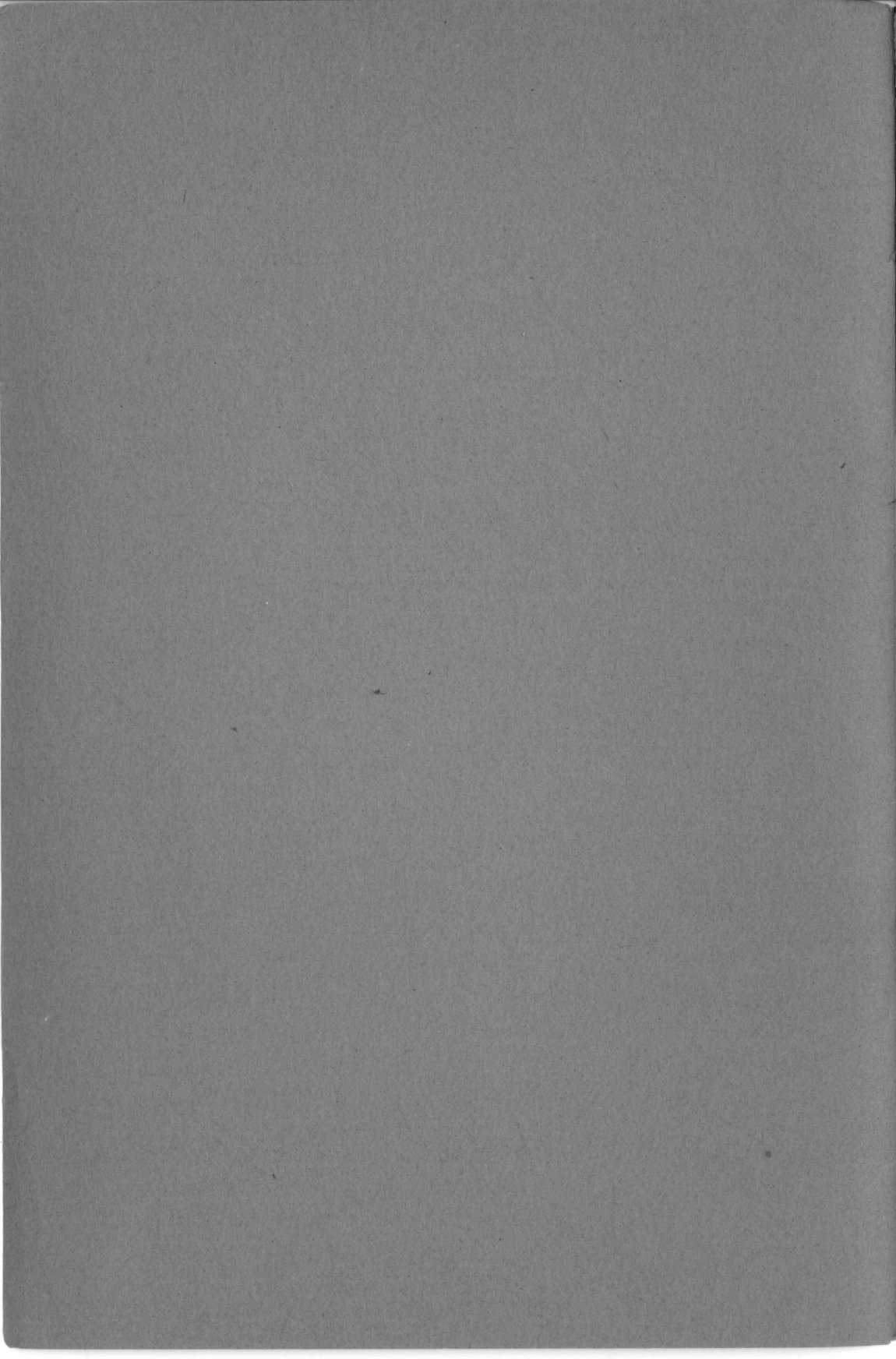


Library Resources for Negro Studies in the United States and Abroad

BY L. D. REDDICK, Ph.D.

*Curator of the Schomburg Collection of Negro Literature of the
New York Public Library; Lecturer, Department of
History, College of the City of New York*

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II. LIBRARY RESOURCES FOR NEGRO STUDIES IN THE UNITED STATES AND ABROAD

Introduction. No thorough survey of library and archive resources for the study of Negro life and history has ever been made. Nor is such a survey possible at the present moment. However, the need is so great for some sort of orientation within this field that it may prove worth while to provide what at best must be described as a tentative preliminary listing of some of the major depositories of such materials.

The purposes, therefore, of the descriptions below are (1) to suggest the extent of published and unpublished materials bearing on the subject; (2) to point out the more available collections of these books, pamphlets and manuscripts; and (3) to stimulate further search for sources of these data which now may be undiscovered, hidden or lost.

It is to be hoped by all that in the not-too-distant future a more formal guide to the library and archive collections on the Negro may make its appearance. Inevitably, this present attempt is faulty, despite the effort to maintain standards of accuracy. Additions and corrections will be welcomed.

Within recent years the most systematic attempt to build up published and unpublished sources for the whole field of Negro studies has taken place in the United States of America. Here, too, are some of the largest totals of books and pamphlets which have accumulated in the great general libraries that have made no particular effort to develop this classification. However, there is a vast amount of material in Europe, considerable in Latin America, and on special subjects the holdings in Africa, even Asia, are worthy of mention.

Asia. Insofar as is known, no one has looked into the libraries of Asia with specific thought of Negro studies. Whenever this happens we may be surprised by the discoveries. Even now we do know that the Imperial Cabinet Library at Tokio, Japan has made definite moves to develop its holdings on the islands of the Pacific Ocean. Negroid peoples live on some of these islands in the South Pacific. Also, this, the largest library in Japan, has increased its deposits on Africa within the past decade and has added popular works on the Negro in the United States.

No reports could be found which would indicate the holdings for this subject of the libraries in Constantinople, Turkey. This famed center of political, religious and intellectual activity, which has stood for so long at the crossroads of Europe, Asia and Africa, may possess hidden treasures for the research student. Something similar may be true of libraries in the Balkan peninsula, though some of the early records of the relations between ancient Greece and Africa have found their way to British and other libraries of Western Europe.

The Imperial Library at Calcutta has materials bearing on India's relations with Africa in medieval and modern times.

The Hebrew National and University Library at Palestine is important for Jewish-African history.

No library in Australia has been found to possess as extensive holdings on the native Negroid peoples of that continent as has the British Museum. The Sir George Grey Australian collection of 140,000 volumes is in the Turnhall Free Public Library, Auckland, New Zealand. It has materials on the Australian aborigines. An undetermined number of books and pamphlets on this group and the Negroids of the Pacific Isles is in the University of Sidney Library, Australia.

Africa. In Africa, two-thirds of which is in the torrid zone, the climate is extremely unfavorable for the long life of materials printed on paper. Insects and vermin, here as elsewhere, are destructive book enemies. Nevertheless, historically African libraries at Timbuktu and Alexandria were famous. Unfortunately, these cultural institutions were casualties of barbarous wars. It is to be hoped that the destruction of cultural monuments in all parts of the world will not be excessive during the present world war.

Moreover, the penetration of Africa by Europeans during the modern period resulted in a "cultural imperialism" which is the counterpart of the economic and political imperialism more often discussed. That is to say, art objects and written records were gathered and sent to European (and a few American) centers to such an extent that the finest collections of cultural objects produced in Africa by Africans are located outside of Africa itself. This is very true of African wood, ivory and metal sculpture. It is also true of scripts (mostly Arabic), transcriptions, codices (papyri books) and hieroglyphics on clay and movable stone.

Finally, most of native Africa has been without a written language of its own. The main body of writing on African life and history has been produced by non-African "outsiders." As might be expected, such works which were really written for European and American readers, find their way into the libraries of the Western world.

In South Africa, an important source for Negro studies is the Library of the Parliament of the Union of South Africa at Capetown which is particularly strong in state papers, not excluding those of the various departments and commissions treating questions of social welfare and "native affairs."

The libraries of the University of Capetown, with its school of African studies, and the University of Stellenbosch in Cape Province are the strongest of the university libraries for Africana. The Gibbins Collection at the University of Witwatersrand, Johannesburg is valuable; also the Merensky Library at the University of Pretoria, especially the du Plessis collection of Africana. The South Africa Public Library at Capetown houses the collections of Sir George Grey and Sidney Mendelssohn. As the oldest public institution of its kind in the country, it possesses what may be the best collection of South Africana in the world. The emphasis here, however, is on white South Africana. The Fichardt Public Library, Bloemfontein, and the Natal Society, Pietermaritzburg, receive copies of all works copyrighted in the Union. Unfortunately, these institutions are not generally available to non-Europeans (meaning Asiatics, coloured and native Africans). There are small, general collections at such places as Lovedale and Fort Hare colleges for native students, at Umtata, where the native council meets, and at Pietermaritzburg, where the Natal Department of Education maintains a Native Teachers' library. The useful library of the South African Institute of Race Relations at Johannesburg is open to all. The catalog of the George McCall Theal Collection on South Africa does not reveal the present location of this treasury.

In East Africa, the Belgian Congo, and West Africa there are no book or manuscript collections which compare with those found elsewhere in the world. However, the local records of the particular governments of the dependencies, which are not always sent to the European mother country, are important for students of these areas. Public spirited individuals, school and government officials—especially in British West Africa—are enlisting support for establishing and building up libraries of general literature and Africana. The libraries of Fourah

Bay and Achimota, colleges for African students in Sierre Leone and Gold Coast respectively, and the Tom Jones Library in Lagos, Nigeria are frequently mentioned in discussions of such projects. The libraries in Cairo, Egypt are reportedly strong in North Africana.

Europe. As has been suggested, there is much more Africana in Europe than in Africa. Moreover, in Europe, whose only rival as the world's greatest depository of written records is the United States of America, are also the largest collections of primary and secondary accounts of the Negro in the West Indies, Pacific Isles, South America and many other parts of the world. This is understandable when it is remembered that the contacts of European and African peoples—particularly during the late medieval and modern periods—have been through the institutions of the slave trade, slavery, war, Christianity, colonies and commerce. So many of the institutional forms of these developments have had their main bodies in Europe while stretching forth their arms over all the globe. Thus, we may expect to find in the political and economic capitals of European nations quantities of account books, transactions, letters and similar contemporary papers of the joint stock companies, geographic, colonization, missionary and humanitarian societies. These political and economic capitals are often culture capitals as well or, at least, neighbors of such. The intimate connection of commerce, industry, prosperity, leisure, education, printing and the development of the library idea makes all this plain.

The British Public Record Office in London is perhaps the most important single source of primary data relating to Negro life which is located in the British Isles. Here may be found the papers of the Privy Council, the minutes, correspondence and entry books of the Board of Trade and Plantations, the correspondence of the Secretary of State, the documents of the Foreign Office, the War Office, the Admiralty and the Colonial Office. Some of these departments of the government have additional archives of their own. The public and private depositories in cities which were important slave trading centers would repay examination, though some of the municipal records of Liverpool, Edinburgh, Bristol and London have been gathered for the Public Records Office. This is particularly true for the minutes and correspondence of various African trading companies, (i.e. British companies organized for trade with Africa.)

The British Museum, of course, has unrivalled sources of books and pamphlets as well as important art collections. The libraries of the Colonial Office, of The Royal Empire Society (formerly the Royal Colonial Institute) and of Oxford University, Cambridge University and the University of London possess important holdings for the field of Negro studies. The London School of Economics and Political Science has one of the very best pamphlet collections on European colonies. The Royal Geographic Society library of 80,000 volumes has much that is useful in following out the discovery (for Europeans), exploration (including archaeological expeditions) and settlement of lands inhabited by Negroid peoples. The Royal African Society, with headquarters in London, publishes a quarterly journal titled *African Affairs*, and maintains a reference library. The Royal Anthropological Institute, in London has a large library for specialized research, and publishes a journal of high scholarly character. The African International Institute, formerly the International Institute of African Languages and Cultures, issues a journal titled *Africa*, and has sponsored a number of detailed reports of original research done by scholars and scientists under their appointment. The Selly Oak Colleges, at Birmingham, have extensive library resources in connection with training courses for missionaries going to Africa.

On the European continent¹ the national libraries of virtually all of the countries which have had relations with African or Negroid peoples are important for the field of Negro studies. If the nation is a colonial power, its library holdings, most likely, will be strongest for its own colonies. The Royal Archives (Riksarkivet) and other libraries in Stockholm contain the papers of Swedish African companies. In like manner the Danish Royal Archives (Rigsarkivet) and Danish Royal Library (Kongelige Bibliothek) at Copenhagen contain similar materials for the Danish African companies. The National Library of Holland (National Bibliotheek) has the public and private papers of the Dutch African trading companies while libraries of the Dutch geographical and colonization societies are located at the University library at Amsterdam.

La Bibliothèque Nationale (probably the finest library in the world) and Les Archives Nationales, Paris, the State Library of Prussia at Berlin, the State Library at Munich, La Bibliothèque Royale de Bel-

¹ These descriptions are based upon the state of affairs prior to the outbreak of World War II.

gique, Brussels, all have rich collections, as has the King Leopold Museum at Terveuren, near Brussels, with its authoritative publications on the Belgian Congo. However, the very richest are perhaps in Spain and Portugal. These are particularly strong for relations with Africa and the Moslem world and the early periods of Portuguese and Spanish slave raiding in Africa and colonizing in the New World. The University library at Coimbra, Portugal, has the largest collection of manuscripts and volumes relating to Africa.

The Archives of the Indies, located in Seville, Madrid and Simancas, Archivo da Torre do Tombe in Lisbon, with 5,000,000 manuscripts, the Royal Archives of Portugal, despite losses in the disastrous fire of 1755, La Biblioteca Nacional, Madrid are further strengthened by the holdings of old families and Jesuit, Caputian and Benedictine orders at Seville.

The Italian libraries of Florence, Milan, Naples, Venice and Rome are strong in North Africana. In Rome the Vatican Library has rare documents, correspondence and reports of the Catholic orders from all parts of the world which are not to be found elsewhere. The Nazionale Centrale Vittorio Emanuele at Rome contains the important *Biblioteca Maior o Secreta* of the Jesuit College of the area and of other missionary organizations.

The collection of Count Joseph Arthur de Gobineau, the author of *Essai sur l'Inégalité des Races Humaines* is owned by La Bibliothèque Nationale et Universitaire, Strasbourg. Of first importance in France, also, are Les Archives du Ministère de la Guerre and Les Archives du Ministère des Colonies. These are of particular value for the student of French colonial history.

Latin America. The libraries and archives of the nations of the West Indies, Mexico, Central and South America are comparatively more important as sources for research on developments in them since their wars of liberation. When the political bonds with the European mother countries were cut, obviously, the reports from the former colonial areas were to be no longer transmitted abroad. However, wide interest in preserving these national and local records has been slow in developing. A great deal has been lost. In some places the climate is often hot or damp, and, as always in the tropics, printed matter has to fight for its life.

Negro studies as a more or less distinct field for research is almost entirely a Twentieth century growth in the lands to the south of the United States. In this regard, Haiti, Brazil and Cuba are far in the lead. After them come countries like Venezuela, Peru, Uruguay, Chile, Argentine, Dominican Republic, and Colombia where a few writers are carrying on research and creative writing on the Negro theme. Next are those colonial possessions which have manifested some interest in the subject. Finally, there are those independent and dependent areas which have done virtually nothing for this phase of scholarship and literature. Most of these latter have slight Negro populations or slight research facilities of any sort.

In seeking primary and secondary data in all of the countries of Latin America which have had or now have considerable Negro populations, it is profitable to examine the historical, literary, agricultural and commercial societies. By following out topics which embrace the various phases of Negro life of the particular region, historically and currently, the investigator often receives generous returns for his search. The Negro improvement organizations like the Club Atenas in Cuba and the Centro de Cultura Afro-Brasileira in Brazil often have close connections with whatever writing and reading is being done on Negro themes. It is also to be remembered that much material on Latin America in general (including data on the Negro), has found its way into the great libraries of the United States.

As a Negro nation, virtually all documents and literature produced in the Republic of Haiti fall into the classification of works by or about the Negro. The wars for independence and the subsequent struggles destroyed a great many of the primary records of the early period of Haitian history. This is one reason why the work of Moreau de St. Méry, in part based upon documents no longer available, still stands as an authoritative account of the colonial period. Nevertheless, the two most important libraries in the nation possess books and manuscripts on the whole period of Haitian history.

Bibliothèque de Petit Semainaire, College St. Martial, is stronger in books about the colonial period and manuscripts about the national period. Quite the reverse, la Bibliothèque des Frères de l'Instruction Chrétienne, l'Institution St. Louis Gonzague, is stronger in manuscripts about the colonial period and books about the national period. This latter institution possesses a copy of the rare *Code d'Henri* [Christophe], ruler of Haiti from 1806-1820.

The library part of the Musée Nationale shares with the Bibliothèque Nationale more recent government documents.

Among the better private libraries are those of M. Edmond Mangonès, Mayor of Port-au-Prince, Dr. Price-Mars, Editor of the *Revue de la Société d'Histoire et de Géographie d'Haiti* and M. Mentor Laurent, who is also a book dealer. Senator Alfred Nemours, former director of the National Museum, has rare and significant documents on the life and military campaigns of Toussaint Louverture.

In Brazil Drs. Nina Rodrigues, Arthur Ramos and Gilbreto Freyre have been most interested in studying and preserving records of Negro life. Here Dr. Rodrigues initiated the scientific study of the Negro, accumulated research materials and founded a study association, Instituto Nina Rodrigues, in Bahia.

Arthur Ramos, who began his own work as a member of the Instituto, later established the Bibliotheca de Divulgação Scientifica in Rio de Janeiro. This association also publishes books and articles on the subject. Dr. Gilbreto Freyre of Pernambuco, like the late Dr. Rodrigues and his contemporary Dr. Ramos, has his own private collection.

The two Afro-Brazilian Congresses of 1933 and 1937 stimulated interest in preserving books, government documents and music relevant to the Congress discussions. The municipal library and archives of São Paulo have important holdings. Even more important are similar institutions in Bahia. The National Library and National Archives in Rio contain materials from all parts of the nation, covering historical as well as more recent times. Unfortunately, huge quantities of slave records have been deliberately destroyed. It was felt that the disgrace of human bondage should be erased from the national memory. There is a positive effort to preserve the documents of the Brazilian abolition movement.

In Cuba, which at one time was the greatest slave colony of the West Indies, the national archives are valuable for the correspondence between the island and the former mother country, Spain. It is to be remembered that Cuban independence bears the recent date of the Spanish-American War. The National Library has over 11,000 printed works on Cuba. An undetermined number of these are specifically on the Negro. There are rare books in the library of the Sociedad Economica de Amigos del País. Here, also, are the Society's own reports which document phases of Cuban history from the beginning of the Nineteenth century. The Havana Municipal Library and the library of

the Cuban Senate contain current state papers and broken files of earlier deliberations.

Dr. Fernando Ortiz, the outstanding student of the Negro in Cuba, personally and through the Sociedad d'Estudios Afro-Cubaños, has done much to preserve printed and manuscript sources for this field of study. The Cuban collection, containing Negro items, of the Academia Nacional de Historia is on deposit in the National Archives. The private library of Dr. Francisco de P. Coronado, director of the National Library, has over 20,000 items on Cuban history.

Important individuals and groups in the Republic of Mexico manifest interest in preserving materials which describe the development of the new "cosmic race"—a blend of white, Indian and Negro strains. However, Negroes have seldom constituted a large share of the total Mexican population. The three most often recommended sources for Negro studies in this country are (1) the National Library, (2) the amalgamated ecclesiastical libraries and (3) the Society of Geography and Statistics—all in Mexico City.

Though the Negro was an influential factor in Argentine history prior to the large European immigration of the late Nineteenth and Twentieth centuries, few books have been produced on the subject. Written materials on the Negro in Argentina are usually found in works which treat the Negro as a sub-topic of other themes. However, the national archives in Buenos Aires, which are splendid for the early Spanish period, have been recommended as likely sources for pioneer scholarship.

In Uruguay the national archives and the Association Cultural del Raza Negro—principally a social welfare group—and the library of Sr. Ildefonso Pereda Valdes are important known sources of information.

For Peru there is the library of Sr. Fernando Romero, who seems to be working almost alone. Dr. Romero states that the Negro material in the Peruvian national archives is being classified and that there is much to be found in the ecclesiastical records of the Arzobispal Archives and in the archives of the Ministerio de Hacienda, in Lima.

The originals of much of the archival material for the history of the Dominican Republic are in Spain and Havana, Cuba. La Bibliotheca Publica del Consejo Administrativo del Distrito de Santo Domingo in Trujillo City has a collection of Dominican authors, including Negroes, of course. The archives of the Archdiocese of Santo Do-

mingo, Trujillo City hold quantities of vital records, slave sales and Negro religious societies. Dr. C. A. Rodrigues, chief justice of the Supreme Court, has one of the best collections of Dominicana. Prof. Carlo Larrazabal Blanco has his own private library on the Negro. Sr. Don Rafael Espailat has also collected Dominican authors.

As for the French Colonies, fires, earthquakes and hurricanes have destroyed important historical records in Guadeloupe. The important Martinique documents are in the library of the Minister of Colonies and the national library in Paris.

As for the British colonies, the important collections are in Jamaica and Trinidad. The Jamaica Institute at Kingston is outstanding. It has a valuable collection of West Indian books, pamphlets and newspapers. It has archival records up to 1789. Those after that date are in the Island Record Office. There is a committee of public officials and scholars who are interested in preserving historical documents. The library of the Imperial College of Tropical Agriculture at Saint Augustine, apparently, is one of the first sources for Negro studies in Trinidad. In addition to its own books, it has on deposit the library of the Historical Society of Trinidad and Tobago and owns the ethnological collection of Dr. W. E. Roth of British Guiana.

The Barbadoes Museum and Historical Society at Bridgetown has a collection on Barbadoes.

British Honduras, which has a large Negro population, like Martinique, has suffered greatly in manuscript losses through storms and fires.

The University of Porto Rico library has a few thousand volumes on Porto Rico and a good file of that colony's newspapers. The municipal archives in San Juan contain the official papers of the government of Porto Rico.

Elsewhere in Latin America there is little which can be mentioned in this short report.

In Canada the single collection of consequence for Negro studies is in the library of the University of Western Ontario, London.

THE UNITED STATES

Certain rather obvious social forces have combined to make the United States of America the leading country for writing and reading about the Negro. Negroes in large numbers have lived in this nation

throughout its history and have been connected in one way or another with every major development. The relations of white and Negro peoples, with all of the diverse patterns of living together, have excited wide interest. This interest has expressed itself in the usual forms of law, public policy, custom and public discussion. Consequently, there is a tremendous literature on this subject. The development of sociology in this country is intimately tied up with the search for a more scientific approach to "the Negro problem."

This is not the place to describe the economic and social foundations of research and scholarship. But it may be pertinent to indicate that the accumulation of wealth and the development of broad programs of philanthropy, education and library service are all parts of the story as to how the United States came to be the world's most important center for Negro studies.

Almost all of the Negro colleges claim to have "Negro collections" of some sort. There is a constant increase in the number of individuals who are making a hobby of gathering "Negro literature." The professional world of booksellers, librarians and research students is catching something of the significance of this phase of American and world culture.

Yet in comparison with the attention and funds lavished on other phases of American life this is still a neglected area. The possibilities of adequate financial support and a system of preserving and reproducing the printed, manuscript and pictorial evidences of Negro life and history are just now receiving serious attention. On the other hand, when contrasted with the meager cultural facilities in Africa and Latin America, there is so much in the United States that only the major concentrations can be mentioned in a brief survey.

The Great Centers. An easy approach to the materials on the Negro in the United States is to look at them from the view of (1) the large library and archive centers; (2) the Negro collections; (3) the Negro material in general and special collections and (4) regional arrangements in the South.

There are seventy-seven library centers in the United States with over a half million volumes each. These great concentrations of books, pamphlets and manuscripts—fifty-three of which are in the Northeast and Middle West—contain most of the available material on the Negro. Monroe N. Work states that he found 80 per cent of the 17,000 titles

listed in his *Bibliography of the Negro in Africa and America* in just four of these centers: Washington, New York, Boston and Chicago. Forty-four of the major libraries have formed the Association of Research Libraries and through purchase agreements, union catalogs, photostatics and other cooperative enterprise have stimulated the drive to make all such materials readily available.

Washington, D.C. as a library center for this subject contains the Library of Congress, the Smithsonian Institution, the National Archives and the particular holdings of various government departments such as the Departments of War, State, Agriculture, Interior, Navy, Surgeon General's Office, Office of Education, Adjutant General's Office, Patents, the library of the Army War College, the Army Medical Library, the Moorland Foundation at Howard University, several other college libraries, the private Negro collection of Henry P. Slaughter and the library in the Frederick Douglass shrine at Anacostia, just outside of Washington proper.

New York City as a center of resources for Negro studies ranks second to Washington, D.C. Here are located the New York Public Library, which includes the Schomburg Collection of Negro Literature, the New York Historical Society, the American Museum of Natural History, the libraries of Columbia University and New York University, Union Theological Seminary and the Methodist Episcopal Board of Foreign Missions, and the collection of Negro authors of Arthur B. Spingarn.

In and about Boston are the Boston Public Library, the Brookline Public Library, the State Library of Massachusetts, the Athenaeum, the Massachusetts Historical Society, the American Antiquarian Society (Worcester), the Harvard University Library (at Cambridge), and at Hartford Seminary the Case Memorial Library has a large collection.

In Chicago are the University of Chicago Library, the Chicago Public Library, the Chicago Historical Society, The John Crerar Library and the Newberry Library, the Field Museum of Natural History, Northwestern University Library (at Evanston) and the collection of the Julius Rosenwald Fund on medical care for Negroes.

Other important centers for Negro studies are: Philadelphia, Pennsylvania in which are located the libraries of the University of Pennsylvania, the Pennsylvania Historical Society and the Armstrong Association; Richmond, Virginia, which combines the resources of the Virginia State Library, the Virginia Historical Society and the Confederate

Memorial Institute; Durham-Chapel Hill, North Carolina where Duke University and the University of North Carolina maintain a fine institutional partnership; Atlanta, Georgia with Emory University, the University of Georgia, Atlanta University and the Georgia State Historical Society; New Orleans-Baton Rouge, Louisiana embracing the Howard-Tilton Memorial Library and the Middle American Research Institute, both at Tulane, Xavier University, Loyola University, Dillard University—all in New Orleans—and Louisiana State University at Baton Rouge; Nashville, Tennessee furnishing the holdings of Vanderbilt University, George Peabody College, Fisk University and the Tennessee State Library; and Cleveland, Ohio in which are Western Reserve University Library, the Western Reserve Historical Society and the collections of the Cleveland Public Library.

Negro Collections. The nature of the materials in the large library centers as well as in libraries important for Negro studies not located near these cities may be suggested by a brief word of description of some of the chief holdings.

The scholar as well as the general reader may wish to consult first the special Negro collections. There are about eight of these which are outstanding: two are in New York City, two are in Washington, D.C., one at Yale, one at Hampton Institute in Virginia, one at Fisk University in Nashville, Tennessee and one at Tuskegee Institute in Alabama. All of these collections are interested in all subjects pertaining to the Negro, but differ in their strengths and weaknesses.

I. The Schomburg Collection of Negro Literature, located in the 135th Street Branch of the New York Public Library, is perhaps the most generally useful collection of them all. Its 11,000 books, 3,000 manuscripts and 2,000 prints include strong holdings for the Negro in the West Indies and Africa as well as the United States. The Harry A. Williamson Library on Negro Masonry and the 81 typescript volumes of the field notes and memoranda of the Carnegie study (Gunnar Myrdal, director), *The Negro in America*, are recent additions.

II. Also in New York City is the Arthur B. Spingarn Collection, located in the owner's home. This is predominantly a library of Negro authors. It contains about 4,000 books and pamphlets, 2,000 pieces of music and a few letters. Languages other than English are well represented.

III. The Moorland Foundation of Howard University in Washington, D.C. has over 10,000 items including valuable Tappan, Grimke and Joel Spingarn papers. It has plans for a union catalog for all of the Negro collections.

IV. The private collection of Henry P. Slaughter is also in Washington. This library of some 15,000 items seems to be bursting out of the confines of the Slaughter home. It is, perhaps, best known for its extensive pamphlet and print collection.

V. Since the Negro Collection of Fisk University in Nashville, Tennessee has absorbed the collection of the defunct Y.M.C.A. graduate school of that city, it is one of the strongest depositories for the study of the Negro in the South. However, among its 13,000 books and pamphlets are many items on the Negro outside of the United States.

VI. The Carl Van Vechten Collection, recently donated to Yale University, derives its importance largely from its manuscripts, typescripts, letters, photographs and autographed copies of works by contemporary American Negro authors.

VII. The collection on the Negro at Hampton Institute, with about 6,000 items, is stronger in biography, history and travel and sociology than in certain other classifications.

VIII. The records collected by Monroe N. Work, the bibliographer and the Negro collection in the library at Tuskegee give that institution books and manuscripts on the Negro in all parts of the world—a total of approximately 6,000 pieces.

Chicago and Atlanta, most likely, will soon be able to boast of first-rate Negro collections. Strong foundations for such already exist in the Hall branch of the Chicago Public Library and the library of Atlanta University. For the past few years both of these units have purchased all current works published on the Negro. Moreover, Atlanta University possesses some of the papers of Thomas Clarkson, the great English abolitionist.

Special Collections With Negro Material. The Library of Congress, the world's largest library, is a library of special collections. It is not surprising that some of these contain considerable material on the Negro. It is quite possible that among the tremendous holdings of the

national library of the United States there are scattered throughout its shelves and vaults more books and documents regarding the Negro than are to be found in any other library elsewhere. Futhermore, the Murray Collection consists of some 2,000 Negro authors and there are thousands of other books and pamphlets in the library which directly or indirectly treat aspects of Negro life.

The large and successful project of copying and photographing documents for American history which are located in European libraries has doubtless brought to the Library of Congress a rich yield of additional data for Negro studies.

The quantities of material gathered through the Federal Writers Projects and related W.P.A. cultural agencies of the past decade are also now deposited in the Library of Congress. These materials are rich in folklore and local Negro traditions. There are thousands of ex-slave testimonials among them.

Other and more formal Library of Congress manuscript deposits are: the Carter G. Woodson Negro history collection; the Tappan anti-slavery letters; the Fulham Palace and Lambeth Palace Collections; and the papers of the American Colonization Society, the Society for the Propagation of the Gospel in Foreign Parts and Dr. Bray's Associates. There are church records of the Catholic Diocese of Westminster and the proceedings of various British anti-slavery societies. Library of Congress has recently acquired the letters and papers of Booker T. Washington.

The National Archives in the nation's capital possess full records of the United States Senate, which seem to touch every phase of Negro life; the Navy register with its chronicles of slave squadrons; court cases; petitions for freedom; investigations of the Ku Klux Klan; military history of the Negro; Danish rule of the Virgin Islands; activities of the Negro press in the first World War as well as the more recent records of Federal inter-state, transportation and labor relations commissions. Here may be found any number of social welfare hearings and surveys.

As a supplement to such official records are the statistics, surveys and reports of various private and semi-public agencies. Philanthropic foundations interested in programs of social service and education among Negroes have assembled most of these printed works for their own libraries.

The Historical Society of Pennsylvania is strong for studies of the free Negro in that state and the Quaker anti-slavery societies. The Bucknell Library of Crozier Theological Seminary is also important for Negro studies.

The New York Public Library, aside from the Schomburg Collection of Negro Literature, is strong on African colonies and languages; slavery and anti-slavery; confederate imprints; and the West Indies. This library's manuscript division has several thousand letters of Pierre Toussaint, the Santo Domingo free Negro who became famous in New York. The New York Historical Society has much material on the Negro which is catalogued and probably more which is uncatalogued.

The Missionary Research Library, located at Union Theological Seminary in New York, is one of the two outstanding libraries in the United States for the study of Christian missions. The other is the Day Missions Library at Yale. Between these two institutions every important phase, but one, of Protestant missionary endeavor in Africa may be studied. There are printed works, missionary literature to the native peoples, reports of conferences, correspondence, financial records, manuscript biographies and general accounts. There are few documents in any of these libraries or in those like them in Europe which indicate what the native African himself thinks about Christian missions and Christian missionaries.

Yale University, in addition to its Day Missions Library, its Van Vechten Collection on the Negro and the numerous volumes usually found in the large libraries of this country, has the Ulrich B. Phillips library. Phillips, who devoted his life to the study of American Negro slavery and the ante-bellum South left a collection of pamphlets which cannot be duplicated. Grouped with these materials are numerous letters of Southern and national leaders like Thomas Benton, Lewis Cass and incomplete files of Southern newspapers such as the *Charleston Mercury* and the *Richmond Examiner*. Phillips also gathered Eighteenth century newspapers of New England.

Hartford Seminary in its Kennedy School of Missions has a large number of unpublished theses representing original research and dealing directly with African subjects and the Negro.

The Public Library of Providence, Rhode Island owns the Caleb Fiske Harris Collection on slavery and the Civil War, which includes foreign works on the slavery struggle in the United States. Brown University's poetry and music collections include the works of Negro poets and musicians.

The Boston Public Library's extensive sources for Negro studies are concentrated around this institution's holdings for leaders in the abolition movement. Here are to be seen the libraries and papers of Parker, Garrison, Child, May, Phelps and others. This library also owns the Hunt Collection on the West Indies.

Scores of volumes of the slave laws of the South were given to the Brookline Public Library by the abolitionist William I. Bowditch. The Harvard University library, which makes no effort to compete with the collections of its neighbors, has, nevertheless, many rare books and several collections on Africa and slavery.

The American Antiquarian Society seems to be particularly strong in early Negro imprints. Mrs. Dorothy Porter, Curator of the Moorland Foundation, says that she has seen more of these works here than anywhere else. For example, scarce issues of *Rights of All* and *The Colored American* are here.

The Western Reserve Historical Society, like similar institutions in the Middle West, specializes in the records of the anti-slavery movement. Accordingly, cooperating libraries like the Cleveland Public Library do not attempt to build up their own collections for this field. However, the Cleveland Public Library has the John G. White Collection of folklore and Orientalia which contains African language books.

Oberlin College, is another institution which is located in what was once a center of anti-slavery activity. Accordingly, it has built up an important anti-slavery collection. This collection may be contrasted with a smaller one at Berea College, Kentucky and a larger one at Cornell University, Ithaca, New York. The Berea holdings are chiefly of the Southern emancipationist movement in Eastern Kentucky and the foothills of the Appalachian mountains. Oberlin's, on the other hand, is best for the study of the religious side of the abolition movement. It has important examples of the literature produced by this movement for children. The Cornell collection is more extensive and deals more with organizational and political efforts. The Oberlin holdings have been catalogued. The anti-slavery collection at Cornell is but one of two there for Negro studies; the other is the Andrew D. White collection on the French Revolution and Haiti.

Materials on the Negro in the far west are well represented by what may be found in the state of California. The Henry E. Huntington Library at San Marino, California, the University of California at Berkeley and the Stanford University Library, all have rare books and manuscripts on early Negro settlers in California and the South-

west. The work of Miss Delilah L. Beasley on these Negro pioneers suggests the usefulness of California archives for similar research.

The South. The common problems and arrangements of printed and manuscript resources in those states in the southeastern and southwestern parts of the United States suggest a general pattern. Historically and at the present time the bulk of the Negro population in the United States has lived in this area. So intertwined are the history of the Negro and the South that almost any attempt to preserve materials on one means almost automatically the preservation of materials on the other. Few deliberate attempts are made to exclude materials on the Negro from Southern collections and thus extend to research materials the practices of racial segregation and discrimination which are commonly associated with Southern living. As a matter of fact, some of the Southern universities and public libraries have made a point to secure materials on the Negro. Accordingly, the state, county and municipal historical societies and the equivalent government record offices should be consulted for data on the Negro, especially when the subject for investigation pertains to the particular area represented by the library or archives. Luther P. Jackson, who has done so much of his research on the free Negro from state and local government records in Virginia is unlimited in his enthusiasm for the value of such sources for economic and social history.

Looking at the South as a whole some of the significant collections for reading and writing about the Negro are:

I. Johns Hopkins University owns the James G. Birney collection which includes the minutes of early anti-slavery conventions and a nearly complete run of Benjamin Lundy's *Genius of Universal Emancipation*. This library's pamphlet collection on the South—principally Maryland in the Civil War—is quite strong.

II. The Virginia State Library at Richmond, which, in addition to its books on the ante-bellum South, Civil War and Reconstruction, has more than 1,500,000 pieces in its manuscript collection. Most of these documents relate to the history of Virginia from colonial times up to the present. There is also an anthropological collection on the American Indian and the Negro.

III. The University of North Carolina has probably the best manuscript collection anywhere in the South—over 2,500,000 pieces. This

university has, too, the largest collection of books on North Carolina and a fairly good collection on the South in general. The North Carolina Historical Commission, independent of the university, is one of the most helpful institutions of its kind.

IV. Duke University, the cooperating neighbor of the University of North Carolina, has an excellent book, pamphlet and newspaper collection on the South. As part of their Southern collections, the Duke-North Carolina combine has one of the strongest deposits of Negro literature in the United States. Duke and North Carolina are also rich in materials on Latin America, particularly Brazil. The most important collection on Brazil in the United States, however, is at Catholic University, Washington, D.C.

V. Emory University of Atlanta, Georgia specializes in Southern belle-lettres and literary history. It has important items on the Negro. The Joel Chandler Harris collection—his papers and manuscripts—is here.

VI. Tulane University of New Orleans has absorbed that half-century old storehouse of books on the Sugar Bowl area, the Howard Memorial Library. The Middle American Research Institute on the campus specializes, as the name implies, in the materials of the West Indies and Central America. In the neighboring town of Baton Rouge the State University and the State Library possess Southern materials and special collections.

VII. Both Vanderbilt University and the Tennessee State Library are strong for the Civil War and Reconstruction periods.

VIII. The University of Texas has a large Southern collection with a regional emphasis on the Southwest and a subject emphasis on the Civil War and Reconstruction.

Other Southern holdings of respectable strength are in the University of Kentucky, the University of Virginia, the Louisville Public Library, the Birmingham Public Library, which established a separate department of Southern history and literature in 1927, and the Filson Club of Lexington, Kentucky.

As has been suggested, these university, state and municipal libraries in the South are further strengthened by the holdings of the state and local historical societies, the state, county and municipal archives

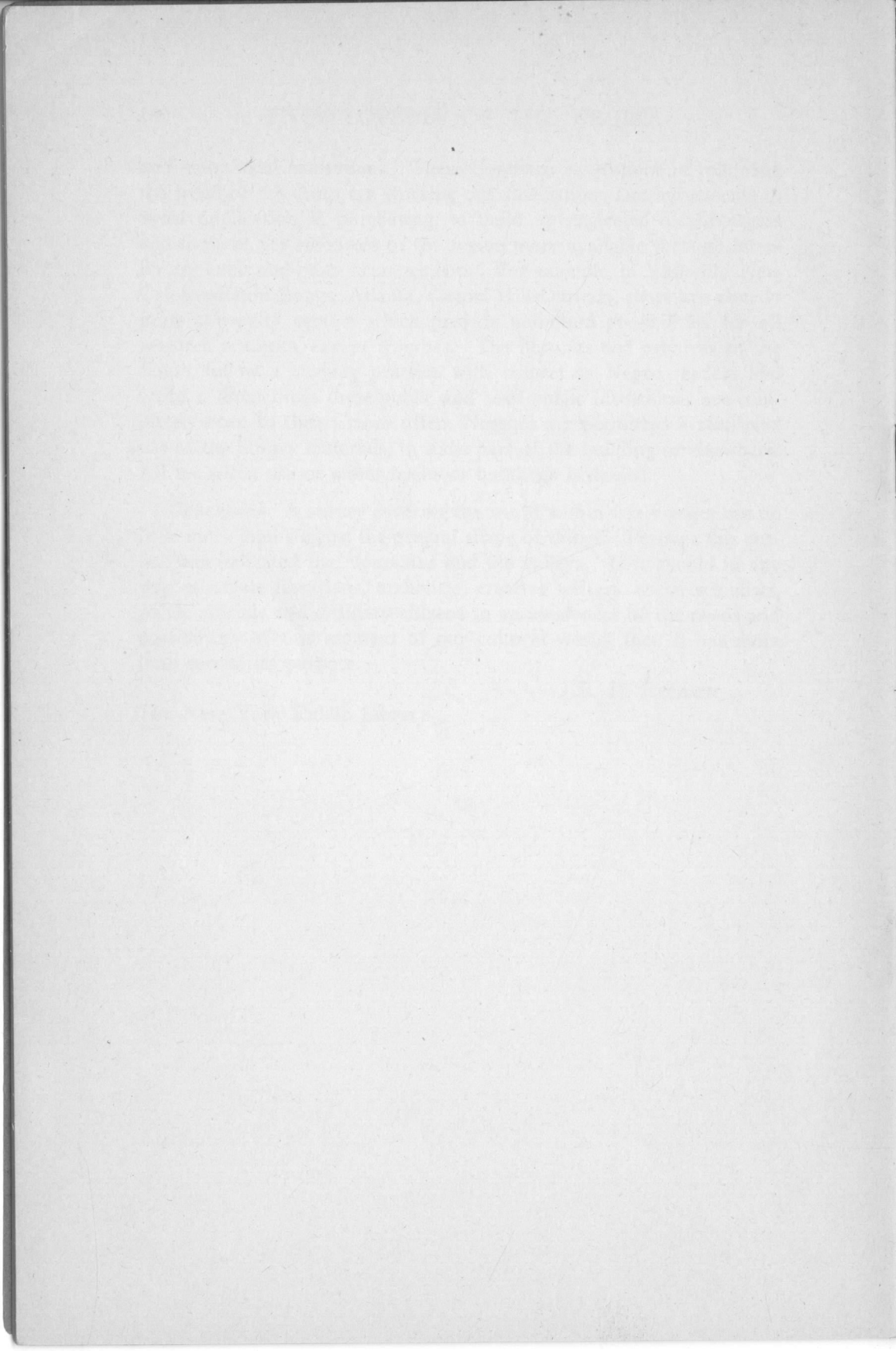
and many local institutions. These Southern institutions in following the trend of the times are working out associations and agreements to avoid duplication in purchasing, to build up neglected classifications and to make the resources of the region more available through inter-library loans and other arrangements. For example, in Nashville, New Orleans-Baton Rouge, Atlanta, Chapel Hill-Durham, there are already joint university centers which provide unlimited possibilities for all research students, *except Negroes*. The libraries and archives of the South follow a varying practice with respect to Negro readers and writers. Sometimes these public and semi-public institutions are completely open to them; more often, Negroes are permitted a restricted use of the library materials, in some part of the building or elsewhere. All too often use of either books or buildings is denied.

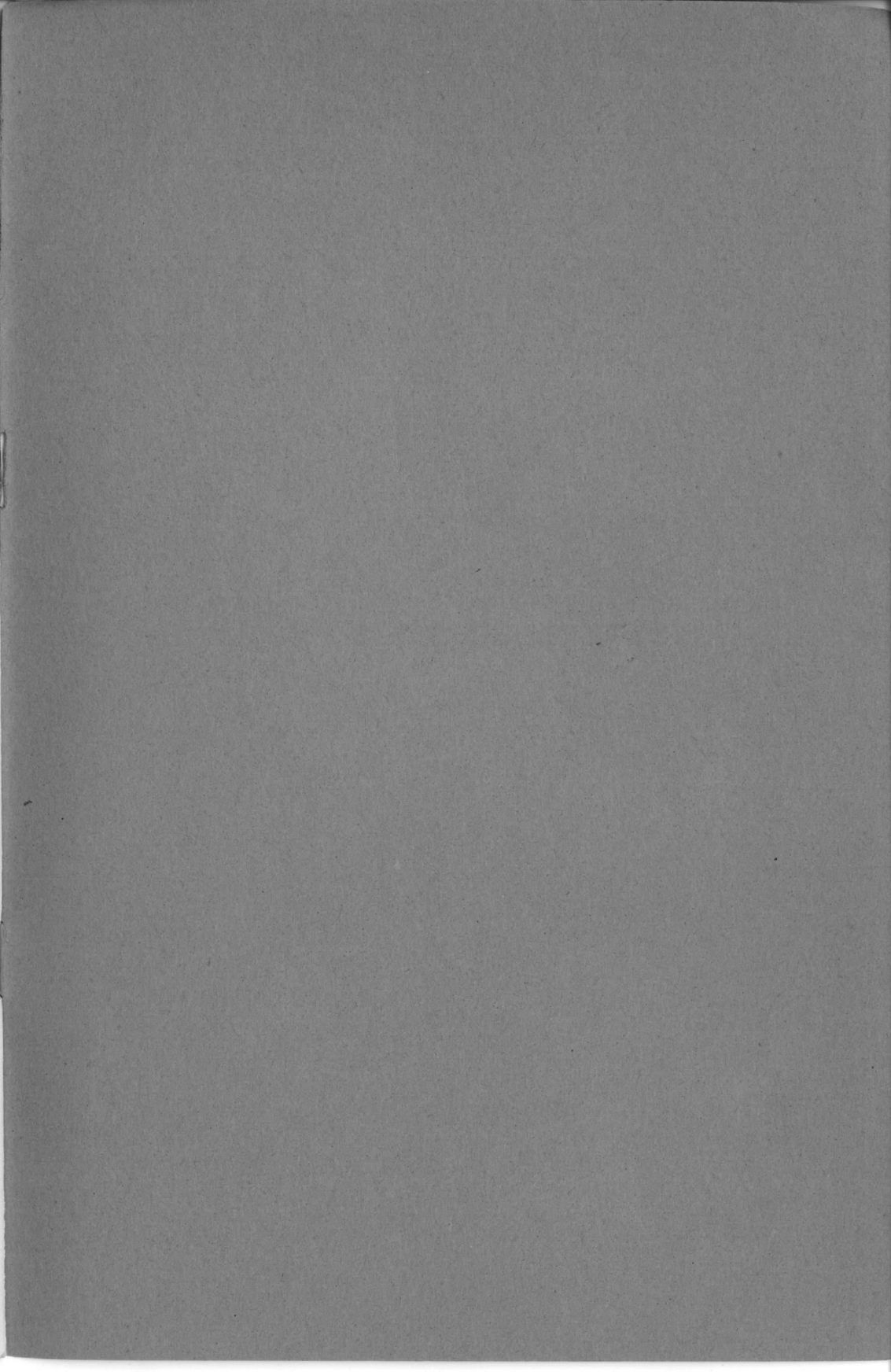
Conclusion. A survey covering the world within a few pages can do little more than suggest the general shape of things. Perhaps this outline has indicated the mountains and the valleys. If it should in any way stimulate librarians, archivists, creative writers, social scientists, public officials and ordinary citizens to an awareness of the needs and possibilities of this segment of our cultural world, then it has more than served its purpose.

L. D. REDDICK

The New York Public Library







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