In celebration of the 90th birthday of former South African President Nelson Mandela, the Schomburg Center and the South African Consulate present a photo exhibition featuring portraits of Mandela taken by internationally acclaimed photographer Peter Magubane. Spanning five decades, Magubane’s images cover important milestones in Mandela’s life such as the Treason/Rivonia trials, portraits of his family during his imprisonment, his release from prison, and his presidency, as well as major moments in South African history, pre and post-apartheid.

Magubane, who began his photographic career in South Africa at Drum magazine, has worked for Time magazine, Sports Illustrated, and the United Nations.

As the yearlong celebration of the U.S. abolition of the transatlantic slave trade bicentennial continues, here are some important updates: The Schomburg Center-created website on the abolition has officially launched; Emory University’s database on slave voyages is now online; and the Congressional Black Caucus has named the National Bicentennial Commission. For more information about abolition-related highlights, see pages 4 and 5.

Notes from a Scholar-in-Residence
Before coming to the Center, I was very active in Jesse Jackson’s 1984 run for the presidency of the United States. It was an emotionally charged, invigorating experience—a grassroots movement that was not only centered in the African-American community but embraced a broader “rainbow” constituency. Early on, the African-American community claimed this campaign and made it its own. The same thing happened around the first Million Man March. Black people mobilized and organized themselves into a proud, broadly-democratic activist force during the Democratic primaries. Chanting “Run Jesse Run” they threw themselves fully into the campaign to help Jackson make a good showing and to have the Democratic Party recognize the African-American community as a force to be reckoned with in the Party and in American political affairs. None of us really believed that Jackson could win—including him—but we used his campaign to announce the fact that we intended to be a more active presence in American electoral politics.

African-Americans were ready to fully embrace the Democratic Party and America, but America and the Democratic Party were not ready to seriously embrace an African-American presidential candidate. Jackson ran again in 1988 with an expanded Rainbow focus, inviting whites and others who shared his and the African-American community’s agenda to embrace his candidacy. In debates Rev. Al Sharpton proved to be the intellectual and political equal of all the Democratic presidential candidates in the 2004 election primaries. He captured a sizeable amount of delegates but did not gain any real political and organizational traction. I and most Americans of my generation had resigned ourselves to the seeming fact that we would never see a person of African descent in the White House.

As we stand on the brink of the 2008 presidential elections, all of us who held these doubts find ourselves in a stunned, ecstatic state. Barack Obama has won the Democratic nomination with a broad based grassroots movement; his campaign reflected the Rainbow composition that Jackson had hoped for. This moment has been a long time coming. In the aftermath of centuries of slavery, racial segregation, political disenfranchisement, and second class citizenship, a person of African descent stands as a candidate to be the leader of the nation and the free world.

Meanwhile, here at the Schomburg Center, things are hopping. Early this summer, we hosted a visit by 16 heads of government of CARICOM Community (Caribbean governments) who had been invited to New York for an economic and political summit by Congressman Charles Rangel. A new mini-exhibit African Americans and American Politics has been installed in our windows along Malcolm X Boulevard. It traces our political path from slavery and disenfranchisement to the 2008 presidential election as we have struggled to make American democracy and equality real for all its people. Two web casts presented earlier this spring have connected people around the country and around the world to exciting programs presented at the Schomburg Center. The first, a panel on Understanding Black Liberation Theology drew an overflow audience to the Center and was viewed live by hundreds of people around the country. The second, a day-long symposium on the global reach of the Senegalese Sufi Muride community, was viewed by audiences around the globe. More programming of this kind will be offered this year.

The Junior Scholars Program completed another successful year in May and the 2008 class of the Center’s Mellon Humanities Institute for rising college seniors opened in June. The Harlem Book Fair will take place on the weekend of July 18 and we will open our fall season with a new retrospective exhibition on the leading artist of the Harlem Renaissance, Aaron Douglas, in September. A larger version of African Americans and American Politics will open in February 2009 in the Main Exhibition Hall.

Finally, The Schomburg Center and the U.S. General Services Administration were recognized for the work they did to preserve and memorialize the African Burial Ground. The project was one of four projects selected nationally to be awarded the Preserve America Presidential Award. The award ceremony was held at the White House on May 12 and presided over by First Lady Laura Bush. It was a fitting and well deserved recognition for the leading role the Center has played in ensuring that the African Burial Ground was preserved and that the ancestors were given the dignity and support they deserve.
IN MEMORIAM

Aimé Césaire
(1913-2008)

By François and Maryse Rosaz

Aimé Césaire, poet and playwright, was one of the most renowned thinkers of the 20th century. His contribution to the black consciousness movement was inspired by black America's beloved Langston Hughes, Claude McKay, and Richard Wright among others of the Harlem Renaissance. His most well-known and cited works are Notebook of Return to My Native Land (1934) and Discourse on Colonialism (1955).

In the 1930s, Aimé Césaire with Leon Gontran Damas from Guyana and Léopold Sédar Senghor, future first president of independent Senegal, formulated the concept of Negritude—calling black people everywhere to reclaim their African identity and historical and cultural heritage. Césaire played a prominent role in the first Black Writers and Artists International Congress held in 1956 in Paris.

At his state funeral, Pierre Aliker, Césaire's loyal friend and former adjunct mayor for 56 years at Fort-de-France city hall, declared: “Martinique has lost his best son - the one who put Martinique on the map and the international scene with a remarkable body of work, from poetry, to theater and political essays.”

Serge Letchimy, successor and current mayor of Fort-de-France, also paid homage to Césaire his long time mentor and hero: “The departure of this great man is a profound loss for people all over the world. I think specifically of people in Africa, but also of black people in the Americas, in the Caribbean, and everywhere for whom Aimé Césaire endlessly fought with dignity and tenacity.”

Aimé Césaire was a community advocate, a mayor, a deputy in the French assembly, and above all a remarkable poet. “My poetry is made of rebellions,” he wrote. These rebellions led him to over a half-century long political career during which his fight against colonialism and its string of humiliations continued. The Schomburg Center honored Césaire with an Africana Heritage Award at its 80th Anniversary Gala in October 2006. In December 2006, Schomburg Chief Howard Dodson delivered the Africana Heritage Award statuette to Césaire in Fort-de-France, Martinique.

Aimé Césaire died at age 94 on April 17, 2008 leaving a country in mourning of “le Père de la Nation Martiniquaise” (the father of the Martinican nation). For four days until his burial in Fort-de-France, on his beloved island and among his own people, Aimé Césaire received an overwhelming outpouring of love, popular gratitude, and recognition. One word was echoed by the countless common men and women of his former constituency, dignitaries, students, professors, and both friends and admirers from all over the world who came to pay their last respects: “Merci” (thank you).

Undergraduate Schomburg-Mellon Humanities Summer Institute

The following students are participating in the 2008 Summer Institute:

Kellsie Barton-Millar
Howard University

Shontelle Bolden
Johnson C. Smith University

Charnell Covert
The New School

Amy Duffour
Columbia University

Tonja Khabir
Fisk University

Tiana Knight
Tennessee State University

Anne Liberman
Fordham University

Candace Mitchell
Columbia University

Wendell Ramsey Jr.
The Macaulay Honors College

Jameliah L. Shorter
Paine College
In March 3, 1807, President Thomas Jefferson signed into act a bill approved by Congress the day before “to prohibit the importation of slaves into any port or place within the jurisdiction of the United States.” Three weeks later, on the 25th, the British House of Lords passed an Act for the Abolition of The Slave Trade. In neither country did the new legislations imply the immediate end of the international slave trade. In Great Britain, slavers had until May 1 to comply; and those who had left British ports before or on that date were exempted from the prohibition. They could, lawfully, land African captives in the Americas until March 1, 1808.

As for the United States, the Constitution of 1783 in its article I, section 9 had clearly spelled out that the international slave trade could not be banned before 1808, and it was only on January 1, 1808 that the American act went into effect. Neither in the U.S.A. nor in Great Britain did the new laws mean suppression. Africans continued to be deported to the United States until 1860; and British ships and manufactures were deeply involved in the trade throughout the 19th century.

At the dawn of the 21st century, in 2001, the international community recognized the slave trade as a crime against humanity. Throughout 2007, the United Kingdom commemorated the bicentennial of the abolition of her slave trade. On 25 March 2008, the United Nations observed the first annual worldwide commemoration of the International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade. This year also marks the bicentenary of the U.S. official end of the international slave trade.

Beyond the legal acts of 200 years ago and the commemorations of today, it is crucial to understand the full story of the abolition. This new web site, The Abolition of the Slave Trade, provides resources for exploring the various dimensions and consequences, and the impact of decisions made and actions taken or not taken on
After two years of revising and expanding the CD-ROM-based *The Trans-Atlantic Slave Trade*—a comprehensive database of slave trade voyages that included 82 percent of the entire history of the slave trade—Emory University scholars have recently published this remarkable resource online. The *Trans-Atlantic Slave Trade* online database includes slave trade voyages (expanded by 30 percent more than the CD-ROM), maps, and ship logs. The online database can be accessed in two tiers: one by professional researchers and another for K-12 students and the general public. The online version allows researchers to submit new data that could possibly be added to the database in the future.

Emory’s University Robert W. Woodruff Professor of History David Eltis was one of the scholars who published the original CD-ROM and directed the online project with Martin Halbert, director of digital programs and systems for Emory’s Libraries. “There are more data on the slave trade than on the free migrant movement simply because the slave trade was a business and people were property, so records were likely better,” said Eltis two years ago when the online expansion was launched. The online project was made possible with grants from the National Endowment for the Humanities and the Harvard University’s W.E.B. Du Bois Institute for African and African American Research. For more information about the online database, please visit www.slavevoyages.org.

The Fredensborg II heading for St. Croix with a cargo of slaves.

**Harlem Book Fair**

The 10th Annual Harlem Book Fair and Arts Festival will be held Friday, July 18 through Sunday, July 20, 2008. The book fair will take place at West 135th Street (between Malcolm X and Adam Clayton Powell Boulevards) on Saturday, July 19, 2008, from 11 a.m. to 6 p.m. For complete list of events, please visit www.qbr.com or call (212) 348-1681.

**Harlem Book Fair Events at the Schomburg Center**

**Friday, July 18 • 6:30 p.m.**

CEREMONY AND RECEPTION

The Wheatley Book Award Ceremony Annual Fundraising Event

The Wheatley Book Awards celebrates 40 Years of Black Book Publishing with a red carpet, black tie dinner, award program, and reception for the founders of modern black publishing (and those who followed their footsteps).

**HONOREES:** Haki Madhubuti, W. Paul Coates, Kassahun Checole, Cheryl Willis Hudson and Wade Hudson, and Conant Rose.

**RECEPTION:** 6:30 p.m.

**AWARDS:** 7:30 p.m.

**DINNER DRESS:** Evening Formal

**SEATING:** $250: Reception, Award Program, Dinner (Patron); $150: Reception, Award Program, Dinner (Sponsor); $100: Reception, Award Program (Supporter)

For additional information call (212) 348-1681 or email rsvp@qbr.com.

**Saturday, July 19 • 11 a.m. to 6 p.m.**

PANEL DISCUSSIONS AND BOOK FAIR

Come and join authors for an afternoon of Harlem Book Fair panel discussions in the Langston Hughes Auditorium. For more information, visit www.qbr.com or call (212) 348-1681.
During the month of March the Schomburg Center celebrated Women’s History Month with its annual Women’s Jazz Festival. This year’s Festival, presented by American Express, was the most diverse yet—featuring female acts from Africa and the African Diaspora: Mayra Casales (Cuba), Jann Parker (America), Ileana Santamaría (Cuba) and Afrodita (Brazil), and Kaïssa (Cameroon). The headliners were: Toshi Reagon and BigLovely (America), Geri Allen Trio with tap dancer Maurice Chestnut (America), Spelman Jazz Ensemble (America), and Lesa Terry and the Women’s Jazz Quartet (America).
MONDAY, MARCH 24, 2008
Kaissa, the opening performer on March 24, enjoys interacting with her audience and Lesa Terry and the Women’s Jazz Quartet were the main act on Monday, March 24.

MONDAY, MARCH 17, 2008
Clockwise: The Spelman Jazz Ensemble on stage; Ileana Santamaria and Afrodita backstage; the young ladies who make up this year’s class of the Spelman Jazz Ensemble backstage; and Ileana and Afrodita performing.

Kaissa, the opening performer on March 24, enjoys interacting with her audience and Lesa Terry and the Women’s Jazz Quartet were the main act on Monday, March 24.
In the spring of 1917, 21-year-old Charles Hamilton Houston decided to enter the United States Army. The young Amherst College graduate and instructor of English at the Howard University Commercial Academy would eventually become one of some 380,000 African-American men who fought and labored in World War I. He was also one of approximately 1,400 African-American officers who received commissions to command black troops. The war offered black soldiers the opportunity to stake claim to their citizenship through the civic obligation of military service. It likewise allowed a number of educated and politically conscious individuals like Houston to challenge racist assumptions that black men lacked the leadership skills and mental qualifications to become effective officers. Their experiences constitute an important aspect of the history of African Americans in the First World War, the development of black leadership, and the struggle for racial justice in the United States.

Prior to the war, only a small number of African-American officers served in the armed forces. In early 1917, as the likelihood of American involvement in the war increased, former NAACP chairman Joel Spingarn led the campaign to have black officers serve in the army. If he could secure enough qualified recruits, the War Department informed him, a training camp for black candidates might indeed be possible. Spingarn framed his call for officer candidates in the language of “Talented Tenth” manhood and racial leadership. He limited recruitment, in his words to “educated colored men” of “intelligence, character, and ability,” reasoning that, “All of you cannot be leaders, but those of you who have the capacity for leadership must be given an opportunity to test and display it.” More controversial was his endorsement of a segregated camp, a proposal that generated considerable opposition from the black press.

Spingarn nevertheless pushed ahead and had crucial support from the students and faculty at Howard University. Charles Houston joined the efforts to establish the training camp. He recalled, “The boys and young instructors at Howard University who were within the draft ages made up their minds that they were not going to be herded into the Army like sheep.” They established the Central Committee of Negro College Men, which coordinated recruitment activities on college campuses and black communities across the country. The Committee eventually secured the necessary number of potential candidates and the War Department approved the camp, to be held at Fort Des Moines, Iowa, on May 19, 1917.

The camp opened on June 18, 1917, with 1,250 aspiring black officer candidates. It was an impressive group, comprised of star athletes, lawyers, professors, and businessmen, most college educated and race conscious. A candidate from Lincoln University stated, “It is the height of my ambition to do credit to my country and my race.” Charles Houston, who felt similarly, was one of the first cadets to arrive. He was joined by men such as Victor Daly, a student from Cornell University and member of Alpha Phi Alpha fraternity, and James B. Morris, a graduate of Howard University Law School. 250 of the candidates came from the Regular Army, and included Osceola McKaine, a soldier of the 24th Infantry and George Schuyler, a five year veteran of the 25th Infantry. A simultaneous camp was held for medical officer candidates, which attracted many of the nation’s top black physicians. Discrimination tested the resolve of the trainees on numerous occasions. But in the camp, the candidates developed a strong racial camaraderie and sense of purpose as agents of social change. As one observer wrote, “The camp has been worth while as an antidote to mob rule and lynching law in the South.”

At the close of the camp on October 17, 1917, 639 men received commissions at the ranks of captain, first lieutenant and
second lieutenant. A confident Osceola McKaine wrote in a letter, “Death does not matter, for it will mean life for thousands of my countrymen, and for my race, for right must triumph.” McKaine and his fellow Des Moines graduates received assignments to the 92nd Division, the lone combat division of the American Expeditionary Forces composed of African-American draftees. Another division, the 93rd, was made up predominantly of black National Guard units, and some of its regiments contained African-American officers as well. After the Des Moines camp and until the end of the war, a smaller number of black candidates attended the army’s regular officer schools and received specialized training. Charles Houston, for example, became one of a select number of black officers to enroll in field artillery training. Lester Granger, a student at Dartmouth College, served alongside him.

The experience of most black officers in the wartime army was highly disillusioning. Their presence challenged American racial hierarchies, prompting widespread discrimination, and abuse. White officers used efficiency boards to systematically transfer black officers out of their units. The percentage of black officers in the 92nd Division plummeted from 82 percent to 58 percent by the war’s end, and in the 372nd Infantry Regiment of the 93rd Division, 77 black officers were sent out of the regiment on spurious grounds. Black officers of the 92nd Division were branded by their own white commanders as “worthless,” “untrustworthy,” and “cowardly,” in the wake of the fall 1918 Meuse-Argonne offensive. Slander of this sort constituted an attack on the manhood of black officers and leadership qualities of the black race as a whole. On some occasions black officers literally battled white American troops. Charles Houston recalled an incident in the French town of Vannes when he and two other black officers were nearly lynched by a group of white American soldiers and officers. Two French “sporting girls” had apparently rejected the white troops and instead chose the companionship of a black officer. “The officer who led the mob,” Houston wrote, “began to yelp about ‘niggers’ forgetting themselves just because they had a uniform on, and it was time to put a few in their places, otherwise the United States would not be a safe place to live in after they got back.”

The racism by white American soldiers in France had a powerful effect on the racial and political consciousness of many black officers. Charles Houston poignantly reflected, “The hate and scorn showered on us Negro officers by our fellow Americans…convinced me there was not sense in my dying for a world ruled by them. My battleground was America, not France.” Race spokesmen and women viewed returning African-American servicemen as vanguards of racial progress, a status many black officers internalized. For these men, the trials and tribulations of their experiences served as a training ground in racial leadership. Following the war, a number of former officers transferred their disillusionment into civil rights activism, while others found alternative outlets to express their views on race and the failures of American democracy. Victor Daly became active in local New York politics, assisted Carter G. Woodson at the Association for the Study of Negro Life and History, and in 1934 began a career in the United States Department of Labor, focusing on issues of racial integration. In 1923 George Schuyler joined the staff of A. Philip Randolph’s radical paper The Messenger, which he used as a platform to emerge as one of the most prolific writers of the Harlem Renaissance. Osceola McKaine teamed with other disgruntled officers to found the League for Democracy, the most militant post-war organization for African-American veterans. He temporarily abandoned the United States for Europe, but returned to become a significant political organizer in South Carolina during the 1940s. Lester Granger, who headed the Newark, New Jersey branch of the League for Democracy, also became a key figure in the National Urban League and by 1941 served as executive director. James B. Morris returned to Des Moines, Iowa and in 1922 purchased the African-American newspaper the Iowa Bystander. In 1925, Morris, along with two other former officers, co-founded the National Bar Association, and he continued to play a prominent role in Des Moines civil rights politics.

Charles Hamilton Houston made up his mind that he would “never get caught again without knowing something about my rights,” and that if he survived the war would “study law and use my time fighting for men who could not strike back.” Making good on his promise, Houston applied for and received entrance into Harvard Law School, marking the beginning of a career in which he would become the nation’s preeminent African-American attorney. He eventually became Dean of Howard University Law School, mentoring a cadre of black law students, and orchestrated the NAACP’s campaign to dismantle Plessey v. Ferguson. His efforts paved the way to the 1954 Brown v. Board of Education Supreme Court decision, successfully argued by one of his students, Thurgood Marshall.

Charles Hamilton Houston and his contemporaries represent only a sampling of the thousands of African-American servicemen who impacted the course of the black freedom movement in the 20th century. Their numbers are by no means limited solely to officers, as countless noncommissioned black soldiers made significant contributions, both dramatic and subtle, to the war effort and the cause of racial progress. The story of black officers, however, provides a particularly powerful example of how the First World War marked a key moment in the evolution of black leadership and the battle for civil rights.

Chad Williams is an Assistant Professor in the Department of History at Hamilton College in Clinton, NY. His area of study as a Scholar-in-Residence was Torchbearers of Democracy: African American Soldiers and the Era of the First World War.
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**A Journey into 365 Days of Black History: Notable Women**

2009 Wall Calendar

By the Schomburg Center, IOKTS Production, and Pomegranate Communications

The 2009 wall calendar focuses on African-American women who have risen to prominence and power despite numerous obstacles. The calendar features photographs from the Schomburg Center’s Photographs and Prints Division as well as biographical text on women like Jane Bolin, Marian Anderson, Lorraine Hansberry, and Katherine Dunham.

Price: $13.99

**A Journey into 365 Days of Black History in Praise of Women**

2009 Engagement Calendar

By the Schomburg Center, IOKTS Production, and Pomegranate Communications

The 2009 engagement calendar’s theme is also African-American women. It features artists, intellectuals, activists, and highlights key events in black history, specifically those connected with black women.

Price: $14.99


The second edition of *The Encyclopedia of African-American Culture and History* (Thomson Gale) is a six volume, comprehensive compendium of knowledge on the historical and cultural development of people of African descent at the beginning of the 21st century. A product of the most recent scholarship on the African-American and African Diasporan experience, *The Encyclopedia* offers a convenient introduction to this vast array of information.

*Note: Limited sets are available to Schomburg Society members beginning at the Supporter level ($100 and above) at a special price of $300 (Regular price is $695).*

**Lest We Forget: The Triumph Over Slavery**

a postcard book by the Schomburg Center and Pomegranate Communications

This beautiful postcard book captures some of the highlights of the international exhibition bearing the same name. It features 30 cards made up of photographs, art, and documents that tell the story of a people’s journey to freedom.

Price: $9.95

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ON-LINE SERVICES

**Schomburg Studies on the Black Experience**

The Schomburg Studies on the Black Experience, a digital archive of 30 volumes on major themes in African Diasporan history and culture available on-line by Pro-Quest to colleges and universities on a subscription basis, has been updated. The latest version features 30 essays written by an academic expert and features a timeline, images, and an extensive bibliography. Also included in this edition is “American Political Systems and the Response of the Black Community.”

The archive provides groundbreaking work from the foremost experts in the field. These leading scholars have selected core articles and book chapters that illustrate the best research and writing in a variety of disciplines, including history, religion, sociology, political science, economics, art, literature, and psychology. Presented in essay form, the writing is self-contained but links together to provide an exhaustive, interdisciplinary survey of the experience of peoples of African descent. While centered on African Americans, the survey examines African and Afro-Caribbean experiences as well. *Schomburg Studies on the Black Experience* presents ongoing debates and controversies in a thought-provoking and engaging way with the goal of encouraging continuing scholarship.
UPCOMING EVENTS!
Aaron Douglas: African American Modernist
September 11 to November 30, 2008
Main Exhibition Hall
Latimer/Edison Gallery
Aaron Douglas: African American Modernist, curated by the Spencer Museum of Art/ The University of Kansas, is the first nationally touring retrospective to celebrate the art and legacy of Aaron Douglas (1899-1979). Douglas was considered the foremost visual artist of the Harlem Renaissance. In paintings, murals, and book illustrations, Douglas produced powerful artistic forms that incorporate music, dance, literature, and politics and had a lasting impact on American art history and the nation’s cultural heritage. Working from a politicized concept of personal identity, he combined angular Cubist rhythms and seductive Art Deco dynamism with traditional African and African-American imagery to develop a radically new visual vocabulary that evoked both current realities and hopes for a better future. This special traveling exhibition will feature the four Douglas’ murals from the Schomburg Center’s Art and Artifacts Division.

E-mail Announcements
The Schomburg Center would like to send our members e-mail announcements about upcoming program events. To join our e-mailing list, please fill out this coupon and return it to Membership, Schomburg Center for Research in Black Culture, 515 Malcolm X Boulevard, New York, NY 10037.

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AFRICANA HERITAGE
2008 Volume 8, Number 3
Africana Heritage is a quarterly publication of the Schomburg Center for Research in Black Culture for members who contribute $35 or more annually. The Schomburg Center is one of the Research Libraries of The New York Public Library, Astor, Lenox and Tilden Foundations.

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THEN: Artist Aaron Douglas (left) presents one of his four murals Aspects of Negro Life: Song of the Towers to Arthur Schomburg (right) in 1934.
A Message from the National Membership Chair

Knowing our legacy—undistorted by others and documented by those who lived it—correctly aligns you and me and our children in the continuing struggle to fully claim our dignity in all areas of life.

Please join with me and thousands of others who are making certain that the Schomburg has the funds not only to continue its unique mission, but to expand its outreach into every home, school, and library.

Please join me as a Schomburg Society Member now!

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• A personalized membership card
• Up to 20% discount on tickets to select Center-sponsored programs

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• Two tickets to a select Schomburg Center concert or performance

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($4,810 tax deductible)
All Heritage Circle benefits, plus:
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