



From the Baobab Tree

Quarterly Newsletter of the African American Genealogical Society of Northern California



Photo courtesy of David Douglass

The Miller Family, ca 1900, Ontario, Canada.

Jane Miller (white blouse) was born in 1888 in Ontario, and died in Brantford, Ontario in 1991 at the age of 102. She is pictured here with her parents and three brothers (names unknown). Jane married Aubrey Douglass abt 1915 and they raised 12 children. Aubrey Douglass' grandfather, Vincent Douglass, was born a slave in Virginia, and escaped to Canada with his family via the Underground Railroad abt 1840. Many of her Douglass descendants still reside in Ontario and Alberta, Canada.

- **Inward Slave Manifests - Port of New Orleans**
- **Member Spotlight - Annette Madden**
- **De Witt Co.,TX: Marriages of People of Color 1847-1883**
- **Blacks in Canada**
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- **OCTOBER is Family History Month**

Letter From the Pres ...

This is the inaugural of our newsletter's revised look and content under new Editorship. Lisa Lee has taken over the reins as our Society's third Newsletter Editor. Before going further, please let me extend on behalf of the Society, our most heart felt appreciation to Thom Allison, as past Editor. We applaud his tireless effort and sacrifice in overseeing and publishing the Newsletter for the past three years. I'm sure that he can probably attest to the experience as being one with filled personal reward and most certainly, challenging.

During the past few months your Society has been undergoing a number of changes: Juliet Crutchfield is our newest Board member, Jamila Sloan is now our Program Director, and Marcheta Mines has accepted the newlycreated position of Assistant Treasurer. The upcoming introduction of new membership database management software promises to have a positive impact on our ability to service membership needs and increase our overall operating efficiency. The initiation of monthly Board of Directors meetings is seen as a boon to planning efforts and continuity. There are a host of other changes and activities to be announced before years end, that we trust will have a positive impact on current activities and your Society's future.

To date the Board has had two meetings (now permanently scheduled for the fourth Saturday of each month). Standard topics are: finances and auditing, investments, merchandise sales/inventory, research groups (present and future models), newsletter content, projects, website, member lending library, membership cards, database software and membership surveys. Board meeting minutes are available upon request to AAGSNC members.

As with most non profit organizations there is a constant need to secure sustained revenue streams. Fortunately, through the efforts of our Webmaster, AAGSNC now has an increased funds generating capability through our Online Store. Merchandise purchased, which include books and AAGSNC logo memorabilia can be purchased on line. You can further demonstrate your Society financial support by purchasing all of your reading needs through AAGSNC's website.

Here's looking forward to seeing everyone at our September 15th meeting.

Ranie G. Smith

President AAGSNC



From the Baobab Tree is published quarterly (in February, May, August, and November) by the African American Genealogical Society of Northern California (AAGSNC) and is provided free to all members. Additional copies and past issues may be purchased for \$10.00 per copy.

Membership categories are Regular \$20, Youth (16 and younger) \$10, Family \$30, Organization \$40, Life Membership - Individual \$200, Life Membership - Family \$300.

The AAGSNC accepts no responsibility for statements of fact or opinion made by contributors. Deadlines for submission of material for publication in *From the Baobab Tree* are: January 25 for the February issue, April 26 for the May issue, July 26 for the August issue, and October 25 for the November issue.

Correspondence on editorial matters, submission requests, or permission to reprint articles may be obtained at no cost by written request to the editor, Lisa B. Lee (TheGeneQueen@yahoo.com).

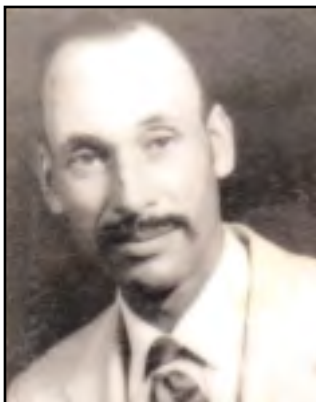
Membership in the AAGSNC may be handled at our website, aagsnc.org, where you can register online.

This entire newsletter was created on an Apple iBook 500, using QuarkXPress, Photoshop, and Excel. Many thanks to Paul D. Lee for copy editing, and to A. Forrest Johnson for graphic design editing. - ED

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Photo courtesy of Mae Tezeno



Isaac Dronet, the son of Moses Dronet and Lydia Montgomery, was b. 1902 in St. Martin Parish, LA. He married Alice Rubin abt. 1925 and they raised six children. Isaac and Alice lived in Lake Charles, LA (Calcasieu Parish), for many years until his death in February 1974. His widow, Alice, died in September of that same year. Many Dronet’s descendants still live in Calcasieu Parish.

Inward Slave Manifests

by Dee Parmer Woodtor, Ph. D.



Dee Parmer Woodtor is a Chicago-based writer, independent researcher and part-time college instructor at DePaul University School for New Learning in Afro-American Family History and Genealogy. Her book, *Finding a Place Called Home: A Guide to African American Genealogy and Historical Identity*, is the recipient of a BCALA (Black Caucus of the American Library Association) 2000 Literary Award as a nonfiction honor book. Woodtor was educated at the University of Illinois at Urbana and Northwestern University, where she received a Ph.D. in Political Science with a specialization in African politics.

In March 2001, Dr. Woodtor was the keynote speaker at the “West Coast Summit on African American Genealogy,” hosted by the AAGSNC in Oakland, CA.

The domestic slave trade transplanted approximately 1,000,000 slaves from what was called the Upper South (Kentucky, Tennessee, Virginia, Maryland, District of Columbia, and North Carolina) to what was once called the Southwest (Alabama, Mississippi, western Georgia, Louisiana, Texas, and Arkansas) between 1808, the year in which the U.S. effectively abolished the importation of slaves, and 1865, the year the Civil War ended.

Most people think of slave traders moving slaves overland in coffles. However, there was another method of transporting slaves, and that was by the coastal waterways from as far North as Boston along the Eastern Seaboard all the way to New Orleans, a trip that typically took four to six weeks. The coastwise manifests (Record Group 36 of the U.S. Customs Service) document this aspect of the transshipment of slaves. Though the coastwise manifests constitute one of the most underutilized sets of records by African American genealogists, these records are well organized by ports and dates and can be easily searched. With the exception of the port of New Orleans, Inward and Outward bound, none of these documents have been microfilmed.

That so many African Americans were sold South or transplanted South with their owners, many of whom moved their whole plantations, has implications for your genealogical research. This process that divided families will also be experienced by you in the form of a disjuncture in your research. Overcoming this hurdle for the period when the domestic slave trade was in full swing will have to be faced at some point by most African American genealogists. One very simple way to look at this particular period is to think of it like this: the history books say migration and settlement of

the frontier; African American history says domestic slave trade – two phenomena that occurred at the same time, involving the same people but remembered differently, written about differently and obviously experienced differently.

If you are tracing ancestry in Virginia or Maryland and have successfully found a slave owner who disappears all of a sudden or whose activities from his records on file at the courthouse indicate many sales without an explanation, after which no further transactions can be found, consider the *possibility* that he migrated out of the county to new land namely to a part of the Old Southwest. Likewise, if you have successfully traced a slave owner in Mississippi or Louisiana back to the territorial or pre-statehood period and can not figure out where that slave owner migrated from, then consider that he migrated overland or by sea from the Upper South with or without his slaves.

Each manifest lists slaves, owners, ship masters, etc. A second sheet was generally attached to the manifest in the form of an affidavit. Owners or shippers and the ship masters were required by the law prohibiting the international slave trade to complete this form and sign it. Consignees and agents appeared less frequently.

Consignees and agents may have been on board, but in general it appears that this was not the case. A consignee could also have been at the port of New Orleans waiting for a specific lot of slaves. The manifests do not lend themselves to interpreting who accompanied the slaves en route. Occasionally, "On Board" was written next to the responsible party's name. This does not indicate that those whose names did not have "On Board" written next to them were not actually on board. It is utterly strange that there is



You can purchase a copy of Dr. Woodtor's book, *Finding a Place Called Home* at the AAGSNC Online Store www.aagsnc.org/store

Inward Slave Manifests

tremendous silence in the oral history about such a huge migration of people. In addition, much of the surviving eyewitness accounts and stories deal with travel overland rather than by the coastal waterways. Yet, the manifests contain much incidental information especially on runaways, deaths on board, inconsistencies in the manifests as completed at the port of departure, and the appearance of the slaves at the port of arrival. The customs officers at New Orleans apparently took their jobs seriously, often noting these inconsistencies and often reflecting their suspicion that the slaves being brought were arriving from Africa rather than from a location in the United States. In some cases, the customs officer in New Orleans indicates that the slaves faced a roll call. Note that the parties to the shipment all had to sign the manifests declaring that they were in compliance with the U.S. law prohibiting further importation of slaves after January 1, 1808.

With regard to the port of New Orleans, there are 25 rolls of inward (to New Orleans) slave manifests and 38 rolls of outward (departing) manifests. This ongoing project has successfully transcribed documents for the years 1807-1839, a portion of which are included in this newsletter.

To volunteer to help transcribe these films, contact Dr. Woodtor: dparmerwoo@aol.com.

EDITOR'S NOTE:

By presenting this extremely small sampling from the Inward Slave Manifests, our intent is to showcase an underutilized source of genealogical information for researchers of black history. The transcriptions done by Dr. Woodtor and the rest of the volunteers, though impressive, represent probably less than 10 percent of the total of the Slave Manifests which reside at the National Archives in D.C.

Afrigeneas (www.afrigeneas.com) has generously agreed to host these transcriptions and we encourage you to download these files and print them out for yourself. A key part of these files is the **Slave Surname Index**. An estimated 10,000 names of slaves are entered into this database along with the descriptive data contained on the original manifests. Of the estimated 10,000 slaves, approximately 250 surnames were identified and indexed. Note that this does not mean only 250 slaves were identified with surnames since two or more people could share the same surname. This is a small number of surnames compared to the total number of people being shipped with only their first names identified. Please note that first names of slaves were not indexed, but a first name can be entered and searched for.

Original photo by Alexander Gardner, courtesy of the Library of Congress, Prints and Photographs Division, LC-B817-7617.



Richmond, VA, April 1865. Black refugees on a boat with household belongings.

Inward Slave Manifests

Ship Manifest Coding Key

Same Entry = Same as information contained in previous manifest. That is, the same vessel, captain, port of departure, and slave owner when indicated.

Port = Port of departure and when ship's registry is different from port of departure, it is indicated by "registered in...."

Type of Vessel or Ship:

Brig = Brigatine

Sch = Schooner

Ship = ship

Slp = Sloop

Steamship = steamship

M = Name of Master of ship

S = Name of shipper and residence, if given. Shipper does not necessarily indicate ownership. The shipper, if he was a slave trader, would have remained at the port of departure.

O = Name of owner and residence if indicated. Owners occasionally were on board.

C = Consignee or person to whom shipped and their residence if indicated. The consignee was often on board or he may have served as a person who picks up slaves at the Port of New Orleans.

A = Agent or person acting in another's behalf (owner, consignee, slave trading house, shipper) either at the port of departure or the port of arrival (New Orleans). Agents could have been slave trading houses or individuals who expedited the transfer of slaves.

D = Date manifest signed. A rough indicator of date when vessel departed port. No dates of arrival were transcribed unless it was felt that the date explained events that may have occurred while the ship was enroute to the Port of New Orleans. See introduction for information on estimated travel times between ports.

Slaves = name, age, sex, height rounded to whole numbers and color. Any blank spaces in any of the descriptive columns indicates information was not given for the individual or that they were all listed as one color in which case, this notation will be indicated before the list of slaves.

Inward Slave Manifest

New Orleans Roll 2, 1821

#250.4 Same Entry

Slaves

Will	m	about 45	5-6	Black
R & J Habersham*, Savannah				
Clarissa	f	18	5-0	Black
Bullock & Dunwoody*, Savannah				
Tom	m	21	5-7	Black
Edward Williams & Co.*, Savannah				
Backus?	m	32	6-0	Black
Rose	f	21	5-0	Black
Julia	f	16	5-0	Mulatto
Betty	f	29	5-0	Black
Sally	f	15	5-0	Black
William	m	14	4-7	Dark

* John Dunwoody, Robert Habersham, and Edward Williams are Shippers

Via Balize — Arrival New Orleans 1 March 1821/Arrival Balize 20 Feb

#252 Richmond Sch Robert Burns

M: Gerome Jackson 5 Feb 1821

O,S: William Fulcher of Richmond, Virginia

Slaves

Henry Carter	m	22	5-9	All Brown
Joshua Tomkins	m	22	5-4	
Polly	f	17	5-0	
Jim Jones	m	12	4-6	
Abraham Johnson	m	12	4-10	

#257 Same Entry

O,S Reardon & Co. Norfolk, VA (Mathew Reardon)

SLAVES

Rachel	f	23	4-11	Black
James	m	16	4-8	"
Isaac	m	16	4-8	"

#363 Baltimore Brig Intelligence M: Benedict J. Jenkins 18 September 1821

S: Gideon T. King of Baltimore C: Wm T. Gorham,
Merchant, New Orleans

Slaves:

Darkey	m	12	4-7	Black
Elsy	f	18	5-1	Mulatto
Anne	f	12	4-8	Black
Phoebe	f	25	4-11	Yellowish
Caroline	infant	6 mos		Mulatto
Thos Gibson	m	35	5-12	Yellowish
William Flesbury	m	35	5-10	Yellowish
Henry Singo	m	25	5-9	Black
Charles Hopkins	m	25	5-8	Black
Stephen (dead)	m	30	5-10	Yellowish
Will Mitchell	m	20	5-4	Black
Harris	m	19	5-7	Mulatto
Henny Hackett	f	24	5-3	Black

#394 Same Entry

O: Samuel M. Woolfolk, Charleston S.C.

Jacob	m	30	5-6	All Black
Mike	m	23	5-7	
Lewis	m	21	5-3	
Stephen	m	21	5-7	
Gulliver	m	17	5-3	
Charles	m	15	4-12	
Ann	f	20	5-4	
Phillis	f	21	5-0	
Hannah	f	28	5-5	
Peggy	m	28	4-11	
Harriet	m	10	4-2	
Isaac	m	5	3-7	
Rachel	f	4	2-11	
Betsey	f	1	2-5	

#414 Same Entry

O & S: Josiah L. Ford

Slaves

Charles	m	7	3-6	Lt Black
Hannah Ann	f	2	2-0	Dk Mulatto
Emmeline	f	4	2-11	Dk Mulatto

#435 Norfolk Brig Arethusa

M: Reuben Fisher 6 November 1821

O,S: John Clarke (his mark), Petersburg

Slaves

Lydia	f	26	5-2	Tawney
Angelina	f	2	2-0	Tawney
Sam	m	6	3-6	Black
Mary	f	20	5-3	"
Nelson	m	21	5-3	"
Patrick	m	19	5-4	"
Richard	m	12	4-4	"
Richard	m	12	4-5	"
Malthana	f	12	4-5	"
Sally	f	17	5-5	Yellow

#393 Baltimore Slp Good Hope of Rochester, Massachusetts

M: Paul Wing 21 Nov 1821

O,S: Richard T. Woolfolk, Stokes County
North Carolina

C: Austin Woolfolk, New Orleans

Slaves

Frederick	m	35	5-6	Black
Peter	m	30	5-6	Pale Black
Jarrett	m	17	5-6	Black
Anne	f	26	5-2	Pale Black
Louisa	f	10	4-8	Pale Black

Inward Slave Manifest

New Orleans Roll 12, 1837-1839

#179

Port: Alexandria
 Brig Isaac Franklin
 Master: William Smith
 O/S: D. H. Hipkins or Shipkins of Norfolk
 Date: 6 February 1838

Slaves:

John Thomson	m	22	5-6	Yellow
Rachel	f	16	5-4	Black
Cary Arbuthnot	m	33	5-10	Dark
Osborn Glover	"	24	5-5	"
Dick Glover	"	35	5-5	"
Clavin Walker	"	18	5-5	"
Davis Johnson	"	22	5-10	"
Toby	"	12	4-5	"
Lucy Hubard	f	15	4-9	Yellow

#90

Port: District of Pearl River
 Steamer Giraff
 Master: J. Seviles
 O/S: B. Leggett of New Orleans
 Date: 2 October 1838

Slaves:

Eliza & infant	f	28	5-7	Yellow
Dick	m	28	5-8	Black

#98

Port: District of Pearl River
 Steamer Caroline
 Master: W. C. Sutton
 O/S: E. Wiltz of New Orleans
 Date: 26 September 1838

Slave:

Bonaparte	m	18	5-10	Black
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#106

Port: Charleston
 Brig Daniel Webster
 Master: L. Follinsbee (name on manifest is J. Follingsby, but signature is L. Follinsbee.)
 O/S: Robinsons & Caldwell for Dr. J. Baley
 Date: 15 August 1838

Slaves:

Jim Bell	m	29	5-10	Black
Thomas Hogarsh	"	24	5-9	"

#160

Port: Richmond
 Brig Adelaide
 Master: Issac Card
 O/S: John W. Coleman of Richmond
 Consignee: Theophilus Freeman of New Orleans
 Date: February 1838

Slaves:

Peyton Carter	m	25	5-5	Black
Davy Lawson	"	19	5-5	"
Bartlett Barnes	"	28	5-5	"
Ed Jackson	"	28	5-8	Mulatto
Abraham Brooks	"	22	5-5	Black
Harrison Lee	m	21	5-5	"
Henry Jenkins	"	20	5-4	Mulatto
Emily Lewis	f	18	5-3	Black
Jane Willow	"	16	5-2	Mulatto
Nancy Jackson	"	22	5-0	"
Alfred McDolly	m	23	5-8	"

O/S: Joseph Cosby
 Consignee: Bennett Ferriday

Raleigh Harrison	m	20	6-1	Black
Albert Smith	"	20	5-10	"
Hampton Gary	"	19	5-10	"
Jasper Bramsburg	"	25	5-9	"
Ned Cunningham	"	20	5-8	"
Parrock Harrison	"	23	5-7	"
John Lee	"	25	5-8	Mulatto
Peter Johnson	"	17	5-3	Brown
Eli Smith	"	12	4-9	Black
Mary Mitchell	f	23	5-7	Brown
Emma Edwards	"	18	5-4	Black
Sarah Washington	"	17	5-4	Brown
Violet Harris	"	17	5-2	Black
Aman (?) Francis	"	20	5-3	"
Drucilla Ware	"	15	5-1	Brown
Amy Jackson	"	18	4-11	"
Betsy Jackson	"	13	4-9	"
Leanna Lawson	"	14	5-1	Black

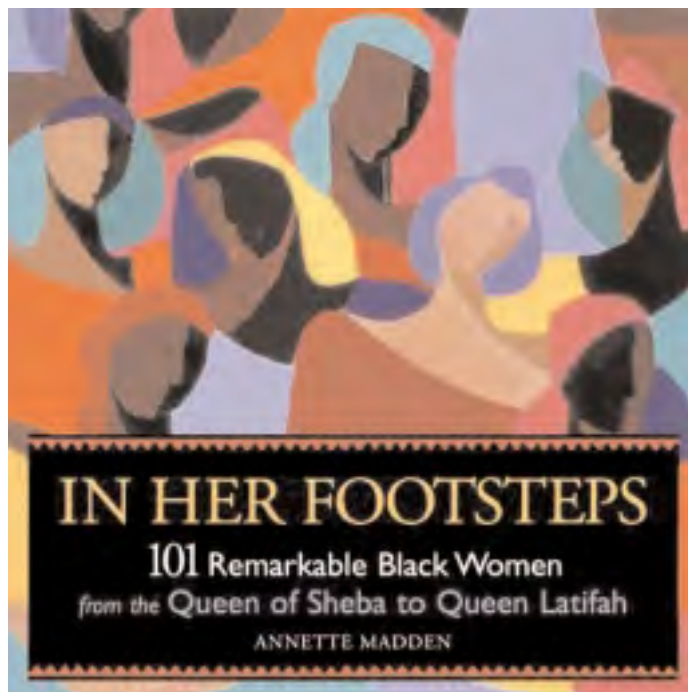
Note: It is unusual for the slaves to have surnames and especially such proper given and surnames. One wonders if this was not a shipment of slaves directly from the West Indies. All of the names are so British.

This is a *very small* sampling of the manifests that have been transcribed to date. For complete manifest information as well as an index refer to www.afrigenas.com/slavedata/manifests.html.

From that website, you can download the entire collection of transcribed manifests at no charge — Ed.

Member Spotlight: Annette Madden

Author of “In Her Footsteps: 101 Remarkable Black Women from the Queen of Sheba to Queen Latifah”



To purchase this book online, go to the AAGSNC Online Store at aagsnc.org/store.

In Her Footsteps provides capsule biographical sketches of over a hundred black women around the world from the Queen of Sheba to cancer researcher Jewell Cobb, and reveals not only their lives, but their lasting influences on the lives of others. The blend of well-known historic figures with black women who have made invaluable contributions in their careers and fields makes for a diverse and recommended collection.

Sweeping across history and over continents, the stories of these women portray the energy, creativity, and resilience of black women such as Ana Quirot, a Cuban runner who overcame life-threatening burns to triumph in the Olympic games; Yelena Khanga, a black Russian woman who hosts the most popular television show in Russia and performs with a comedy troupe in New York; and Lulu White, the diamond-studded “Madam of Mahogany Hall” in New Orleans.

Madden worked on this project for two years while she was working for the publisher, Conari Press. She joined the AAGSNC in 2000 and has been researching her family’s history just over a year. Her family comes from SC, OK, and MS (see the Surname Directory on pages 13-28 for details).

Madden scoured obituaries, libraries, books found at estate sales, magazine articles, and other sources to find these mostly unknown women. The research proved to be particularly difficult when she had to deal with several different languages. It was during this process that she became interested in researching her own genealogy.

Living in Oakland, CA, with her 22-year-old son, James, and her husband, Tim (a general contractor), she runs her husband’s office while working on her second book. This follow-up to *In Her Footsteps* will cover many unsung and forgotten black men, such as photographer James VanDerZee, inventor Elijah McCoy (the “Real McCoy”) and Russian general Abram Hannibal, ggf of Alexander Pushkin.

Annette Madden can be reached at: Maddsmitt@pacbell.net

Blacks in Canada

Part 1 - How Did They Get There?

by Lisa B. Lee



As if African American slave genealogy wasn't challenging enough, tracing one's ancestors back through slavery in Canada is incredibly more challenging simply because of the lack of records.

Researching in the American South affords one the opportunity to peruse land records, wills, runaway slave notices, search notices, county records of slave births and deaths, slave manumissions, census schedules, tax tables, city directories, inward slave manifests, military records, etc. In Canada, however, during the 200+ years that slavery existed, most of these records were never created, and the few that were, no longer exist. The fact that slavery in Canada was abolished in 1834 helps somewhat, but the first national census didn't occur until 1851 (though there were a few local censuses prior to that time). Of the six national censuses that have been opened to the public, only the 1871 census has an index. For the remaining years, there is no soundex, no Miracode, no way to find an ancestor other than going through each census, page by page, county by county. Just this year, however, Barry C. Noonan released a book entitled *Blacks in Canada, 1861* in which he extracted all the blacks listed in the Ontario, New Brunswick and Quebec censuses. Unlike other census indices, Noonan's book indexes EVERY person living in the house, not just head of household. Patience doesn't begin to describe the tools necessary to trace an ancestor in Canada. I hope that this series of articles will shed some light on this oft overlooked topic.

TERMINOLOGY: The Dominion of Canada has been known by a variety of different names over the past few centuries. Prior to 1763, the term was *New France*; the Maritime Provinces are Nova Scotia, New Brunswick, and Prince Edward Island (formerly known as Isle St. Jean). The Atlantic Provinces are the Maritimes plus Newfoundland. New Brunswick was originally part of Nova Scotia until 1784. Toronto was known as *York* until 1837. Until 1841, Ontario was known as *Upper Canada* and Quebec was known as *Lower Canada*. Between 1841 - 1867, Ontario was known as *Canada West*, and

Quebec was *Canada East*. Collectively, they were referred to as *the Canadas*, a term which did not include the Maritime Provinces. Vancouver Island did not unite with British Columbia until 1866, and any references to British Columbia prior to that time did not include the island.

HOW DID THE AFRICANS GET TO CANADA?

The first documented slave was brought to New France in 1628. This 8-year-old boy, Olivier Le Jeune, was brought from Madagascar into what is now known as Quebec. Though slavery was already a practice, it wasn't legalized in New France until 1709. Slaves were continually transported into New France and during the time period that Canada was a French colony, there were approximately 1,000 black slaves living in Canada, as compared to nearly 500,000 living in the United States.

In 1759-1760, the British conquered New France.

The Revolutionary War started in 1775, and when it ended in 1783, more than 5,000 blacks who had sided with and fought for the British in the war moved to the Quebec, and Ontario. They came to Canada as United Empire Loyalists, some free, some slaves, and were promised land by the British in return for their loyalty to the Crown. Most of these Black Loyalists settled in Nova Scotia. In 1792, a large number of Black Loyalists in New Brunswick and Nova Scotia migrated to Sierra Leone, because the British promises of land were never fulfilled.

In 1796, approximately 600 blacks in Jamaica were deported to Nova Scotia. Known as Maroons, they helped rebuild the Halifax Citadel. In 1800, most of the Maroons also migrated to Sierra Leone.

During the War of 1812, approximately 2,000 blacks came from the United States to Nova Scotia and New Brunswick.

In 1834, slavery ended in all British territories. Emancipation Day is still celebrated every year on August 1st in several cities in Ontario, the U. S., and the Caribbean.

From the early to mid 1800's, more than 30,000 American blacks escaped slavery via the Underground Railroad. Many, but not all of them fled to Canada.

In 1850, the second Fugitive Slave Act was passed, and unlike its predecessor (of 1792) it provided that even

free persons could be made slaves if simply suspected of being a runaway. Slave catchers no longer needed to provide additional evidence that the person was a runaway, neither did the accused have rights to appeal or to a trial by jury. The black population of border cities in Canada jumped substantially until 1865 when slavery was finally outlawed in the U. S. Canadian cities such as Brantford and St. Catherines (near Niagara Falls), and Amherstburgh, Colchester, Sandwich, Chatham, Raleigh, and Windsor (near Detroit) had large numbers of black residents during this period.

In 1858, a group of black Californians, seeking equality, moved to British Columbia and helped establish the province. California's oppressive legislation of the 1850's excluded blacks from state schools, barred them from giving evidence against whites in court, and there were attempts to require blacks to be registered, and to prevent any more blacks from immigrating to the state. This group of 600-800 free blacks sailed aboard the steamship *Commodore* from California to Victoria, British Columbia, where they set up farms and developed local businesses. In fact, the colony's first police force was the all-black *African Rifles*, appointed by Vancouver Island's black Governor, James Douglas, in the summer of 1858. The 1861 Ontario census showed 17,149 blacks, the New Brunswick census 770, and the Quebec census 494. The 1861 census for Nova Scotia has no indication of race on the microfilm, and the 1861 census for Prince Edward Island includes a column for Indians, but none for blacks. Of these 18,000 blacks in Ontario, New Brunswick, and Quebec, over 10,000 of them were natives of the United States (Noonan, *Blacks in Canada, 1861*).

In 1909, over 300 black families from Oklahoma moved north to Alberta, Saskatchewan and Manitoba. In Saskatchewan, they founded the all-black towns of Maidstone and Wilkie, and in Manitoba the towns of Junkins (now Wildwood), Keystone (now Breton), Clyde, and Amber Valley. By 1912 several thousand blacks had migrated north to these provinces.

WHY IS CANADA IMPORTANT?

Obviously, most American blacks remained in the United States, but for many of our ancestors, Canada provided a safe waystation where they would be free to prosper, raise families, own their own businesses and farms, and even vote. Researching blacks in Canada can provide a wealth of information for those who have identified their ancestors after 1865 but have been unable to trace them back to their state of origin or their last slave owner. The Canadian census schedules for 1851 and 1861 include the name, age, place of origin and religion of all in the household — far greater information than could be obtained about slaves from U.S. census schedules in the same period. Many former slaves remained in Canada even after slavery ended in the U.S., and there are important genealogical data that can be used to document their lives.

Photo courtesy of the Black Historical & Cultural Society of British Columbia.



The *African Rifles*, formally known as the Victoria Pioneer Rifle Company, was the first police force for the colony of Vancouver Island, British Columbia.

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(www.niica.on.ca/csonan)

Go Do Some Great Thing: The Black Pioneers of British Columbia, Kilian, Crawford, Vancouver, 1990



Lisa B. Lee, the Newsletter Editor of the AAGSNC has been researching her family's history for over thirty years and is currently writing a book about the lives of her Canadian ancestors. She has traced her black Canadian ancestors back to the American Revolution where her gggggf fought on behalf of the British. Her family comes from VA, NC, MD, NJ, NY, CT, Ireland, Scotland, Denmark, Canada, and Great Britain.

Marriages of Free People of Color De Witt County, TX • 1847-1883

by Barbara Shepard Dunn



Extracted from the De Witt County, TX Marriage License General Index, Books C and D. FHL film No. 1012058.

You can see the notation “Col” after the names of the bride and groom. Additional information found on the actual license: name of minister, names of witnesses, and the date the license was filed.

Below are brides and groom whose surnames begin with the letter “A.”

We will publish letter “B” in the next issue.

Groom	Page	Lic. No.	Bride	Marriage Date
ANDERSON, Abram	199	637	Dolly HARGROVE	3/3/1867
ARMSTRONG, Manuel	248	734	Eliza JOHNSON	2/3/1868
ALVERS, Alcalnasio	258	754	Phebe EVANS	5/4/1868
AUSTIN, Jack	303	845	Maggie EADS	3/4/1869
ALVERDS, Trafail	909	335	Mary KING	12/24/1869
ANDERS, George Albert	370	978	Margarett TAYLOR	9/2/1870
ARMSTRONG, William	16	1054	Anna HOPKINS	6/14/1871
ANDERSON, Peter	23	1075	Bettiee JOHNSON	8/19/1871
AUSTIN, Peter	94	1289	Jane TAYLOR	3/26/1874
AUSTIN, Jack	149	1449	Sarah JOHNSON	12/28/1875
ARMSTRONG, Isace	294	1900	Annie SAMUELS	5/15/1880
ALLEN, John	382	2162	Mary DOLLY	1/31/1883

Bride	Page	Lic. No.	Groom	Marriage Date
ALEXANDER, Aletha	197	632	Sam MILLS	2/7/1867
ARKANSAW, Francis	246	730	Peyton Thomas	2/15/1868
ANN, Sylva	249	737	Simon JOHNSON	not stated
ADITS, Mary	292	823	Beverly DAVIS	1/21/1869
ARMSTRONG, Indiana	297	822	Walton BAILEY	1/17/1869
ARMSTRONG, Alice	1	1009	Curley JONES	1/2/1871
ARMSTRONG, Mandy	74	1228	Louis HOPKINS	8/4/1873
ARMSTRONG, Susie	338	2028	Robert CALLOWAY	10/19/1881



Barbara Shepard Dunn is the Second Vice President and Fundraising Chair of the AAGSNC. While researching her own family’s history last year, she decided to extract all of the marriages of free people of color from the counties of De Witt, Gonzales, and Lavaca, TX. Barbara realized that the names of the witnesses was as important as the names of the brides and grooms and rather than going back over the microfilm again and again, it made more sense for her to extract ALL of the information for the licenses of black folks and keep them for future reference. She has extracted over 1,000 records and is considering writing the local history of the area, in concert with a local Texas historian. Barbara’s family comes from TX, GA, and LA, and she has been researching her genealogy for over thirty years.

October is FAMILY HISTORY MONTH

Neat Ways We Can Spread the Word

- Contact local bookstores and suggest they display various books dealing with family history.
- Contact area museums, historical, religious, and ethnic organizations and ask that they add this to their newsletters, programs, or displays.
- Schedule an “Introduction to Genealogy” workshop for the general public.
- Ask your local politicians to declare October as “Family History Month” in your own cities.
- Clean up a local cemetery that has fallen on neglect, call the local media and have them cover it for broadcast.
- Compile a collection of family pedigree charts of AAGSNC members, bind them in a book, and donate this to a local library.
- Become an expert on an area of research about which you know very little and share your findings with the group.
- Contact a senior citizens’ home and help them to write down their ancestral stories. Provide them with blank forms and show them how to complete them.
- Put your own family info up on the web. Sites such as **myfamily.com** provide free space to anyone and you can post family photos, your family tree, family stories, recipes, etc. Encourage family members to participate.
- Contact local newspapers, radio stations, and cable stations to do a story on family history and offer local members to participate.
- Have a picnic and invite everyone to bring their family stories to share.
- Sit down with all those old family photos and put them in scrapbooks or photo albums using *archival* quality supplies. Any photos currently in those awful self adhesive photo albums, *carefully* remove using dental floss to gently work those photos from those sticky pages. Label the photos (carefully) or label the page of the album on which they will be placed.
- Create your own Family Crest. Be creative and scan the final product and incorporate this crest into your new stationary letterhead.
- Interview your older relatives, video or audio tape the interviews, transcribe them, and share with the rest of your family.
- Create a Family Recipe Book. Include photos in the book and share with family members.
- Start writing that family history you always said you were going to write.



Photo Courtesy of C. Bruce Lee

David Moses Lee, b. 1846 in Brantford, Ontario, Canada. He was the son of William Barnard Lee and Eleanor Jane Smith. David moved to Buffalo, NY, where he married Harriette Emma Cook in 1872. They raised two children. He worked as a male nurse for over 30 years and died in Buffalo in 1936.

Upcoming Meetings & Events

All AAGSNC meetings are held on the *third* Saturday of each month (except July and August when we are on hiatus), at the Dimond branch of the Oakland Public Library. The meetings are from 1:30pm - 3:30 pm and guests are always welcome. Following each regular meeting, we have a “MEMBERS ONLY” session where we provide one-on-one help from 3:30 pm to 5:00 pm. The library is located at 3565 Fruitvale Avenue, just above MacArthur Blvd.

To suggest a meeting topic, please contact the Programs Director, Jamila Sloan at programs@aagsnc.com

SEPTEMBER - “What I Did Last Summer” - Come share your research successes with the group. Bring photos, charts, maps, anything you want to share. Each member/guest will be allowed five minutes to present their findings.

- Brick Walls - Open forum where anyone can ask the group for suggestions on how to overcome research problems, and get suggestions on how to break through your brick wall.
- MEMBERS ONLY (following the regular public meeting) - One-on-one research help. Bring your pedigree charts, vital records, and any documents to share with an experienced researcher. If you're just beginning, we'll get you started on the proper path to find your ancestors. We will have plenty of blank pedigree charts and family group sheets, as well as research outlines on hand for you.

OCTOBER - AAGSNC Anniversary and Founder's Day Luncheon - El Torito Restaurant, San Leandro

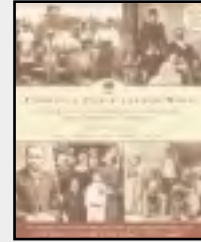
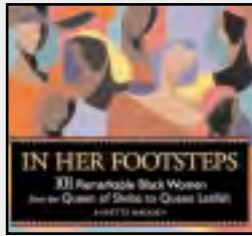
- This October marks the fifth anniversary of the founding of the AAGSNC. We plan to celebrate this momentous event with a luncheon where we will pay tribute to our Founders, reflect on the past and plan for the future. **This event will be held at EL TORITO's, 5 Marina Blvd, San Leandro.**
- The meeting/luncheon will begin at 1:30 and will end at 3:30. The cost is \$5.00 per person. We look forward to seeing you there. For directions to the restaurant, call El Torito at (510) 351-8825.
- Brick Walls - Open forum where anyone can ask the group for suggestions on how to overcome research problems, and get suggestions on how to break through your brick wall.
- MEMBERS ONLY - Due to the Founder's Day events, we will *not* hold our normal one-on-one Members Only meeting.

NOVEMBER - Topic to be Announced.

- Brick Walls - Open forum where anyone can ask the group for suggestions on how to overcome research problems, and get suggestions on how to break through your brick wall.
- MEMBERS ONLY - One-on-one research help. Bring your pedigree charts, vital records, and any documents to share with an experienced researcher. If you're just beginning, we'll get you started on the proper path to find your ancestors. We will have plenty of blank pedigree charts and family group sheets, as well as research outlines on hand for you.

The **AAGSNC Online Store** is now open for business. We carry a full line of genealogical books and videos, Family Tree Maker software (PC only), AAGSNC-branded products (tote bags, magnifiers, coffee cups, and mouse pads). Coming soon, we will offer a line of art items imported from South Africa.

www.aagsnc.org/store



Tied in with Amazon.com, our Online Store can meet all of your reading needs. The AAGSNC receives a portion of all book sales purchased from Amazon.com, but you must use the link from our store in order that we receive the credit..

OBJECTIVES of the African American Genealogical Society of Northern California:

- To enlighten and enrich self-worth and self-esteem of African Americans through genealogical research and interest.
- To promote interest in genealogy, biography, and related history among African Americans
- To supplement and enrich the education of African Americans through the collection, preservation and maintenance of African American genealogical materials.
- To promote the accumulation and preservation of African American genealogical and related historical materials and make such material available to all.
- To promote and maintain ethical standards in genealogical research and publications.

MEETINGS

Meetings are held the *third Saturday* of every month, at 1:30 pm, at the Oakland Public Library, Dimond branch, located at 3565 Fruitvale Ave, Oakland, Ca. There are no meetings during the Summer hiatus (July and August). Guests and visitors are always welcome to attend these open meetings. From 4:00 pm - 5:00 pm, following the general meeting, we provide one-on-one genealogical training and assistance to members only.

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The Storytellers

We are the chosen. My feelings are that in each family there is one who seems called to find the ancestors. To put flesh on their bones and make them live again, to tell the family story and to feel that somehow they know and approve. To me, doing genealogy is not a cold gathering of facts but, instead, breathing life into all who have gone before. We are the storytellers of the tribe. All tribes have one. We have been called, as it were, by our genes. Those who have gone before cry out to us, "TELL OUR STORY." So, we do.

In finding them, we somehow find ourselves. How many graves have I stood before now and cried? I have lost count. How many times have I told the ancestors, "You have a wonderful family. You would be proud of us?" How many times have I walked up to a grave and felt somehow there was love there for me? I cannot say.

It goes beyond just documenting facts. It goes to who am I and why do I do the things I do. It goes to seeing a cemetery about to be lost forever to weeds and indifference and saying, "I can't let this happen." The bones here are bones of my bone and flesh of my flesh. It goes to doing something about it. It goes to pride in what our ancestors were able to accomplish. How they contributed to what we are today. It goes to respecting their hardships and losses, their never giving in or giving up, their resoluteness to go on and build a life for their family.

It goes to deep pride that they fought to make and keep us a nation. It goes to a deep and immense understanding that they were doing it for us.

That we might be born who we are. That we might remember them. So we do.

With love and caring and scribing each fact of their existence, because we are them and they are us. So, as a scribe called, I tell the story of my family. It is up to that one called in the next generation to answer the call and take his or her place in the long line of family storytellers.

That is why I do my family genealogy, and that is what calls those young and old to step up and put flesh on the bones.

- author unknown