

Everything in this society is accomplished by volunteers.

Don't take the information in a family reunion program at face value.

The first black resident of Antioch, in Contra Costa County.

Great sessions, interesting displays, and new family connections.

the Baobab Tree

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Black Maritime History Resources at the San Francisco Maritime Museum

Charles Foy, Ph.D.
Contributor

Between 1750 and 1850 black seamen were commonplace on the streets, wharves, and taverns of America's ports and in harbors throughout the Atlantic and Pacific basins. From Kroo canoemen transporting goods and slaves on the African coast (above) to boatmen moving sugar, rice, and other commodities (see page 14), blacks played critical roles in all sectors of the global maritime economy. As a result, Americans, even those far from coastal regions,

knew of these men. Nineteenth-century writers such as Herman Melville, Nathaniel Hawthorne, and James Fenimore Cooper featured black mariners in their best-selling novels. Scipio Africanus, a black sailor in Hawthorne's *Red Rover*, and the "gigantic, coal-black harpooner" Daggoo, who sailed with Captain Ahab in *Moby Dick*, reflected the considerable numbers of blacks serving on American ships.

Today, with a significantly reduced American maritime industry and few novels or movies highlighting blacks' important role in our nation's maritime history, the story of black seamen has largely receded from the popular imagination. Researchers hoping to understand black maritime culture during the Age of Sail face significant challenges beyond America's amnesia regarding

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Isn't it time you told **your**
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The African-American Genealogical Society of Northern California (AAGSNC) is a 501(c)(3) non-profit organization dedicated in its commitment to national and international black African-ancestry family history research. The society provides a unique approach to education, research skills, and support to anyone interested in genealogy.

Objectives

- To promote interest in genealogy, biography, and related history of 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 material and make such material available to all.
- To promote and maintain ethical standards in genealogical research and publications.

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Volunteer Spirit



Photo courtesy of M. Howard Edwards

by **M. Howard Edwards**
President, AAGSNC

to contribute. Do not look up one day after years of education and training in this family history business with the question, “What did I do to help the organization that helped me?” and not have an answer.

Photographs

Those who were unable to attend June’s meeting missed an interesting display. Member and presenting panelist Vernester Sheeler brought her famous family quilt and the latest iteration of her family story: a large, full-color, hard-bound volume with many photographs. It was really a testament to how she values her family. It brought to mind how rarely photos come up amid the discussions of county records, archives, vital records, censuses, and interviewing elders in recording our business of family history documentation.

Images of our kin, the older the better, tell a story difficult to share any other way. They show not only how people looked but give us a chance to compare our mind’s image formed from research to the real image. Pictures of our ancestors’ surroundings help show as can no other way how those surroundings shaped who they were and had become

Old photos keep us researchers focused. They talk to us, encourage us, and inspire us to keep our eyes on the prize. As our eyes glaze over working with our genealogy software, portraits sprinkled here and there make us remember why we are doing this. The narratives we write are spiced up by them. They inspire our readers and family members to go through bureaus and attics looking for a contribution to add to the story or write their own. They show people why they look the way they look (or make them

It cannot be pointed out enough that this is an all-volunteer organization, so I will point it out again: This is an all-volunteer organization.

The modest dues we pay would not nearly cover the cost of the operations of the society. The presenters at each of our monthly meetings share their wisdom, knowledge, techniques, and treasures with the society at no charge for the most part. Our speakers who present to outside organizations (and share revenue with AAGSNC) are all volunteers. The special Ancestral Project put on by the Outreach and Education Committee for Oakland’s youth is done entirely with hard-working volunteers. With the help of Oakland’s FamilySearch Library, the Black Family History Day event is carried out by volunteers. The recent Obituary Project for the Web site was completed courtesy of volunteers. The Web site itself is run by volunteers. The history of the society is being written by volunteers. This journal, *The Baobab Tree*, is produced and edited by volunteers.

If you note that any of these activities are occurring without your name attached, do you feel it is time to add it? Pick an activity that you feel you can enhance and contact any officer, director, or committee chair and volunteer. All officers are volunteers, and if your activity is not their activity, they can connect you to where you need to be

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The Bentons and Jacksons

The truth revealed

Michael Willis
AAGSNC Member

In 1988, I traveled to Baton Rouge, Louisiana with my father's side of the family to attend our first family reunion. This reunion focused on my grandfather's maternal side of the family. My grandfather was Sanders Willis, Sr. and his mother, Artimease (Benton) Willis Jackson, was still living at the time, at the age of 86. My first visit to Baton Rouge was in 1984 to attend my cousin Jerome Vernell's wedding, but this was to be my first exposure to my family on a larger scale.

The cover of the program for the reunion was a family tree that showed the family began with Ed and Artimease Benton (Artimease Jackson's paternal grandparents, and my 3rd-great-grandparents), with seven children born to them: Ed Benton, Jr. (born 1872; my great-great-grandfather), Charles Benton (born 1873), Thomas Benton (born 1874), Nellie Benton (born 1876), Earnest Benton (born 1880), Katie Benton (born 1891), and Maude Benton (born 1893).

The reunion consisted of the descendants of these children. My great-grandmother Artimease Jackson (named after her grandmother), born in 1902 in Gramercy, Louisiana, was the first of the six children of Ed Jr. and Mamie Benton. Her siblings were Mamie Benton (born 1905), Percy Benton (born 1908), Dalton Benton (born 1911), Velma Benton (born 1913), and Earnest Benton (born 1915).

Twenty-one years after the reunion, I decided to try to verify the information in the reunion program. One day I came across something a little puzzling. In the 1880 U.S. Federal Census for Baton Rouge, Artimease Benton is listed as "Tomese", a female mulatto, age 25, with the first five of her seven

children: Edward, Charles, Thomas, Nellie, and Ernest.

This makes sense, given the last two children were not born for more than a decade. The census states their father, who was not enumerated with them, was born in Missouri. The 1900 census for Baton Rouge, however, shows a discrepancy from the reunion program. Artimease is listed as the head of household, a 45-year-old widow, born in October 1854, who has had seven children. The individuals in the household and their relationships to her were:

- Thomas Benton, son, born July 1874, age 25, single
- Nellie Jackson, daughter, born August 1876, age 23, married for 2 years
- Alfred Jackson, son-in-law, born July 1873, age 26, married for 2 years
- Katie Jackson, daughter, born August 1891, age 8, single
- Maude Jackson, daughter, born February 1893, age 7, single
- Eddie Benton, son, born December 1872, age 27, married (my great-great-grandfather again)
- Ernest Benton, son, born March 1881, age 19, single

My initial thought was that Katie and Maude were the children of Alfred and Nellie Jackson, but that would mean Nellie bore her first child at 15 (plausible, but not actually that common). The census record indicates she married at the age of 21. Also, the relationship column pertains to the head of household, so these young girls should be the daughters of Artimease, but the family reunion program said their last name was Benton, not Jackson.

Now I was confused!

In July 2009, I asked my Aunt Marguerite, Artimease's daughter, why Katie and Maude's last name was Jackson instead of Benton if

Image courtesy of Ancestry.com

1	Benton Tomese	Mu No 28	
	Edward	Mu No 4	son
	Thomas	Mu No 7	son
	Thomas	Mu No 9	son
	Nellie	Mu No 2	daughter
	Ernest	Mu No 12	son

they were Ed and Artimease Benton's children. She was not sure, but she did remember that Maude Jackson (who married Joseph Davis, Sr.) was the last living child of Artimease Benton and the oldest living family member (95 years old) during the time of the 1988 reunion. Aunt Marguerite recalled that when her sister, Ruth Castle, invited the entire Davis family to the reunion, Maude's daughter, also named Maude Davis, replied, "But it's the 'BENTON' family reunion. We are not Bentons." Aunt Marguerite interpreted this as some type of misunderstanding—that since their surname is now Davis instead of Benton, they didn't feel it included them. As a result, Aunt Marguerite did not pursue it any further, but my suspicions were confirmed. The family tree was incorrect—Katie and Maude had a different father, but anyone who knew the real story was deceased and the living family members were not aware. They just assumed they were Bentons.

On October 14, 2010, James Hill III contacted me. James is the great-great-grandson of Artimease Benton and great-grandson of Maude (Jackson) Davis. James came across my online post of Artimease's death certificate. He recognized the residential address! He also was unsure of the relationship between the Jacksons and the Bentons, however. Yet on December 9, he posted Maude's death certificate, which stated her father's name: Andrew Jackson! (Artimease's daughter Nellie Benton married Alfred Jackson. Was he any relation to Andrew? That has yet to be explored.)

James also pointed out something I had never noticed: On the aforementioned 1880 census (which I had examined for YEARS), residing next door to Artimease ("Tomese") and her children was a 36-year-old mulatto woman named Wartha Wederstrandt. From various interviews with his grandmother, Doris (Davis) Fields, James had been able to confirm that "Hiawartha" Wederstrandt was

Artimease's sister! James and I were unsure if Wederstrandt was Artimease's maiden name as well. Her father's birth location was not given on the 1880 census, so it could not be compared with what Hiawartha had stated—that he was born in Maryland.

Then something happened in early March 2013. While speaking to Aunt Marguerite on the phone, I found out that her grandfather, Ed Benton, Jr., had died in the mid- to late 1940's in his son Earnest's home. She said she was a teenager at the time. I had not heard that before because no one ever spoke of him. That immediately prompted me to search for his death record in East Baton Rouge Parish. When I received the document, I discovered that Ed's son Dalton, the informant, indicated Ed's father's name was THOMAS Benton. Ed was not a junior and the family tree from the reunion program was wrong again!

To verify this, I searched for and successfully found an index record for the marriage of Thomas Benton and

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1: 1880 U.S. Census, City of Baton Rouge, East Baton Rouge Parish, Louisiana, ED 103, page 28, lines 30–35, Tomese Benton family.

2: 1900 U.S. Census, Baton Rouge City, East Baton Rouge Parish, Louisiana, ED 28, sheet 10, lines 98–100, and sheet 11, lines 1–5, Artemise Benton family.

3 (page 13): Photograph of Artimease (Wederstrandt) Benton.

Image courtesy of Ancestry.com; image editing by Janice M. Sellers

Benton Artimease	blood	B	F	Oct	1850	45	24	7	7
Thomas	son	B	M	July	1874	25	A		
Jackson Nellie	daughter	B	F	Aug	1876	23	M	2	0
Jackson Alfred	son-in-law	B	M	July	1873	26	M	2	
Katie	daughter	B	F	Aug	1891	8	A		
Maude	daughter	B	F	Feb	1892	7	A		
Benton Eddie	son	B	M	Dec	1872	29	M		
Ernest	son	B	M	Nov	1881	19	A		

2

Thomas Edward Gaines (1821–1896): Antioch's Black Pioneer

Early black history in Contra Costa County

Carol A. Jensen
Contributor

In the 1870's, Thomas Gaines, one of eastern Contra Costa County's early maritime pioneers, was the first black resident of Antioch—or almost in Antioch. Due to racial restrictions, Gaines resided just inches outside the Antioch city limits.

Gaines first appeared in California in the statewide enrollment for military service in 1863–1864. Not only would the U.S. government now accept black troops, but the California legislature that year gave black men and women full legal rights to testify in court against white people in civil or criminal cases. San Francisco black women promptly sued the street car companies for the right to ride in the cars (*Pleasant v. North Beach & Mission Railroad Company*, 1866).

In 1863, the 32-year-old Gaines was listed as a sailor, resided in Napa, and worked on the river steamers. This occupation suggests he arrived in California as a crewman sailing around the Horn. The U.S. census of 1860 for New York does not identify Thomas Gaines in its enumeration, but Gaines claimed birth in New York in the California 1863 military service enrollment. New York State abolished slavery in 1827, which would have made Gaines freeborn. Certainly, claiming New York birth would be a clever ruse, if not true, for any black escaping slavery. Regardless of Gaines' true birth date, home state, and legal status, however, he would have become a free man upon arrival in California. The Wilmot Proviso of 1846, banning slavery from lands acquired as a result of the Mexican-American War, and California's 1850 admission to the Union as a free state secured Gaines' emancipated status.

Free blacks living in New York could see their personal options very clearly by mid-1863. The Civil War was not going well for Lincoln and the Union cause. Enlistment of “contraband” black labor into Union regiments began as early as July 1862. Official black enlistment into naval and army military units followed in January 1863 after the Emancipation Proclamation. The New York City Draft Riots of July 13–16, 1863 would have given Gaines an incentive to leave and in a hurry.

“Draft Week” was initially intended as a local protest against the Union draft and its perceived unfairness. Wealthy men were able to purchase substitutes, thereby placing the draft burden primarily on the working class. The protest grew violent and quickly turned into a race riot. Blacks, abolitionists, and their sympathizers were hunted down and killed, along with physical destruction of personal and real property. Clipper ship passage around Cape Horn

from New York to San Francisco was a swift 90-day journey. Gaines could have signed on as a domestic, cook, or nonrated seaman and arrived in San Francisco by late October 1863. Ho for California!

Even though Gaines might have come to California as a seaman, he apparently jumped ship after arriving in San Francisco, as many sailors did during and after the Gold Rush. Continuing maritime employment as a sailor on San Francisco Bay waters must not have been appealing. Avoiding possible abduction to the South by Copperheads (northerners opposed to the war) or being shanghaied as crew aboard a Pacific-bound schooner must have been even more motivating. Thus we first find him safely living in Napa, 50 miles from San Francisco. He was identified as Class I and subject to military duty in the 26th Congressional District, as enumerated in December 1863 and January 1864. Having escaped the draft



Photo courtesy of Carol A. Jensen

in New York, there is no evidence that he served in the military in California.

Six years later, on April 14, 1870, Gaines registered to vote in Napa County. The right to vote was another Civil War measure, secured by the 15th Amendment. The 1870 U.S. census reported that Gaines, now 40, still resided in Napa, but as a laborer. A reconciliation of his two occupations suggests that he might have worked at the Napa boat landing. He certainly possessed acumen, for he reported personal property worth \$1,500 in U.S. gold coin in that census. That is a grubstake of \$27,000 in 2014 dollars, or the equivalent of 72.5 troy ounces of gold, which is \$90,000 today!

By October 17, 1871, Thomas Gaines had moved to Contra Costa County, because he registered as a voter on that date and is listed as a resident of Antioch in the Contra Costa County Great Register of 1875. (He is still listed in the Napa County Great Register of 1875, but with the 1870 registration date.) He continued to appear in the Contra Costa County voter register in 1877, 1879, 1880, 1884, 1886, 1888, and 1890 with the 1871 registration date and an occupation of laborer. The registers of 1892 and 1894 show that he registered again on August 4, 1892, this time reclaiming the occupation of sailor. These latter registers include physical descriptions and tell us that Gaines was 5'8" and had black hair and eyes.

The 1880 U.S. census lists Gaines as a resident of Antioch and again a laborer by trade. Images of Gaines posing in front of Gillpatrick's Express (present-day Riverview Lodge) and a modest brick shed/house at the foot of the distillery pier (present-day A Street) suggest Gaines was engaged as a dockworker. "Mr. Antioch", Victor Paracchini, Sr., recalled Gaines supplementing his income by collecting old bottles discarded along the San Joaquin River for resale and reuse (modern-day recycling).

Stvedores or dockyard workers moved freight, bricks, grain, and spirits, most often by hand, dolly, or boom. River steamers, scows, and potato barges were the only transportation up and down

the Delta. Wagon roads could not carry the weight. Railroads and electric car transport were not economical transportation alternatives until the 20th century.

Early inland California river navigation and trade involved all nationalities and races. Antioch, located in eastern Contra Costa County, is one of the oldest established towns after California statehood. It is located at the junction of the Sacramento and San Joaquin rivers, perfectly placed for commerce to and from both the northern and southern mines. Rivers were the Gold Rush transportation highways. Contra Costa's 70 miles of deep-water shore were dotted with landings. Here were found seafarers, tule sailors (inland and delta boatmen), dockworkers, porters, and drayage men of every description. Sailors from New England, Peru, and Hawaii sailed with John Sutter to establish New Helvetia in 1839. Afro-Caribbeans, Kiwis (New Zealanders), Sydney Ducks (Australians), and Pacific Islanders all populated maritime San Francisco Bay and Delta industries.

Antioch traces its founding to 1850, thanks to itinerant ministers William Wiggin and Joseph Horton Smith. These twin brothers and their wives and families sailed for the California gold fields in 1849. Upon reaching San Francisco, the men sailed their craft up the Delta to "New York of the Pacific" (present-day Pittsburg) and made the acquaintance of the largest Central Valley landholder, Dr. John Marsh. Marsh offered each brother 10 acres of riverfront property just east of Marsh Landing (present-day site of the Antioch PG&E power station). In addition, each man acquired a quarter section (160 acres) east of the Los Medanos Rancho. Colonel J. D. Stevenson had recently acquired the rancho, engaged its survey by future Civil War General W. T. Sherman, and named its township New York of

A Colored Sharp Pretending to Canvass for Churches.

A negro sharp, representing himself to be the Rev. Mr. Jones of San Francisco, has been industriously fleecing the pious people of Contra Costa and Solano counties during the last two weeks.

At Antioch he first turned up canvassing money to build a church at Martinez for the colored brethren at that point. Several charitably disposed persons were taken in and then the "Rev. Mr. Jones" transferred his field of action to Vallejo. There he begged funds to start a colored man's church in Antioch. He operated quite successfully for a few days, until it finally occurred to the thoughtful residents of that town that there was only one colored person in Antioch or its immediate vicinity, a Mr. Gaines by name, who seemed to get along well enough as a member of the Congregational church.

Before this news traveled to Antioch, the "Rev. Mr. Jones" had again been there canvassing money to build a colored people's church in Martinez. For a day or two nothing has been seen or heard of the wolf in sheep's clothing.

Inquiry among the colored preachers of San Francisco fails to disclose any such person as the "Rev. Mr. Jones."

the Pacific. Further east of the Smith brothers' expanding tent city lay John Marsh's vast, 14,000-acre, Los Medanos Rancho. Recent arrivals from the east sailing under the captainship of George W. Kimball were induced to resettle "Smith's Landing" after cholera all but decimated the original population. Kimball and his emigrants rechristened "Antioch" on July 4, 1851 to honor deceased Reverend Joseph Smith and the original disciples of Christ who had founded the town less than two years earlier.

Now established in the 25-year-old town of Antioch, Gaines professed his faith in 1875 to become a member of the First Congregational Church. Although the Civil War brought equality before

1. Thomas Gaines stands next to his brick home on the banks of the Sacramento and San Joaquin River delta, next to the distillery pier (present-day foot of A Street). The modest dwelling straddled the contested Antioch City limit line.

2. Article stating Thomas Gaines is the only black in Antioch. *San Francisco Chronicle*, Wednesday, December 24, 1890, page 3, columns 3 and 4.

3 (next page). Thomas Gaines obituary. *Antioch Ledger*, Saturday, May 30, 1896, page 6.

the law for black Americans, “social equality” was another matter. In the 1870’s, Antioch established social limits to racial acceptance. According to the U.S. census of 1880, Gaines was one of only seven black Americans among the 626 residents of Antioch. The nonwhite population of 41 individuals enumerated in this census year includes recognizable Chinese surnames (Gow, Hung, Lee, Sing, Wah, Yee, and Yen, among others). Local ordinances did not allow nonwhites, specifically blacks and Chinese, to own property within the Antioch city limits. In addition, Antioch codified the American Southern practice of a “sundowner town”—all people of color were required to be off city streets by dusk. A series of California and Federal Chinese Exclusion Acts ensured Chinese (and by extension other Asians, including East Indians) could not own private property until 1943. Title VIII of the 1968 Civil Rights Act, more commonly known as the Fair Housing Act, finally negated local property discrimination ordinances.

Thomas Gaines, a black man from New York, developed a special place in his new California home. Gaines’ personal experiences included some exceptional privileges existing outside the norm. He was tolerated to live, some say, just inside city limits. He exercised his 15th Amendment right to vote (ratified 1870), or at least his right to register, as noted by his name in the Napa and Contra Costa county voter registers. According to local lore, Gaines was a well respected member of the church, regularly tended the altar, and ensured the safety of older women by walking them home at night. Thomas Gaines passed away on May 27, 1896, age 75, at the county hospital. His gravesite is unknown.

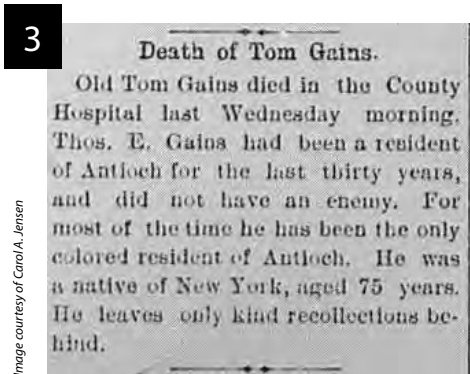


Image courtesy of Carol A. Jensen

Not a great deal is known about Thomas Gaines apart from church, U.S. census, voter registration, and photographic records. Can you contribute information about his New York birth, travel to California, rating as a sailor, or other particulars of his life and times? If so, the Antioch Historical Society and the Contra Costa County African-American Historical Society would like to hear from you. Please contact the author at Historian@ByronHotSprings.com with your additions to our local history.

Karina Robinson and Janice M. Sellers contributed information to this story.

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Carol A. Jensen is a native daughter of the Delta and East Contra Costa County. She is a history graduate of the University of California at Santa Barbara. She delights in discovering Delta ephemera and documenting the cultural history of the area from those who lived, visited, or farmed along the county’s northern waterfront.

My Great-Aunt "Aunt Jemima"

One of the women who portrayed the marketing icon

Angelo Andrews
AAGSNC Member

Yes, my great-aunt, my maternal grandmother's youngest sister, at one point in her life worked for Quaker Oats, donned the costume, and served pancakes as "Aunt Jemima." I learned, after doing some research, that she was one of many who served in this role.

Josie Bracy (1912–1990) was born in the town of Dodge, Walker County, Texas. She was the fifth child and third daughter born to Reverend Calvin Bracy and Julia (Harris) Bracy.

Growing up we heard many references to her. Some called her Aunt Jo, but as children we called her Big Momma or Aunt Josie.

I never learned the circumstances behind why she moved out to California from Texas, but my speculation is that she left an abusive marriage. I am beginning to think that back then many folks, both men and women, just walked away if things didn't work out. Whatever caused her to leave Texas and come to California resulted in her landing the job at Quaker Oats.

She cared for her nieces and nephews; she reared my mother and uncle as if they were her own children. That's for another article, but they used to refer to her as Momma.



All images courtesy of Angelo Andrews



Josie's second marriage was to Jesse Johnson, a Virginia native and U.S. Army veteran who fought in World War II. We called them Big Daddy and Big Momma, respectively.

Big Momma was instrumental in providing my first knowledge of my mother's maternal side of the family and got me started learning more about the family history. She's the one who knew all the relatives and how we were related. She was a tough-as-nails, no-nonsense woman who definitely had a big heart,

1. Josie and Jesse Johnson.
2. Josie in a newspaper ad promoting a cancer fundraising drive. *Paradise News Press*, Paradise (Butte County), date unknown (between 1951–1964).
3. Josie in her "uniform."



but never held back the rod. Lest I forget, she could cook her "peep" off!

I wonder if she was ashamed of her role at Quaker Oats, because she rarely talked about her job. Maybe we were (I was) too young to fully understand.

By the early 1970's she had a pinched nerve which caused paralysis. She could stand but never walked again.

She was definitely the family matriarch from about 1970–1990 and wielded her position with great authority. She passed away on October 16, 1990.

My first cousin had photos along with a newspaper clipping that was in my great-aunt's photo album. My cousin's father, my maternal uncle, had the photos originally. When he passed, I asked to borrow the photo album, thus making it possible for me to share this story.

This article has been modified from the original blog post at <http://tracingmypetersancestry.blogspot.com/2014/03/my-great-aunt-aunt-jemima.html>.



Photo courtesy of Angelo Andrews

Angelo Andrews was born in Oakland, California and is the fourth of five children. His interest in genealogy developed after discovering relatives he had never known at the funeral of a great-uncle in 1979. He currently lives in San Pablo, California.

2014 Sacramento African American Seminar

The 9th annual seminar delivered on presentations, exhibits, and networking

Linda Bradley
AAGSNC Member

The 9th Annual African American Family History Seminar was held on Saturday, March 8, 2014 at the Sacramento LDS Eastern Avenue facility. This year's theme was the 60th anniversary of *Brown v. Board of Education*.

The 2014 AA Seminar Committee members consisted of Barbara Tyson, meeting hostess and book display; Jackie Chauhan and Lynette Williams, syllabus; Linda Bradley, program and presenters; and Sharon Styles, lunch and exhibits. The genealogy event was well received and many participants stated that they are looking forward to the 2015 seminar.

Keynote speaker Tom Stratton gave an in-depth presentation titled "In Memory of Colonel Allensworth: Reconnecting with California's Black Pioneering Families." His presentation included the life history of Colonel Allen Allensworth, who was born a slave in Louisville, Kentucky on April 7, 1842, as well as the history of the town of Allensworth. Allensworth was once a thriving all-black township in Tulare County, California. Stratton said he would go anywhere to spread the word about this township, established in June 1908 by formerly enslaved people who were searching for a place to live in peace. Stratton also invited participants to view his display on Colonel Allensworth State Historic Park.



1



2

The genealogy seminar included sessions that were of interest to experienced, intermediate, and beginning researchers. Presenters and presentations included:

- "Beginning and Intermediate Research", Juliette Crutchfield
- "DNA 101", Alvis Ward
- "Introduction to DNA" and "DNA Video", Jim Radar
- "City Directories" and "Handwriting", Glenda Lloyd
- "Brick Walls" and "Evidence and Proof", Craig Mason
- "Cemetery Records" and "Understanding Boundary Changes", Kathryn Marshall
- "Slave Research" and "Land Platting in Township and Range", Annette Madden
- "Historical Black Newspapers" and "Finding Women's Maiden Names", Janice M. Sellers
- "Mississippi Research", Lynette Williams
- "Native American Research", Taffy Coutts
- "14 Premium Portals", Gordon Orchard
- "FamilySearch", Linda Lucky
- "Resources of the FamilySearch Library", Ed Lucky

All photos courtesy of Sharon Styles.

1. AAGSNC members Annette Madden and Sharon Styles just discovered they are cousins.

This year's seminar displays were:

- Colonel Allensworth State Historic Park, Tom Stratton
- Personal family genealogy items, Vernester Sheeler
- Books, Barbara Tyson
- AAGSNC, Alvis Ward
- Photographs, Robert Davis
- Black memorabilia, Carl Davis

Save the date! The 10th Annual AA Seminar

will be held on Saturday, March 14, 2015 at the Sacramento LDS Eastern Avenue facility. You won't want to miss the 10th anniversary, which promises to be an exciting program with something of interest for everyone. Come find out how you can enhance your search for your family history and documentation.



3

If you are interested in volunteering or being a presenter at the 10th Annual 2015 AA Seminar, contact Linda Bradley at lbradlee2@aol.com and include "2015 AA Seminar" in the subject line.

Linda Bradley is an AAGSNC member and has been successfully researching her family history since 1998. She is her family historian and reunion organizer. Her surnames are Burrell, Cole, King, and Marshall in Louisiana, and Davis and Jackson in Georgia.

2. Tom Stratton, keynote speaker and President of Friends of Allensworth.

3. Darrell Levias and Barbara Tyson.

Displays of Affection

Sharon Styles
AAGSNC Member

The men and women who provided exhibits for the 9th Annual African American Family History Seminar displayed items that were near and dear to their hearts.

AAGSNC member Vernester Sheeler presented several books she has written about her family as well as a quilt with that history sewn into the squares. Many were drawn to this colorful and unique way to record family history.



Alvis Ward, also a member of AAGSNC, displayed T-shirts, tote bags, newsletters, and other items promoting the organization. Ward taught the DNA 101 class, which was well received by those who attended.



Keynote speaker Tom Stratton welcomed attendees to his display promoting Colonel Allensworth State Historic Park, located in Tulare County, California.

Carl Davis has been collecting artifacts from every facet of black American history for years. He brought a small portion of his collection to share with the crowd. The signs and advertisements were meant to demean blacks, but in the spirit of Sankofa, we must retrieve our past in order to move forward. Carl stresses that anyone wanting to begin collecting must be diligent in researching the items. Many items are falsely advertised as original or antique but are really just reproductions.



Longtime AAGSNC member Barbara Tyson has a personal library of books that numbers in the thousands. She pulled from her collection of books on genealogy, American Indian research, education, slavery, the Civil War, and histories of individual states. Genealogy requires research, and at some point research requires books. In 1344 Richard de Bury said, "Whosoever therefore acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a lover of books."



Robert Davis loves photographs. He collects old photographs that people are unable to identify. He takes each photograph with whatever information the owners can provide and begins the tedious research process in order to identify the people in the photograph. "It's a challenge, but I love it," said Robert. The old black and white photographs tell a story and are simply breathtaking.



All of the exhibits reinforced the information provided by the instructors. Family history can be researched in books, confirmed by artifacts, recorded in photos or on a quilt. Our goal is to leave a legacy. All of the displays were expressions of love. The words of Robert Davis say it best: "I'm preserving this for other generations and this generation. It's my passion."

If you are interested in exhibiting your genealogical passion at the 10th Annual Family History Seminar in 2015, please email Sharon Styles at sharon.kay@sbcglobal.net.



Photo courtesy of Sharon Styles

Sharon Styles is a resident of Sacramento, California. She began researching her roots in 2007. Now that she is retired, Sharon plans to continue researching the Bull Hill Cemetery as well as her own family roots.

Fortunately, her parents, four grandparents, and great-grandparents all came from the same little town of Marlin, Falls County, Texas. Sharon is a member of AAGSNC, AAHGS, Central Texas Genealogical Society, and St. Paul Missionary Baptist Church Library Ministry, which hosts a genealogy seminar each year. She researches the surnames of Paul, Sneed, Shaw, Thomas, Broadus, Bailey, Johnson, Mozee, and Curry.

Black Maritime History Resources at the San Francisco Maritime Museum

continued from cover

maritime history. With many 18th-century blacks being illiterate, there are few publications by black mariners prior to 1800 (the narratives of Olaudah Equiano [<http://goo.gl/fN3fFT>], John Jea [<http://goo.gl/FPFb1X>], and Venture Smith [<http://goo.gl/hZldUh>] being notable exceptions).

So how might Bay Area residents interested in understanding the lives of black seamen during the Age of Sail go about uncovering the vibrancy and variety of America's black maritime community? A good starting point would be the San Francisco Maritime Museum's library collections at Fort Mason. The library contains four types of records—crew lists, seamen's journals, court martial records, and Marine Exchange cards—that offer researchers an excellent starting place to understand the important role blacks played in America's maritime history.

The library's crew lists make evident black mariners' sizable presence in California during the 19th century. These lists detail ship's crews and offer information on individual seamen that genealogical researchers will find useful. They note the name, residence, status (e.g., captain, mate, able-bodied seaman, landsman), and often the age of each man serving aboard. The steamer *Golden Gate*, which included four "coloured" men—Stephen Robertson, W. H. Yates, R. Cromwell, and John Harris—with "wooly" hair listed among the crew in 1857 (Crew Lists, 1851–1858, HDC 0050, SAFR 14044), is just one example of the many ships on which blacks served.

Racial attitudes shaped blacks' life at sea. This is demonstrated both by the journal of New York seaman James Lamoureaux Pangbum (SAFR 14269,

Cover image: "Transporting Sugar Hogsheads by Boat", Charles William Day, *Five Years' Residence in the West Indies*, London: 1852, Volume 1, page 95.

Image on this page: "Large Canoe and Village Scene (Liberia?), mid-19th Century."



Image from <http://www.slaveryimages.org/>, compiled by Jerome S. Handler and Michael L. Tuite, Jr. and sponsored by the Virginia Foundation for the Humanities and the University of Virginia Library

HDC 59) and the court martial of black sailor William Williams (Edgar Wakeman Papers, SAFR 17621, HDC 116). While Pangbum acknowledged the contributions of black boatmen he encountered in Brazil, his description of Rio de Janeiro blacks makes evident the white seaman's racism: "... the greatest numbers of Negroes that every where met one. These, to one accustomed to civilized life, are truly objects of disgust."

The 1858 court martial of William Williams provides a stark example of the racial enmity black sailors often experienced at sea. Williams was charged with killing Thomas Lewis on the *Adelaide* off the coast of Mexico. The white sailor had struck Williams "three or four time" before the black sailor stabbed Lewis. A court martial quickly found Williams guilty of

"willful murder" and had the black tar hung. This occurred despite both the defendant and a number of the jury believing that fairness required Williams be tried in San Francisco, and the court martial transcript indicating the black sailor may have been acting in self-defense when he stabbed Lewis.

Archival research regarding black mariners at the Maritime Library can be supplemented with online searches. Thus one can find accounts of the Williams trial in the California Digital Newspaper Collection and information on individual mariners in both Ancestry.com and Mystic Seaport's databases of seamen's certificates of protection (nationally issued identity documents). The context of black seamen's lives can be found in the secondary sources listed below.

Selected Digital Resources Regarding Black Mariners in the Age of Sail

Ancestry.com, <http://www.ancestry.com/>. Includes certificates of protection for American seamen from Philadelphia.

California Digital Newspaper Collection, <http://cdnc.ucr.edu/cdnc>. Contains more than 61,000 issues of California newspapers from 1846 to the present.

Mystic Seaport, <http://library.mysticseaport.org/initiative/protectionindex.cfm>. Certificates of protection for American seamen from select New England ports.

Voyage to Discovery: Black Mariners, <http://www.voyagetodiscovery.org/blackmariners.htm>. Essays, biographies, and background information on black mariners.

Further Readings on American Black Mariners in the Age of Sail

W. Jeffrey Bolster, *Black Jacks: African American Seamen in the Age of Sail*, Cambridge, MA: Harvard University Press, 1997.

Charles R. Foy, "Eighteenth Century 'Prize Negroes': From Britain to America", *Slavery & Abolition* 31:3 (September 2010), pages 370–393.

Charles R. Foy, "Possibilities & Limits for Freedom: Maritime Fugitives in British North America, ca. 1713–1783", in *Gender, Race, Ethnicity, and Power in Maritime America*, Mystic, CT: Mystic Seaport, 2008, pages 43–54.

Charles R. Foy, "Seeking Freedom in the Atlantic World, 1713–1783". *Early America Studies: An Interdisciplinary Journal* 4:1 (Spring 2006), pages 46–77.

Charles R. Foy, "Unkle Somerset's Freedom: Liberty in England for Black Sailors", *Journal for Maritime Research* 13:1 (Spring 2011), pages 21–36.

Martha S. Putney, *Black Sailors: Afro-American Merchant Seamen and Whalers prior to the Civil War*, Washington: Praeger, 1987.

Cassandra Pybus, *Epic Journeys of Freedom: Runaway Slaves of the American Revolution and Their Global Quest for Liberty*, Boston: Beacon Press, 2006.



Photo courtesy of Charles Foy

Charles R. Foy is an Associate Professor of History at Eastern Illinois University. His scholarship and teaching activities focus on the 18th-century black Atlantic. He continues to work on the development of a black mariner database that as

of 2013 contains records on more than 24,000 black mariners and black maritime fugitives.

Note: Dr. Foy will speak about online resources for slave research at our November 2014 meeting,

continued from page 3

wonder why they do not look as they "should" and cause them to try to find the answer).

The next time you venture on a family history quest, be sure to take your cell phone or camera. Then take photos of houses, school buildings, courthouses, streets, favorite movie theaters, church choirs, other photographs, and documents that cannot be scanned. They make a digital record that can be inserted in many publications. When you write your article for *The Baobab Tree*, it will be a lot more engaging with those photos.

continued from page 5

Artimis Weatherstrand on March 28, 1870. I had learned the true names of my 3rd great-grandparents!! Unfortunately, when I acquired copies of the marriage certificate and bond, they did not include the names of either Thomas Benton or Artimease Wederstrandt's parents.

I called my Aunt Marguerite and told her, "I know why Maude said they were not Bentons." When I explained, she just laughed and said, "Well, that's good information to know." She continued, "But they are Bentons because Artimease is a Benton."

I said, "Only by her marriage to Thomas Benton. Her maiden name is Wederstrandt. Maude and Katie's father was a Jackson—Andrew Jackson."

Her reply: "You better write that down so we can have that for the reunion this summer!!"

I said, "I am, Aunt Marguerite ... I am."

On December 14, 2010, James completely stunned me by sending me this INCREDIBLE photo of my

3rd-great-grandmother, Artimease (Wederstrandt) Benton. He said the photo had sat on the mantle in his grandmother's house for as long as he could remember. I sent this to Aunt Marguerite and all of my family in Baton Rouge. No one on my side of the family had seen this photo before.



Photo courtesy of James Hill III and Michael Willis

Photo courtesy of Michael Willis



Michael Willis, an Oakland native, is an IT Analyst for the State of California with more than 10 years of experience as a genealogist, primarily

doing African-American genealogy in Louisiana. In addition to being a member of AAGSNC, Michael belongs to Le Comité des Archives de la Louisiane (a nonprofit genealogical support group for the Louisiana State Archives) and the Terrebonne Genealogical Society.

Diary of Richard Carr McClement, M.D., Royal Navy, 1857–1869

A first-hand perspective on British attitudes toward blacks and the Atlantic slave trade

The McClement Project is a joint research initiative of the University of the Highlands and Islands' Centre for History and the Scottish Catholic Archives and is directed by Dr. S. Karly Kehoe. It focuses on the journal of Richard Carr McClement, an Irishman and assistant surgeon who served with the Royal Navy between 1857 and 1869. A number of themes run through the journal, and a primary aim of the project team is to construct scholarly analyses to show how this journal fits into broader fields such as the history of medicine, race, slavery, religion, and British imperial history. Some of the digitized and transcribed excerpts provided on the project's Web site give a unique opportunity to observe, through McClement's eyes, weather fluctuations, navigational hurdles, patterns of sickness and disease, burials at sea, and the Royal Navy's attempts to police the Atlantic slave trade.

Race is a theme that is inextricably linked to that of Empire. While slavery is a long-standing and fundamentally color-blind institution in the history of the world, the Atlantic slave trade overwhelmingly exploited black Africans. McClement gives a fascinating look at the complexity of Victorian attitudes toward race when he describes his involvement with the suppression of illegal slave trading and his encounters with Africans on the continent, as well as in the West Indies and the Americas.

Following are three extracts from McClement's diary that discuss race, all taken from GB 0240 FA/67/3.

Account of the inhabitants of Fernando Po

[Pages 39–40] August 4th 1858 Contd
Island of "Fernando Po"

The residences of the principal colonists are situated along the front of the

bank above alluded to, fronting the harbour; The native town is invisible from the Ships being a little behind the brink of the bank. (It is a mistake to call it "a native town" as it is nearly entirely occupied by African Colonists from Sierra Leone) The real natives of the island are called "Boobies" for what reason I do not know, but they are undoubtedly the wildest and most uncivilized specimens of the human race to be met with along the West Coast of Africa: they are, I believe, pretty harmless, but can never be induced to allow any white person to settle amongst them, at the approach of whom they always retire farther into the bush: their persons present a most disgusting aspect; their faces are so scarified as to resemble close quilting, their hair or wool is rubbed thickly with red clay so as to resemble a great mass of berries at a little distance and on this they (the men) generally wear a small grass plaited hat with a wide overhanging rim and a number of cock's feather stuck in it as ornaments; the rest of their body is generally daubed over with a similar kind of clay and commonly bears marks of scarification, though less than in the face, and is entirely naked excepting a small piece of calico or matting from an inch to five or six inches wide round the loins &c. The principal boobies – male and female – wear strings of small shells and bits of couries round their necks and wrists. The more they can display, the greater is the evidence of their rank. There is no difference between the dress of the men and women excepting that the latter is less frequently seen wearing a hat and seldom exceeds an inch in the breadth of her loin-cloth. The man usually have a piece of cord or matting tied around the upper part of each arm, and beneath this on the right is inserted a knife and on the left a clay pipe. The natives in the neighbourhood of Clarence town trade with the colonists, bringing in supplies of Yams, Bananas, fowls &c; Limes, Oranges, Bananas &c grow abundantly on the island but are

difficult to obtain in consequence of the apparent lazy habits of the Sierra Leone Colonists, and the antipathy the natives have to trading with Ships.....

Account of the Morant Bay Rising in Jamaica

[Page 293] [October 23, 1865]

2.30. P.M. HM Troop Ship "Urgent" came in. Brings news that the negroes of Jamaica have risen against the whites and a pressing demand for all the troops that can be spared as well as all available ships of war. All the 2nd West India Regt present and two Companies of the 3rd Buffs are ordered to embark immediately. The Urgent is coaling with all despatch. Accounts from Jamaica show a long list of "whites" cruelly butchered. We are to proceed to Dominico In the morning to meet Sir Leopold McClintock Went on shore to the Ice house in the Evg.

[Pages 294–296] [October 29, 1865]

6.AM. entered and lay to under steam in Morant Bay – Jamaica – Found here the Gun Boat "Onyx" Lieut. Brand in command. This officer came on board and reports the Insurrection crushed.....

He states that up to this time 1200 rebels have been shot or hanged. He himself has hanged 83, being President of the local Drum head Court Martial, and, amongst the number Mr Gordon, a member of Parliament Lieut. Brand is pretty well known as a person of a most cruel disposition in all cases, but, has a particular aversion to the Black Race, therefore, those unfortunate rebels are still more unfortunate in the judge appd to try them. He will however do good by striking a terror that a more humane man would fail to do His usual programme is to flog the culprits first and hang them afterwards The very first case executed was at Port

Morant and by Lt Brand personally. The Govr went down to this place in the Onyx with a few troops and soon after landing discovered one of the ringleaders in the late massacre and made a prisoner of him. He then sent a message to Lt Brand to say that he had not rope on shore nor had he any means of disposing of the prisoners, but, if he would oblige him it would be well. The Lt no sooner got the message than he landed in a dingy with two boys and the gun boats signal halliards. He then forced the nigger to wheel a cart under the branch of a tree – made him stand on it – fastened “the noose” – threw the rope over the branch – made it fast – and – lastly dragged away the cart from beneath the wretch. Being a tall man and the branch yielding to his weight his toes touched the ground His noble executioner seeing this walked up to him – put his Revolver to one eye and shot a ball through his head;- a soldier present, then, unnecessarily, put another bullet through his chest. Since this Execution from 8 to 14 or 20 are usually strung up together after getting their flogging. I think all are treated with disgraceful and barbarous cruelty Surely hanging ought to be enough! Lt Brand has hanged two women (who no doubt deserve death from their acts: one of them disemboweled Baron Kepenfelt;) and holds the wedding ring of one (which has ‘the names’ engraved inside) as a kind of trophy....

Account of the “Bulldog” affair in Haiti
[Pages 298–299] [October 29, 1865]

It is stated that an English ship (steam) was proceeding with arms &c - &c for the legitimate Republican govt of “Hayte” While off Cape Haitien and before reaching President Jeffrards territory a steamer was sent out by the rebels who hold 5 or 6 forts in and about the town of Cape Haitien. This steamer fired on the English vessel. “The Bulldog” being near steamed between the two vessels. The rebel steamer then closed with the “Bulldog” and threatened to fire into her - the nigger Captain at the same time swearing that he would shoot Capt. Wake of the B.D. with his revolver. The latter told him he would board the merchant steamer and find if



Page 39 of Richard Carr McClement's diary. Image courtesy of Scottish Catholic Archives

she had a right to fly the English flag, and, if so that he would not allow her to be interfered with, but if otherwise, that he would hand her over to him. The Haitien Rebel then swore he would board the steamer as well as Capt. Wake – that he had as good a right &c and made some hostile advances when he was told by Capt. Wake that if he did not immediately steam to distance from both vessels he would capture him. The fellow then steamed off 7 or 8 miles and Capt Wake in the mean time boarded the merchant steamer – He found her to be in English vessel. He then told her to proceed to her destination and that he would protect her which she did. Soon afterwards the Haitien bore down towards “the Bulldog” and ran into one of her Paddle Boxes but being a small thing did no damage. The fellow again threatened Capt. Wake and the ship with his mighty ship and self and became most abusive &c. Hereupon Capt. Wake again ordered him to go

to a distance from the ship or he would capture him which he again did. The Bulldog then convoyed the merchant vessel keeping between the Haitien and her; at last the Rebel Commr gave in and returned to his anchorage. Next day “the Bulldog” went in to arrange affairs: a boat was sent on shore to communicate with the Authorities (a consul and the Rebel General) but was prevented landing. The Genl himself threatening to shoot the officer if he attempted to land but was treated in the same way. He pulled of a short distance from the shore and demanded to see the British Consul which also was refused. He also at the same time

(I think) demanded that the Refugees 30 in No whom the consul afforded protection to should be delivered to him. This of course was refused. Capt. Wake then returned to his ship: in the mean time the consul had managed to get off from the shore privately....

The McClement Project is hosted on the Scottish Catholic Archives Web site at <http://www.scottishcatholicarchives.org.uk/mcclement>. The translator/project leader is Dr. S. K. Kehoe.



You can proudly show everyone you are a member of the African American Genealogical Society of Northern California and help support the society at the same time.



AAGSNC Merchandise Price List

Coffee Mug, Beige with Green Logo	\$7.50
Tote Bag, Beige with Burgundy or Black Strap	\$20.00
Tote Bag, Vintage, White with Blue Strap	\$20.00
T-Shirt, Black, S, M, L, XL, XXL, XXXL	\$25.00
Magnifying Glass, Plastic, 2 ½"	\$1.00
Page Magnifier, Fresnel, 2 3/8" x 7 5/8"	\$2.00

All prices valid as of November 21, 2013.

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The Baobab Tree is a digital publication. It still has the same wonderful content, the same advertisements, and the same frequency of publication you are accustomed to enjoying.

Most back issues of the journal are available as digital files in the **Members Only** section of our Web site (<http://www.aagsnc.org/>). As each new edition becomes available, it will be added to the collection and a notification will be sent by e-mail to the membership list and posted in the AAGSNC Membership Yahoo! Group site. Those who have opted to continue to receive the printed copy will be mailed their issue at the same time.

New members will be given the option of receiving the publication digitally or by mail.

Current members can state their delivery preference by completing and mailing the request below (or a photocopy if you prefer to not damage your issue). E-mailed requests will also be honored. Please be sure to include the information below in your e-mail. Members can also visit <http://goo.gl/teiFp> to submit their preference.

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Baobab Writer's Guidelines

Interested in submitting your work to *The Baobab Tree*? You don't have to be a professional writer! Just tell your story the best you can and be willing to work with the editors to polish it for publication.

Here are some helpful hints when preparing your submissions:

- Type all submissions. Times New Roman font, 12-point size is best.
- Write one to three pages. We always need some one-page stories; more than three pages is too long.
- We will edit. All submissions are subject to review by our journal committee and editors, and may be edited for clarity and to fit the space available.
- Send your bio along with your story; include your contact e-mail and phone number(s). Bio should be in narrative form if possible, not a resume; we will still edit as needed.
- Send your portrait. E-mail a JPG photo of yourself along with your story or article. A good clear head-and-shoulders shot of you is best, in front of a solid color background that contrasts with your hair and skin tone. If you only have a shot of yourself with other people, we may be able to crop it (*i.e.*, cut out the other folks).
- Photos, documents, and other graphics are always welcome, in JPG format. Make sure pictures are at least 300 dpi (dots per inch), sharp, and clear and have enough contrast to show up well in black and white. All photos and documents must have credit and captions submitted in a separate document.
- Respect the deadlines you're given for submissions and corrections. If your material is late, it might have to be held for the next issue or drastically altered to fit the space.

E-mail us at journal@aagsnc.org.

Web Notes

Resources, stories, and other things found while wandering the Web

Janice M. Sellers
Editor, *The Baobab Tree*

Blog about 18th-century black mariners
<http://uncoveringhiddenlives.com/>

Historical reenactor of Edward Hector, a hero from the Battle of Brandywine (Revolutionary War)
<http://freedombackyard.wordpress.com/2013/09/29/noah-lewis-battle-reenactor-edward-ned-hector/>

Trailer and information for planned mini series adaptation of the *Book of Negroes*
<http://blogs.indiewire.com/shadowandact/first-trailer-for-mini-series-adaptation-of-acclaimed-the-book-of-negroes-looks-surfaces>

Culinary historian studies food, culture, and history in Colonial and Antebellum South
<http://www.opb.org/artsandlife/article/culinary-historian-michael-twitty-politics-power-food/>

Gaelic-speaking blacks and singing roots in Scotland
<http://www.scotsman.com/news/play-it-again-psalms-1-1404005>

Commentary on the battles of Gettysburg and Vicksburg
<http://warrior.scout.com/story/1387663-vicksburg-or-gettysburg>

56th U.S. Colored Infantry to finally have names on plaque at national cemetery
<http://www.ksdk.com/story/news/local/2014/08/07/persistence-genealogy-group/13751107/>

Discussion of Freedmen's Bureau records
<http://www.blogtalkradio.com/bernicebennett/2014/08/29/freedmens-bureau-records-with-sharon-batiste-gillins>

Freedmen's Bureau records for Alabama, Arkansas, Delaware, District of Columbia, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Texas, and Virginia available on FamilySearch.org, though most must be browsed and cannot yet be searched
http://familysearch.org/search/collection/list?page=1®ion-UNITED_STATES

Rescued photo album showing black soldiers during World War II
<http://www.dailymail.co.uk/news/article-2094070/Rescued-trash-Photo-album-fascinating-WWII-portraits-African-American-troops-Europe.html>

Southern School News, newspaper that reported on school desegregation issues across the South, available in free online archive
<http://blog.dlg.galileo.usg.edu/?p=4363>

Photographs of the Southern Freedom Movement now in Library of Congress Alan Lomax Collection
<http://blogs.loc.gov/folklife/2014/06/photographs-of-the-southern-freedom-movement-in-the-alan-lomax-collection>

HistoryMakers' oral history collection donated to Library of Congress
<http://www.loc.gov/today/pr/2014/14-045.html>

Genealogy blog post about the Port Chicago 50
<http://blog.mocavo.com/2014/08/average-men-changing-course-history-port-chicago-50>

Discovery of oldest known film footage of blacks playing baseball
http://www.redandblack.com/uganews/uga-archivists-uncover-oldest-known-footage-of-african-americans-playing/article_a8b2af76-fbca-11e3-8f35-0017a43b2370.html

In February 1788, free and enslaved blacks in New York City petitioned to prevent medical students from robbing graves from the Negroes Burial Ground (<http://www.nps.gov/afbg/index.htm>) to provide bodies for dissection <http://www.smithsonianmag.com/history/gory-new-york-city-riot-shaped-american-medicine-180951766/>

Historic black family cemetery in Houston in danger from construction <http://www.khou.com/story/news/local/2014/07/25/12526714/>

Interview with Chris Tomlinson, author of *Tomlinson Hill* http://www.salon.com/2014/07/20/tomlinson_hill_a_white_man_from_texas_unearths_his_familys_shockingly_racist_past/

Interactive Web site about Marlin, Texas, location of the Tomlinson slave plantation <http://voicesofmarlin.herokuapp.com/>

1910 Slocum, Texas, massacre <http://zinnedproject.org/2014/07/slocum-massacre/>

Victoria, Texas, man learns he is descended from slaves http://www.victoriaadvocate.com/news/2013/jun/18/mn_ewers_061913_212580/

A black classical singer convert to Judaism discovers meaning in Negro spirituals <http://www.tabletmag.com/jewish-life-and-religion/166969/passover-negro-spirituals>

Online archive of the British and South African Anti-Apartheid Movement <http://www.theguardian.com/world/2014/mar/12/anti-apartheid-movement-online-archive-south-africa>

The British Army's first black officer <http://www.mirror.co.uk/news/real-life-stories/video-family-plays-tribute-british-3247480>

Dahomey's warrior women <https://plus.google.com/u/0/112276320974124394181/posts/NpGcMr99BAy>

Story about Ethiopian Jews in the U.S. <http://forward.com/articles/170976/recipes-that-survived-the-long-journey-from-ethiop/>

King Peggy of Otuam, Ghana <http://nowiknow.com/king-peggy/>

Malawi's only conservation official tries to save his country's heritage <http://america.aljazeera.com/articles/2014/5/16/malawi-curator-.html>

Preserving family history in sub-Saharan Africa <https://familysearch.org/blog/en/preserving-family-history-subsaharan-africa/>

First recorded person of African descent to land in Antarctica <http://www.anb.org/articles/06/06-00895.html>

Revealing the African Presence in Renaissance Europe free online or PDF download <http://articles.thewalters.org/revealing-the-african-presence-download/>

Documenting slaveholders in family history software <http://msualumni.wordpress.com/2014/06/30/documenting-the-slaveowner-in-your-genealogy-software>

Funding for documentary about historically black colleges and universities <http://www.current.org/2014/07/neh-awards-2-million-to-pubmedia-projects/>

AAGSNC board member Nicka Smith featured in Legal Genealogist blog <http://www.legalgenealogist.com/blog/2014/07/10/lessons-from-the-road/>

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- Resources and methods of research in Africa

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- Church records (baptisms, burials, marriages, etc.)
- Court records
- Manumission and freedom certificates
- Missionary and benevolent society records
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- Newspaper transcriptions
- Plantation family papers relating to slaves
- Tax lists naming free blacks or slaves
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