the librarian can make wise, useful selections from the reprint catalogs.

6. Select titles that represent all aspects of the black man's heritage. Because this heritage goes back to Africa, obviously some African titles will need to be selected. Basic to a full understanding of black life and culture is full coverage of the black man's heritage--from the dialect of Paul Laurence Dunbar in his works to the rebellion in Watts, or the life styles in New York. Clearly, the black man must be studied as he is as well as as he has been, rather than as he was depicted in the earlier literature taught to most of America.

7. Retrospective as well as current titles must be selected. Writings of Phillis Wheatley, William Wells Brown, and Frederick Douglass must be shown alongside those of contemporary black writers such as Nikki Giovanni, Amiri Baraka, and Ed Bullins. Collections must reflect examples of early protest writings as seen in slave narratives or in protest pamphlets of the anti-slavery societies, as well as protest literature in more recent form, as seen in the works of the Rap Browns and the James Jacksons (of the Soledad Brothers).

8. Select titles of lasting significance. This will perhaps be your most difficult task, for who can determine now what will have
lasting significance. Perhaps the wisest action to take is to select from standard bibliographical sources and from reviews of black periodicals and books that are found in such sources as Ebony, Black Scholar, Negro History Bulletin, and others. The so-called "standard" sources provide no extensive coverage of black literature.

9. Consider the authority, scope, publisher, format, and similar factors that you would regard when selecting materials generally. Some libraries place standing orders with black publishers, dealers and jobbers, yet this is probably not a wise practice for armed services libraries. Catalogs from these publishers may aid in selection, and doubtless will keep the librarian apprised of the materials that are available from these sources.

10. Consider selecting media in its various forms. All too frequently librarians restrict collection practices to materials in the form of books, periodicals, and other printed forms. Collections should include recorded sound, films, and other forms of media that present the black experience in oral or visual form. We need to give consideration to the sound of black voices, to scenes depicted by black artists, or to the black experience in drama.

With these criteria in mind, the armed services librarian should feel comfortable in selecting black materials, and should proceed to develop collections to support their libraries. You must promote the interest that has been shown in this area through the publications available and through the needs as expressed by forward-thinking library users.

The interest which has been shown in black literature in recent years has effected a variety of behavioral patterns by those who have been, in one way
or another, touched by this interest. Some people ignored this interest, while others nourished it; some considered it a fad—a movement of limited duration, while others capitalized on it; and some were threatened by it, while still others promoted it. It is your responsibilities as armed services librarians to promote the study of the black experience through materials that you collect, and to guide more inquisitive minds to larger collections of black materials that are available.
CHAPTER IV

BIBLIOGRAPHY OF BIBLIOGRAPHIES ON BLACK LITERATURE

Of particular importance in the selection of black materials for library collections is the availability of bibliographical sources which will guide the librarian to materials that are available. This chapter lists a variety of sources of materials, including catalogs of collections as well as retrospective and current bibliographies. The list was compiled by searching through numerous catalogs from publishers, the National Union Catalog, Choice, Publishers Weekly, bibliographies in books, and similar sources. While the bibliography is by no means complete, it probably represents the most exhaustive coverage of subject matter and gives a reasonable amount of bibliographical control of materials.

The bibliography of bibliographies is merely a section and a preliminary version of a more comprehensive listing of approximately 15,000 entries which the Fisk University Library staff is preparing. It is not to be reproduced in any fashion without the express permission of the Librarian of Fisk University. The full catalog also represents the most comprehensive work available on this subject. It is expected that the work will be completed and available for publication by early, 1974. Requests for copies of the published version of this and other bibliographies now in preparation should be addressed to the Librarian, Fisk University, Nashville, Tennessee 37203.
BIBLIOGRAPHY OF BIBLIOGRAPHIES ON BLACK LITERATURE


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Associated Publishers, 1538 19th Avenue, N.W., Washington, D. C. 20001

Black Academy Press, 135 University Avenue, Buffalo, New York 14214

Black Star Publishers, 8824 Finkle Street, Detroit, Michigan 48200
Broadside Press, 12651 Old Mill Place, Detroit, Michigan 48239

Buckingham Learning Corporation, 75 Madison Avenue, New York, New York 10016

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Edward W. Blyden Press, Post Office Box 621, Manhattanville Station, New York, New York 10027

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