

CAVEAT LECTOR: The following slides were shown in the “LGBT Religious History: Queering the Spirit” sessions indicated in the PowerPoint presentation title because they related to the required readings for those days. These can be found on the course syllabus.

**The slides do not necessarily reflect the views of the instructor and in some cases were selected precisely because they contain errors of fact or differences of opinion with the authors whose scholarship students were reading.** The more controversial graphics were intended to prompt conversations in college classroom settings and lead to engagement and respectful dialogue.

There is no straightforward way to “teach the slides”—nor should there be. It is up to individual teachers to use their judgment as to what materials are age-appropriate and decide whether they fit within existing lesson plans or can form the basis for new ones.

## Nonwhite Individuals More Likely to Identify as LGBT

Nonwhites are more likely than white segments of the U.S. population to identify as LGBT. The survey results show that 4.6% of African-Americans identify as LGBT, along with 4.0% of Hispanics and 4.3% of Asians. The disproportionately higher representation of LGBT status among nonwhite population segments corresponds to the slightly below-average 3.2% of white Americans who identified as LGBT.

*Do you, personally, identify as lesbian, gay, bisexual, or transgender?*

	<b>Yes</b>	<b>No</b>	<b>DK/Ref</b>
	%	%	%
Non-Hispanic white	3.2	93.9	2.8
Black	4.6	90.1	5.3
Hispanic	4.0	90.2	5.8
Asian	4.3	92.0	3.7

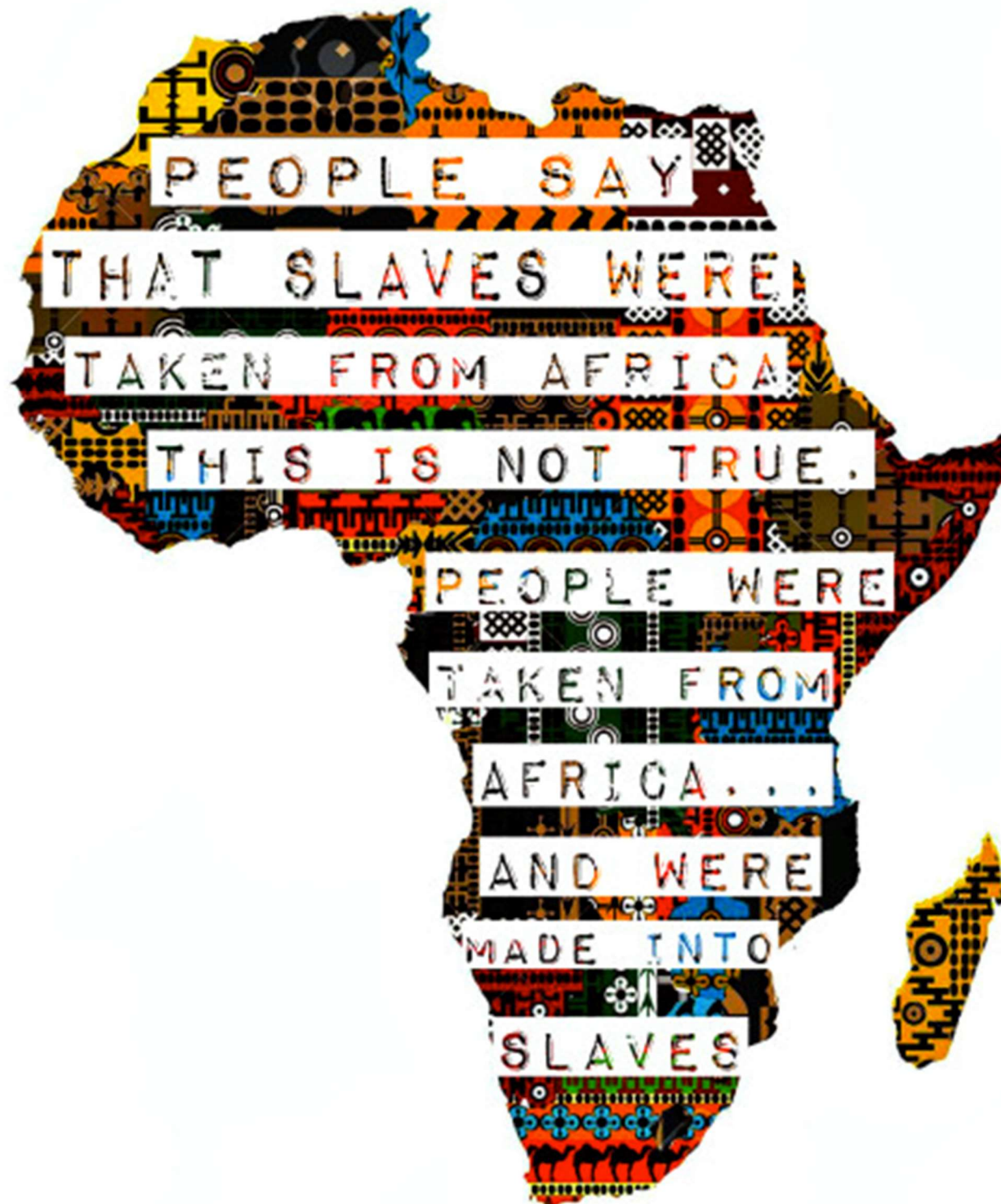
Gallup Daily tracking  
June 1-Sept. 30, 2012

GALLUP®

Overall, a third of LGBT-identifiers are nonwhite (33%), compared with 27% of non-LGBT individuals.

Number of African Slaves imported to the Americas by various European powers.  
 Voyages database, Emory University (2009)

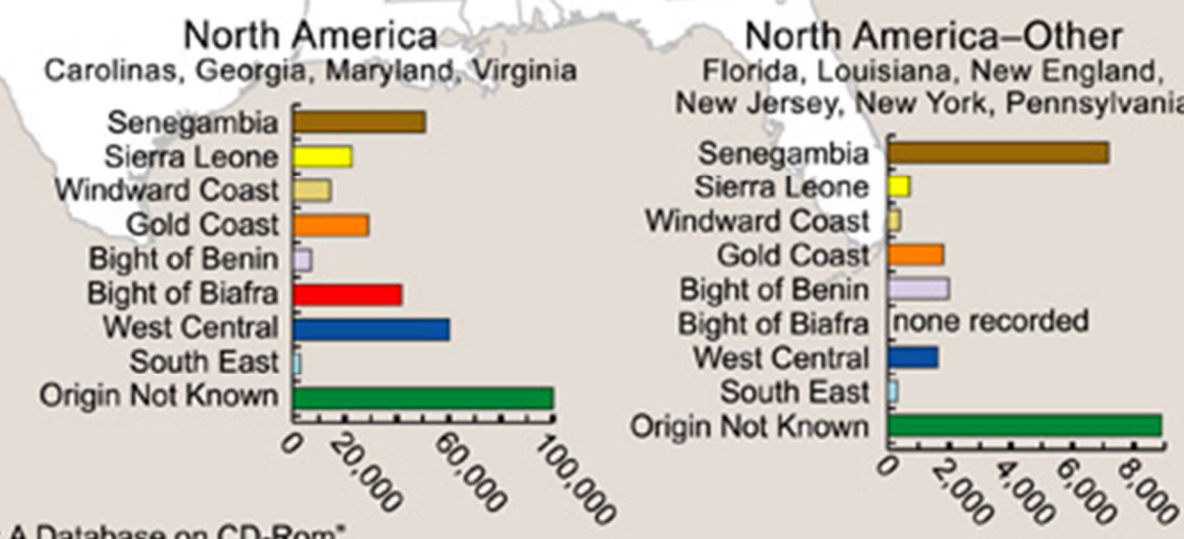
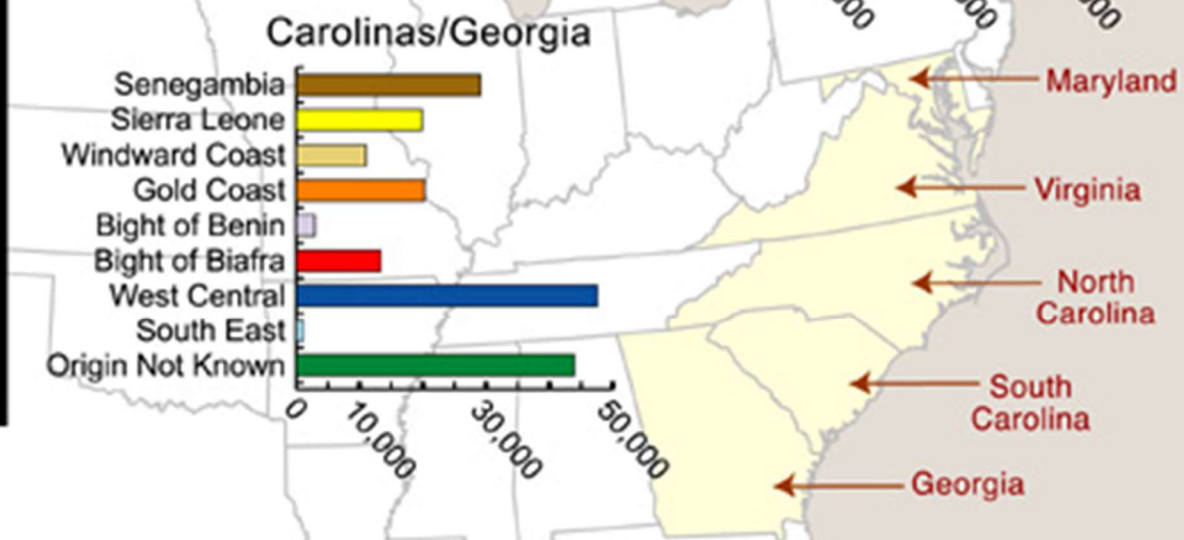
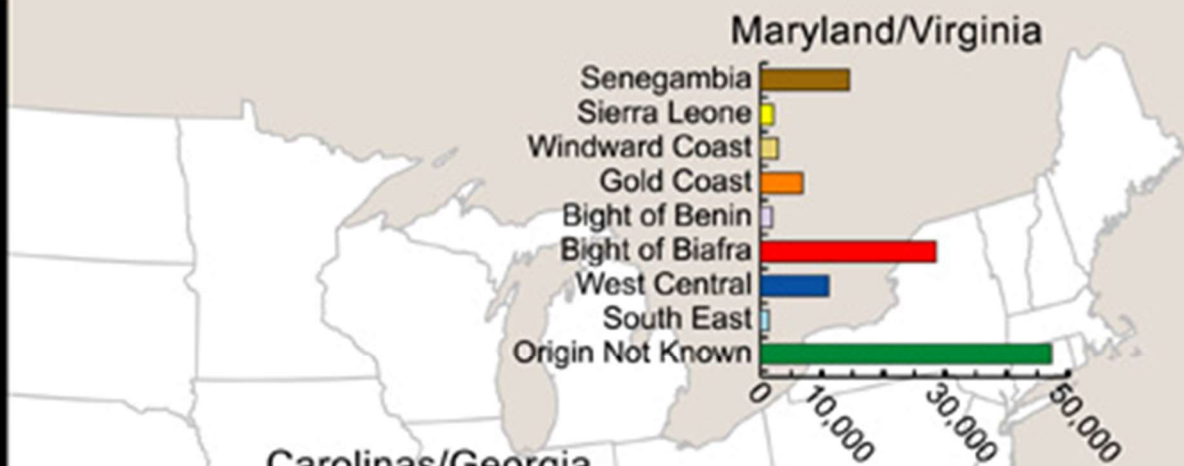
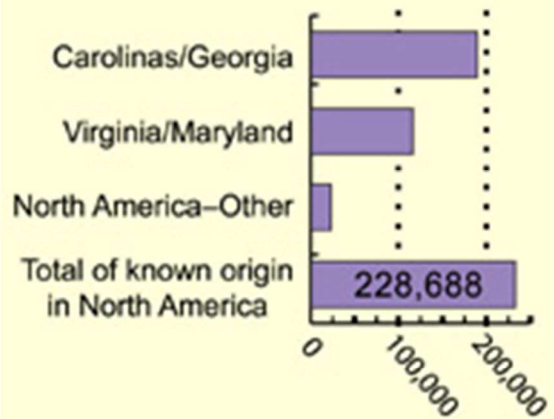
	Spain / Uruguay	Portugal / Brazil	Great Britain	Netherlands	U.S.A.	France	Denmark / Baltic	Totals
1501-1525	6,363	7,000	0	0	0	0	0	13,363
1526-1550	25,375	25,387	0	0	0	0	0	50,763
1551-1575	28,167	31,089	1,685	0	0	66	0	61,007
1576-1600	60,056	90,715	237	1,365	0	0	0	152,373
1601-1625	83,496	267,519	0	1,829	0	0	0	352,843
1626-1650	44,313	201,609	33,695	31,729	824	1,827	1,053	315,050
1651-1675	12,601	244,793	122,367	100,526	0	7,125	653	488,064
1676-1700	5,860	297,272	272,200	85,847	3,327	29,484	25,685	719,674
1701-1725	0	474,447	410,597	73,816	3,277	120,939	5,833	1,088,909
1726-1750	0	536,696	554,042	83,095	34,004	259,095	4,793	1,471,725
1751-1775	4,239	528,693	832,047	132,330	84,580	325,918	17,508	1,925,314
1776-1800	6,415	673,167	748,612	40,773	67,443	433,061	39,199	2,008,670
1801-1825	168,087	1,160,601	283,959	2,669	109,545	135,815	16,316	1,876,992
1826-1850	400,728	1,299,969	0	357	1,850	68,074	0	1,770,979
1851-1866	215,824	9,309	0	0	476	0	0	225,609
<b>Totals</b>	<b>1,061,524</b>	<b>5,848,265</b>	<b>3,259,440</b>	<b>554,336</b>	<b>305,326</b>	<b>1,381,404</b>	<b>111,041</b>	<b>12,521,336</b>



# Origins of Enslaved Africans in North America, 1600–1867



## Africans in North America



## Regions and ethnic groups that contributed to the ancestral heritage of African Americans:

**SENEGAMBIA:** Wolof, Mandingo, Malinke, Bambara, Papel, Limba, Bola, Balante, Serer, Fula, Tucolor

**SIERRA LEONE:** Temne, Mende, Kisi, Goree, Kru.

**WINDWARD COAST (including Liberia):** Baoule, Vai, De, Gola (Gullah), Bassa, Grebo.

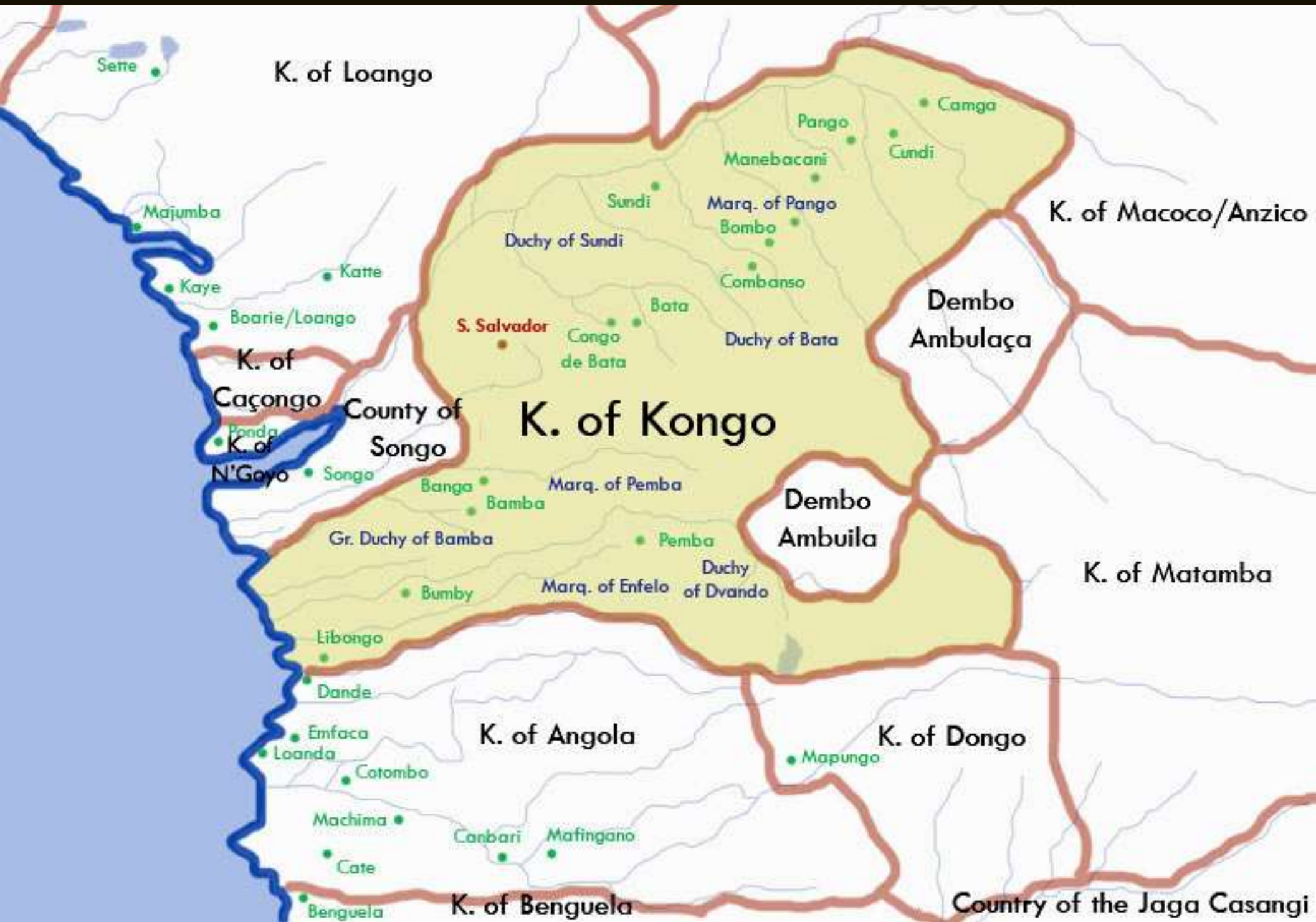
**GOLD COAST:** Ewe, Ga, Fante, Ashante, Twi, Brong

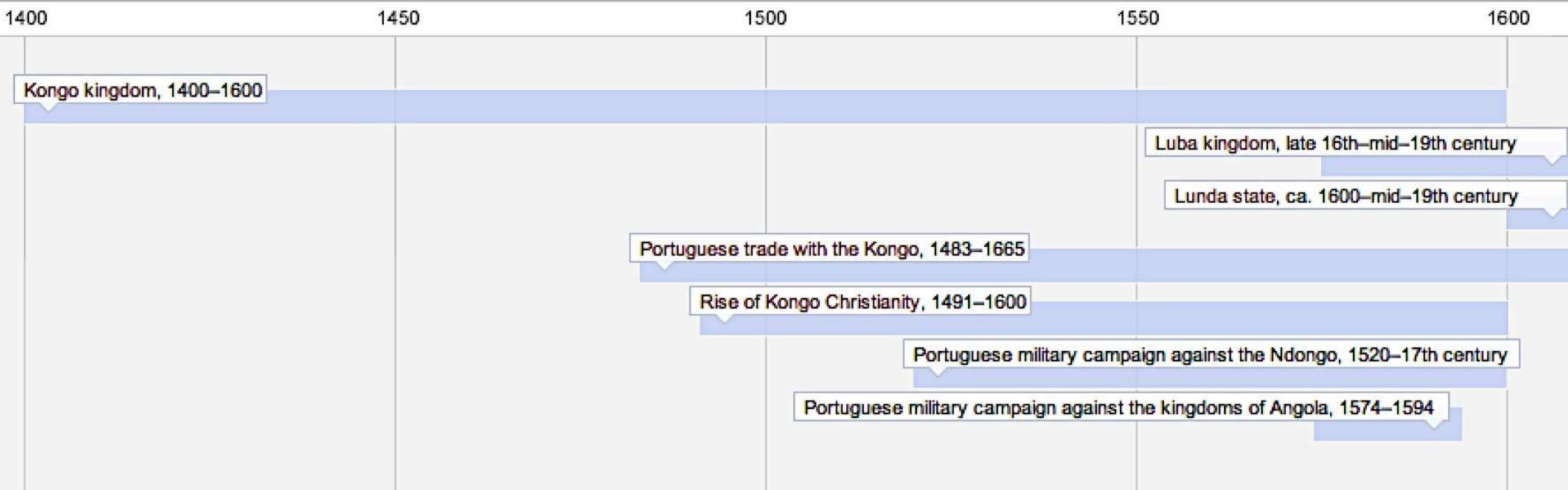
**BIGHT OF BENIN & BIGHT OF BIAFRA combined:** Yoruba, Nupe, Benin, Dahomean (Fon), Edo-Bini, Allada, Efik, Lbibio, Ljaw, Lbani, Lgbo (Calabar)

**CENTRAL & SOUTHEAST AFRICA:** BaKongo, MaLimbo, Ndungo, BaMbo, BaLimbe, BaDongo, Luba, Loanga, Ovimbundu, Cabinda, Pembe, Imbangala, Mbundu, BaNdulunda

**Other possible groups that maybe should be included as a "Ancestral group" of African Americans:**

Fulani, Tuareg, Dialonke, Massina, Dogon, Songhay, Jekri, Jukun, Domaa, Tallensi, Mossi, Nzima, Akwamu, Egba, Fang, and Ge.



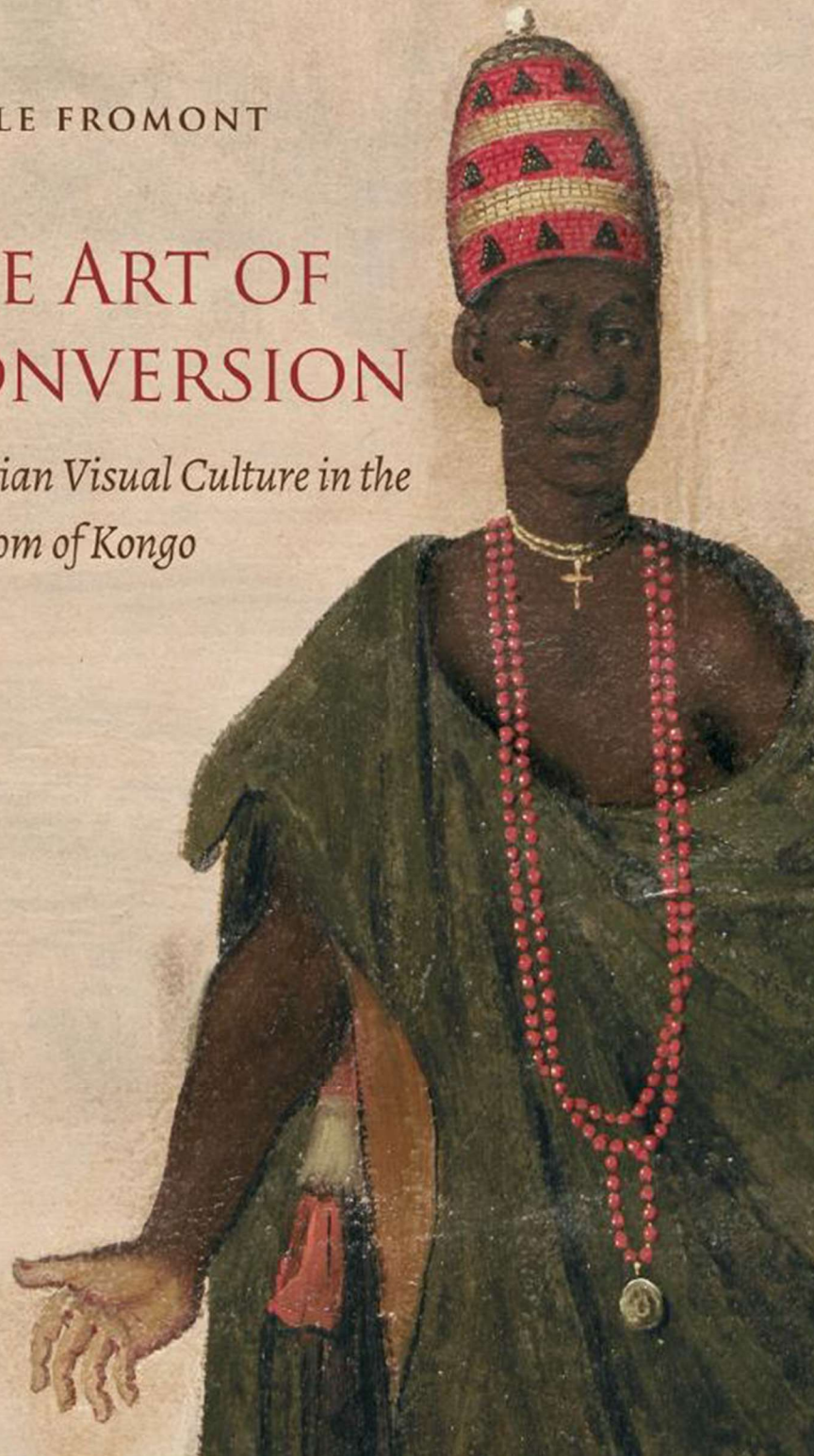




CÉCILE FROMONT

# THE ART OF CONVERSION

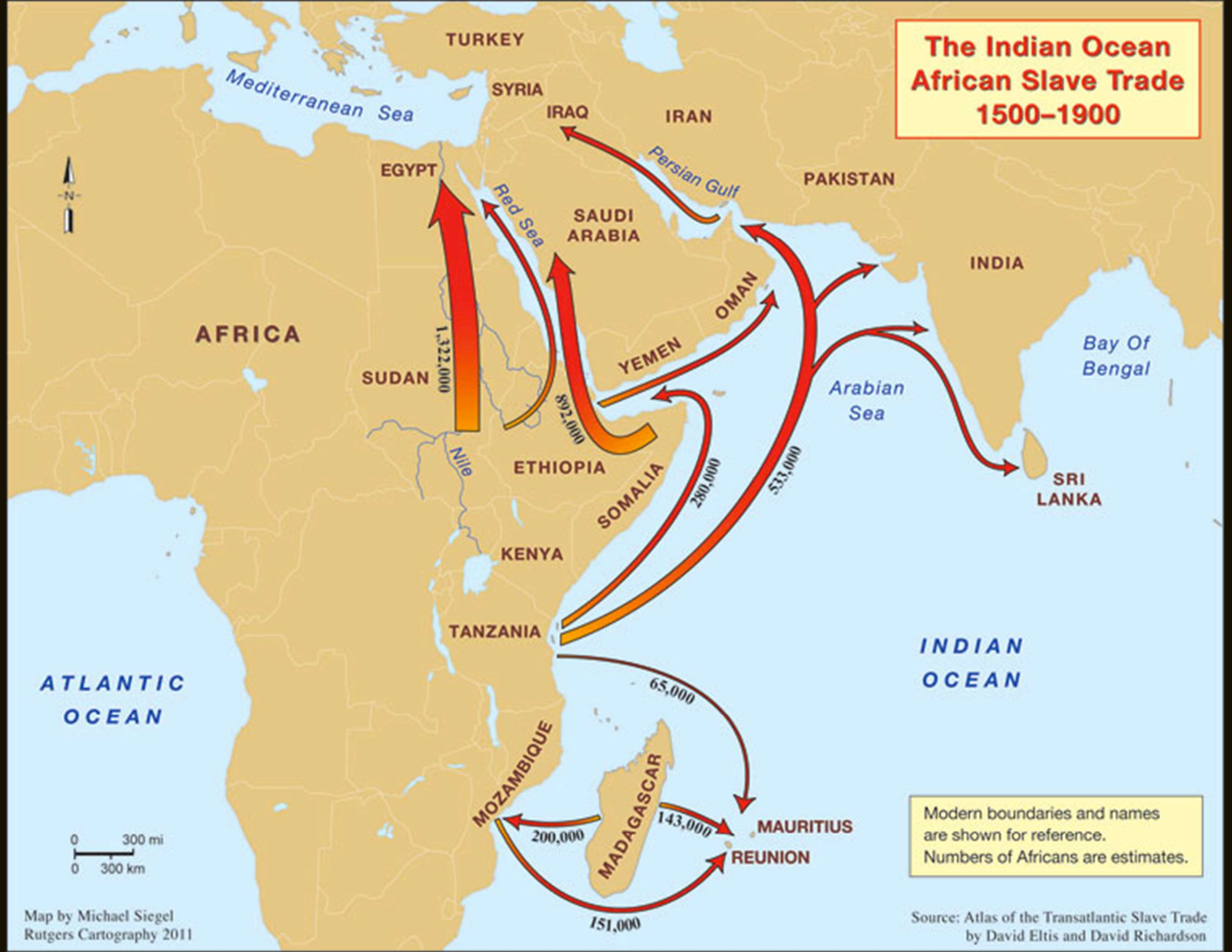
*Christian Visual Culture in the  
Kingdom of Kongo*



# The Islamic World, 1500



# The Indian Ocean African Slave Trade 1500–1900



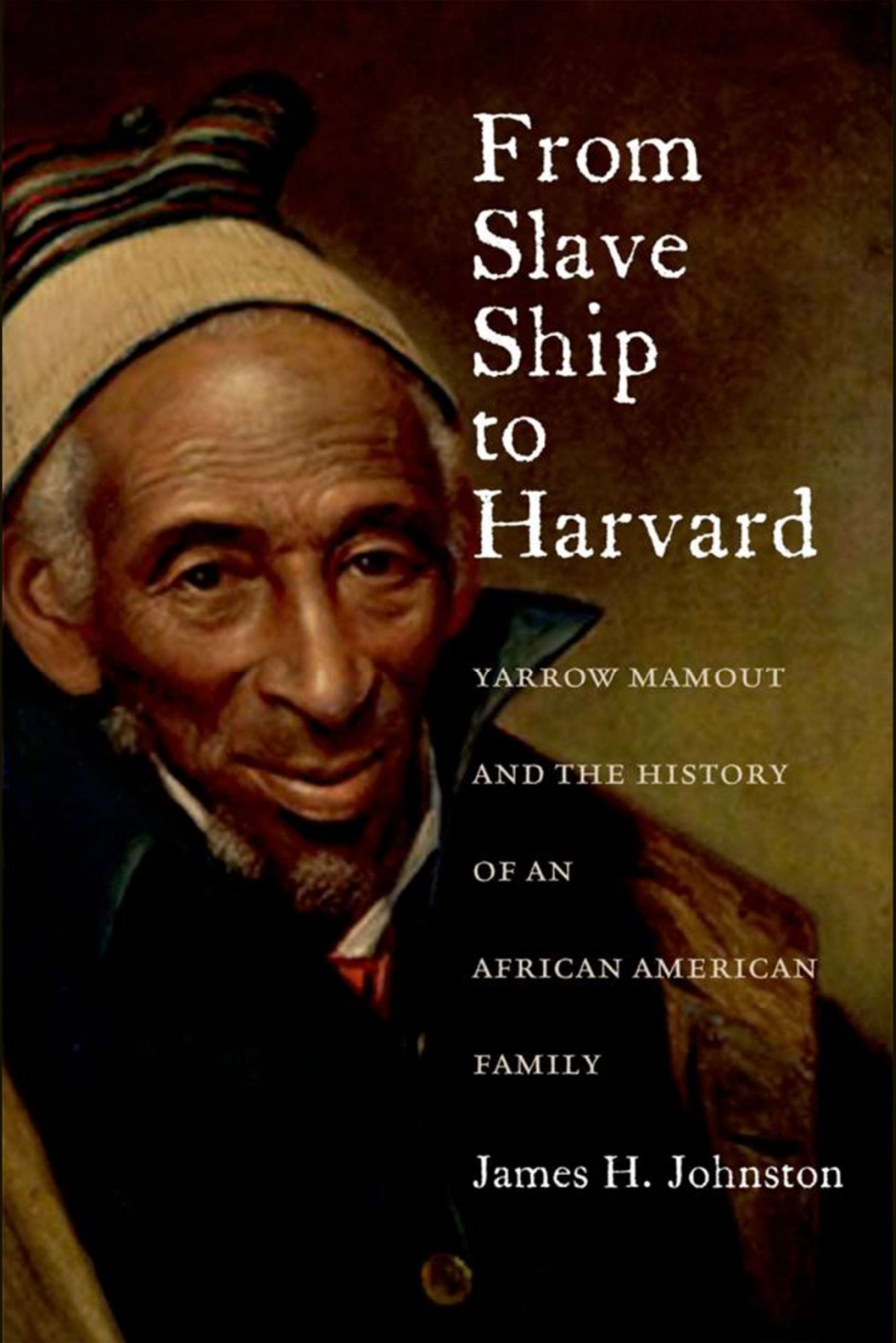
Modern boundaries and names are shown for reference. Numbers of Africans are estimates.

Source: Atlas of the Transatlantic Slave Trade by David Eltis and David Richardson

Map by Michael Siegel Rutgers Cartography 2011



Ayuba Suleiman Diallo (1701–1773): Fulbe Muslim ensnared in transatlantic slave trade; born in present-day Senegal; memoirs were one of the first slave narratives, published by Thomas Bluett as *Some Memories of the Life of Job, the Son of the Solomon High Priest of Boonda in Africa; Who was enslaved about two Years in Maryland; and afterwards being brought to England, was set free, and sent to his native Land in the Year 1734.*

A detailed oil painting of an elderly African American man, Yarrow Mamout. He is wearing a white cap with a colorful striped band and a dark blue coat over a red shirt. He has a gentle expression and is looking slightly to the right of the viewer. The background is a dark, textured brown.

# From Slave Ship to Harvard

YARROW MAMOUT

AND THE HISTORY

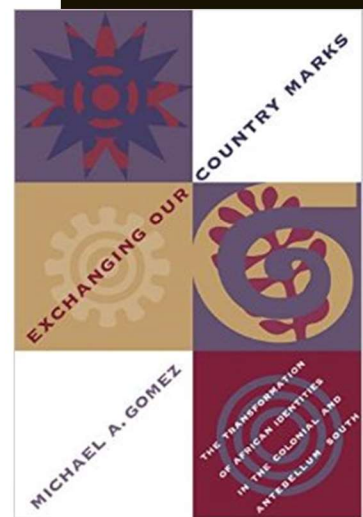
OF AN

AFRICAN AMERICAN

FAMILY

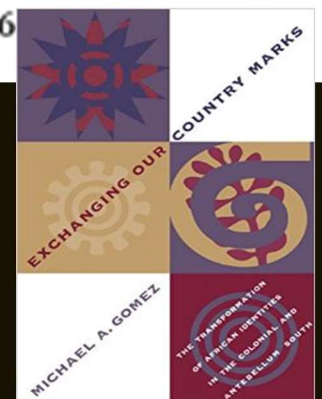
James H. Johnston

Individual examples of adherence to Islam suggest that many more practiced the religion, perhaps clandestinely, or perhaps in full view of unsuspecting eyes such as Ball's. In any event, the possibility that Muslims congregated for prayer is enhanced by a second factor: the general tendency among slaves to steal away into secluded areas for religious and social purposes.<sup>98</sup> It has generally been assumed that stealing away involved the slaves' pursuit of their peculiar brand of Christianity, or even traditional African religions, but there is absolutely no reason to preclude Muslims from similar activity. Indeed, the probability that such gatherings took place is increased when the question of contact between Muslims is considered. Bilali and Salih Bilali, residing on plantations on neighboring sea islands, were considered the best of friends and were in contact with others who were apparently Fulbe. The sea island Muslim community on Sapelo and St. Simons islands was probably significant, as evidenced by Bilali's response when called upon by his owner to defend the island against the British in 1813: "I will answer for every Negro of the true faith," he announced, proceeding to muster a force of eighty (an event to which this chapter will later return).<sup>99</sup> Religion and religious observances must have constituted an important, if not central, component of Muslims' bond. Abd al-Rahman and Samba, his fellow Pullo (singular of Fulbe) and slave on the same farm, were able to associate closely with each other, and the two communicated with at least one other Mandinka from Natchez.<sup>100</sup> As coreligionists, they surely sought opportunities to pray together.



The evidence is sufficient that Muslims struggled to not only bond with one another but also retain their common Islamic educational backgrounds. One Dr. Collins, who wrote a manual on the medical treatment of slaves, stated that many slaves from Senegal “converse in the Arabic language, and some are sufficiently instructed even to write it.”<sup>103</sup> LeConte recalled “an old native African named Philip,” a Muslim who during the antebellum period demonstrated the outward expressions of the religion “by going through all the prayers and prostrations of his native country.”<sup>104</sup> Abd al-Rahman would write the *Fātiḥa* (opening *sūra*, or chapter, of the Qur’ān) for whites who believed they were receiving the Lord’s Prayer in an exotic hand.<sup>105</sup> And, of course, Umar b. Said penned his autobiography in Arabic.

Many Muslims struggled not only to preserve their traditions but also to pass them on to their progeny. Thus Bilali bestowed Muslim names upon his twelve sons and seven daughters and apparently taught all but the youngest daughter Pulaar (language of the Fulbe) and possibly Arabic, as they regularly communicated with one another in a “foreign tongue.”<sup>106</sup>



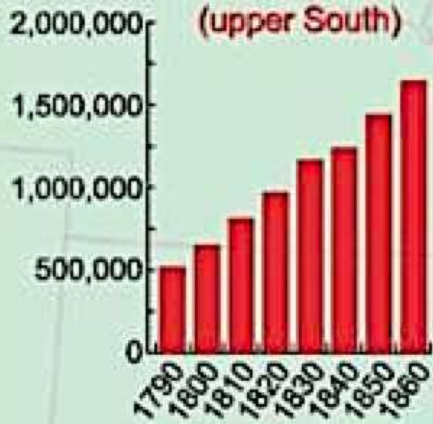
Various African words that entered African American slang seem to have come from the Senegambia. About this there is probably more mythology than real knowledge, but there are a few well-known examples: a jazz player is a *cat*, which is the word for musician in Wolof, the lingua franca of Senegal, so that a *xalamkat* is one who plays the *xalam* (a banjo-type instrument). *Hepi* means something like “one who knows,” so a *hepi kat* is a *hep cat* (and by extension, a hipster or a hippie—or how about hip-hop?). A good case can be made for the Senegambian origins of the words *juke*, *jive*, and possibly *jam*. And the familiar New Orleans charm of *gris-gris* was a Koranic amulet, sold by *marabouts*, or Muslim holy men, in the Senegambia; it was very familiar to eighteenth-century Bambara.<sup>19</sup>

Excerpt from Ned Sublette, *Cuba and Its Music: From the First Drums to the Mambo* (Chicago Review Press, 2007)

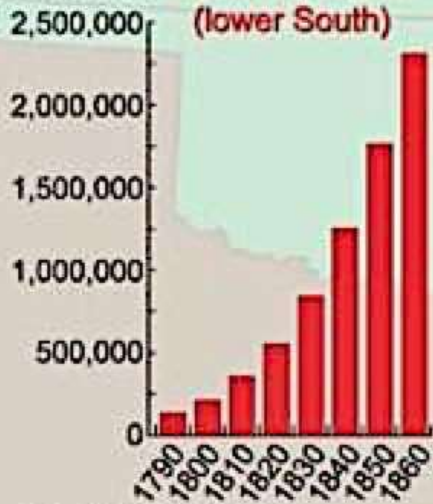


# The Domestic Slave Trade, 1808–1865

Slave Population (upper South)



Slave Population (lower South)

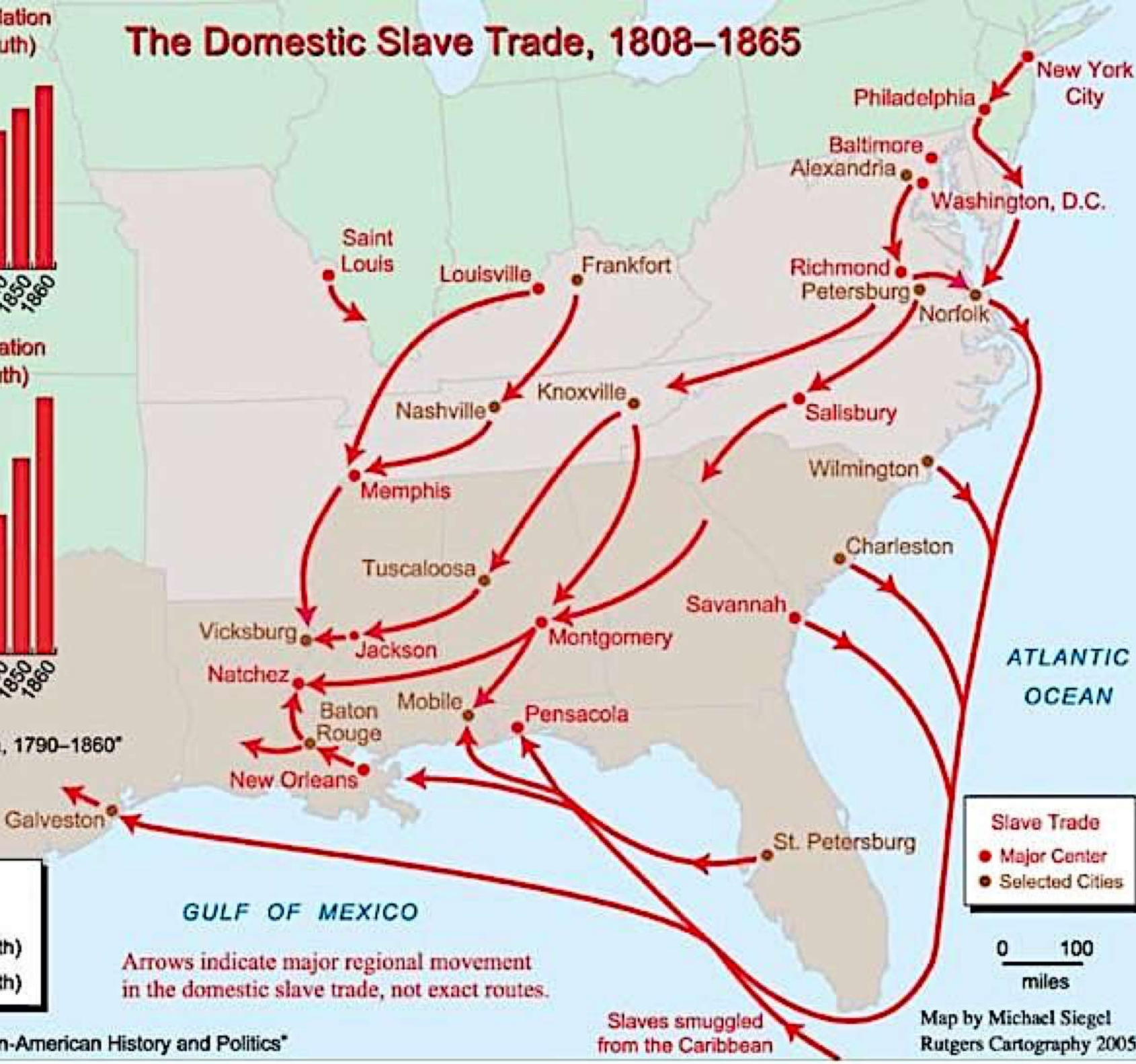


Graph Data Source:  
\*Black Demographic Data, 1790–1860\*

**REGIONS**

- Free
- Slave (Upper South)
- Slave (Lower South)

Arrows indicate major regional movement in the domestic slave trade, not exact routes.



Slaves smuggled from the Caribbean

Map by Michael Siegel  
Rutgers Cartography 2005

# SLAVE INSURRECTIONS

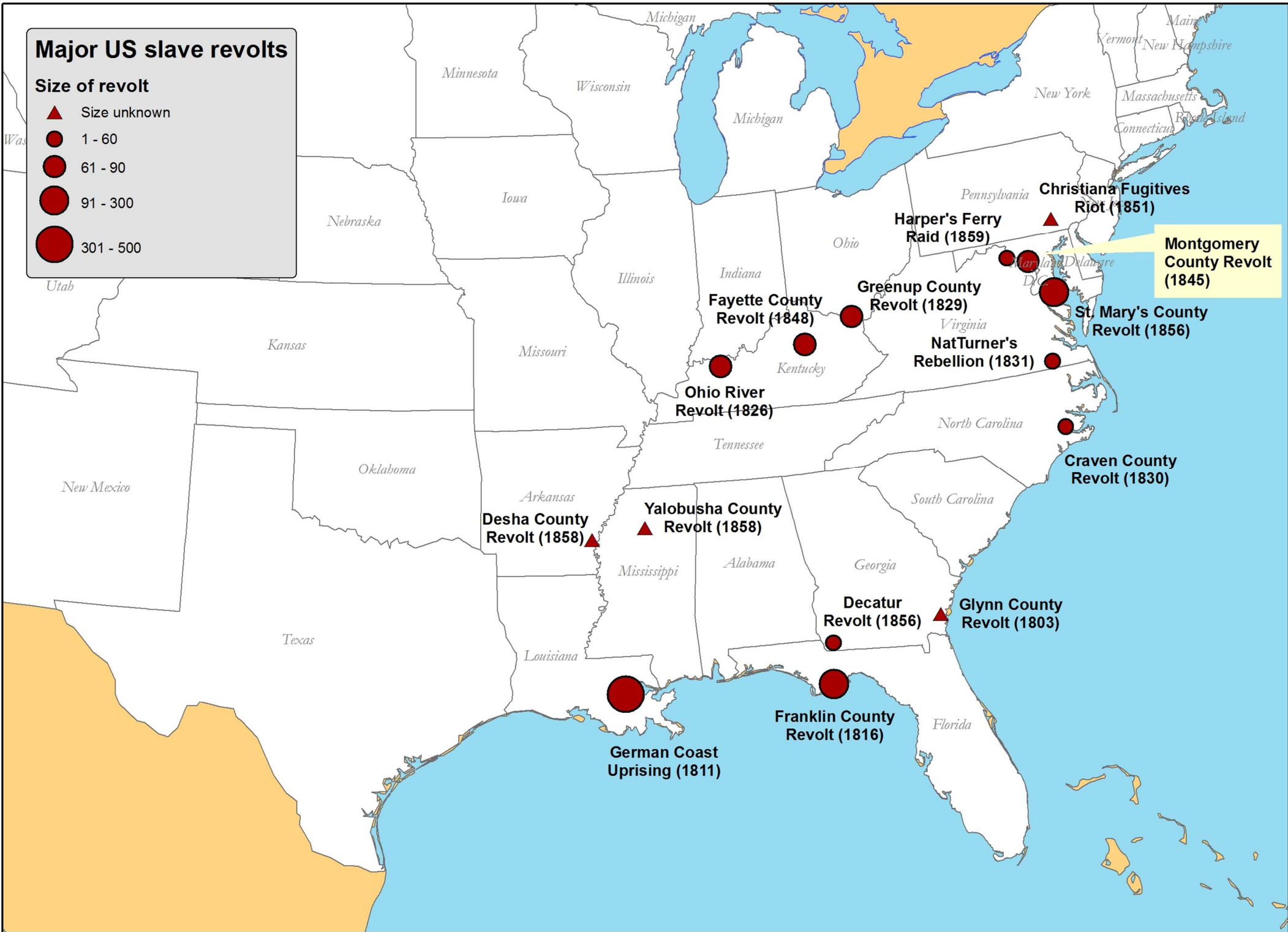
1526-1864



# Major US slave revolts

## Size of revolt

- ▲ Size unknown
- 1 - 60
- 61 - 90
- 91 - 300
- 301 - 500





10

48

## THE STONO REBELLION (1739)

The Stono Rebellion, the largest slave insurrection in British North America, began nearby on September 9, 1739. About 20 Africans raided a store near Wallace Creek, a branch of the Stono River. Taking guns and other weapons, they killed two shopkeepers. The rebels marched south toward promised freedom in Spanish Florida, waving flags, beating drums, and shouting "Liberty!"

(Continued on other side)

ERECTED BY THE SEA ISLAND FARMERS COOPERATIVE, 2006

# Slave rebellions rocked New York in 1712 and 1741

Many innocents are executed and fear of revolt drives a tyrannical reaction.



City of New-York, J.  
**A L A W**  
For Regulating Negroes and Slaves in the  
Night Time.



New York city hall site of the "Negro Plot" 1741 slave rebellion trials

**1712 revolt:** 21 Blacks executed (20 burned, 1 on the "breaking wheel,") 6 Blacks committed suicide.



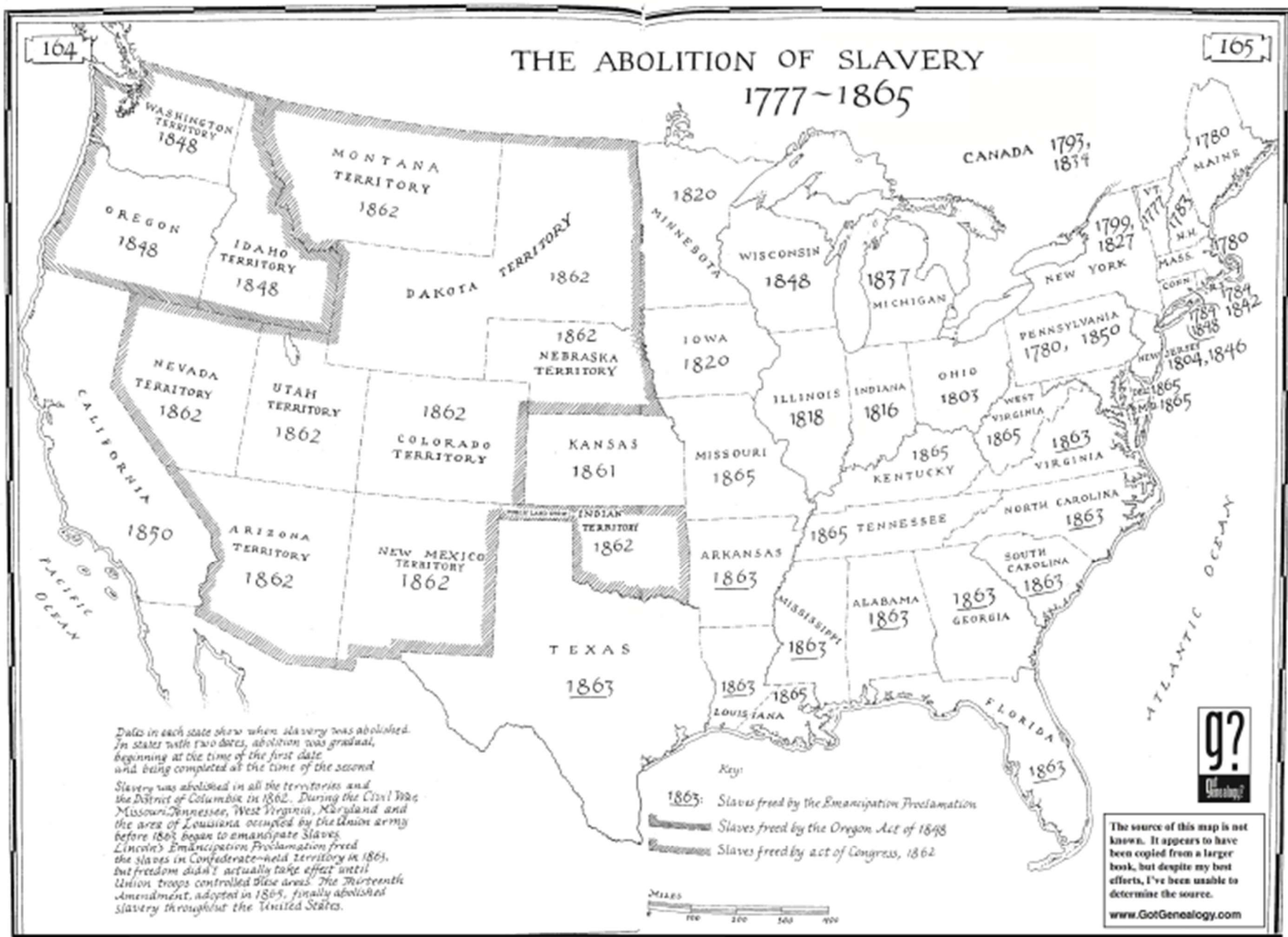
**1741:** 17 Blacks 3 whites hanged  
13 Blacks burned at the stake

**A JOURNAL OF THE PROCEEDINGS**  
In the Execution of the  
**CONSPIRACY**  
Formed by some White People, in conjunction with Negro and other Slaves, for burning the City of NEW-YORK in AMERICA and murdering the Inhabitants.



Justice Daniel Horsmanden presided over the trials authoring an account of the proceedings.

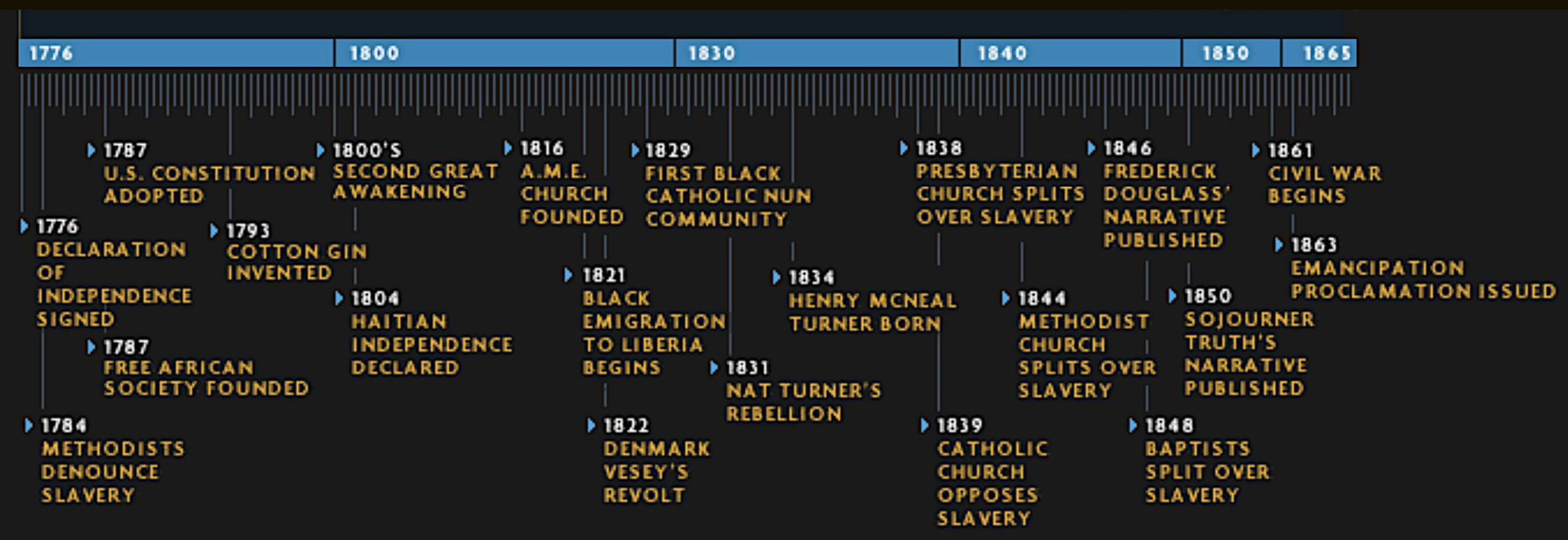
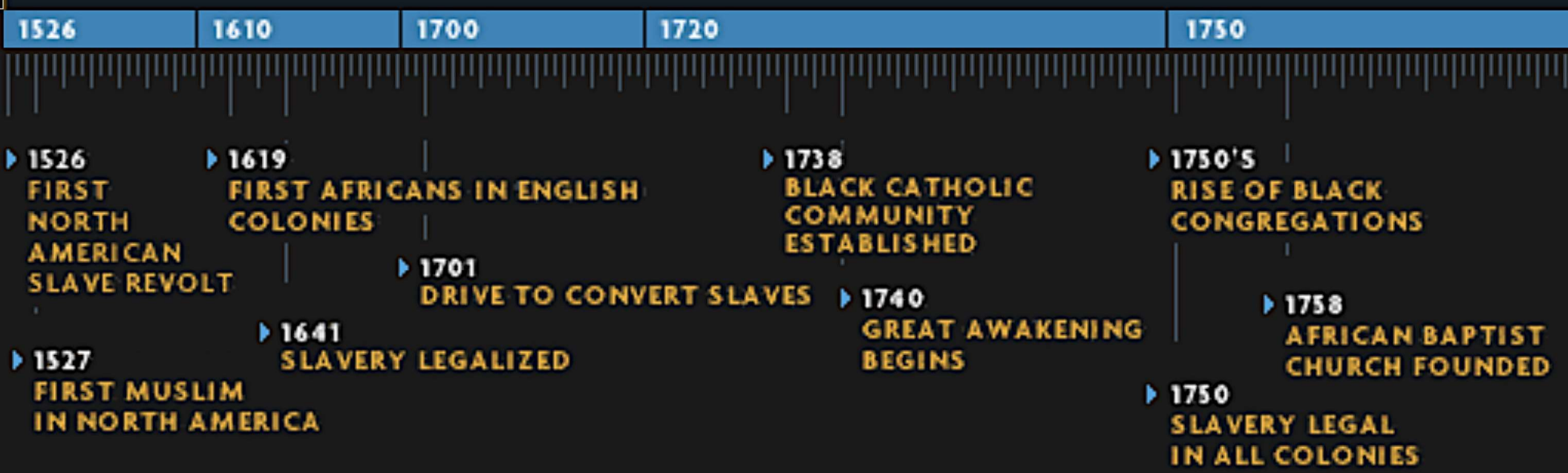
# THE ABOLITION OF SLAVERY 1777-1865



*Dates in each state show when slavery was abolished. In states with two dates, abolition was gradual, beginning at the time of the first date and being completed at the time of the second. Slavery was abolished in all the territories and the District of Columbia in 1862. During the Civil War, Missouri, Tennessee, West Virginia, Maryland and the area of Louisiana occupied by the Union army before 1863 began to emancipate slaves. Lincoln's Emancipation Proclamation freed the slaves in Confederate-held territory in 1863, but freedom didn't actually take effect until Union troops controlled these areas. The Thirteenth Amendment, adopted in 1865, finally abolished slavery throughout the United States.*

*Key:*  
 1863: Slaves freed by the Emancipation Proclamation  
 [Horizontal lines]: Slaves freed by the Oregon Act of 1848  
 [Vertical lines]: Slaves freed by act of Congress, 1862

**g?**  
 The source of this map is not known. It appears to have been copied from a larger book, but despite my best efforts, I've been unable to determine the source.  
[www.GotGenealogy.com](http://www.GotGenealogy.com)



States Labels and Jim Crow Boundaries



**Non-Jim Crow states**

- California (CA)
- Colorado (CO)
- Connecticut (CT)
- Delaware (DE)
- District of Columbia (DC)
- Idaho (ID)
- Illinois (IL)
- Iowa (IO)
- Maine (ME)
- Maryland (MD)
- Massachusetts (MA)
- Michigan (MI)
- Minnesota (MN)
- Montana (MT)
- North Dakota (ND)
- Nebraska (NE)
- Nevada (NV)
- New Hampshire (NH)
- New Jersey (NJ)
- New York (NY)
- Ohio (OH)
- Oregon (OR)
- Pennsylvania (PA)
- Rhode Island (RI)
- South Dakota (SD)
- Utah (UT)
- Vermont (VT)
- Washington (WA)
- Wisconsin (WI)

**Jim Crow states**

- Alabama (AL)
- Arizona (AR)
- Arkansas (AK)
- Florida (FL)
- Georgia (GA)
- Indiana (IN)
- Kansas (KS)
- Kentucky (KT)
- Louisiana (LA)
- Mississippi (MS)
- Missouri (MO)
- North Carolina (NC)
- New Mexico (NM)
- Oklahoma (OK)
- South Carolina (SC)
- Tennessee (TN)
- Texas (TX)
- Virginia (VA)
- West Virginia (WV)
- Wyoming (WY)



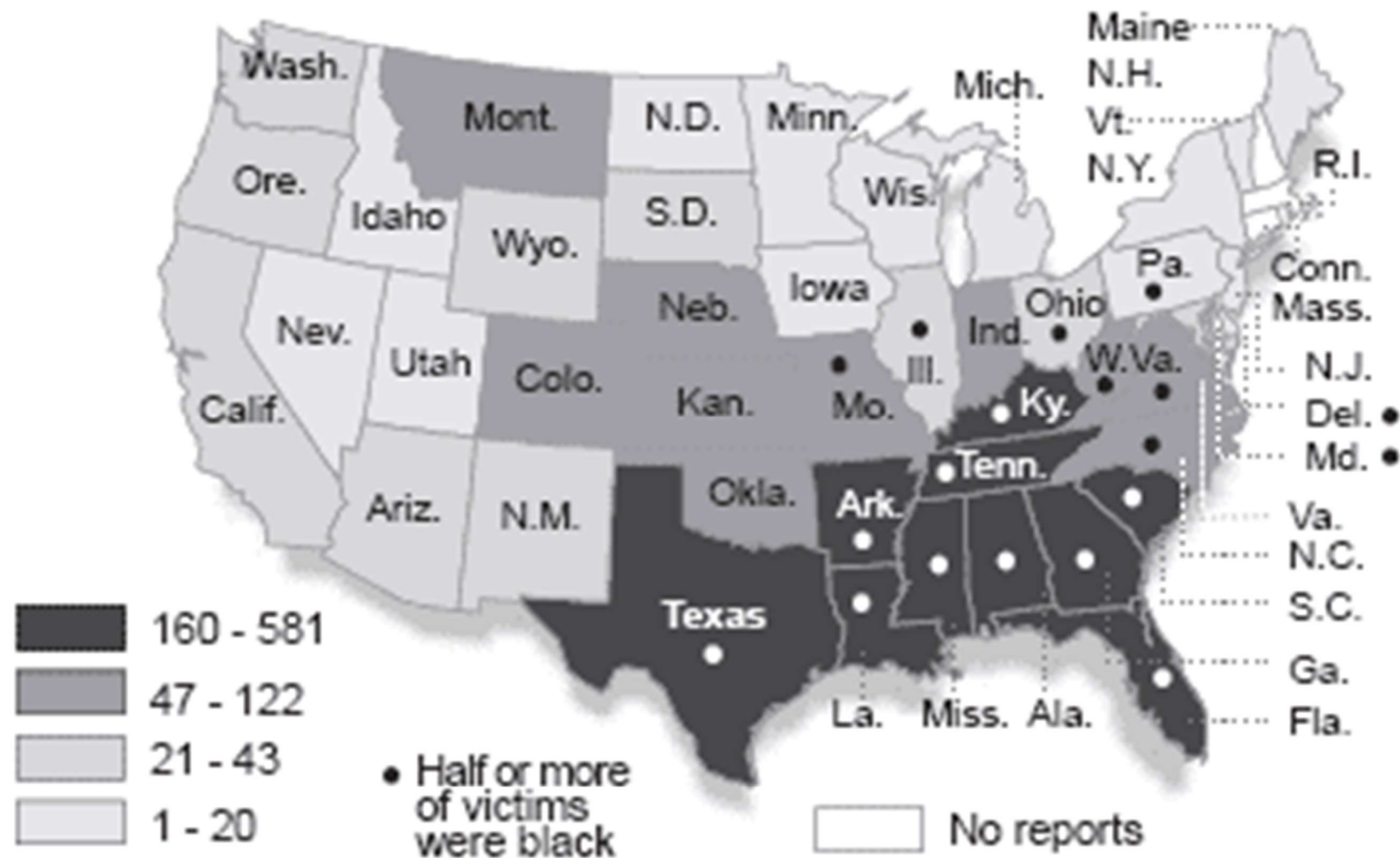
# Black Codes

<p><u>Curfews</u>- black people not allowed to gather after sunset</p>	<p><u>Vagrancy laws</u> Freedmen who didn't work could be fined, whipped, or sold for a year's labor.</p>	<p><u>Labor contract</u> Freedmen forced to sign 1-year work contract. If broken, they lost all wages.</p>
<p><u>Women's Rights Limits</u> Mothers forced to work farm labor instead of caring for children at home.</p>	<p><u>Land Restrictions</u> Freedmen could only rent land or live in rural areas, forcing plantation living.</p>	

# Lynchings concentrated in the South

A Senate measure Monday apologized for its failure to pass anti-lynching legislation well into the 20th century.

Victims of lynchings 1882 to 1968



# WITHOUT SANCTUARY

*Lynching Photography in America*

"Without Sanctuary is a great and terrible book. It's an album of peacetime atrocities, during which hundreds of Kodaks clicked."

Richard Lacayo, *Time*



1936  
EST.

1940  
EDITION

# THE NEGRO MOTORIST GREEN-BOOK

*Hotels  
Taverns  
Garages  
Night-Clubs  
Restaurants  
Service-Stations  
Automotive  
Tourist-Homes  
Road-Houses  
Barber-Shops  
Beauty-Parlors*

Prepared in cooperation with  
The United States Travel Bureau

Victor H. Green — Publisher

938 St. Nicholas, Ave.

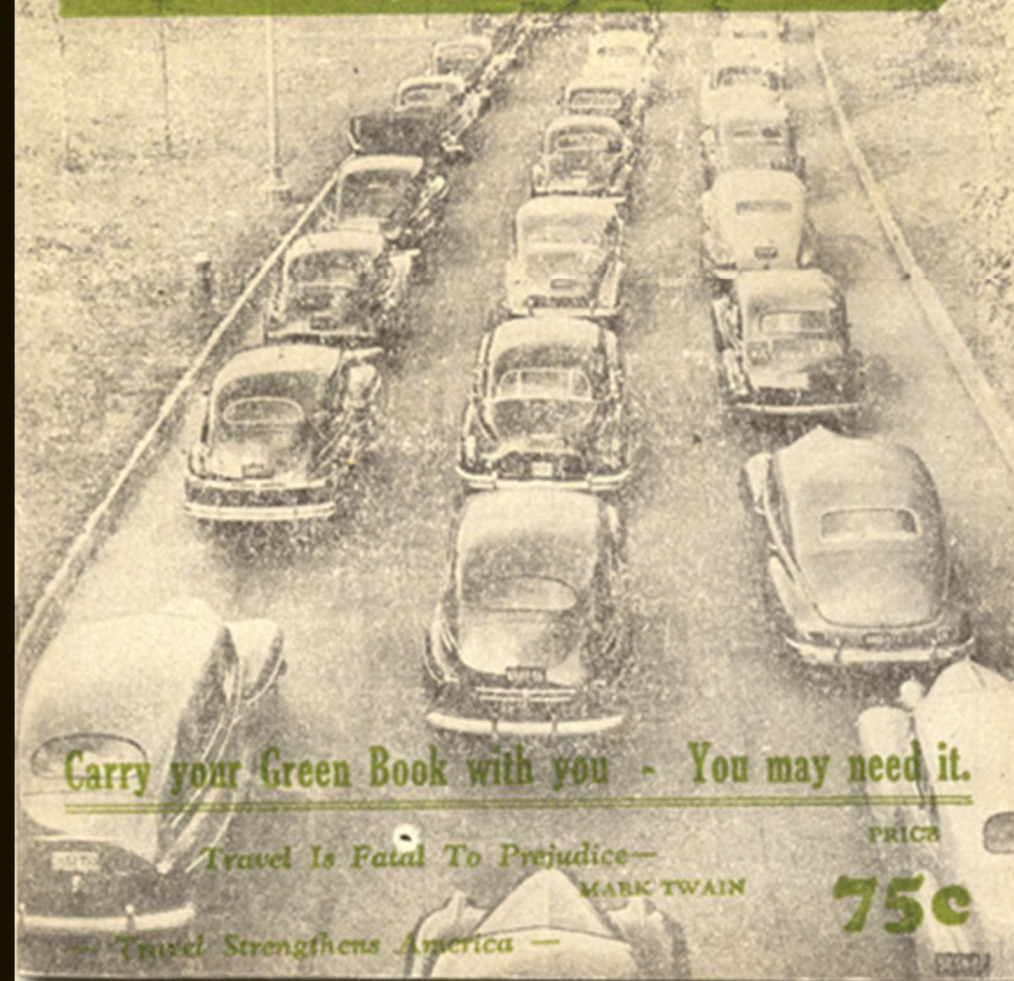
New York City

Price-25¢

## *The Negro Motorist* **GREEN BOOK**

AN INTERNATIONAL TRAVEL GUIDE  
U. S. A. ALASKA BERMUDA MEXICO CANADA

1949 EDITION



Carry your Green Book with you - You may need it.

Travel Is Fatal To Prejudice—

MARK TWAIN

— Travel Strengthens America —

PRICE

**75c**

"Powerful and important . . . deserves to become an instant classic."

—*The Washington Post Book World*

# SUNDOWN TOWNS

A HIDDEN DIMENSION *of*  
AMERICAN RACISM



JAMES W. LOEWEN

Author of *Lies My Teacher Told Me*

## DON'T LET THE SUN SET ON YOU HERE, UNDERSTAND?

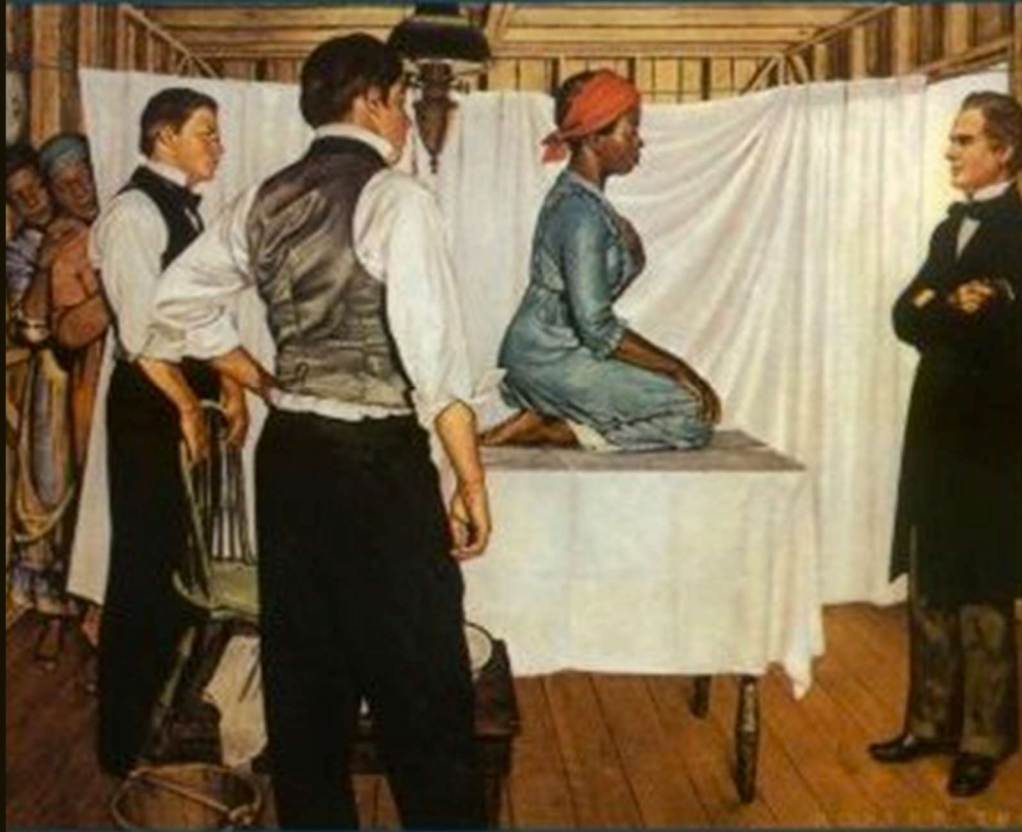
Norman, Okla., Feb. 10.—Agitation involving Race musicians has become quite widespread since the beating up of Howard's orchestra in Miami, Fla., some weeks ago. The latest instance of intimidation occurred in this city.

An orchestra composed of Race men had been sent for to come from Fort Worth, Texas, to play at a dance given for students of the University of Oklahoma. When it was discovered that the musicians were in town a free-for-all fight was only narrowly averted. Like many Southern towns there is a disposition here to make this a lily-white community and keep out from it certain citizens of the republic.

Thus, soon after the dance started a mob gathered outside the hall and began throwing stones and bricks through the windows. An investigation revealed the cause or motive for the mob action. Calls were immediately made for the police, who came in time to save the musicians from further mistreatment. Several score students surrounded the orchestra and escorted it to an inter-urban station, where it entrained for Fort Worth.

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# FROM MIDWIVES TO MEDICINE



*The Birth of American Gynecology*

DEBORAH KUHN MCGREGOR

Copyrighted Material

# MEDICAL APARTHEID

THE DARK HISTORY OF MEDICAL  
EXPERIMENTATION ON BLACK AMERICANS FROM  
COLONIAL TIMES TO THE PRESENT

HARRIET A. WASHINGTON



[www.history.com/stories/100-years-of-the-tuskegee-syphilis-study](https://www.history.com/stories/100-years-of-the-tuskegee-syphilis-study)

Several participants in the Tuskegee Syphilis Study. The men in this photograph have never been identified.

# (Th)ink

HENRIETTA LACKS,  
A BLACK WOMAN  
WHO DIED IN 1951,  
IS THE SOURCE OF  
THE HeLa CELL LINE,  
THE FIRST HUMAN  
CELLS ABLE TO REPRO-  
DUCE ON THEIR OWN.

## FACTS ABOUT LACKS:

- MOTHER of FIVE
- WIFE of DAVID
- CELL LINE HELPED DEVELOP POLIO VACCINE & SO MUCH MORE!!

©2010 K.KNIGHT

BY  
KEITH  
KNIGHT



WRITE!! P.O. BOX 341892 LOS ANGELES CA 90034

MOTHER ~~NATURE~~ SCIENCE

“The HeLa line were not the first to reproduce on their own. Many cells had been cultured, including cancer cells. The HeLa line was the first not to become non-viable after a few dozen generations. Most cancer cells can’t repair themselves in each generation, but the HeLa line can do that. A few other such lines have been discovered since, and we now can create them with recombinant DNA techniques, but for some decades HeLa stood alone. Thousands of scientists built research careers around the line...”

Quote from Mholsen at <https://kchronicles.com/comic/think-black-her-story-month-henrietta-lacks/>





In this Feb, 1966 photo, Solomon McBride, second right, a medical administrator in Holmesburg Prison's human research, questions a test subject at the facility in Philadelphia. The prison used inmates extensively for medical experiments. (AP Photo/The Urban Archives - Temple University)



Conjure woman  
from Washington County Georgia  
and great grandmother of artist Inga  
Kimberly Brown.

Although males appear to be more prominent in nineteenth- and early-twentieth-century accounts of Conjurers, African American female practitioners apparently made their mark in significant numbers as well. Charles Colcock Jones, Jr., a white southern historian and namesake of a prominent antebellum missionary, alleged that Conjure women predominated in black communities in the coastal regions of Georgia and the Carolinas. “The fabrication of Fetiches, and their sale to those who desired to utilize the powers of the deities which they were supposed to represent, were monopolized by old women,” he wrote, “who derived considerable gain from this calling.” The novelist Charles Chesnutt attested to the supernatural powers of the elderly black women he met in North Carolina while researching his 1899 work, *The Conjure Woman and Other Tales*. Other black female supernatural specialists were represented in a gamut of gender stereotypes in fiction and folklore, from the sinister, decrepit hag to the dangerous, bewitching mulatta. African American Conjure women inherited a legacy of powerful spiritual roles that had been instituted by their foremothers.<sup>21</sup>

Excerpt from Yvonne P. Chireau, *Black Magic: Religion and the African-American Conjuring Tradition* (Berkeley: University of California Press, 2003)

Other descriptions focus on the apparel of African American Conjure practitioners. Some specialists adopted accessories that they claimed had supernatural significance. Tinted or dark glasses, for example, a symbol of second sight that “blocked a man’s view” of the Conjuror’s “eyes and thoughts” were a noted item among some practitioners. To enhance their status as the descendants of Africans, some Conjurors acquired exotic paraphernalia, such as Wells Brown’s Dinkie, who wore a shed snake-skin about his shoulders. Others carried elaborate carved walking staffs and canes as the trademarks of their profession. Some supernatural specialists were also known to dress in styles suggesting sexual inversion. One account from the post-Emancipation period tells of “Reverend Dr. H.” in Virginia, a Conjuror who “had his hair braided like a woman, and [had] rings in his ears.” Gender mutability may have been a dramatic means by which Conjure practitioners exploited their reputations as eccentric individuals.<sup>20</sup>

Excerpt from Yvonne P. Chireau, *Black Magic: Religion and the African-American Conjuring Tradition* (Berkeley: University of California Press, 2003)



AMERICAN HORROR STORY  
C O V E N

OCT 9  
WEDS 10

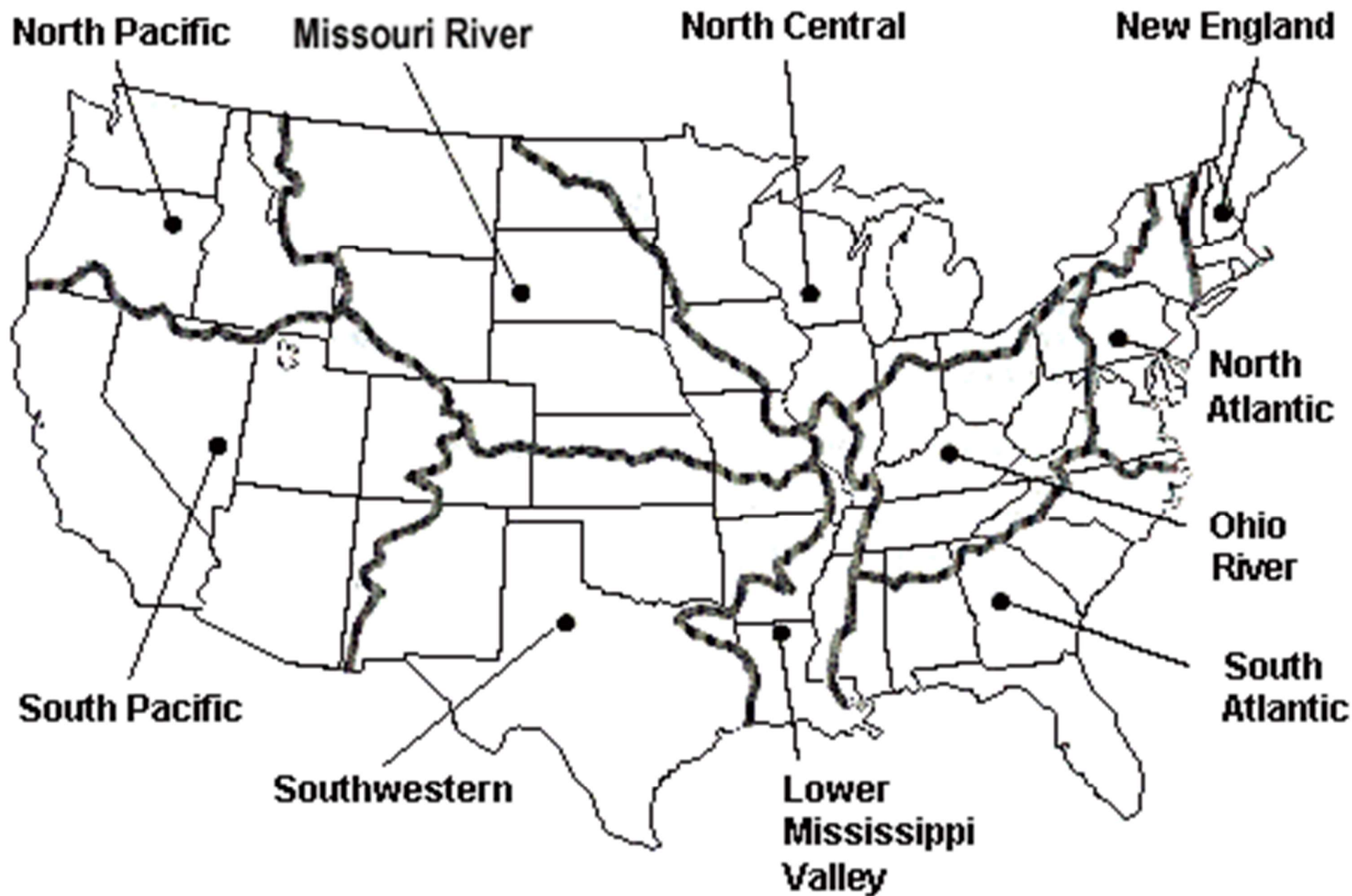
**FX**  
FEARLESS

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#AmericanHorrorStory

**Table 1.2: The Gods of Mississippi Valley Voodoo**

<b>Name(s)</b>	<b>Function</b>
Blanc Dani, Monsieur Danny, Voodoo Magnian; Grandfather Rattlesnake	Chief god, envisioned as a snake; god of discord; defeats enemies; may have merged with Grand Zombi
Papa Lébat, Liba, LaBas, Laba Limba	Trickster, doorkeeper, sometimes considered evil
Monsieur Assonquer, Onzancaire, On Sa Tier	God of good fortune
Grand Zombi	Important and perhaps chief god, whose name roughly translates as “Great God” or “Great Spirit;” may have merged with Blanc Dani
Jean Macouloumba, Colomba	Unknown
Maman You	Unknown
Yon Sue	Unknown
Monsieur Agoussou, Vert Agoussou	God of love
Vériquité	Multiple functions including causing illness
Dambarra Soutons	May be identical to Blanc Dani
Charlo	Child god
Monsieur d’Embarass	God of death; name may indicate a connection to Blanc Dani/Dambarra Soutons
Samunga	Called on when gathering mud among Missouri believers

SOURCES: Anderson, “Voodoo;” Dillon, “Voodoo,” sec. “Marie the Mysterious,” 3:1, 5:7, 9, 6:5A; sec. “St. John’s Eve,” 27; Cable, *The Grandissimes*, 99, 101, 135, 182, 184, 257, 272, 311, 447, 453-456, 468; Pitkin, 185–213, 260–292; Mary Owen, “Among the Voodoos,” 238–242; Cable, “Creole Slave Songs,” 807–828.

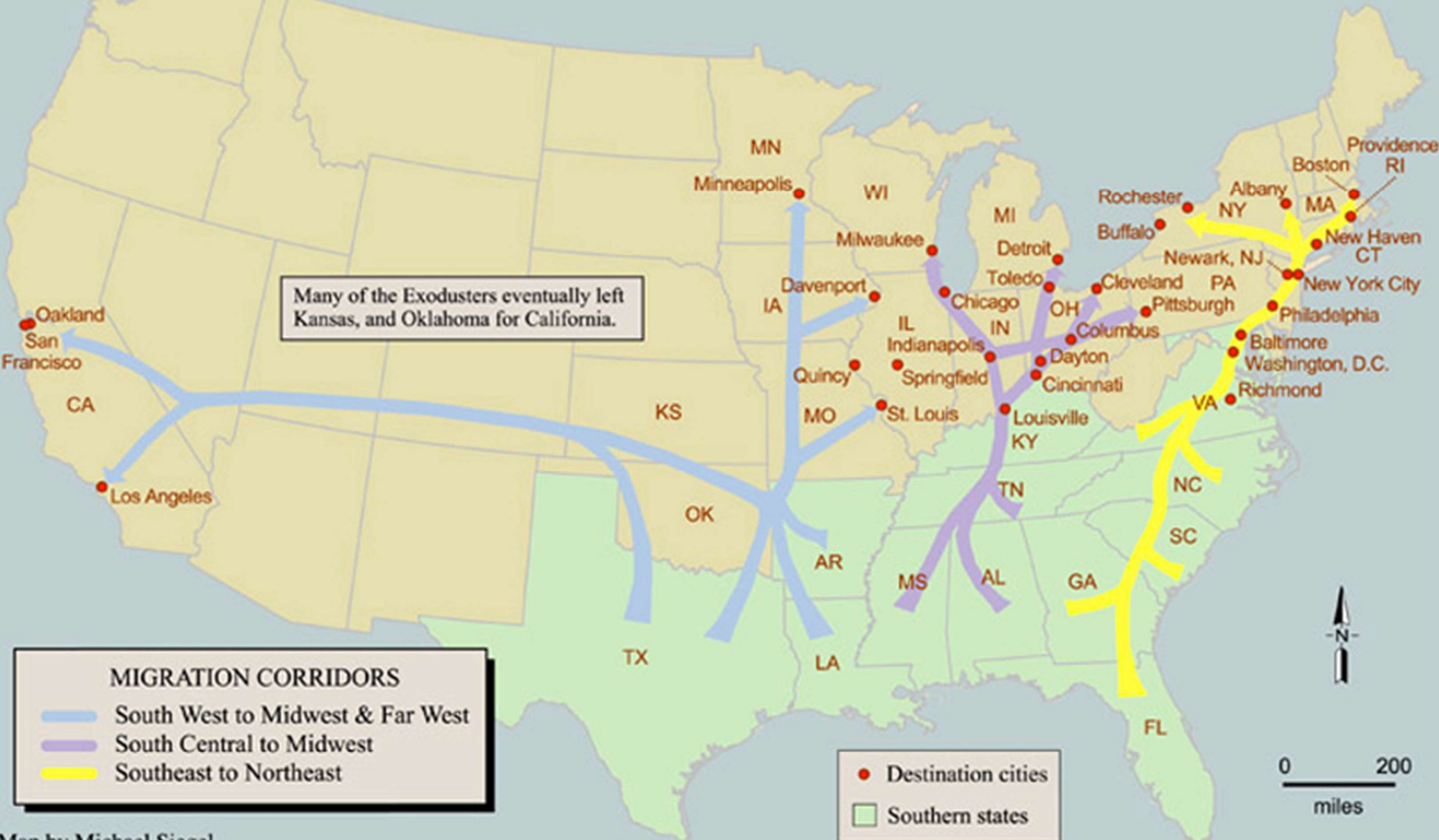


*The Blues* = “Secular spirituals”  
that still give voice to collective afflictions  
and historically contained many implicit and explicit  
references to hoodoo, conjure, and rootworkers  
like the renowned Aunt Caroline Dye





# The Great Migration, 1916–1930






Map by Michael Siegel  
Rutgers Cartography 2005

Source: "The Atlas of African-American History and Politics"

# The Great Blues Migration

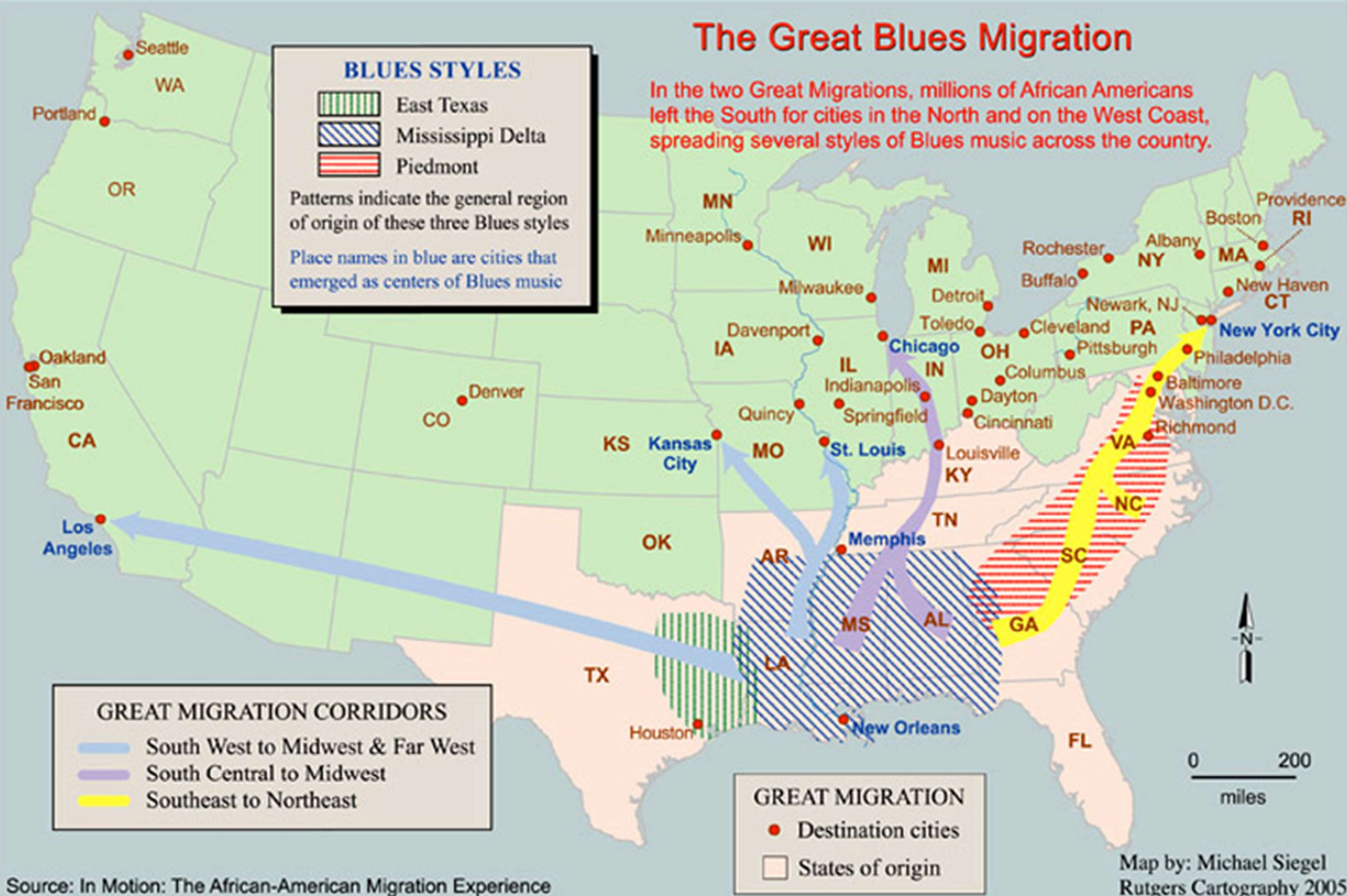
In the two Great Migrations, millions of African Americans left the South for cities in the North and on the West Coast, spreading several styles of Blues music across the country.

## BLUES STYLES

-  East Texas
-  Mississippi Delta
-  Piedmont

Patterns indicate the general region of origin of these three Blues styles

Place names in blue are cities that emerged as centers of Blues music



# JOHN the CONQUEROR BRAND FLOOR WASH



**WASH AWAY SWEET SMELLING HOMES THAT DOOR STEP MESS ATTRACT FOLKS**



**WASH CORNERS AND DARK PLACES**



**SWEET SMELLING HOME INVITES ROMANCE**

**DRIVE OUT EVIL BAD SMELLS**

Enjoy a Happy Home Life. CLEAN AWAY foul, bad odors in the house. Just pour one or two teaspoonful of JOHN the CONQUEROR Brand FLOOR WASH in a pail of water. Wash Floors, Scrub Woodwork, and clean Doorsteps. Get into corners of rooms, closets, and dark places.

This Highly Perfumed JOHN the CONQUEROR Brand FLOOR WASH helps the room smell Sweet and Pleasant. Folks should love to visit you and should want to stay in your house often. Men like the odor of Good Perfume, too, and should be glad to stay home and enjoy it. Wash away the mess and Invite Folks to stay. JOHN the CONQUEROR Brand FLOOR WASH really does the work of making a home Sweet smelling. Just sprinkle a little in the corners of rooms, closets, under chairs, and behind doors. You should love the Sweet, Romantic Fragrance.

**DROP FEW DROPS FOR TWO OUNCE BOTTLE OF JOHN IN THE CONQUEROR BRAND FLOOR WASH OR ORDER 3 BOTTLES FOR \$1.35**

**Order by No. A-205**

**50c EACH 3 for \$1.35**

# JOHN the CONQUEROR BRAND PERFUME



**HER SWEET PERFUME ATTRACTS HIM**

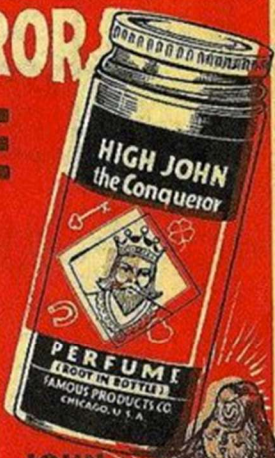
**SWEET LASTING FRAGRANCE—HIGH JOHN ROOT IN BOTTLE**

Certain Hoo-Doo Doctors have recommended the HIGH JOHN the CONQUEROR ROOT to conjure up LUCK in MONEY MATTERS, LOVE, or bring about that which was desired. We make no claims that the JOHN the CONQUEROR ROOT will do this. However, for those who wish it as a Curio we have placed this ROOT in a Bottle of Perfume, which we have given the name of JOHN the CONQUEROR PERFUME because of the ROOT in each bottle. Order a Bottle of this JOHN the CONQUEROR Perfume. Put a few drops on your clothes.

**BIG SELLER—ORDER A BOTTLE NOW Let HIGH JOHN the CONQUEROR PERFUME be your Secret Odor to help you be more Attractive and Draw the Attention of Others.**

**Order by No. A-203C Price Only \$1.00**

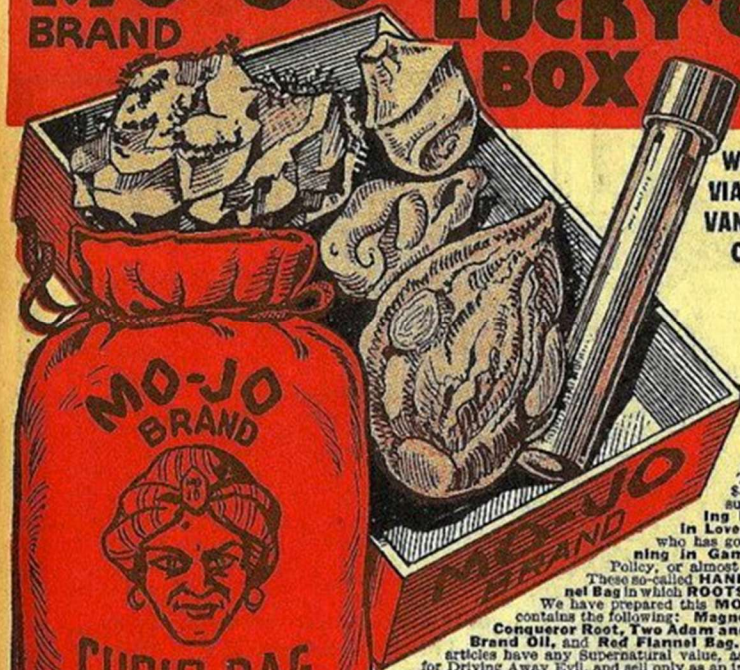
**3 Bottles for Only \$2.00**



**JOHN the CONQUEROR ROOT IN EACH BOTTLE**



# MO-JO BRAND LUCKY CURIO BOX



**WITH VIAL OF VAN-VAN OIL**

**ALL for \$1.00**

**CONTENTS**

- 1 Lodestone
- 1 High John the Conqueror Root
- 2 Adam and Eve Roots
- 1 Vial Van Van Oil
- 1 Red Flannel Bag
- All Packed in Special MO-JO Brand Box

VOO-DOO and so-called HOO-DOO and Conjure Doctors have made what they call HANDS. These are often sold for as High as \$5.00 or \$25.00. Some folks want such things for the purpose of Drawing Luck, Getting Jobs, Winning in Love, Bringing back their Sweetheart who has gone off with someone else, Winning in Gambling Games of Cards, Dice, Policy, or almost anything else that was wanted. These so-called HANDS often consisted of a Red Flannel Bag in which ROOTS and LODESTONES were placed. We have prepared this MO-JO BRAND CURIO BOX which contains the following: Magnetic Lodestone, High John the Conqueror Root, Two Adam and Eve Roots, One Vial Van Van Brand Oil, and Red Flannel Bag. We make no claims that these articles have any Supernatural value, as Job Getters, Luck Bringers, or for Driving Away Evil, and sell only as an interesting Curio. If you wish this Big Box of Curios, for only \$1.00, send your Order Today.

**Order by No. A-500 Price Complete in Box..... Each \$1.00 3 for \$2.00—1 Doz. for \$6.00**

# HI-JOHN the CONQUEROR ROOT PRICE ONLY 50c



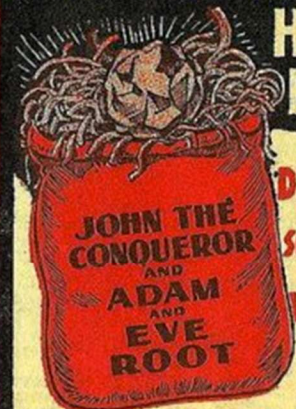
**PACKED IN MO-JO BRAND BOX**

To this ROOT has been attributed more wonderful and Lucky properties than we have ever heard of. Certain Woodoos claim that a person carrying a piece of this HI-JOHN the CONQUEROR ROOT will never be without money and be extremely Lucky in games and successful in his undertakings. We make no representations to this Bringer but sell only as a Curio.

**Order by No. A-209 Price Only 50c**

**3 for \$1.00—1/2 Doz. \$2.00**  
Each HI-JOHN ROOT Packed in a MO-JO Brand Box. Order this Curio now.

# SOUTHERN STYLE HERB BAG



**DRESSED WITH SOUTHERN STYLE VAN-VAN OIL**

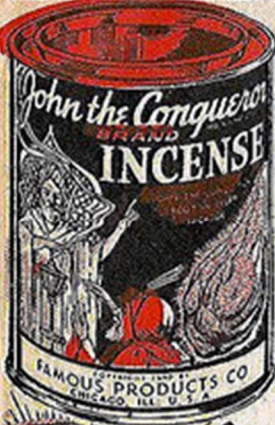
To Those of our Customers Who Might Want an ALGIERS Southern Style Herb Curio Bag, we have prepared this remarkable collection of Herbs, Roots, and Lodestones. Certain Woodoos, Witch Doctors, Fetish Worshipers, claim that a Bag of certain Herbs, worn on the person would drive away Evil and bring Good Luck in Games, Business, Love, etc. However, we make no representations to this effect. We are merely stating facts which have come to our attention. We sell this Southern Style Bag only as a Curio. Get yours NOW!  
**Order by No. A-505 Price. Dressed with Van Van Oil \$1.00**

Agents Wanted—Write King Novelty Co. 2244 COTTAGE GROVE AVE. CHICAGO, ILL., U.S.A.

Agents Wanted—Write King Novelty Co. 2244 COTTAGE GROVE AVE. CHICAGO, ILL., U.S.A.

# INCENSE

**JOHN the CONQUEROR INCENSE | LODESTONE INCENSE**



**JOHN THE CONQUEROR ROOT** packed in every box. Here is one of our newest boxes of **INCENSE**. A great creation is this **JOHN THE CONQUEROR BRAND INCENSE** with a **GENUINE ROOT FREE** of extra charge in every box. Keep your home smelling sweet. Burn a little Incense every morning and night. You should just Love the sweet smelling, long lasting, perfumed fragrance of this **High Grade INCENSE POWDER**. Get Incense and **ROOT FREE** of extra cost. Order NOW.

**NO. A-201AB 50c ONLY**  
3 for \$1.25

**LODESTONE GIVEN IN EVERY BOX**. It is well known that Incense has been burned and a **LODESTONE** has been carried by many People to bring Good Luck, Success and Wining. We, however, make no such claims to this effect and sell **LODESTONE BRAND INCENSE** only on its Merits. That it is the Highest Quality **INCENSE** that we know how to make. Enjoy its sweet, perfumed fragrance. Send 50c for a box NOW. Take this tip. Save Money and receive a **Genuine piece of Magnetic LODESTONE FREE** of extra cost. This is one of the **BIGGEST BARGAINS** in our Catalog. You really receive a \$1.00 Value for 50c.

**NO. A-201AC 50c ONLY**  
3 for \$1.25



**ROOT FREE**  
OF ANY EXTRA COST  
IN EACH BOX

**AUNT SALLY LUCKY DREAM BRAND INCENSE**



It is **SWEET AND STRONG**. Just take a little of Aunt Sally's and put in incense burner. Enjoy the Sweet Fragrance that rises. Keep your home smelling sweet. **BURN AUNT SALLY'S INCENSE**. Many people like a **NUMBER** packed in box of incense. Therefore, we have put a **NUMBER** in every box. We make no claims that it is **LUCKY** or of any value. Order your **AUNT SALLY'S INCENSE** NOW!

**NO. A-201H Each 25c**  
6 for \$1.25



**INCENSE HIGHLY PERFUMED**. Specially prepared **GOLDEN BROWN COMPOUND POWDER**, the form, which has been said, has been mostly used for ages by the Orientals for Ceremonies and Invocations. It has been said that to the Hindu the burning of incense seems to lift him into a **Southern India** state where he experiences that weird "Out of the Body" sensation. It is said by those who profess to know that incense was burned by Ancient People and even in the present time for the purpose of bringing Good Luck in Money Matters, Love Affairs, Games of Chance and to Drive Away Evil influences. We make no claims to this effect for **SPRITUAL RITES INCENSE** and sell only as a fine **GOLDEN BROWN Highly Perfumed Incense Powder**. Order NOW.

Large 1 lb. Can  
**NO. A-201R Price only \$1.69**

**LODESTONE FREE**  
OF ANY EXTRA COST  
IN EACH BOX

**JINK-O BRAND INCENSE**



History tells us Incense has been used as a **de-monifuge** to Drive away Evil Spirits. Even though we know it to be a fact that many people have burned incense to drive away Evil or Bring Good Luck, we do not claim this for **JINK-O BRAND INCENSE**. This is a specially prepared **INCENSE**, Hand rolled and Hand made. **LARGE SIZE CONES**. Each Cone is 4 inches tall and will burn for one hour or longer. Only necessary to **BURN ONE LARGE CONE** a day to keep your home sweet. **PACKED IN FANCY BOX**—Orders Yours Now.

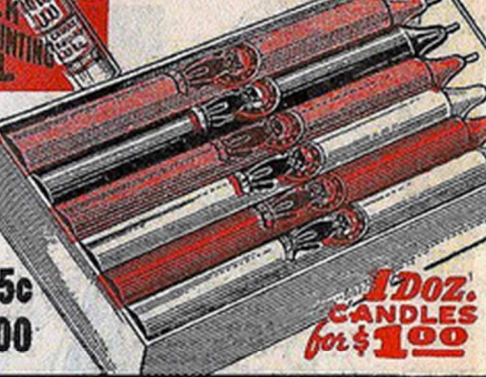
Order by **NO. A-201W 50c Price Only**  
3 for \$1.25



# Candles

**CANDLES** have been used in Mysterious Voo-Do Practices for various purposes. One Book mentions the **New Orleans Spell**, which was worked by **Four Nickels** arranged in the form of a **Cross** with a **Candle** at the **Head** and **Foot**. It also mentions that **Candles** are regarded as a **Protection** Against **Spells**. Another Author tells us **Candles** have been used, such as: **Green Candles** to break up **Love Affairs**; **Red or Pink Candles** to make a **Man Come Home**; **Red for Victory**; **Blue Candles** for **Love**; **Yellow for Money**; **White** for peace and to **Uncross**; **Black Candles** for **Invoking Spirits**.

One Book tells us that **Six Red Candles** have been used to **Win** in **Love**. 60 pins were stuck in each **Candle**—36 on each side. A small paper with **Sweetheart's name** written on it was placed under the **Candle**. The advice given was to burn one **Candle** each **Night** for **6 Nights**. For many of our customers who are interested in **Burning Candles**, we can now supply you with our **BLACK CAT BRAND CANDLES**. We make no claims that these should be burned for **LUCK** purposes, or for any supposed supernatural Powers. We do know that **Burning Candles** gives much satisfaction to many people. Order as many as you want. Save Money when you buy a Dozen.



**COLORS**—Red, Green, Black, White, Yellow, Blue, Orange, and Pink.

**No. A-311—Two Candles (Give Color). Price. 25c**  
**No. A-311B—1 Doz. BLACK CAT Candles in Box (Assorted Colors). Only \$1.00**  
Candle Wick Anointing Oil with each Dozen.

# SUCCESS Brand WAXEN CANDLES

**CANDLES USED IN RELIGION**

The **Burning of Candles** is an old custom, which has been followed religiously for years. One Book states that **Witches** would be kept awake by carrying a **lighted Candle** about from 11 to 12 o'clock at **Midnight**. The story goes that the **Witches** tried to blow out the **Candle**, but if the flames burned steadily until **Midnight** you were safe. Another Author states, that in his belief, the **lighted Candle** so often used by the **New Orleans Voo-Doos** is simply a copy of the **Candles** burned by the **Catholics** to their **Saints**. It was also mentioned that a **New Orleans Spell** was worked by **four nickels** arranged in the form of a **Cross** with the **Candle** at the **head** and **foot**. In **New Orleans Voo-Do practices**, **Blue candles** were used for **Love**. The author of this book also states that **Candles**, too, are regarded as a **PROTECTION** against **Spells**. It is believed among certain classes of people that the **burning of Candles** would bring **GOOD LUCK**. Help one **Win in Love**, and Drive away so called **Evil Spirits**. For **Folks** who wish to buy **Candles** for whatever purpose they want to put them to, we have prepared this box of **SUCCESS Brand CANDLES**. We make no claims that the **burning of these Candles** will bring **LUCK**, Drive away **Evil**, etc., and sell only as specially moulded, **High Quality Candles**. Choose the colors you want.

<b>RED</b>	No. A-301	1 Doz. In Box....	\$1.00
<b>YELLOW</b>	No. A-302	1 Doz. In Box....	\$1.00
<b>BLUE</b>	No. A-303	1 Doz. In Box....	\$1.00
<b>BLACK</b>	No. A-304	1 Doz. In Box....	\$1.00
<b>WHITE</b>	No. A-305	1 Doz. In Box....	\$1.00
<b>GREEN</b>	No. A-306	1 Doz. In Box....	\$1.00

NOTE—We will assort up one dozen of these **SUCCESS Brand CANDLES** in a box—choice of any colors you wish for only 10c additional.

**FREE**  
Of Extra Charge. Wick Anointing Oil will be furnished with each box of Candles.

**1 Dozen Assorted Colors. \$1.10**





# Bishop Charles Harrison Mason

SENIOR BISHOP and FOUNDER OF THE

## CHURCHES OF GOD IN CHRIST

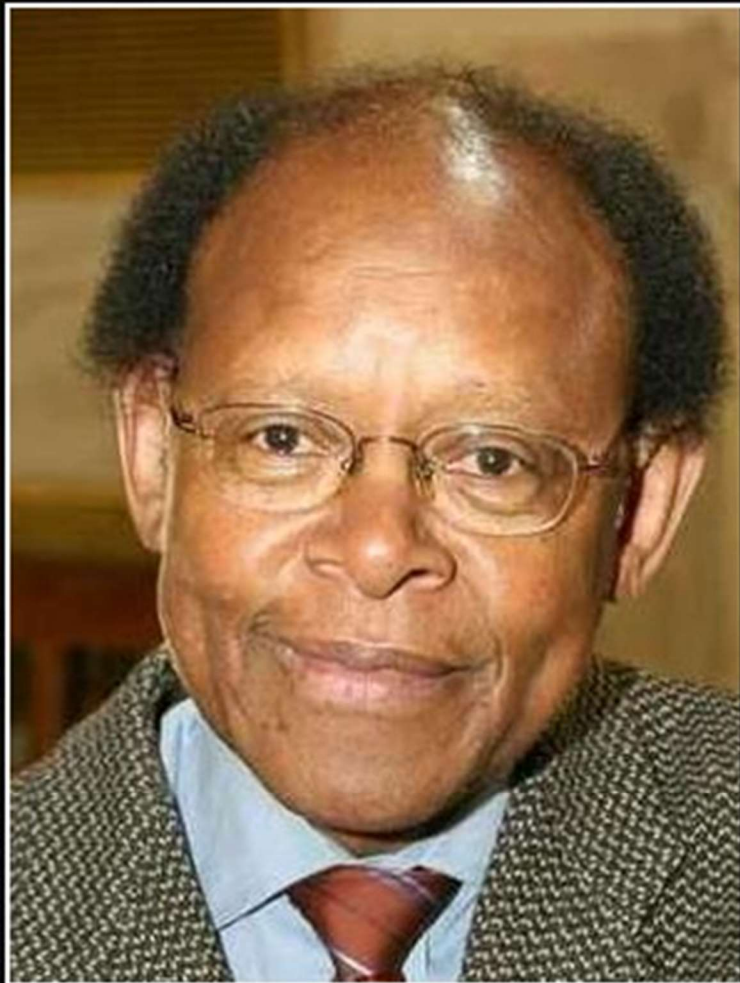
INTERNATIONAL A. D. 1897 - 1953

*"God Bless My Sons & Daughters"* FOUNDERS DAY, May 31, 1953



*Reverend Mother Lydia Gilford, 1st Past. from St. Mary's Spiritual Church 2/25/74*

Portrait of New Orleans Black Spiritual Church leader Reverend Mother Lydia Gifford, 1974, by Michael P. Smith



Any theology that is indifferent to  
the theme of liberation is not  
Christian theology.

— *James H. Cone* —

AZ QUOTES



(a womanist) 3. Loves music. Loves dance. Loves the moon. Loves the Spirit. Loves love and food and roundness. Loves struggle. Loves the Folk. Loves herself. Regardless.

— *Alice Walker* —

**“Womanist is  
to feminist  
as purple is  
to lavender.”**



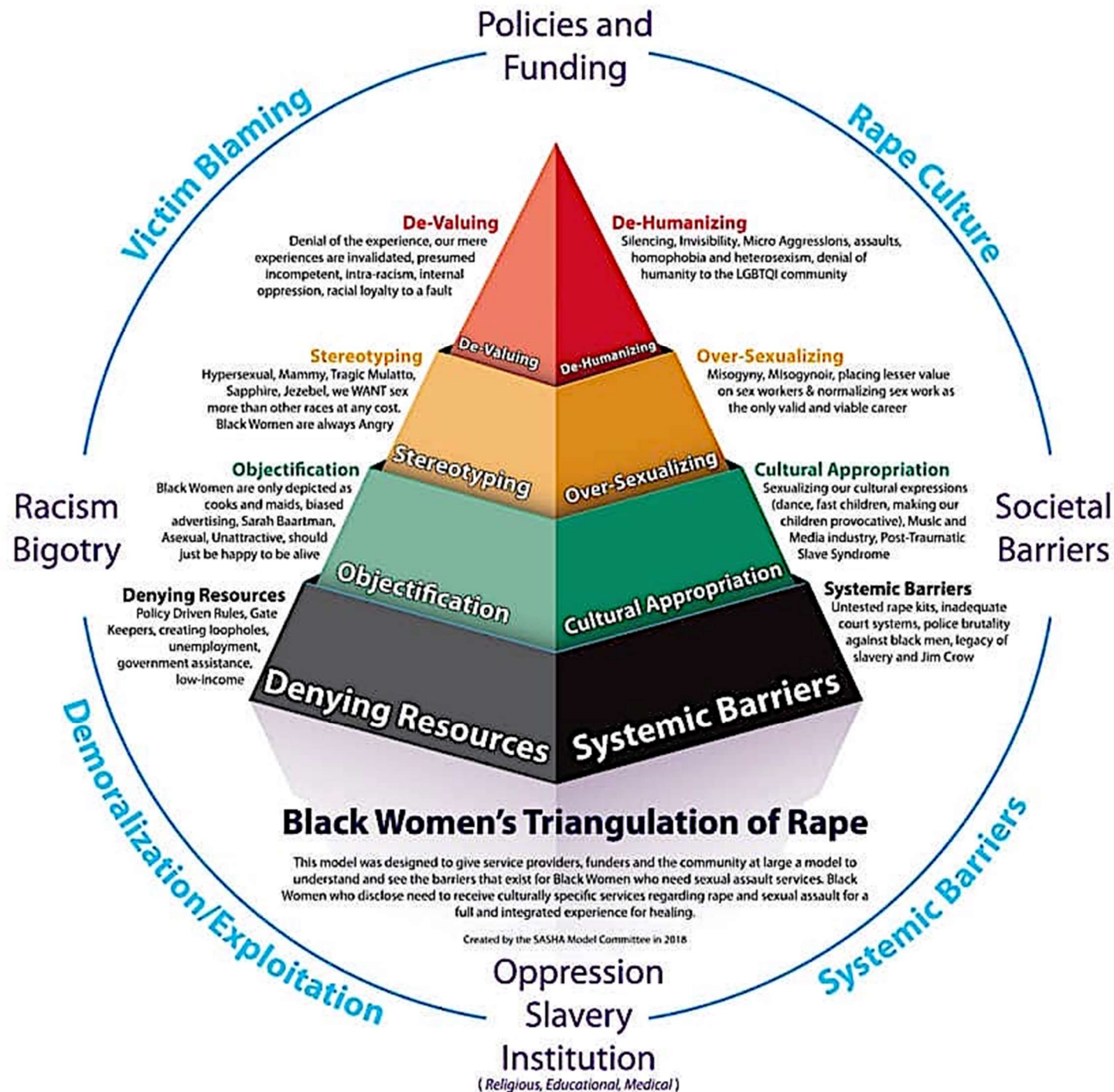


Feminism  
in religion  
is about  
voice and  
power.

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*Monica A. Coleman*

HUFF  
POST



## **KALIMAH JOHNSON**

SASHA CENTER

sashacenter.org



Johnson's Detroit-area SASHA (Sexual Assault Services for Holistic Healing and Awareness) Center provides culturally specific support groups. It also does corporate and community antiviolence training and equips survivors with health referrals and resources.

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**BEGINNINGS:** "After getting my bachelor's and master's degrees in social work, I worked at a sexual assault agency housed in the Detroit Police Department," she says. "I would see health care providers treating Black women as if they were subhuman and basically 'unrapeable.'" Johnson realized that consciously or subconsciously these providers held a stereotype of Black women as sexually wanton beings who couldn't be raped because they were always willing. She knew she had to do something.

**WHAT CALLED JOHNSON TO THIS WORK:** "My mother suffered from mental illness," she says. "Every time she was hospitalized, other family members took care of me and my sisters. This is when I was molested. Being a victim put me at further risk. I was sexually assaulted by one boy at 15 and another at 19. I dropped out of high school and was out of control. But I was determined to not let this trauma control my life. Creating SASHA Center was just one way of doing that."



The term 'intersectionality', coined by the Black feminist lawyer, **Professor Kimberlé Williams Crenshaw** in 1989 was created to illustrate the experiences of racism and sexism of Black women in the US.

Intersectionality has since become an analytical tool for looking at how different power structures interlink, function and impact on peoples' experiences in feminism and other liberation movements.

A meme  
on the theme...



Literally  
anything

People who refuse to read  
Kimbrelle Crenshaw's work  
despite it being readily available  
online

Is this Intersectionality



I think white gay people feel cheated because they were born, in principle, in a society in which they were supposed to be safe. The anomaly of their sexuality puts them in danger, unexpectedly.

— *James A. Baldwin* —

**AZ QUOTES**

Their reaction seems to me in direct proportion to their sense of feeling cheated of the advantages which accrue to white people in a white society. There's an element, it has always seemed to me, of bewilderment and complaint. Now that may sound very harsh, but the gay world as such is no more prepared to accept black people than anywhere else in society.



When I speak of the erotic, then I speak of it as an assertion of the life force of women; of that creative energy empowered, the knowledge and use of which we are now reclaiming in our language, our history, our dancing, our loving, our work, our lives.

(Audre Lorde)

[izquotes.com](http://izquotes.com)

# RACIAL MICROAGGRESSIONS

Where are you from? Where are you really from? No, where are you really really from?

What are you?

You speak English so well.

You're not like other Muslim people.

What do your people think about that?

You don't act like a normal Black person.

You're really pretty, for someone so dark.

Why do you sound so White?

Your name is too hard to pronounce, can I call you Mary?

